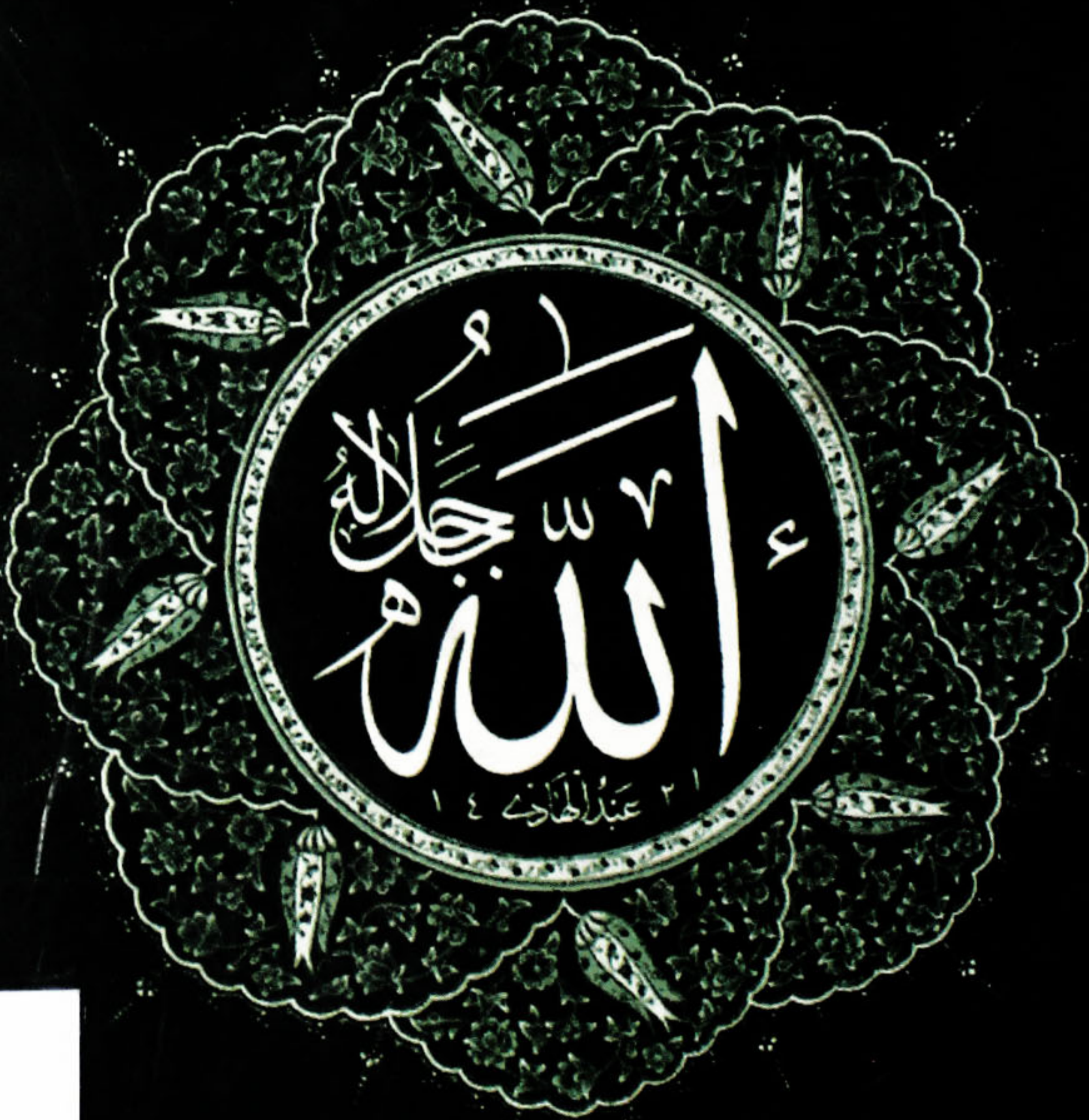


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from the

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Salahuddin Ahmed

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In memory of
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My mother Zaheda Khatun

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

Al-ḥamdu lillāh (Praise be to Allah). It is a great satisfaction on my part that Allāh has been gracious upon me to complete this work which took me some years. I am thankful to Mr Abdul Muquit Chowdhury, a well-known Bangladeshi poet and research-oriented scholar for his thoughtful suggestion that I should contribute in the area of *Sharī'ah* (Islāmic law). After the commencement of the project, it gradually took the shape of guidance from the Qur'ān, which includes *Sharī'ah* (Islāmic law). The present work is based on my earlier works in the broad field of Islām but developed further to incorporate new insight and vision.

The whole purpose of this publication is to earn satisfaction of Allāh as one of His servants. Regarding the title of this work, it is not intended that this book would be looked upon as a comprehensive guidance from the Qur'ān. All I have attempted is to focus upon the broad principles of the Qur'ān for the enlightenment of our heart and mind. I leave the evaluation of this humble work to the readers whether they have found something in the presentation of this book which helped them in re-thinking their understanding of man's relationship with Allāh and Islām in general. I believe that the book will

serve as a reminder for us to measure our activities, how far we have fulfilled in our duties and obligations in the life of this world. Our successful life in the Hereafter (*Ākhirah*) depends on what we have done in the life of this world obeying the orders of Allāh and performing good deeds for the benefit of others and welfare of mankind.

An intensive project of this kind needs family support and I am thankful to Allāh for such support from my wife Nazli, sons (Omar and Shahan), daughter (Rumana) and grandchildren (Nazim, Aliya and Inara). My very sincere thanks are due to my long standing friend and Islamic scholar Mohammad Alamgir, who revised the manuscript carefully, particularly the English transliterations of the Arabic words and contributed in the improvement of the presentation of this work.

I would be grateful to receive suggestions from the readers of this book with a view to making it free from errors or omissions. The teachings of my parents Ziauddin Ahmed and Zaheda Khatun inspired me to carry out research and writing in the field of Islām which includes this humble work as one of the servants of Allāh to earn His satisfaction.

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Sydney, Australia
13 *Dhūl-Hijja* 1432
9 November 2011.

1
ALLĀH MANKIND
AND THIS WORLD

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Verily when He intends a thing His command is “Be”
and it is!

(*Sūrah Yā Sīn* 36:82)

ALLĀH

Majesty of Allāh

In the Qur’ān, in the very first verse of the first *Sūrah*, ‘*Fātiḥah*’, man is full of praise for Allāh, recognising Him as the ‘Lord of the universe’ (*rabbul ‘ālamīn*).¹ He is also the Lord of the heavens (*samāwāt*) and the earth (*ard*)² and as such, the treasuries (*khazā’inu*) of the heavens and the earth belong to Allāh.³ Allāh is the Creator (*fāṭir*)⁴ of the whole universe. Exalted in rank (*rafī‘ud-darajātī*),⁵ His position is the highest in the whole universe. He is the Creator of the seven⁶ heavens⁷ and the earth⁸ in which we live. In a number of verses of the Qur’ān, Allāh says that He did not create them for the purpose of play (*lā‘ib*)⁹

but for carrying out a true purpose (*bil-ḥaqqi*).¹⁰ He created man and animals in pairs.¹¹ He is capable of doing or creating anything instantly. When Allāh wills a thing, He simply says to it: "Be" and it comes to be (*kun fayakūn*).¹² The command (*amr*) of Allāh is just one word, like the twinkling of an eye (*ka lamḥin bil-baṣar*).¹³ As the Supreme Creator, He brings out the living (*al-ḥayya*) from the dead (*al-mayyiti*) and the dead from the living.¹⁴

The Qur'ān mentions a number of times about Allāh's Throne (*'arsh, kursīy*) which has been described as Glorious (*majīd*)¹⁵, Noble (*karīm*)¹⁶ and Mighty (*'azīm*).¹⁷ He is the Lord of the Throne (*dhu'l 'arsh,*¹⁸ *rabbul 'arshi*¹⁹). In the well-known Verse of the Throne (*āyatul kursīy*), it is mentioned that His Throne extends over the heavens and the earth.²⁰ Whenever Muslims wish to begin or start something, they say: *bismillāhir raḥmānir raḥīm*, which means "in the name of Allāh, Most Gracious, Most Merciful." This frequently quoted verse appears at the beginning of all *Sūrahs* of the Qur'ān except *Sūrah Tawbah* (no.9). In many Constitutions of the Muslim countries, it is mentioned before the Preamble.

Allāh is the All-Powerful (*Al-Qadīr,*²¹ *Al-Qādir*²²) over everything (*kulli shayyin*).²³ There is no limit to what Allāh can or cannot do and He does whatever He intends.²⁴ On the Day of Resurrection (*Qiyāmah*), everything on the earth will perish (*fān,*²⁵ *hālik*²⁶) but it is only Allāh Who will remain (*yabqā wajhu rabbika*).²⁷ As all honour belongs to Allāh, He is the Lord of Honour (*rabbil 'izzati*).²⁸ As it is very difficult to have a full estimate of the attributes of Allāh, Muslims usually

conclude their prayers, saying that glorified (*subhāna*) be the Lord of the heavens and the earth, the Lord of the Throne, from that which they attribute to Him (*'ammā yaṣifūn*).²⁹

Allāh is present everywhere although we do not see Him. He is always with us wherever we may be present (*huwa ma'akum ayna mā kuntum*).³⁰ He is All-hearing (*Al-Samī'u*)³¹ and there cannot be any secret conversation³² besides His presence therein. If three people are in a secret meeting, Allāh is the fourth and if there are five people, He is the sixth in that meeting.³³ He is very near (*qarīb*)³⁴ to us to respond (*ujibu*)³⁵ to our calls to Him. He is closer to man than his jugular vein (*aqrabu ilayhi min ḥablil-warīd*).³⁶ He is watchful (*baṣīr*) over us³⁷ as He watches everything and sees His servants.³⁸ The vision of Allāh is total and complete so that nothing can escape from His vision. Allāh asks man to realize that He sees all and all the time.³⁹ As He comes between a man and his heart⁴⁰ nothing can be hidden from His vision and comprehension, even our thoughts. As Allāh sees all, it follows that He is All-Knowing (*Al-'Alīm*).⁴¹ Allāh is well aware of the activities of man,⁴² his going to and fro and returning to his own dwelling place.⁴³

Natural phenomena created by Allāh

Allāh has placed firm mountains (*rawāsī*,⁴⁴ *jibāl*)⁴⁵ on the earth and subjected⁴⁶ them under His command placing them as pegs.⁴⁷ He has created rivers⁴⁸ which flow on vast tracts of land for the purpose of irrigation. The two great

natural icons on the horizon are the sun and the moon which bear the Signs⁴⁹ of Allāh. Allāh created the sun,⁵⁰ resembling a lamp (*sirāj*)⁵¹ and the illuminating (*munīran*)⁵² moon.⁵³ He subjected them, each runs for an appointed term.⁵⁴ He causes the night to phase⁵⁵ into the day and the day to phase⁵⁶ into the night. Allāh has created the night⁵⁷ as a mercy (*rahmah*)⁵⁸ which covers the day light⁵⁹ for the purpose of taking rest (*sakana*).⁶⁰

Allāh has subjected (*sakhkhara*)⁶¹ all of His creations in the earth and skies for the benefit of mankind. It is not possible for everyone to understand and appreciate the natural phenomena of day and night and the immense bounties of Allāh given to mankind. In a number of verses of the Qur'ān, Allāh asks the people who understand (*qawm ya'qilūn*)⁶² and the people who comprehend (*qawmun yatafakkarūn*)⁶³ to reflect upon His Signs around them. Allāh has made His Signs clear for people who have knowledge (*qawmun ya'lamūn*).⁶⁴ In the creation of the heavens and earth and in the alteration of night and day, there are Signs for people of understanding (*li-ūlī-albāb*).⁶⁵

It is only through reflection and minute study that the men of understanding are in a position to conclude that nothing has been created in vain (*bāṭila*)⁶⁶ and that everything that Allāh has created has a definite purpose to fulfil. It is only people who have knowledge (*ulamā'*) can grasp⁶⁷ the implications of the illustrations and parables given in the Qur'ān and they are fearful (*yakhshā*)⁶⁸ of Him. Only the men of understanding are in a position to observe the vast and minute natural

phenomena created by Allāh and submit to His commands in awe and admiration. Devoted Muslims who are well-grounded in knowledge (*rāsikhūn*)⁶⁹ are in a special position to understand the deep implications of the Qur'ān. The people of understanding remember Allāh standing, sitting and lying down (*alladhīna yadhkurūnallāha qyāmanw wa q'ūdanw wa 'alā junūbihim*).⁷⁰ It is only the men of understanding (*ūlūl-albāb*) have the ability of paying heed (*yadhadhakkaru*)⁷¹ to the guidance of Allāh.

Allāh: The Lord and the Creator of mankind

Allāh is the Lord of mankind (*rabbun-nās*)⁷² and not the Lord of any particular section of it. He is “our Lord and your Lord” (*allāhu rabbunā wa rabbukum*)⁷³ and “my Lord” (*rabbī*).⁷⁴ In various places of the Qur'ān, as the Supreme Guide of mankind, Allāh has addressed: “O mankind” (*yā ayyuhān-nās*).⁷⁵ Allāh created man (*khalāqal-insāna*)⁷⁶ from a single soul (*nafsin wāhidah*)⁷⁷ and from it created its partner (*zawjahā*)⁷⁸ and from the pair of them spread countless men and women far and wide.⁷⁹ Islām does not support the Christian belief that Ādam's (pbuh) wife Eve was created from his rib.

Allāh created man from earth (*'ard*)⁸⁰ which consists of ingredients like clay (*tīn*)⁸¹ and dust (*turāb*).⁸² The other ingredient is water (*mā'*),⁸³ which forms a large portion of his body. In the very first revelation of the Qur'ān to mankind, Allāh proclaimed that He created man from a clot (*'alaqah*).⁸⁴ The Qur'ān gives detailed description of

the growth of a *foetus* (*ajinnah*),⁸⁵ sperm-drop (*nuṭfah*)⁸⁶ becoming clot (*'alaqah*)⁸⁷ placed in a safe place⁸⁸ in the mother's womb (*buṭūni ummahātikum*).⁸⁹ This development takes place from one stage to another⁹⁰ in due proportion⁹¹ for a determined period.⁹² Allāh shapes⁹³ the *foetus* in the womb as He pleases,⁹⁴ bringing out male and female.⁹⁵ Modern medical science conforms to this explicit analysis expressed in the Qur'ān 1400 years ago.

Allāh has created man in the best of shapes.⁹⁶ At the initial stages of the growth of a human being, he remains weak (*ḍu'f*);⁹⁷ gradually he attains strength (*quwwah*),⁹⁸ which he loses gradually becoming weak again as he approaches ripe old age⁹⁹ when his hair turns grey (*shaybah*).¹⁰⁰ As a natural process ordained by Allāh, a child (*tifl*)¹⁰¹ attains youth¹⁰² and later becomes old (*shuyūkh*).¹⁰³ Although long-life of a man is a blessing of Allāh upon him, the simple truth is that when he becomes old, he becomes physically feeble¹⁰⁴ and mentally weak. Even his physical structure gets slightly shortened and a bit curved.¹⁰⁵ Not only the aging process affects man physically, it also affects his mind and memory to the extent that he knows nothing after having known much.¹⁰⁶

MANKIND

Faculties of man to hear, see, understand and speak

The faculties of hearing,¹⁰⁷ sight,¹⁰⁸ understanding¹⁰⁹ and the ability to speak (*bayān*)¹¹⁰ clearly and effectively are gifts of Allāh to man, which empower him to earn his livelihood

and travel around the world and appreciate His Majesty with awe and wonder. Allāh has provided us with two eyes¹¹¹ to see the beauty (*zīnah*)¹¹² of His creation upon the earth. Allāh has given us our ability to hearing and eye sight for the purpose of passing the test (*nabtafīhi*)¹¹³ He will put upon us. As eyes are very precious gifts of Allāh, they should not be abused as He is aware of the treachery of the eyes (*khā'inatal-a'yuni*).¹¹⁴

The faculty of hearing bestowed upon man by Allāh is an important asset in his all-round development. The faculty of hearing should not be abused. This faculty has played an important role in propagating the message of Islām when the call of Muezzin reminds Muslims to hasten to masjids to offer their Prayers (*ṣalāt*). Allāh asks Muslims to listen to the Qur'ān attentively when it is recited so that they are blessed with His mercy (*la'allakum turḥamūn*).¹¹⁵ Allāh has given man heart (*af'idah*)¹¹⁶ to appreciate his surroundings and subtle phenomena in the world.

Understanding the difference between right and wrong is a very important faculty of man. Allāh has equipped the soul of man to distinguish between right and wrong (*fa-alhamahā fujūrahā wa taqwāhā*)¹¹⁷ so that a person is responsible for his wrong deeds and he cannot advance argument that he did not know about his deeds which turned out to be wrong. The ability to communicate at ease and with confidence is an important asset of man to attain success in life and establish trust and friendship with people. It is Allāh Who has taught man speech (*bayān*)¹¹⁸ by providing him a tongue and two lips (*lisānan*

wa shafatayn).¹¹⁹ Allāh granted Prophet Dāwūd (pbuh) sound judgment in speech (*faṣḥal khiṭāb*).¹²⁰ Prophet Mūsā (Moses) (pbuh) suffered from an impediment in his speech. He prayed to Allāh to remove the impediment from his speech, so that people may understand his guidance to them.¹²¹ Proper rest and sleep are necessary for physical fitness and functioning of mental faculty. Allāh has made sleep (*nawm*)¹²² by night or by day¹²³ for fulfilling the requirement of our body needing rest (*subātan*).¹²⁴

Bounty (faḍl), good things (ḥasanah) and blessings (ni'mah) of Allāh for mankind

Allāh is the Owner and the source of all bounties (*dhūl-faḍl*)¹²⁵ that He has bestowed upon this world. All bounties (*faḍl*) are in the hands of Allāh (*bi-yadillāhi*)¹²⁶ and He promises (*ya'idukum*) man His bounty (*faḍl*).¹²⁷ Allāh's bounty is great (*'azim*).¹²⁸ In the well-known *Sūrah Raḥmān*, Allāh repeatedly asks mankind how can they deny the multitude of bounties (*ālā'*) mentioned therein bestowed by Him upon mankind. Allāh grants bounty to whoever He will,¹²⁹ giving His bounty to every worthy person.¹³⁰ He bestowed His grace (*faḍl*) upon Prophet Dāwūd (pbuh).¹³¹ Allāh gave Prophet Ibrāhīm (pbuh) his reward (*ajr*)¹³² in this world. People who seek forgiveness from Allāh and turn to repentance to Him, He grants them fair enjoyment (*matā'an ḥasanan*)¹³³ in this world.

The graces (*ni'mah*) we enjoy come from Allāh.¹³⁴ Addressing mankind,¹³⁵ Allāh asks them to remember¹³⁶

His grace (*ni'mah*) upon them. It is simply impossible to count¹³⁷ the graces (*ni'mah*) of Allāh, He showers upon mankind. Composure or peace of mind is very important for man for his onward journey in this world.

Rizq (provision) provided by Allāh for mankind

It is universal knowledge that as soon as a child is born, it needs nourishment for its survival. It is Allāh who provides us food (*yuṭ'imu*)¹³⁸ to satisfy our hunger (*jū'*).¹³⁹ This basic need is vital until a man reaches the last day of his life. Allāh did not send any of His Messengers who did not eat food.¹⁴⁰ Allāh is the Provider of provision (*rizq*)¹⁴¹ for mankind. One of the attributes of Allāh is that He is the Grantor of Provision (*Ar-Razzāq*)¹⁴² and indeed He is the best of providers (*khayrur rāziqīn*).¹⁴³ Allāh provides livelihood (*rizq*,¹⁴⁴ *ma'āyish*¹⁴⁵) for mankind from the heavens and the earth.¹⁴⁶ If He withholds¹⁴⁷ provision (*rizq*) for us, there is none who will provide for us. Provision for mankind in this world is one of the bounties (*faḍl*) of Allāh. Allāh has given us delightful gardens¹⁴⁸ with abundant trees which are a source of nourishment. These gardens beautify the environment making our lives easy and comfortable.

It is the discretion of Allāh for whom will He provide.¹⁴⁹ He may increase or restrict the provision for whom He wishes.¹⁵⁰ He may make provision for someone without any limitation. An oft-quoted verse in the Qur'an says: "You give sustenance to whom You please, without measure." (*tarzuqu man tashā'u bi-ghayri ḥisāb*).¹⁵¹ It is common knowledge that in this world, one enjoys more provision

than another. But it is known to Allāh and provided by Him.¹⁵² The nature of man is such that when Allāh restricts his provision (*rizq*), for the purpose of testing him, he cries that he has been humiliated.¹⁵³

There are various sources from which provision (*rizq*) is produced. An important source is rain¹⁵⁴ which Allāh sends from the sky.¹⁵⁵ Initially Allāh sends clouds¹⁵⁶ which bring rain. These clouds are carried by winds¹⁵⁷ bearing the good news (*bushrā*)¹⁵⁸ of impending rain as a mercy (*rahmatihī*)¹⁵⁹ from Allāh. When barren lands¹⁶⁰ become fertile through abundant rain and plenty of sunshine, they spring into new life bringing forth plants (*nabāt*)¹⁶¹ of various kinds¹⁶² and colours.¹⁶³ The nature splits open the seed and the fruit stone as planned by Allāh.¹⁶⁴ It is Allāh Who has brought out the waters¹⁶⁵ and pastures¹⁶⁶ out of the earth. He has created numerous springs,¹⁶⁷ rivers¹⁶⁸ and lakes on the earth which are sources of supply of water for irrigating vast tracts of land.

Allāh asks man to look at his food (*ta'ām*)¹⁶⁹ which He provides for them from various kinds of grains, fruits and vegetables. The plants produce grains (*ḥabbah*)¹⁷⁰ and bear fruits (*thamarāt*,¹⁷¹ *fākihah*¹⁷²) of different kinds¹⁷³ and colours.¹⁷⁴ There are two¹⁷⁵ of every kind of fruit. Fish in the rivers, lakes and seas is an important source of food for mankind. A very important source of survival and nourishment for mankind is cattle which Allāh created¹⁷⁶ in pairs.¹⁷⁷ It is significant to note that *Sūrah* 6 bears the title "Cattle" (*An'ām*). It is Allāh Who has made the cattle subdued to man so that some are used for riding,

some for food, some for drink and some for other benefits.¹⁷⁸ Without grudging anyone, man should always ask for his provision directly from Allāh.¹⁷⁹ Acknowledging the gratitude to Allāh, Prophet Ibrāhīm (pbuh) said: “Who gives me food and drink.”¹⁸⁰

Man's knowledge ('ilm)

In order to appreciate the importance and significance of knowledge, Allāh reminds man: “Are those who know equal with those who know not?”¹⁸¹ One of the precious bounties of Allāh to mankind is knowledge. It is significant to note that *Sūrah* 68, bears the title “Pen” (*Al-Qalam*), which is the symbol of learning and writing. The importance of literacy and knowledge in Islām is evident when we see that in the very first revelation of the Qur’ān, Allāh asks man: “Read!”¹⁸²

Islām discourages a man to remain illiterate or uneducated. Allāh says: “Be not one of those who are ignorant (*jāhilīn*).”¹⁸³ Knowledge is one of the precious assets (*khayran kathīran*)¹⁸⁴ of a man, which he acquires over the years of his lifetime. At the time of his birth, he knows nothing¹⁸⁵ and his learning process starts at his childhood. But when man approaches old age he gradually starts to forget the mass of knowledge he so laboriously acquired.¹⁸⁶

After the creation of Ādam (pbuh), Allāh endowed him with knowledge, making him more knowledgeable than angels. Allāh asked the angels to prostrate (*sujūd*) before Ādam (pbuh) when he proved his superiority in

knowledge over the angels. Man tends to forget the role of Allāh as the Supreme Teacher of mankind mentioned in the very first revelation of the Qur'ān. Allāh taught man by the pen (*bil-qalam*) teaching him what he did not know.¹⁸⁷ Although he acquires it, it needs to be appreciated that it is really conferred upon him by Allāh.¹⁸⁸ Allāh gives wisdom (*ḥikmah*) to whoever He pleases.¹⁸⁹

Regarding the ambit and depth of one's knowledge, he should be humble and not pretentious. People can argue¹⁹⁰ on matters in which they have some knowledge. But No one should argue about matters which are beyond his knowledge.¹⁹¹ The knowledge of some matters are known to Allāh only which are unknown to man.¹⁹² It has been mentioned in the Qur'ān that the Spirit (*rūḥ*) is only command of Allāh and man has been given little knowledge about it.¹⁹³ Allāh has knowledge of everything, whether it is revealed or concealed.¹⁹⁴ One of the attributes of Allāh is that He is Wise (*ḥakīm*).¹⁹⁵

Allāh conferred wisdom (*ḥukman, ḥikmah*) and knowledge (*'ilm*) upon His Messengers, e.g., Prophet Sulaymān (Solomon) (pbuh),¹⁹⁶ Prophet Dāwūd (David) (pbuh),¹⁹⁷ Prophet Yūsuf (pbuh),¹⁹⁸ Prophet Ya'qūb (pbuh),¹⁹⁹ Prophet Lūt (pbuh)²⁰⁰ and Prophet Mūsā (pbuh).²⁰¹ The wisdom (*ḥikmah*) bestowed by Allāh upon Luqmān²⁰² is well known. Allāh endowed Khidr²⁰³ with special knowledge²⁰⁴ to interpret the events which Prophet Mūsā (pbuh) had difficulty to decipher.

For securing the right guidance, Allāh has asked not to follow the path of those who do not know.²⁰⁵ Prophet Ibrāhīm (pbuh) prayed to Allāh to grant him wisdom

(*ḥukman*).²⁰⁶ Allāh asked Prophet Muḥammad (ṣ) to say: "My Lord! Increase me in Knowledge (*rabbi zidnī 'ilmā*)."²⁰⁷ One should avoid the company of uneducated people and desire to be in the company of educated and learned people. Prophet Mūsā (pbuh) prayed to Allāh to save him from being in the company of ignorant people (*a'ūdhu billāhi an akūna minal-jāhilīn*).²⁰⁸ A learned person is a humble person. He does not show discourtesy to a person who is ignorant (*jāhil*). The people who are learned walk humbly and when the ignorant people address them, they reply with Salām.²⁰⁹

Man's honour ('izzah)

Allāh is the Lord of Honour (*rabbul-'izzah*)²¹⁰ and all honour belongs to Allāh (*lillāhi 'izzatu jamī'a*).²¹¹ Bestowal of power and honour are bounties of Allāh. Allāh bestows honour at His discretion upon whom He likes. An oft-quoted verse in the Qur'ān says: "You honour anybody You like and You dishonour anybody You like."²¹² Allāh raises²¹³ some men above others²¹⁴ in rank (*darajāh*)²¹⁵ at His discretion.²¹⁶ Prophets Dāwūd and Sulaymān expressed their praise to Allāh for favouring them over many others.²¹⁷ Allāh raises some men above others in rank to see that they may command others to work for them.²¹⁸ Allāh bestowed special honour to Prophets Muḥammad (ṣ),²¹⁹ Yūsuf (pbuh),²²⁰ Ibrāhīm (pbuh), Ishāq (pbuh), Ya'qūb (pbuh),²²¹ Ismā'īl (pbuh), Yas'a (pbuh), Yūnus (pbuh) and Lūt (pbuh).²²²

It is the natural characteristics of man that when Allāh bestows honour upon him, he considers that he has

a legitimate claim for it. But when Allāh restricts his provision, he cries that he has been humiliated.²²³ In the case of an individual, honour is not a matter of self-esteem. In truth, honour should be looked upon as a trust by the recipient in order to discharge the high responsibilities and duties attached to it. It needs to be stressed that the conferment of honour by Allāh upon someone is for a definite purpose. A person vested with honour is tested to find out whether he is worthy of it. A person enjoying honour must pass the test that he is worthy of it. Allāh bestows honour to some people in order to test (*yabluwakum*) their worthiness.²²⁴ A person is certainly fortunate whom Allāh includes among the highly honoured (*mukramīn*) group.²²⁵ Who is the most honourable person in the sight of Allāh? The most honoured in the sight of Allāh is one who is the most fearful in obeying His commands.²²⁶

Man's anxiety, haste and patience

Man is prone to be weak (*da'īf*) in resolution.²²⁷ Man has been created very impatient (*halū*).²²⁸ Man is susceptible to deciding things in haste (*'ajal*)²²⁹ and prays for evil as he prays for good, because he is ever hasty.²³⁰ He is particularly prone to anxiety when misfortune befalls him. But as soon as he comes out of mishap, he becomes spiteful. He may lose his sleep due to unnecessary anxiety. It may happen that sometimes under emotions man may earnestly long for something and pray to Allāh to grant him the desired object not knowing that it may be harmful

to him. Man does not know what is good and what is bad for him. It is no good to lose one's heart when he passes through difficult days. In important matters in life, it is necessary to remain calm and take a firm decision. A good sleep is always essential not only to give proper rest for man's body but also for freeing his mind from all worries and anxieties, which normally keep him engaged throughout the day. Man should be grateful to Allāh for making his sleep for rest.²³¹

To overcome anxiety, patience (*ṣabr*) is absolutely necessary. The most precious wealth in this world is peace of mind. This wealth may belong to a humble subject in a kingdom, while the king of the country who also yearns for it most desperately may be the poorer of the two. We see around us that with a view to living a comfortable and pleasant life in this world, man puts all his efforts and energies. But it is an axiomatic truth that there is a point beyond which the attainment of material wealth does not add real happiness. Peace of mind or spiritual satisfaction cannot be acquired through acquisition of more and more money and wealth.

It is only Allāh Who can bestow peace of mind, contentment and tranquillity (*sakīnah*) as His special blessings to His favourite servants. Allāh has assured that people who keep patience in difficult circumstances will be rewarded. The rewards might be twice,²³² great,²³³ without measure (*bi-ghayri ḥisāb*),²³⁴ forgiveness (*maghfirah*)²³⁵ from Allāh or admitting them into Paradise.²³⁶ Allāh found Prophet Ayyub (pbuh) patient.²³⁷ Those who remain patient for earning the satisfaction of Allāh (*ibtighā'a wajhi rabbihim*)²³⁸

will be admitted into Paradise.

Allāh asks us to remain patient (*iṣbirū*)²³⁹ for the sake of²⁴⁰ Allāh and vie with one another for patience (*ṣābirū*)²⁴¹ in difficult and adverse circumstances. Allāh asks Muslims to seek His help with patience (*biṣ-ṣabri*),²⁴² keeping in mind that Allāh is with the people who are patient (*innallāha ma'aṣ-ṣābirīn*).²⁴³ Muslims should exhort one another to bear patience (*tawāṣaw biṣ-ṣabri*).²⁴⁴ A devout Muslim remains patient (*ṣābir*) when he suffers from monetary hardship (*ba'sā'*) or affliction with illness (*ḍarrā'*) and in times of danger.²⁴⁵ A Muslim should bear patiently²⁴⁶ when something befalls upon him. At the time of loss, whether it is material loss or loss of lives, a person should have confidence and complete reliance upon Allāh. When a person misses something he should not grieve.²⁴⁷ When a Muslim is relieved of distress, he should say: "Praise be to Allāh Who has taken away all our sorrows from us."²⁴⁸ A sincere prayer to Allāh is necessary for attaining peace of mind. Prophet Mūsā (Moses) (pbuh) prayed to Allāh: "My Lord! Relieve my mind (*rabbishraḥlī ṣadrī wa yassir-lī amrī*)."²⁴⁹ "Our Lord! pour patience on us (*rabbanā afrigh 'alaynā ṣabrā*),²⁵⁰ make us stand firm (*thabbit aqdāmanā*)."²⁵¹

Guidance (hudā) from Allāh for mankind

Mankind should be thankful to Allāh for providing guidance to them through His Messengers throughout the ages who came with the Holy Books, the last being the Qur'ān. Allāh has shown mankind the two clear ways of right and wrong,²⁵² giving them the choice to accept

and follow either the right or the wrong path. It is the wish of a Muslim to take a path to his Lord.²⁵³

One of the attributes of Allāh is, "The Guide (*Al-Hādī*)."²⁵⁴ Allāh guides whoever²⁵⁵ He wills to the right path. Those who strive in the cause of Allāh, He will guide them in His ways.²⁵⁶ In search of the right path, one should be hopeful that Allāh's guidance will come.²⁵⁷ To secure the guidance from Allāh, one should not fear people but fear Him (*ikhshawnī*).²⁵⁸ A person whose heart Allāh has opened (*sharaha*)²⁵⁹ to receive the guidance of Islām, walks in the light (*nūr*) from Him. In *Sūrah Kahf* the young people who took refuge in the cave asked Allāh to guide (*rashada*)²⁶⁰ them in their task. Man should be grateful to Allāh for guiding him to the right path.²⁶¹ But this guidance to the right path does not depend upon whether or not man showed his gratitude to Allāh.²⁶²

When faced with difficulties, the Messengers of Allāh always sought guidance from Allāh. Pursued by the hostile people of Fir'awn, Prophet Mūsā (pbull) said: "My Lord is with me. He will guide me."²⁶³ Prophet Ibrāhīm (pbuh) said that Allāh Who created him will guide him.²⁶⁴ The rightly guided people are different from those whose foul deeds are made to seem alluring to them and those who follow their own desires.²⁶⁵ It is Allāh's discretion whom will He guide²⁶⁶ and expand his bosom to Islām.²⁶⁷ A person whom Allāh guides has been described in the Qur'an as *muhtadī*.²⁶⁸ The Prophets were rightly guided (*muhtadūn*).²⁶⁹ The youths who took refuge in a cave from the persecution of the reigning king, mentioned in the Qur'an, prayed to Allāh: "Our Lord!...

facilitate for us our affair in the right way."²⁷⁰ Responding their call, Allāh "increased them in guidance".²⁷¹

For getting proper guidance, Allāh asks Muslims to follow His path instead of following any other path.²⁷² In the oft-quoted verse of the Qur'ān, Allāh asks Muslims: "Hold fast to the rope of Allāh together."²⁷³ It is essential to repent (*anāba*) to Allāh for taking heed (*tadhakkara*) to His guidance. Allāh sends His blessings (*ṣalawāt*) to people who are rightly guided (*muhtādī*).²⁷⁴ Allāh has given assurance that great rewards are waiting for those who hold fast to Allāh (*i'taṣamū billāhi*).²⁷⁵ People who follow the guidance of Allāh will not suffer²⁷⁶ from any fear from any quarters. These people will remain happy and will not grieve.²⁷⁷

Straight Path (Ṣirāṭul Mustaqīm)

A Muslim craves in his heart to get guidance from Allāh to remain on the Straight Path. The well-known Islāmic phrase Straight Path (*ṣirāṭul mustaqīm*) is mentioned in *Sūrah Fātiḥah*, the first *Sūrah* of the Qur'ān. It has been repeated in other parts of the Qur'ān as well. What is the Straight Path? If a Muslim follows the complete and total guidance in his daily life as laid down in the Qur'ān and the Sunnah of Prophet Muḥammad (ṣ), he remains on the Straight Path.

The whole purpose of following the Straight Path is to remain on the path of Allāh.²⁷⁸ Who are on the Straight Path? Allāh guided His Messengers to the Straight Path. He guided Prophet Muḥammad (ṣ)²⁷⁹ and Prophets Mūsā

and Hārūn to the Straight Path.²⁸⁰ Allāh asked Prophet Muḥammad (ṣ) to guide the Muslims to the Straight Path.²⁸¹

A Muslim in his heart always intends to follow the Straight Path. It is not easy to remain on the Straight Path without the on-going guidance and help from Allāh. From day-to-day experience, one knows that there are so many difficulties, allurements, attractions and unwary traps in this world that there are host of chances to be deviated, derailed and diverted from the Straight Path. It is Satan, the sworn enemy²⁸² of mankind who looks for every opportunity to deviate him from that Path.²⁸³ Whoever holds fast to Allāh will be guided to the Straight Path.²⁸⁴ Whom Allāh guides, he is on the right path (*muhtadī*).²⁸⁵ Prophet Muḥammad (ṣ) gave guidance to mankind to the Straight Path.²⁸⁶

Severe consequences²⁸⁷ may happen to those who deviate from the right path as their status may fall below the position of animals.²⁸⁸ Allāh asks Muslims to follow²⁸⁹ and worship (*'abada*)²⁹⁰ only Him to remain on the Straight Path.²⁹¹ Muslims should not allow Satan (*Shayṭān*)²⁹² to put hindrances on their efforts to remain on the Straight Path. Throughout our lives, we should always aspire and endeavour to belong to those who are guided by Allāh so that we may remain on the Straight Path and follow His commands. Muslims earnestly wish to keep themselves on this Straight Path. In his daily Prayers (*ṣalāt*), Muslims in reciting *Sūrah Fātiḥah* ask Allāh to guide²⁹³ them to the Straight Path. Muslims pray to Allāh not to deviate²⁹⁴ their hearts after He has guided

them and to make their feet firm (*wa thabbit aqdāmanā*).²⁹⁵

Allāh's mercy, help, protection and blessings upon man

In the very first revelation of the Qur'ān, Allāh says that He is "The Most Generous (*Al-Akram*)."²⁹⁶ Allāh is the Most Gracious (*Ar-Raḥmān*).²⁹⁷ A *Sūrah* of the Qur'ān bears the title "The Most Gracious (*Ar-Raḥmān*)."²⁹⁸ He is the Most Merciful (*Ar-Raḥīm*).²⁹⁹ He is ever Merciful to the Muslims.³⁰⁰ Allāh is "The Most Beneficent" (*Al-Karīm*),³⁰¹ "The Most Kind" (*Al-Laṭīf*)³⁰². He is kind (*Laṭīf*) to His servants.³⁰³ His other similar attributes are: "The All-Loving" (*Al-Wadūd*),³⁰⁴ "The Compassionate" (*Ar-Ra'ūf*),³⁰⁵ "The All-Benign (Kind)" (*Al-Barr*),³⁰⁶ "The All-Clement" (*Al-Ḥalīm*).³⁰⁷ The kindness of Allāh also relates to His forgiveness for faults and imperfections.

In this world, it is very difficult to survive without the mercy of Allāh upon us. The treasuries of mercy (*khazā'inu raḥmati*) belong to Allāh.³⁰⁸ In order to distribute mercy to His servants, Allāh has prescribed mercy (*kataba 'alā nafsihir-raḥmah*) to Himself.³⁰⁹ Allāh's mercy embraces all things.³¹⁰ The mercy of Allāh is also close (*raḥmatallāhi qarīb*) to those who do good (*muḥsin*).³¹¹ It is Allāh's discretion upon whom he will send his mercy (*raḥmah*).³¹² Allāh ordains³¹³ His mercy (*raḥmah*) for those who are fearful (*taqwā*) of Him and pay the *Zakāt*. Muslims who obey Allāh and the Prophet (ṣ) whole-heartedly will receive mercy (*turḥamūn*) from

Allāh.³¹⁴ Muslims who are devoted in their prayers and fearful of Allāh remain in hope for the mercy (*yarjū raḥmata*)³¹⁵ of Allāh to come.

People who have harmed themselves by their own excesses should not despair (*lā taqnaṭū*)³¹⁶ from Allāh's mercy. Muslims pray to Allāh: "Our Lord, grant us Your mercy (*raḥmah*)."³¹⁷ Prophet Mūsā (pbuh) prayed to Allāh: "Admit us into Your mercy. You are the Most Merciful of all who show mercy (*anta arḥamur-raḥimīn*)."³¹⁸

It is significant to note that *Sūrah* 110 bears the title, "Help" (*Naṣr*). One of the attributes of Allāh is "The Helper" (*Nāṣir*) and He is the best of helpers.³¹⁹ In many verses of the Qur'ān, it has been said that there is no helper (*naṣīr*)³²⁰ for man without Allāh. It is simply impossible to tread through the difficult journey in our life without Allāh's help coming to us. It is Allāh's discretion³²¹ whom He will help. Allāh has taken upon Himself His duty (*ḥaqqan alaynā*)³²² to help the believers. Allāh assures Muslims that if they help Allāh, He will help them and make their stand firm.³²³ Allāh gave Prophet Muḥammad (ṣ) a manifest victory for giving him mighty help (*naṣran 'azīzā*).³²⁴ Allāh helped Prophets Mūsā (pbuh) and Hārūn (pbuh) and made them victorious (*ghālibīn*).³²⁵

It is human nature, when in distress, a person may lose his patience and succumb to the miseries which may ruin his future. But he needs to have conviction that help (*naṣr*) comes only from Allāh³²⁶ and he should be confident that Allāh's help is near (*qarīb*).³²⁷ Mankind should often remember Allāh, seeking His help so that they can live in peace and harmony, being bound by affinity of friendship

and trust. A true Muslim always believes that the source of all help is Allāh. But Allāh's help may not come straight away for which observing patience is vital. A Muslim in distress believes that by performing ritual Prayers in all earnestness, Allāh would be satisfied upon him extending His help to him. Allāh asks Muslims to seek His help (*ista'in*) with patience and Prayer (*ṣalāt*).³²⁸ Prophet Mūsā (pbuh) said to his people: "Seek help (*ista'in*) from Allāh and wait in patience."³²⁹ Allāh asks man to turn to Him for everything (*ilā rabbika farghab*).³³⁰

As our Protector, Allāh has been mentioned in the Qur'ān as *Walīy*, *Wakīl* and *Mawlā*. As Allāh is the only Protector (*walīy*) of man, he³³¹ has been reminded in many verses of the Qur'ān that there is no protector for him except Him.³³² Allāh says to us: "Allāh is your Protector" (*allāhu mawlākum*).³³³ Devoted Muslims firmly believe that Allāh is enough to protect them (*kafā billāhi walīyah*,³³⁴ *kafā billāhi wakīlā*).³³⁵ A devoted Muslim often recites: "My Protector is Allāh (*inna walīyiyallāh*)."³³⁶ As the Protector of man, one of His functions is to rescue him. Allāh rescued (*anjā*)³³⁷ the Allāh-fearing people as He rescued Prophet Mūsā (pbuh) from the army of Fir'awn by dividing the sea.³³⁸ When a Muslim wishes to take recourse to Allāh's power, he says: *lā ḥawla wa lā quwwata illā billāh*, which means, "there is neither might nor power except with Allāh"³³⁹ or *lā quwwata illā billāh*, which means, "there is no power except with Allāh."³⁴⁰

Allāh blesses (*yuṣallī*) Muslims with His angels in order to bring them from darkness to light.³⁴¹ If Allāh's grace (*ni'mah*) had not reached Prophet Yūnus (pbuh), he

would have been left, abandoned and blameworthy on the barren shore after he was disgorged by the whale.³⁴² Allāh sent down tranquillity (*sakīnah*)³⁴³ upon the hearts of the believers to add faith to their faith.³⁴⁴

Status of man and his limitations

The status of man is very high amongst all the creations in the universe. Indeed man is the best of Allāh's creations. Man's status is higher than that of angels. In the Qur'ān, it has been mentioned that Allāh asked the angels to prostrate³⁴⁵ before Ādam, the first man created by Him. After creating Ādam, Allāh breathed His Spirit into him (*nafakhtu fihi mir rūhī*).³⁴⁶ At the time of creating man, Allāh breathes into him His Spirit³⁴⁷ and proportions³⁴⁸ him to the best stature (*aḥsani taqwīm*).³⁴⁹ Expressing the purpose of the creation of man, Allāh said: "I have not created the jinns and mankind except to serve Me."³⁵⁰ Allāh has established³⁵¹ and honoured (*karamnā*)³⁵² man in the world and preferred³⁵³ him greatly over many of His creations.

However, man's origin is very humble³⁵⁴ being created from a sperm-drop (*nuṭfah*),³⁵⁵ a despised fluid (*mā'in mahīn*).³⁵⁶ Man may think and feel sanguine that he would accomplish and complete things, which seem to be within his reach.³⁵⁷ Allāh, Who controls everything in this world reminds man not to say of anything that he will do that tomorrow without mentioning if Allāh so wills (*anyyashā'allāh*).³⁵⁸ Man should not think that he is capable of everything he wants to perform and does not need Allāh's help and guidance. No one should think that

none will have power over him.³⁵⁹ In between Allāh and man, it is man who has the need of Allāh, whereas Allāh is All-sufficient and needs nothing from anyone (*Al-Ghaniy*).³⁶⁰ Allāh does not communicate with man except through revelation³⁶¹ or from behind a veil³⁶² or by sending a messenger to him.³⁶³

Man is ungrateful to Allāh

Allāh is bountiful (*dhū faḍlin*) to mankind, but most of them do not express their gratitude (*lā yashkurūn*).³⁶⁴ Man suffers from the tendency not to express his gratitude (*shukr*) to Allāh. Man is ungrateful in not showing thanks (*qalīlam mā tashkurūn*)³⁶⁵ to Him for making provision (*ma'āyish*) for him. Most of mankind do not give thanks to Allāh (*aktharan-nāsi lā tashkurūn*).³⁶⁶ During easy times and while not undergoing any miseries or worries, man by nature fails to remember his gratitude to Allāh. When Allāh gives man honour and is gracious to him, he says, he feels honoured, but when He restricts his subsistence, he feels humiliated.³⁶⁷ When Allāh bestows mercy (*rahmah*) upon man and then withholds it, he yields to despair and becomes ungrateful (*kafūr*).³⁶⁸ Indeed most people persist in their ingratitude.³⁶⁹ When Allāh bestows grace (*na'mā'*) upon man after some harm has touched him, he becomes exultant and boastful (*la-fariḥun fakhūr*)³⁷⁰ expressing his relief from misfortune. Out of ignorance and ungratefulness man is prone to disobeying Allāh and may show the audacity to be an open adversary (*khaṣīm*).³⁷¹ In the Qur'ān, it has been mentioned several

times that Allāh's punishment fell upon people who failed to obey His commands. Some of the words used in the Qur'an for punishment are 'adhāb, 'iqāb, rijz. Allāh is the Lord of painful (*alīm*) punishment ('*iqāb*)³⁷² as He is severe (*shadīd*)³⁷³ in punishment.

Although man's status is very high amongst all creatures, unfortunately there are some people, who suffer from severe limitations in their understanding or proper seeing or hearing, so that there are some people, who eat even as the cattle eat³⁷⁴ and there are others, who are farther astray.³⁷⁵ Some people are not much different from cattle or even worse than cattle.³⁷⁶ It is not unknown that sometimes, some people behave like animals and could even be below the conduct of the animals. It is possible that the listening or understanding capacity of some people lack so much that they fall to the category of the cattle or even below the category of cattle.³⁷⁷

In *Sūrah Raḥmān*, Allāh repeatedly asks mankind how could it be possible for them to deny the blessings bestowed by Him upon them?³⁷⁸ Allāh says: "Woe to man! How ungrateful he is!"³⁷⁹ Man is ungrateful to Allāh to which he himself will be made a witness.³⁸⁰ Allāh does not like ingratitude from His servants³⁸¹ and He has no hesitation to say that few of His servants are grateful (*shakūr*) to Him.³⁸² Man has the tendency in transgressing (*yaṭghā*) all bounds³⁸³ and Allāh condemns him when he considers himself to be self sufficient (*istaghna*).³⁸⁴

Man's ingratitude does not affect Allāh as He is free from all wants (*ghaniy*).³⁸⁵ Allāh asks mankind to be grateful to Him.³⁸⁶ He says: "Give thanks to Me and do

not be ungrateful (*washkurū lī wa lā takfurūn*).³⁸⁷ Allāh asks Muslims to be grateful (*ushkurū lillāhī*)³⁸⁸ to Him for His blessings (*ni'mah*)³⁸⁹ upon them. Muslims need to rejoice (*yastabshirūna*) when Allāh's blessings (*ni'mah*) come to them.³⁹⁰

Man should be grateful to Allāh for guiding him to the right path.³⁹¹ For all the bounties of Allāh upon mankind, man should be thankful to Him. Man must be thankful to Allāh and show his gratitude to Him for all the comfort He provides for him and the successful accomplishment of his deeds in this world.³⁹² We need to acknowledge our gratitude and give thanks to Allāh as often as possible for His endless bounties bestowed upon us and glorify His Majesty as the Supreme Lord of the whole universe and the Day of Judgment.

Man should pray to Allāh to inspire him to be thankful for His favours to him (*rabbi awzi'nī an ashkura ni'mataka*).³⁹³ In his despair, man forgets that the bounties (*'atā'*) of Allāh are not closed to anyone (*wa mā kāna 'atā'u rabbika maḥzūra*).³⁹⁴ A devoted Muslim is happy with what Allāh gives him out of His bounty (*faḍl*) and rejoices for receiving such bounty.³⁹⁵ We must offer *shukr* to Allāh for the countless bounties (*faḍl*) He has bestowed upon us in this dunyā. Muslims pray to Allāh asking good things in this world and in the Hereafter from Him (*rabbanā ātina fid-dunyā ḥasanataw wa fil-ākhirati ḥasanah*).³⁹⁶ In the Qur'ān, Allāh says that whoever gives thanks benefits his own soul.³⁹⁷ It pleases³⁹⁸ Allāh when man shows his gratitude and He will reward³⁹⁹ the grateful.

LIFE IN THIS WORLD (*DUNYĀ*)

Importance and significance

Muslims are aware that their destiny is to return to Allāh (*ilallāhil-maṣīr*)⁴⁰⁰ and their permanent abode is the Hereafter (*ākhirah*). But the earnings for the Hereafter must be done here in this world (*dunyā*). The richer is the harvest in the world, the eternal life in the Hereafter will be more rewarded. There is a link between the creation of man and the creation of the world, the abode of mankind. Allāh has not created man except for obeying His commands throughout his life in this world.⁴⁰¹

Allāh has not created the earth⁴⁰² and the heavens and all that is between them without purpose. Allāh made man His *khalīfah* (vicegerent)⁴⁰³ in the world (*dunyā*) for the purpose of representing Him in it. He sent down Ādam, the first man to this *duniya* to live there. Allāh appointed Prophet Dāwūd (pbuh)⁴⁰⁴ as *khalīfah* (vicegerent) in the world. Living an active life in this world is very important for earning one's own livelihood. Allāh is aware that man travels through the land seeking His bounty (*faḍl*).⁴⁰⁵

Man's plan and purpose in this world

What should be our plan and purpose in this world? It should definitely be a good life, encompassing both material and spiritual well-being which would at the same time prepare us for a better life in the Hereafter. We need not forget and

neglect the realities and achievements of the life in this world. A good Muslim should not be too much engrossed with the exclusive enjoyment of the bounties of the world disregarding performing good deeds for others, for which Allāh assures rewards in the Hereafter. There will be nothing in the Hereafter for a person who becomes too much engrossed for material gain in this world.⁴⁰⁶

Dunyā is important when it is the question of discharging our duties to our family members and to the people around in which we live. A Muslim owes an obligation to his family members, his neighbours and the people at large to regulate his conduct and behaviour in such a way, which reflect the true character of a Muslim following the model (*uswatun ḥasanah*) of Prophet Muḥammad (ṣ).⁴⁰⁷ A Muslim may think that by simply performing the ritual obligations, he is discharging all of his obligations as a good Muslim. However, he must remember that by performing the ritual obligations, like Prayers (*ṣalāt*) and Fasting, he is trying to do only part of the duties towards obedience to Allāh and Prophet Muḥammad (ṣ).

Enjoyment and pleasure (matā') in this world

Life in this world is surrounded by various forms of merriment and enjoyment as mentioned in a number of verses of the Qur'ān.⁴⁰⁸ The Qur'ān gives a pen-picture of the alluring attractions for man in this world.⁴⁰⁹ The human instinct of love and preference⁴¹⁰ for the life in this world has been mentioned in the Qur'ān a number of

times. It is human instinct to have more material wealth and comfort and with that end in view, people compete with each other and as a consequence neglect towards leading lives according to the guidance of Allāh.⁴¹¹ Man desires the transient goods⁴¹² of this world. It is man's tendency to rejoice (*fariḥū*)⁴¹³ and love (*yuhibbūna*)⁴¹⁴ the fleeting life in this world. Some people succumb to the unrestrained enjoyment and pleasure in this world.⁴¹⁵

The natural inclination of a human being is to marry a good wife or a husband, acquire enough wealth to live a comfortable life and have bright and successful children basking in the pageantry and taking pleasure in mutual boasting, and rivalry in respect of wealth and children.⁴¹⁶ Man tends to forget that wealth and children which are necessary to make life pleasant and enjoyable are not ends in themselves which may deviate him from the guided path of Allāh for not complying with His commands. Some people may wrongly think that their properties and families kept them busy from remembering Allāh and hope for forgiveness from Him.⁴¹⁷

Life should not be just austere but to be enjoyed as well seeking the bounties of Allāh provided by Him in this world. All beautiful things created by Allāh and good food for livelihood provided by Him for man need to be enjoyed and appreciated in the present life of this world (*ḥayātud dunyā*). The appreciation of these beautiful things and the enjoyment of the various kinds of nourishment only increase the grandeur and Majesty of Allāh in the estimate of the devoted Muslims. Nobody has any authority to prohibit (*ḥarām*) the enjoyment of

good things created by Allāh and the pure nourishment provided by Him.⁴¹⁸ Allāh has asked us to seek His bounty in the wide world.⁴¹⁹ He asks us not to neglect our rightful shares in this world.⁴²⁰ Allāh asks us to make the best of our life in the Hereafter by utilizing the bounty and resources⁴²¹ which He has provided for us in the *dunyā*.

Unrestricted material enjoyment cannot be the goal of man

Allāh asks Muslims to ponder whether they should prefer⁴²² the life in this world compared with the life in the Hereafter. Allāh has made it very clear that the life in this world is only brief enjoyment (*matā'*),⁴²³ amusement (*lahw'*) and play (*la'ib*).⁴²⁴ He reminds us that the wealth and children are ornaments of life in this world (*al-mālu wal-banūna zīnatul-ḥayātid-dunyā*)⁴²⁵ with warning that they may be but a trial (*fitnah*).⁴²⁶ Allāh warns us not to let our wealth or children distract us (*lā tulhikum*) from remembrance of Allāh (*dhikrillāhi*).⁴²⁷ In some circumstances, wives and children may become even enemies (*'aduwwal-lakum*).⁴²⁸ But steps should be taken to forgive and overlook⁴²⁹ their faults. He warns those people who love this fleeting world and neglect the Hereafter (*tadharūnal-ākhirah*).⁴³⁰ Allāh has condemned those who want only the life in this world.⁴³¹ Muslims should not allow themselves to be deceived (*gharra*)⁴³² by worldly life. People who allow them to be deceived by worldly life will be placed in the *Jahannam*.⁴³³ Company of these people should be

avoided⁴³⁴ because “they buy the life of this world at the price of the Hereafter” (*ishtarawul-ḥayātad-dunyā bil-ākhirah*).⁴³⁵ People who rebelled (*taghāʾ*) and preferred (*āthara*) the life in the world, will live in Hell (*Jahannam*).⁴³⁶ In the Qurʾān, the wives⁴³⁷ of Prophet Muḥammad (ṣ) were warned not to be deluded by the exclusive comfort of the life in this world.

What should be our plan and purpose in this world? It should definitely be a good life, encompassing both material and spiritual well-being which would at the same time prepare us for a better life in the Hereafter. Not forgetting and neglecting the realities and achievements of the life in this world, if we also put our best efforts in preparation for our permanent and lasting life⁴³⁸ in the Hereafter, Allāh assures us that we will secure all help from Him.⁴³⁹ Muslims should not be attracted only to the outward aspect⁴⁴⁰ of the present life. The people who do so are heedless of the Hereafter.⁴⁴¹ A Muslim should be aware that the exclusive enjoyment of life in this world without discharging corresponding responsibilities should not be his aim and goal as the consequence in the Hereafter would be severe. From the moral point of view, the life in this world may be looked upon as insignificant when it is the question of unrestricted enjoyment. We need to offer thanks (*shukr*) to Allāh for all the favours (*niʿmah*) He bestows upon us in this life. A good Muslim is not expected to be engrossed and engaged in this world only in merriment and pleasure and not discharging the higher responsibilities and obligations entrusted upon him. In that case, nothing will remain for him in the Hereafter.⁴⁴² Those who are well pleased

(*raḍū*) with the life in this world and are at ease (*iṭma'anna*) in it will live in Hell (*Jahannam*).⁴⁴³

Good outcome (*ḥasanah*) in the Hereafter must be earned by discharging the duties and obligations in this world. Performing good deeds (*'amal ṣāliḥ*) in this world is vital and important for reaping the benefits thereof in the life in the Hereafter. Muslims should study the Qur'ān thoroughly with a view to comprehending the duties and obligations mentioned in it upon them towards others. They cannot afford to be unmindful to the fundamental fact that the Qur'ān contains detailed guidelines as how to conduct and discharge their duties towards others in their day-to-day lives according to the commands and injunctions of Allāh.

Prosperity and adversity in man's life

Prosperity and adversity are like light and shadow coming one after another. Nobody's life is full of happiness. Adversity, sorrow and grief are sure to come at some stage. In this world, it is not possible, to enjoy happiness all the time. Allāh can make a man burst into laughter with full of joy and He can cause the same man to shed tears in sorrow and grief.⁴⁴⁴ Allāh says that after hardship, ease will come (*inna ma'al 'usri yusrā*).⁴⁴⁵ Allāh gives days of varying fortune from one man to another by turns (*nudāwilu*)⁴⁴⁶ for the purpose of knowing their firm belief in Him. It should be kept in mind that prosperity or good time enjoyed by a person are conferred by Allāh. Whatever good (*ḥasanah*) happens to us (*aṣābaka*) is from Allāh.⁴⁴⁷

When Allāh bestows honour and favours upon a person, he thinks it was due to him. Man rejoices when Allāh bestows His mercy (*rahmah*)⁴⁴⁸ upon him. Very seldom man remains satisfied with his acquisitions or achievements. Craving for more and more is ever present and persistent in man's mind and he never gets tired praying for more.⁴⁴⁹ In time of happiness, man tends to have less time to remember Allāh as he is engrossed in the enjoyment of current good time, which he feels will remain uninterrupted in the future.⁴⁵⁰

Man should not grieve when he misses something nor should he gloat (*lā tafrahū*)⁴⁵¹ when he gains something. Allāh conferred his special favours (*manā*) upon Prophets Mūsā (Moses) (pbuh)⁴⁵² and Yūsuf (Joseph) (pbuh).⁴⁵³ It needs to be remembered that true happiness comes not from the acquisition of material gains but from the enrichment of heart.

Misfortune (muṣībah) of man

A well-known proverb says that life is not a bed of roses. Allāh says that He created man into toil and struggle (*kabad*).⁴⁵⁴ At some point of life, it is almost unavoidable that some misfortune would fall upon him and that will not come except with the permission of Allāh.⁴⁵⁵ It is characteristic of man that when he is deprived of good things, he falls into despair.⁴⁵⁶ Man becomes very disheartened when loss befalls him. When misfortune (*sayyi'ah*) befalls man he feels his vulnerability and may lose his composure and balance.⁴⁵⁷ When disaster (*sharr*)⁴⁵⁸ falls upon a person, he loses all hope and becomes disheartened (*qanūt*)⁴⁵⁹ and

discontented (*jazū*).⁴⁶⁰ It is characteristic of man that when he has everything at his command for his enjoyment, he is forgetful of Allāh's favours upon him. But when hardship (*ḍurr*)⁴⁶¹ or disaster afflicts him, he stands in constant prayer⁴⁶² to Allāh, praying succour from Him.

Journey whether on land, sea or by air is always prone to hazards. In sea voyage,⁴⁶³ when people fall into distress, they call Allāh with all sincerity, but when Allāh brings them back safely to land, some of them are lukewarm in their belief⁴⁶⁴ and even ascribe partners⁴⁶⁵ to Him.

Faced with misfortune (*muṣībah*), a Muslim says: *innā lillāhi wa innā ilayhi rājiūn*, which means, "to Allāh We belong, and to Him is our return."⁴⁶⁶ Whenever grief overcomes man, it is only Allāh, Who can remove⁴⁶⁷ that grief so that he can lead his life again free from grief.⁴⁶⁸ Allāh rescues (*yunajjīkum*)⁴⁶⁹ us from every distress. Hearing calls⁴⁷⁰ from people in distress, Allāh may remove⁴⁷¹ the harm for which they were calling Him. It is Allāh Who answers the distressed people when they call upon Him and removes their suffering.⁴⁷² If a person calls upon Allāh humbly and secretly, Allāh will save him from the dark depths of land and sea.⁴⁷³ Messengers of Allāh called on Him when they encountered difficulties. Allāh saved Prophets Mūsā (Moses) (pbuh), Hārūn (Aaron) (pbuh),⁴⁷⁴ Dhu'n-Nūn (pbuh)⁴⁷⁵ Ayyūb (Job) (pbuh)⁴⁷⁶ from great distresses. When Prophet Nūh (pbuh) called on Allāh, He saved him and his people from the great flood.⁴⁷⁷

When some adversity (*ḍarrā*)⁴⁷⁸ touches man, he calls⁴⁷⁹ upon Allāh, repenting (*munīban*)⁴⁸⁰ towards Him. But when Allāh confers His mercy (*raḥmah*)⁴⁸¹ or grace (*ni'mah*)⁴⁸² upon

him, he rejoices (*farihū*)⁴⁸³ and forgets (*nasiya*)⁴⁸⁴ that he had been calling Him and claims⁴⁸⁵ that the better situation is due to his own efforts. He may even show his loss of faith⁴⁸⁶ in the supremacy of Allāh for help and may not feel showing his gratitude to Him.⁴⁸⁷

Life in this world is not for only continuous enjoyment and merriment. Allāh will put us to various tests to find out those whose belief (*imān*) in Him is not vacillating but on solid foundation. In a number of verses of the Qur'ān, Allāh has made it very plain that He will put man to test to find out his true standing for the cause of Allāh. Allāh says that He will definitely test us (*latublawnna*) regarding our wealth (*amwālikum*)⁴⁸⁸ and even our lives (*anfusikum*).⁴⁸⁹ By putting through tests, Allāh will find out who were striving (*mujāhidīn*) in the path of Allāh and who proved themselves to be patient (*ṣābirīn*) while undergoing different circumstances.⁴⁹⁰ Man needs to keep in mind that Allāh may test his moral strength by putting him in afflictions. Man may not appreciate that with a view to determining his integrity and loyalty to Allāh, He puts man into various tests, which may include fear, hunger, loss of wealth, crops and even lives.⁴⁹¹ Allāh may also test man by evil and by good. However, man is himself responsible⁴⁹² for bringing his misfortune (*muṣībah*,⁴⁹³ *sayyi'ah*⁴⁹⁴) upon him.

Man's burden

Life is not all amusement and no worries. From an early age of his life man struggles till the very end of his life. Each

person in this world bears some burden. In the course of discharging his responsibilities and duties, he encounters situations challenging his capacity to overcome those situations. Faced with a burden or hardship, a Muslim should remain calm and rely on Allāh calling Him to ease his burden. We must have confidence that Allāh does not place a burden upon anyone which he cannot bear (*lā yukallifullāhu nafsan illā wus'ahā*).⁴⁹⁵ Allāh wishes to lighten (*yukhaffifa*)⁴⁹⁶ our burden as man has been created weak (*ḍa'īfa*).⁴⁹⁷

Allāh relieved the heart of Prophet Muḥammad (ṣ) and removed the burden which weighed heavily on his back.⁴⁹⁸ Prophet Mūsā (Moses) (pbuh) prayed to Allāh to relieve his mind from distress: "My Lord! Open my breast and make easy my task for me (*rabbishrah lī ṣadrī wa yassir lī amrī*).⁴⁹⁹ Muslims pray to Allāh: "Our Lord! Lay not on us a burden greater than we have strength to bear."⁵⁰⁰

Success (tawfiq) and rewards (thawāb) for man from Allāh

Putting aside our efforts, the source of success is Allāh. Prophet Shu'ayb said to his community that his success only came from Allāh (*wa mā tawfiqī illā billāh*).⁵⁰¹ Allāh-fearing people will be successful (*mufliḥūn*).⁵⁰² People who purify (*zakkā*⁵⁰³, *tazakkā*⁵⁰⁴) themselves will be successful. When true Muslims are called to Allāh and His Messenger to judge between them, they only say, "we hear and we obey" and they are successful (*mufliḥūn*) (*Sūrah Nūr* 24:51). "Whoso desires the reward (*thawāb*)

of the world, We bestow on him thereof; and whoso desires the reward (*thawāb*) of the Hereafter, We bestow on him thereof.”⁵⁰⁵

Chapter 1 Endnotes

- 1 *Sūrah Fātiḥah* 1:1.
- 2 *Sūrah Zukhruf* 43:82.
- 3 *Sūrah Munāfiqūn* 63:7.
- 4 *Sūrah Shūrā* 42:11; *Sūrah An'ām* 6:14.
- 5 *Sūrah Mu'min* 40:15.
- 6 *Sūrah Ṭalāq* 65:12.
- 7 *Sūrah Shūrā* 42:11; *Sūrah Naml* 27:60.
- 8 *Sūrah Shūrā* 42:11; *Sūrah Naml* 27:60; *Sūrah Ṭalāq* 65:12.
- 9 *Sūrah Dukhān* 44:38.
- 10 *Sūrah Dukhān* 44:39.
- 11 *Sūrah Shūrā* 42:11.
- 12 *Sūrah Baqarah* 2:117; *Sūrah Yā Sīn* 36:82; *Sūrah Mu'min* 40:68; *Sūrah An'ām* 6:73.
- 13 *Sūrah Qamar* 54:50.
- 14 *Sūrah Al 'Imrān* 3:27; *Sūrah An'ām* 6:95; *Sūrah Rūm* 30:19.
- 15 *Sūrah Burūj* 85:15.
- 16 *Sūrah Mu'minūn* 23:116.
- 17 *Sūrah Tawbah* 9:129.
- 18 *Sūrah Burūj* 85:15; *Sūrah Mu'min* 40:15.
- 19 *Sūrah Tawbah* 9:129; *Sūrah Mu'minūn* 23:116; *Sūrah Zukhruf* 43:82.
- 20 *Sūrah Baqarah* 2:255.
- 21 *Sūrah Ṭalāq* 65:12; *Sūrah Taghābun* 64:1; *Sūrah Shūrā* 42: 9.
- 22 *Sūrah An'ām* 6:37.
- 23 *Sūrah Taghābun* 64:1; *Sūrah Ṭalāq* 65:12; *Sūrah Shūrā* 42: 9.
- 24 *Sūrah Burūj* 85:16.
- 25 *Sūrah Raḥmān* 55:26.
- 26 *Sūrah Qaṣaṣ* 28:88.
- 27 *Sūrah Raḥmān* 55:27; *Sūrah Qaṣaṣ* 28:88.
- 28 *Sūrah Ṣaffāt* 37:180.
- 29 *Sūrah Zukhruf* 43:82; *Sūrah Ṣaffāt* 37:180.

- 30 *Sūrah Ḥadīd* 57:4.
 31 *Sūrah Fuṣṣilat* 41:36.
 32 The explosion of leaking the secret communications by the Wikileaks prove that nothing can remain secret if Allāh wishes.
 33 *Sūrah Mujādalah* 58:7.
 34 *Sūrah Baqarah* 2:186
 35 *Sūrah Baqarah* 2:186
 36 *Sūrah Qāf* 50:16.
 37 *Sūrah Shūrā* 42:27.
 38 *Sūrah Mu'min* 40:44.
 39 *Sūrah 'Alaq* 96:14.
 40 *Sūrah Anfāl* 8:24.
 41 *Sūrah Fuṣṣilat* 41:36.
 42 *Sūrah Shūrā* 42:25.
 43 *Sūrah Muḥammad* 47:19
 44 *Sūrah Ra'd* 13:3; *Sūrah Naml* 27:61.
 45 *Sūrah Nabā* 78:7; *Sūrah Ṣād* 38:18.
 46 *Sūrah Ṣād* 38:18.
 47 *Sūrah Nabā* 78:7.
 48 *Sūrah Ra'd* 13:3; *Sūrah Naml* 27:61.
 49 *Sūrah Fuṣṣilat* 41:37.
 50 *Sūrah Fāṭir* 35:13.
 51 *Sūrah Furqān* 25:61.
 52 *Sūrah Furqān* 25:61.
 53 *Sūrah Fuṣṣilat* 41:37; *Sūrah Fāṭir* 35:13; *Sūrah Furqān* 25:61.
 54 *Sūrah Fāṭir* 35:13; *Sūrah Zumar* 39:5; *Sūrah Luqṣmān* 31:29.
 55 *Sūrah Fāṭir* 35:13; *Sūrah Zumar* 39:5; *Sūrah Luqṣmān* 31:29;
Sūrah Fuṣṣilat 41:37.
 56 *Sūrah Fāṭir* 35:13; *Sūrah Zumar* 39:5; *Sūrah Luqṣmān* 31:29;
Sūrah Fuṣṣilat 41:37.
 57 *Sūrah Fuṣṣilat* 41:37.
 58 *Sūrah Qaṣaṣ* 28:73.
 59 *Sūrah Ra'd* 13:3.
 60 *Sūrah Mu'min* 40:61; *Sūrah Qaṣaṣ* 28:73; *Sūrah Naml* 27:86.
 61 *Sūrah Jāthiyā* 45:13.

- 62 *Sūrah Ra'd* 13:4; *Sūrah Jāthiyā* 45:5.
 63 *Sūrah Jāthiyā* 45:13.
 64 *Sūrah An'am* 6:97.
 65 *Sūrah Āl 'Imrān* 3:190.
 66 *Sūrah Āl 'Imrān* 3:191.
 67 *Sūrah 'Ankabūt* 29:43
 68 *Sūrah Fāṭir* 35:28.
 69 *Sūrah Āl 'Imrān* 3:7.
 70 *Sūrah Āl 'Imrān* 3:191.
 71 *Sūrah Baqarah* 2:269; *Sūrah Āl 'Imrān* 3:7; *Sūrah Zumar* 39:9.
 See *Sūrah Zumar* 39:18.
 72 *Sūrah Nās* 114:1.
 73 *Sūrah Shūrā* 42:15.
 74 *Sūrah Shūrā* 42:10.
 75 *Sūrah Baqarah* 2:21.
 76 *Sūrah Raḥmān* 55:3; *Sūrah Qāf* 50:16.
 77 *Sūrah Nisā'* 4:1; *Sūrah Zumar* 39:6; *Sūrah An'am* 6:98.
 78 *Sūrah Nisā'* 4:1; *Sūrah Zumar* 39:6.
 79 *Sūrah Nisā'* 4:1.
 80 *Sūrah Najm* 53:32.
 81 *Sūrah An'am* 6:2; *Sūrah Raḥmān* 55:14; *Sūrah Ṣād* 38:71; *Sūrah Sāffāt* 37:11; *Sūrah Sajdah* 32:7.
 82 *Sūrah Mu'min* 40:67; *Sūrah Fāṭir* 35:11; *Sūrah Rūm* 30:20.
 83 *Sūrah Furqān* 25:54.
 84 *Sūrah 'Alaq* 96:2; *Sūrah Mu'min* 40:67.
 85 *Sūrah Najm* 53:32.
 86 *Sūrah Qiyāmah* 75:37; *Sūrah Mu'min* 23:14.
 87 *Sūrah Qiyāmah* 75:38; *Sūrah Mu'min* 23:14.
 88 *Sūrah Mursalāt* 77:21.
 89 *Sūrah Najm* 53:32; *Sūrah Zumar* 39:6.
 90 *Sūrah Zumar* 39:6.
 91 *Sūrah Qiyāmah* 75:38; *Sūrah Mursalāt* 77:23; *Sūrah Sajda* 32:9.
 92 *Sūrah Mursalāt* 77:22; *Sūrah Mu'min* 23:14.
 93 *Sūrah Qiyāmah* 75:38; *Sūrah Āl 'Imrān* 3:6.
 94 *Sūrah Āl 'Imrān* 3:6.
 95 *Sūrah Qiyāmah* 75:39.

- 96 *Sūrah Tīn* 95:4; *Sūrah Taghābun* 64:3; *Sūrah Infiṭār* 82:7.
 97 *Sūrah Rūm* 30:54.
 98 *Sūrah Rūm* 30:54; *Sūrah Insān* 76:28.
 99 *Sūrah Rūm* 22:5.
 100 *Sūrah Rūm* 30:54.
 101 *Sūrah Mu'min* 40:67; *Sūrah Rūm* 22:5.
 102 *Sūrah Mu'min* 40:67; *Sūrah Rūm* 22:5.
 103 *Sūrah Mu'min* 40:67.
 104 *Sūrah Ḥajj* 22:5, *Sūrah Naḥl* 16:70.
 105 *Sūrah Yā Sīn* 36:68.
 106 *Sūrah Ḥajj* 22:5; *Sūrah Naḥl* 16:70.
 107 *Sūrah Insān* 76:2
 108 *Sūrah Sajdah* 32:9; *Sūrah Insān* 76:2.
 109 *Sūrah Naḥl* 16:78; *Sūrah Mulk* 67:23.
 110 *Sūrah Raḥmān* 55:4.
 111 *Sūrah Balad* 90:8.
 112 *Sūrah Kahf* 18:7.
 113 *Sūrah Insān* 76:2
 114 *Sūrah Mu'min* 40:19
 115 *Sūrah A'raf* 7:204
 116 *Sūrah Sajdah* 32:9.
 117 *Sūrah Shams* 91:8
 118 *Sūrah Raḥmān* 55:4.
 119 *Sūrah Balad* 90:9.
 120 *Sūrah Ṣād* 38:20.
 121 *Sūrah Tā Hā* 20:25-28. With a view to gaining confidence in his mind, a Muslim recites this verse before making an important communication with others.
 122 *Sūrah Nabā* 78:9
 123 *Sūrah Rūm* 30:23.
 124 *Sūrah Nabā* 78:9
 125 *Sūrah Baqarah* 2:105. *Sūrah Mu'min* 40:61.
 126 *Sūrah Āl 'Imrān* 3:73.
 127 *Sūrah Baqarah* 2:268.
 128 *Sūrah Baqarah* 2:105; *Sūrah Anfāl* 8:29.
 129 *Sūrah Āl 'Imrān* 3:73.

- 130 *Sūrah Hūd* 11:3.
 131 *Sūrah Sabā* 34:10.
 132 *Sūrah 'Ankabūt* 29:27.
 133 *Sūrah Hūd* 11:3.
 134 *Sūrah Naḥl* 16:53.
 135 *Sūrah Fāṭir* 35:3.
 136 *Sūrah Fāṭir* 35:3; *Sūrah Baqarah* 2:231.
 137 *Sūrah Naḥl* 16:18.
 138 *Sūrah An'ām* 6:14.
 139 *Sūrah Quraysh* 106:4.
 140 *Sūrah Anbiyā'* 21:8; *Sūrah 'Abasa* 25:20.
 141 *Sūrah Baqarah* 2:60; *Sūrah An'ām* 6:142; *Sūrah Mulk* 67:15;
 142 *Sūrah Dhāriyāt* 51:58.
 143 *Sūrah Sabā* 34:39.
 144 *Sūrah Rūm* 30:40; *Sūrah 'Ankabūt* 29:60.
 145 *Sūrah A'rāf* 7:10.
 146 *Sūrah Naml* 27:64; *Sūrah Sabā* 34:24.
 147 *Sūrah Mulk* 67:21.
 148 *Sūrah Naml* 27:60.
 149 *Sūrah Shūrā* 42:19.
 150 *Sūrah Ra'd* 13:26; *Sūrah Shūrā* 42:12; *Sūrah Sabā* 34:39; *Sūrah Zumar* 39:52; *Sūrah Rūm* 30:37; *Sūrah 'Ankabūt* 29:62; *Sūrah Qaṣaṣ* 28:82.
 151 *Sūrah Āl 'Imrān* 3:27. Also see 3:37; *Sūrah Baqarah* 2:212.
 152 *Sūrah Naḥl* 16:71.
 153 *Sūrah Fajr* 89:16.
 154 *Sūrah A'rāf* 7:57; *Sūrah Tā Hā* 20:53; *Sūrah Wāqi'ah* 56:69; *Sūrah Qāf* 50:9; *Sūrah Fuṣṣilat* 41:39; *Sūrah Zumar* 39:21; *Sūrah Fāṭir* 35:27; *Sūrah Luqmān* 31:10, 34; *Sūrah Rūm* 30:48; *Sūrah 'Ankabūt* 29:63; *Sūrah Naml* 27:60.
 155 *Sūrah Mu'min* 40:13; *Sūrah Luqmān* 31:10; *Sūrah An'ām* 6:99.
 156 *Sūrah A'rāf* 7:57
 157 *Sūrah A'rāf* 7:57
 158 *Sūrah Furqān* 25:48.
 159 *Sūrah Furqān* 25:48.
 160 *Sūrah Sajdah* 32:27.

- 161 *Sūrah Ṭā Hā* 20:53; *Sūrah An‘ām* 6:99; *Sūrah Nabā’* 78:15.
 162 *Sūrah Ṭā Hā* 20:53.
 163 *Sūrah Zumar* 39:21.
 164 *Sūrah An‘ām* 6:95.
 165 *Sūrah Nāzi‘āt* 79:31
 166 *Sūrah Nāzi‘āt* 79:31; *Sūrah A‘lā* 87:4.
 167 *Sūrah Zumar* 39:21.
 168 *Sūrah Ra‘d* 13:3
 169 *Sūrah ‘Abasa* 80:24.
 170 *Sūrah Yā Sīn* 36:33; *Sūrah Qāf* 50:9; *Sūrah An‘ām* 6:99; *Sūrah ‘Abasa* 80:27; *Sūrah Nabā’* 78:15.
 171 *Sūrah A‘raf* 7:57;
 172 *Sūrah Raḥmān* 55:11.
 173 *Sūrah An‘ām* 6:99.
 174 *Sūrah Fāṭir* 35:27.
 175 *Sūrah Ra‘d* 13:3.
 176 *Sūrah Shūrā* 42:11.
 177 *Sūrah Shūrā* 42:11.
 178 *Sūrah Yā Sīn* 36:71-73.
 179 *Sūrah ‘Ankabūt* 29:17.
 180 *Sūrah Shu‘arā’* 26:79.
 181 *Sūrah Zumar* 39:9.
 182 *Sūrah ‘Alaq* 96:1.
 183 *Sūrah An‘ām* 6:35.
 184 *Sūrah Baqarah* 2:269.
 185 *Sūrah Naḥl* 16:78.
 186 *Sūrah Ḥajj* 22:5; *Sūrah Naḥl* 16:70.
 187 *Sūrah ‘Alaq* 96:4-5.
 188 *Sūrah Baqarah* 2:269.
 189 *Sūrah Baqarah* 2:269.
 190 *Sūrah Āl ‘Imrān* 3:66.
 191 *Sūrah Āl ‘Imrān* 3:66.
 192 *Sūrah Āl ‘Imrān* 3:66.
 193 *Sūrah Banī Isrā’īl* 17:85.
 194 *Sūrah Aḥzāb* 33:54.
 195 *Sūrah Nūr* 24:10; 18.

- ¹⁹⁶ *Sūrah Anbiyā'* 21:79; *Sūrah Naml* 27:15.
- ¹⁹⁷ *Sūrah Ṣād* 38:20; *Sūrah Baqarah* 2:251; *Sūrah Naml* 27:15.
- ¹⁹⁸ *Sūrah Yūsuf* 12:22.
- ¹⁹⁹ *Sūrah Yūsuf* 12:68.
- ²⁰⁰ *Sūrah Yūsuf* 21:74.
- ²⁰¹ *Sūrah Qaṣaṣ* 28:14.
- ²⁰² *Sūrah Luqman* 31:12.
- ²⁰³ The Qur'ān does not mention him by name.
- ²⁰⁴ "We had bestowed mercy from us, and whom We had taught knowledge from our presence." *Sūrah Kahf* 18:65.
- ²⁰⁵ *Sūrah Yūnus* 10:89.
- ²⁰⁶ *Sūrah Shu'arā'* 26:83.
- ²⁰⁷ *Sūrah Tā Hā* 20:114. This well-known verse is recited asking Allāh's blessings for increasing knowledge.
- ²⁰⁸ *Sūrah Baqarah* 2:67.
- ²⁰⁹ *Sūrah Furqān* 25:63
- ²¹⁰ *Sūrah Ṣaffāt* 37:180.
- ²¹¹ *Sūrah Fātir* 35:10.
- ²¹² *Sūrah Āl 'Imrān* 3:26.
- ²¹³ *Sūrah An'ām* 6:83, 165; *Sūrah Yūsuf* 12:76.
- ²¹⁴ *Sūrah An'ām* 6:165.
- ²¹⁵ *Sūrah An'ām* 6:83, 165; *Sūrah Yūsuf* 12:76.
- ²¹⁶ *Sūrah An'ām* 6:83; *Sūrah Yūsuf* 12:76.
- ²¹⁷ *Sūrah Naml* 27:15.
- ²¹⁸ *Sūrah Zukhruf* 43:32.
- ²¹⁹ "It may be that your Lord will raise you up to a laudable station (*maqāmam maḥmūda*)." *Sūrah Banī Isrā'īl* 17:79. "Did We not exalt your (Muḥammad) reputation?" *Sūrah Inshirāḥ* 94:4.
- ²²⁰ *Sūrah Yūsuf* 12:56.
- ²²¹ *Sūrah Maryām* 19:50.
- ²²² *Sūrah An'ām* 6:86.
- ²²³ *Sūrah Fajr* 89:16.
- ²²⁴ *Sūrah An'ām* 6:165.
- ²²⁵ *Sūrah Yā Sīn* 36:27.
- ²²⁶ *Sūrah Hujurāt* 49:13.
- ²²⁷ *Sūrah Nisā'* 4:28.

- 228 Sūrah Ma'ārij 70:19.
 229 Sūrah Anbiyā' 21:37.
 230 Sūrah Banī Isrā'īl 17:11.
 231 Sūrah Nabā 78:9.
 232 Sūrah Qaṣaṣ 28:54.
 233 Sūrah Aḥzāb 33:35.
 234 Sūrah Zumar 39:10.
 235 Sūrah Aḥzāb 33:35.
 236 Sūrah 'Ankabūt 29:58-59.
 237 Sūrah Ṣād 38:44.
 238 Sūrah Ra'd 13:22.
 239 Sūrah Āl 'Imrān 3:200; Sūrah Aḥqāf 46:35; Sūrah Muddaththir 74:7.
 240 Sūrah Muddaththir 74:7.
 241 Sūrah Āl 'Imrān 3:200.
 242 Sūrah Baqarah 2:153.
 243 Sūrah Baqarah 2:153.
 244 Sūrah Balad 90:17; Sūrah 'Aṣr 103:3
 245 Sūrah Baqarah 2:177
 246 Sūrah Luqmān 31:17.
 247 Sūrah Ḥadīd 57:23.
 248 Sūrah Fātir 35:34.
 249 Sūrah Tā Hā 20:25.
 250 Sūrah Baqarah 2:250; Sūrah An'ām 7:126.
 251 Sūrah Baqarah 2:250; Sūrah Āl 'Imrān 3:147.
 252 Sūrah Balad 90:10.
 253 Sūrah Furqān 25:57.
 254 Sūrah Furqān 25:31.
 255 Sūrah Shūrā 42:52.
 256 Sūrah 'Ankabūt 29:69.
 257 Sūrah Duḥā 93:7.
 258 Sūrah Baqarah 2:150.
 259 Sūrah Zumar 39:22.
 260 Sūrah Kahf 18:10.
 261 Sūrah Insān 76:3.
 262 Sūrah Insān 76:3.

- 263 *Sūrah Shu'arā'* 26:62.
 264 *Sūrah Shu'arā'* 26:78.
 265 *Sūrah Muḥammad* 47:14.
 266 *Sūrah An'ām* 6:88.
 267 *Sūrah An'ām* 6:125.
 268 *Sūrah Kahf* 18:17.
 269 *Sūrah Yā Sīn* 36:21.
 270 *Sūrah Kahf* 18:10.
 271 *Sūrah Kahf* 18:13.
 272 "This is My Straight Path (*ṣirāṭul mustaqīm*) so follow it. Follow not other paths, lest you be parted from His path." *Sūrah An'ām* 6:153.
 273 *Sūrah Āl 'Imrān* 3:103. See *Sūrah Ḥajj* 22:78.
 274 *Sūrah Baqarah* 2:157.
 275 *Sūrah Nisā'* 4:146; 175.
 276 *Sūrah Baqarah* 2:38.
 277 *Sūrah Baqarah* 2:38.
 278 *Sūrah An'ām* 6:153; *Sūrah Shūrā* 42:53.
 279 *Sūrah Yā Sīn* 36:3; *Sūrah Fath* 48:2.
 280 *Sūrah Ṣāffāt* 37:118.
 281 *Sūrah Shūrā* 42:52.
 282 *Sūrah A'rāf* 7:22.
 283 *Sūrah A'rāf* 7:16-17.
 284 *Sūrah Āl 'Imrān* 3:101.
 285 *Sūrah A'rāf* 7:178.
 286 *Sūrah Shūrā* 42:52.
 287 *Sūrah Ṣād* 38:26.
 288 *Sūrah Furqān* 25: 44.
 289 *Sūrah Zukhruf* 43:61.
 290 *Sūrah Zukhruf* 43:64; *Sūrah Yā Sīn* 36:61.
 291 *Sūrah Zukhruf* 43:64; *Sūrah Yā Sīn* 36:61.
 292 *Sūrah Zukhruf* 43:62.
 293 "Show us the Straight Path, the path of those whom you have favoured." *Sūrah Fātiḥah* 1:6-7.
 294 *Sūrah Āl 'Imrān* 3:8.
 295 *Sūrah Āl 'Imrān* 3:147.

- 296 Sūrah 'Alaq 96:3.
 297 Sūrah Fātihah 1:3
 298 Sūrah Raḥmān 55:1.
 299 Sūrah Fātihah 1:3; Sūrah Mā'idah 5:98.
 300 Sūrah Aḥzāb 33:43.
 301 Sūrah Infiṭār 82:6.
 302 Sūrah Ḥajj 22:63.
 303 Sūrah Shūrā 42:19.
 304 Sūrah Burūj 85:14.
 305 Sūrah Baqarah 2:207.
 306 Sūrah Tūr 52:28.
 307 Sūrah Baqarah 2:225.
 308 Sūrah Ṣād 38:9.
 309 Sūrah An'am 6:12;54.
 310 Sūrah An'am 7:156.
 311 Sūrah A'raf 7:56.
 312 Sūrah Āl 'Imrān 3:74; Sūrah Shūrā 42:8.
 313 Sūrah An'am 7:156.
 314 Sūrah Āl 'Imrān 3:132.
 315 Sūrah Zumar 39:9.
 316 Sūrah Zumar 39:53.
 317 Sūrah Kahf 18:10
 318 Sūrah A'raf 7:151.
 319 Sūrah Āl 'Imrān 3:150.
 320 Sūrah Aḥzāb 33:17; Sūrah Shūrā 42:31; Sūrah 'Ankabūt 29:22
 321 Sūrah Āl 'Imrān 3:13.
 322 Sūrah Rūm 30:47.
 323 Sūrah Muḥammad 47:7.
 324 Sūrah Fath 48:3.
 325 Sūrah Ṣaffāt 37:116.
 326 Sūrah Āl 'Imrān 3:126; Sūrah Anfāl 8:10.
 327 Sūrah Baqarah 2:214
 328 Sūrah Baqarah 2:45, 153. Baqarah 2:214
 329 Sūrah A'raf 7:128.
 330 Sūrah Inshirāh 94:8.
 331 Sūrah Shūrā 42:9.; Sūrah An'am 6:14.

- 332 *Sūrah Shūrā* 42:31; *Sūrah Sajdah* 32:4; *Sūrah Aḥzāb* 33:17; *Sūrah 'Ankabūt* 29:22.
- 333 *Sūrah Āl 'Imrān* 3:150.
- 334 *Sūrah Nisā'* 4:45.
- 335 *Sūrah Aḥzāb* 33:3, 48.
- 336 *Sūrah A'rāf* 7:196.
- 337 *Sūrah Naml* 27:53.
- 338 *Sūrah Baqarah* 2:50
- 339 *Sahih Al-Bukhāri*, vol. VIII, Hadīth No. 418.
- 340 *Sūrah Kahf* 18:39.
- 341 *Sūrah Aḥzāb* 33:43.
- 342 *Sūrah Qalam* 68:49.
- 343 *Sūrah Fath* 48:18, 26.
- 344 *Sūrah Fath* 48:4.
- 345 *Sūrah A'rāf* 7:11; *Sūrah Ṣād* 38:72-73
- 346 *Sūrah Hījr* 15:29; *Sūrah Ṣād* 38:72.
- 347 *Sūrah Sajdah* 32:9.
- 348 *Sūrah 'Abasa* 80:19.
- 349 *Sūrah Tīn* 95:4.
- 350 *Sūrah Dhāriyāt* 51:56.
- 351 *Sūrah A'rāf* 7:10.
- 352 *Sūrah Banī Isrā'īl* 17:70.
- 353 *Sūrah Banī Isrā'īl* 17:70.
- 354 *Sūrah Ṭāriq* 86:5
- 355 *Sūrah Yā Sīn* 36:77; *Sūrah Qiyāmah* 75:37; *Sūrah Insān* 76:2; *Sūrah 'Abasa* 80:19. *Sūrah Mu'min* 40:67; *Sūrah Najm* 53:46; *Sūrah Fāṭir* 35:11.
- 356 *Sūrah Mursalāt* 77:20; *Sūrah Ṭāriq* 86:6-7.
- 357 *Sūrah 'Alaq* 96:7.
- 358 *Sūrah Kahf* 18:23-24.
- 359 *Sūrah Balad* 90:5.
- 360 *Sūrah Fāṭir* 35:15.
- 361 Allāh sent the revelation of the Qur'ān to Prophet Muḥammad (ṣ) through angel Jibrīl (pbuh).
- 362 Allāh called Prophet Mūsā (pbuh) and said: "O Mūsā! Verily I am Allāh, the Mighty, the Wise." *Sūrah Naml* 27:9.

- 363 Allāh sent Messengers to Prophet Ibrāhīm (pbuh) to inform him the news of the birth of a son who would be gifted with knowledge. See *Sūrah Dhāriyāt* 51:24-28.
- 364 *Sūrah Yūnus* 10:60; *Sūrah Naml* 27:73.
- 365 *Sūrah A'raf* 7:10.
- 366 *Sūrah Mu'min* 40:61.
- 367 *Sūrah Fajr* 89:15-16.
- 368 *Sūrah Hūd* 11:9; *Sūrah Banī Isrā'īl* 17:67; *Sūrah Hajj* 22:66.
- 369 *Sūrah Furqān* 25:50.
- 370 *Sūrah Hūd* 11:10.
- 371 *Sūrah Nahl* 16:4; *Sūrah Yā Sīn* 36:77.
- 372 *Sūrah Fuṣṣilat* 41:43.
- 373 *Sūrah Mu'min* 40:3.
- 374 *Sūrah Muḥammad* 47:12.
- 375 *Sūrah Furqān* 25:44.
- 376 *Sūrah A'raf* 7:179.
- 377 *Sūrah Furqān* 25:44.
- 378 For Example, "Which of your Lord's bounties do you both deny?"
Sūrah Raḥmān 55:13. See *Sūrah Najm* 53:55.
- 379 *Sūrah 'Abasa* 80:17.
- 380 *Sūrah 'Ādiyāt* 100:6-7.
- 381 *Sūrah Zumar* 39:7.
- 382 *Sūrah Sabā* 34:13.
- 383 *Sūrah 'Alaq* 96:6
- 384 *Sūrah Layl* 92:8; *Sūrah 'Alaq* 96:7.
- 385 *Sūrah Luqmān* 31:12.
- 386 *Sūrah Jāthiyā* 45:12.
- 387 *Sūrah Baqarah* 2:152.
- 388 *Sūrah Baqarah* 2:172; *Sūrah Nahl* 16:114.
- 389 *Sūrah Nahl* 16:114.
- 390 *Sūrah Āl 'Imrān* 3:171.
- 391 *Sūrah Insān* 76:3.
- 392 *Sūrah Zumar* 39:7.
- 393 *Sūrah Aḥqāf* 46:15.
- 394 *Sūrah Isrā'* 17:20.
- 395 *Sūrah Āl 'Imrān* 3:170.

- 396 *Sūrah Baqarah* 2:201; *Sūrah A 'rāf* 7:156.
- 397 *Sūrah Luqmān* 31:12.
- 398 *Sūrah Zumar* 39:7.
- 399 *Sūrah Āl 'Imrān* 3:144.
- 400 *Sūrah Fāṭir* 35:18.
- 401 *Sūrah Dhāriyāt* 51:56
- 402 *Sūrah Sād* 38:27.
- 403 *Sūrah Fāṭir* 35:39; *Sūrah Baqarah* 2:30; *Sūrah An'am* 6:165;
Sūrah Naml 27:62.
- 404 *Sūrah Sād* 38:26.
- 405 *Sūrah Muzzammil* 73:20.
- 406 *Sūrah Shūrā* 42:20.
- 407 *Sūrah Ahzāb* 33:21.
- 408 *Sūrah An'am* 6:32; *Sūrah 'Ankabūt* 29:64; *Sūrah Āl 'Imrān* 3:185;
Sūrah Ḥadīd 57:20; *Sūrah Muḥammad* 47:36; *Sūrah Mu'min*
40:39.
- 409 *Sūrah Āl 'Imrān* 3:14.
- 410 *Sūrah A'lā* 87:16.
- 411 *Sūrah Takāthur* 102:1
- 412 *Sūrah Anfāl* 8:67.
- 413 *Sūrah Ra'd* 13:26.
- 414 *Sūrah Insān* 76:27.
- 415 "Those who disbelieve, take their comfort in this life and eat as
cattle eat, and the Fire will be their abode." *Sūrah Muḥammad*
47:12.
- 416 *Sūrah Ḥadīd* 57:20.
- 417 *Sūrah Fath* 48:11.
- 418 *Sūrah A 'rāf* 7:32
- 419 *Sūrah Jāthiyā* 45:12.
- 420 *Sūrah Qaṣaṣ* 28:77.
- 421 *Sūrah Qaṣaṣ* 28:77.
- 422 *Sūrah Tawbah* 9:38.
- 423 *Sūrah Mu'min* 40:39; *Sūrah Shūrā* 42:36; *Sūrah Qaṣaṣ* 29:60.
- 424 *Sūrah An'am* 6:32 *Sūrah 'Ankabūt* 29:64.
- 425 *Sūrah Kahf* 18:46.
- 426 *Sūrah Taghābun* 64:15.

- 427 *Sūrah Munāfiqūn* 63:9.
 428 *Sūrah Taghābun* 64:14.
 429 *Sūrah Taghābun* 64:14.
 430 *Sūrah Qiyāmah* 75:20-21.
 431 *Sūrah Najm* 53:29.
 432 *Sūrah A'rāf* 7:51; *Sūrah Jāthiyah* 45:35. *Sūrah An'ām* 6:70; *Sūrah Fāṭir* 35:5; *Sūrah Luqmān* 31:33.
 433 *Sūrah Jāthiyah* 45:34-35.
 434 *Sūrah An'ām* 6:70.
 435 *Sūrah Baqarah* 2:86.
 436 *Sūrah Nāzi'āt* 79:37-39.
 437 *Sūrah Ahzāb* 33:28.
 438 *Sūrah Mu'min* 40:39.
 439 *Sūrah Banī Isrā'īl* 17:19.
 440 *Sūrah Rūm* 30:7.
 441 *Sūrah Rūm* 30:7-8.
 442 *Sūrah Nāzi'āt* 79:37-39.
 443 *Sūrah Yūnus* 10:7.
 444 *Sūrah Najm* 53:43.
 445 *Sūrah Inshirāḥ* 94:5-6.
 446 *Sūrah Āl 'Imrān* 3:140.
 447 *Sūrah Nisā'* 4:79.
 448 *Sūrah Shūrā* 42:48.
 449 *Sūrah Mu'min* 41:49.
 450 *Sūrah Banī Isrā'īl* 17:83.
 451 *Sūrah Ḥadīd* 57:23.
 452 *Sūrah Tā Hā* 20:37.
 453 *Sūrah Yūsuf* 12:90.
 454 *Sūrah Balad* 90:4.
 455 *Sūrah Taghābun* 64:11.
 456 *Sūrah Ḥajj* 22:11.
 457 *Sūrah Rūm* 30:36.
 458 *Sūrah Ma'ārij* 70:20; *Sūrah Fuṣṣilat* 41:49.
 459 *Sūrah Fuṣṣilat* 41:49.
 460 *Sūrah Ma'ārij* 70:20.
 461 *Sūrah Naḥl* 16:53; ; *Sūrah Zumar* 39:49.

- 462 *Sūrah Fuṣṣilat* 41:51. *Sūrah Naḥl* 16:53.
 463 *Sūrah Luqmān* 31:32; *Sūrah 'Ankabūt* 29:65.
 464 *Sūrah Luqmān* 31:32.
 465 *Sūrah 'Ankabūt* 29:65.
 466 *Sūrah Baqarah* 2:156.
 467 *Sūrah An'ām* 6:17.
 468 *Sūrah Āl 'Imrān*: 3:154.
 469 *Sūrah An'ām* 6:64.
 470 *Sūrah An'ām* 6:41.
 471 *Sūrah An'ām* 6:41.
 472 *Sūrah Naml* 27:62.
 473 *Sūrah An'ām* 6:63.
 474 *Sūrah Ṣāffāt* 37:115.
 475 *Sūrah Anbiyā'* 21:87-88.
 476 *Sūrah Anbiyā'* 21:83.
 477 *Sūrah Ṣāffāt* 37:75-76.
 478 *Sūrah Fuṣṣilat* 41:50.
 479 *Sūrah Zumar* 39:8, 49; *Sūrah Rūm* 30:33.
 480 *Sūrah Zumar* 39:8; *Sūrah Rūm* 30:33.
 481 *Sūrah Rūm* 30:33.
 482 *Sūrah Zumar* 39:8.
 483 *Sūrah Rūm* 30:36.
 484 *Sūrah Zumar* 39:8.
 485 *Sūrah Fuṣṣilat* 41: 50; *Sūrah Zumar* 39:49.
 486 *Sūrah Zumar* 39:8; *Sūrah Rūm* 30:33.
 487 *Sūrah Yūnus* 10: 12.
 488 *Sūrah Āl 'Imrān* 3:186.
 489 *Sūrah Āl 'Imrān* 3:186.
 490 *Sūrah Muḥammad* 47:31.
 491 *Sūrah Baqarah* 2:155; *Sūrah Āl 'Imrān* 3:186; *Sūrah Anbiyā'*
 21:35.
 492 *Sūrah Āl 'Imrān* 3:165. *Sūrah Shūrā* 42:30,48; *Sūrah Zumar*
 39:51; *Sūrah Rūm* 30:36; *Sūrah Nisā'* 4:79.
 493 *Sūrah Shūrā* 42:30.
 494 *Sūrah Shūrā* 42:48.
 495 *Sūrah Baqarah* 2:286; *Sūrah An'ām* 6:152. *Sūrah Ṭalāq* 7:65.

- 496 *Sūrah Nisā'* 4:28.
497 *Sūrah Nisā'* 4:28.
498 *Sūrah Inshirāḥ* 94:1-3.
499 *Sūrah Ṭā Hā* 20:25-26.
500 *Sūrah Baqarah* 2:286.
501 *Sūrah Hūd* 11:88
502 *Sūrah Baqarah* 2:5.
503 *Sūrah Shams* 91:9.
504 *Sūrah A'lā'* 87:14.
505 *Sūrah Āl 'Imrān* 3:145.

2 ISLĀM

* إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّ لَهُمُ الْجَنَّةَ

Allāh has purchased from the believers their lives and their wealth because (in return) the Paradise will be theirs.

(Sūrah Tawbah 9:111)

Meaning and scope of Islām

Islām is the religion of Muslims. The word 'Islām' is a noun from the verb *aslama*, meaning 'to submit or to surrender'. The literal meaning of Islām means total submission and surrender to Allāh. Allāh has purchased (*ishtarā*) the lives of Muslims and their possessions (*anfusahum wa amwālahum*) in return of promising them their abode of Paradise (*Jannah*) in the Hereafter (*ākhirah*).¹ Although Islām as a religion stands for 'peace', the literal meaning of Islām is not 'peace' for which the Arabic version is *salām* or *silm*.

In the framework of revealed religions from Allāh, Islām is not a new religion. It is a continuation of the

same true religion preached by the Messengers sent by Him to mankind throughout the generations. The Qur'ān mentions that all the Messengers of Allāh preached the same religion, asking people to worship none except Allāh. The religion of Islām is universal, transcending all boundaries, whether territorial or cultural. It is the last revealed religion to mankind from Allāh as the previous religions became distorted and deviated from their original versions.

Regarding believing in Islām as the true faith, Allāh grants man freewill to decide for himself either to believe (*yuminu*) in it or reject (*yakfuru*) it.² Allāh has prohibited forcing religion (*lā ikrāha fiddīn*)³ upon others. If Allāh willed all the people on earth would have believed. He asks: "Will you compel people to become believers?" (*afa anta tukrihun-nāsa ḥattā yakunū mu'minīn*).⁴ But Allāh has made it clear that Islām is the only religion approved by Him (*innad-dīna 'indallāhil-islām*)⁵ and He will not accept (*lanyyuqbalā*) any religion except Islām.⁶

Islām is a universal religion and Prophet Muḥammad (ṣ) was sent to the world by Allāh for the guidance of the whole of mankind. The teachings of Islām are not only for Muslims but for mankind. Today one can find that many teachings of Islām like transparency, good governance, spread of education and research in science are more practised in the Western countries but lacking in the Muslim countries.

In one of the last revelations to Prophet Muḥammad (ṣ), Allāh said: "Today I have perfected your religion for you...and chosen as your religion Islām."⁷ Allāh assures

mankind that Islām is the religion of truth (*dīnul ḥaqq*).⁸ In the Qur'ān, Allāh says that when His help and victory (*fath*) come, people will accept Islām as their religion in crowds.⁹ In some oft-quoted verses of the Qur'ān, Allāh assures that Islām will prevail over all religions although the disbelievers may not like it (*li-yuḏhirahu 'alad-dīni kullihī wa law karihal-mushrikūn*).¹⁰

Islām is the strictest monotheistic religion in the world: In the oft-quoted *Sūrah Ikhlāṣ*, Allāh asked Prophet Muḥammad (ṣ) to say: "Allāh is One (*aḥād*)."¹¹ It was revealed to the Prophet (ṣ) that God (*ilāh*) is One (*wāḥid*).¹² Allāh has asked Muslims to worship (*fa'budūnī*) Him alone.¹³ They believe that there is no God (*ilāh*) except Allāh.¹⁴ Allāh has asked not to invoke with Allāh another god (*ilāh*).¹⁵ A newly converted Muslim testifies: *la ilāha illallāh* (There is no god except Allāh). He further testifies: *muḥammadar rasūlullāh* (Muḥammad is the Messenger of Allāh). The Messengers¹⁶ of Allāh sent by Him proclaimed to their people not to worship anyone except Allāh. Allāh asked Prophet Muḥammad (ṣ) to say that He has no partner (*lā sharīka lahu*).¹⁷

The Qur'ān rejects the Christian concept of Trinity.¹⁸ Allāh begot no one, nor was He begotten,¹⁹ nor does He have a spouse.²⁰ The Christian belief that Jesus is the son of God has been rejected in the Qur'ān mentioning him as 'Īsā (Jesus) son of Maryam, whom Allāh sent as one of His Prophets.²¹ Allāh has given man the free choice²² of worshipping anyone he wishes apart from Him.

Muslims believe in all the Books sent by Allāh to mankind.²³ The earlier Holy Books sent by Allāh

mentioned in the Qur'ān are the *Tawrāt* (Torah), the *Zabūr* (Psalms) and the *Injīl* (Gospel).²⁴

It is fundamental for Muslims to believe in the unseen (*yu'minūna bil-ghaybī*),²⁵ which is only known to Allāh. Ordinary men and women do not know the unseen as Allāh does not let man know of the unseen except to his chosen Messengers (*rusul*).²⁶ Allāh asked Prophet Muḥammad (ṣ) to say: "I have no knowledge of the unseen" (*lā a'lamul-ghayba*).²⁷ It is unfortunate that in some parts of the Muslim world, people believe in *pirs*,²⁸ looking upon them possessing special knowledge about the future. There is a misconception among some people that *jinns* have the ability to acquire knowledge of the unseen. The *jinns* who worked under the command of Prophet Sulaymān (Solomon) (pbuh) would not have toiled under him which they disliked if they had known the unseen.²⁹ Muslims who believe in the unseen will become successful.³⁰

The knowledge of the unseen belongs to only Allāh (*innamal-ghaybu lillāhī*).³¹ No one in the heavens or on earth knows the unseen except Allāh.³² The keys of the unseen are only with Allāh (*wa 'indahū mafātiḥul-ghayb*).³³ Nobody knows the unseen except Allāh.³⁴ Allāh is the knower of the unseen (*'ālimul ghayb*)³⁵ of the heavens and the earth.³⁶ It is only Allāh who knows both the seen and the unseen (*'ālimul-ghaybi washshahādat*).³⁷ Allāh knows what is in front of us and what is behind us³⁸ as He knows what is manifest (*jahr*) and what is hidden (*yakhfā*).³⁹ Allāh has full knowledge of thoughts in our hearts (*ṣudūr*).⁴⁰

Revealing an unknown information to the Prophet (ﷺ) regarding Maryam (Mary), Allāh said: "This is a part of the news of the unseen which We reveal to you (O Prophet) by inspiration."⁴¹ The knowledge of the future, an important part of the unseen belongs exclusively to Allāh. No one knows what he will earn tomorrow (*wa mā tadrī nafsum-mā dha taksibu ghadā*).⁴² Only Allāh knows what will happen in future to a man, a nation or a country.

It is one of the fundamental beliefs in Islām to believe in the angels (*malāikat*).⁴³ *Sūrah* 35 of the Qur'ān bears the title, the Angels (*al-malāikat*). Disbelief in angels puts one far astray from the path of Islām.⁴⁴ Allāh created angels out of light (*nūr*)⁴⁵ before He created man out of clay. The angels glorify the praise (*yusabbiḥūna bi-ḥamdī*)⁴⁶ of Allāh day and night⁴⁷ and are never tired.⁴⁸ The angels carry⁴⁹ the Throne (*'arsh*) of Allāh surrounding⁵⁰ it. They remain close (*'inda*⁵¹ *muqarrabūn*⁵²) to Allāh, in ranks (*ṣaffan ṣaffā*),⁵³ wait on Allāh to carry out His commands. They pray for forgiveness (*yastaghfirūna*)⁵⁴ for those on the earth⁵⁵ and for Muslims.⁵⁶ Unlike man, angels do not take any food. Prophet Ibrāhīm (pbuh) felt scared (*khīfatan*) when he noticed that the angels who visited his house did not eat⁵⁷ food offered to them. Allāh sent angels as His envoys to His Messengers. Jibrīl (pbuh) brought the revelations of the Qur'ān to Prophet Muḥammad (ﷺ) for a period of twenty three years. Some angels brought the good news of birth of sons to some Messengers. Allāh sent Jibrīl (pbuh) to Maryam to convey the good news of the birth

of a son⁵⁸ who would be Prophet 'Īsa (Jesus) (pbuh). Angels took the form of human beings⁵⁹ when Allāh sent them to His Messengers and Maryam. On the Night of Power (*layatul qadr*) Jibrīl (*ar-rūhu*) (pbuh) in company with other angels descend to the earth with the decrees of Allāh.⁶⁰

People who do not believe that there is no god except Allāh and that Prophet Muḥammad (ṣ) is His Messenger are disbelievers (*kāfirs*). They are not brothers of Muslims but protecting friends (*awliyā'*)⁶¹ of each other. Neither their possessions nor their children will be of any benefit to them.⁶² In the past, communities which forgot Allāh's Reminder (*dhikr*) were ruined by Him.⁶³ The Qur'ān mentions that Allāh brought painful punishment upon the communities of 'Ād, Thamūd and al-Rass and many generations in between.⁶⁴ Someone who dies in disbelief, the earth full of gold will not be accepted from him as a ransom for his soul.⁶⁵ In the Qur'ān, Allāh asserts that the disbelievers will not be able to frustrate His Plan on earth.⁶⁶ Disbelievers who associate others with Allāh will be in Hell (*Jahannam*),⁶⁷ where they will be fuel for the fire (*waqūdun-nār*).⁶⁸

Allāh will put the Muslims to test to find out whether they have taken out the disbelievers as their friends (*walījah*).⁶⁹ He forbids (*yanhākum*) Muslims to take as friends those who have fought against them for their faith and branded such Muslims as the wrongdoers (*zālimūn*).⁷⁰ Allāh asks Muslims not to take the disbelievers (*kafarū*) as their friends (*yatawallawna*⁷¹, *biṭānah*⁷²). Muslims should not pray for forgiveness for the idolaters (*mushrik*)

even if they are related to them,⁷³ nor should they seek⁷⁴ any power or glory (*'izzah*) from them. He asks them not to take the disbelievers (*kāfirs*) as supporters or helpers (*awliyā'*)⁷⁵ instead (*min dūnil-mu'minīn*)⁷⁶ of the Muslims. Muslims can do so only when they need to protect⁷⁷ themselves from the disbelievers.

In protecting their identity and interests Muslims should be stern towards the disbelievers (*kuffār*).⁷⁸ Allāh asks Muslims that if they do not support each other there will be persecution (*fitna*) and great turmoil (*fasad*) in the world.⁷⁹ Muslims pray to Allāh: "Our Lord! make us stand firm, and help us against the disbelievers."⁸⁰

A born Muslim or a converted Muslim should not leave his faith for adopting another religion. Allāh asked the Prophet (ﷺ) to carry out *Jihād* against the disbelievers (*kāfirs*) and the hypocrites (*munāfiqs*), who disbelieved after accepting Islām (*kafarū ba'da islāmihim*).⁸¹ Allāh's wrath (*ghaḍab*) will come upon a Muslim who leaves Islām and he will suffer severe punishment (*'adhābun 'azīm*).⁸² Allāh says: "If any of you revoke (*yartadid*) your faith and dies as a disbeliever (*kāfir*), their deeds will come to nothing in this world and the Hereafter."⁸³ Allāh condemns a Muslim who becomes a renegade (*yartadda*) from his religion.⁸⁴

It is said that there are hundreds of Copts in Egypt who want to revert to their original faith from Islām. An Egyptian court ruled that 12 Christians who converted to Islām and then reverted to Christianity can have their faith officially recognised.⁸⁵ On the issues of human rights and freedom of religion, it appears that the court's

decision will have a limited application. In this case, the judge decided that the Copts should not be considered apostates for converting from Islām, because they had been born Christian.

A person who disobeys Allāh's commands is a perverted transgressor (*fāsiq*). Allāh sent down upon the evil-doers (*zalamū*) a plague from heaven as a punishment (*rijz*) for disobeying His commandment (*yafsuqūn*).⁸⁶

PROPHETS AND MESSENGERS

Bringers of good news from Allāh and warners to mankind

Sūrah 21 of the Qur'ān bears the title, "The Prophets" (*Al-Anbiyā'*). Muslims believe⁸⁷ in the Messengers of Allāh sent by Him to the world and utter: "peace be upon the Messengers" (*salāmun'alāl-mursalīn*)⁸⁸ usually at the conclusion of their prayers (*duā'*). Allāh sent many⁸⁹ Prophets before He sent Prophet Muḥammad (ṣ). With a view to guiding man to discharge his responsibilities and duties properly, Allāh sent His chosen persons as Messengers to mankind. Since sending Prophet Ādam (pbuh) to this world, Allāh sent His Messengers one after another in succession.⁹⁰ The Qur'ān does not mention⁹¹ the names of all the Messengers of Allāh. Out of a large number of Prophets sent by Allāh for the guidance of mankind, the Qur'ān mentions the names of only twenty-five. While Ādam (pbuh), the first man created by Allāh was the first Prophet, Prophet Muḥammad (ṣ) was the last

Prophet (*khātaman-nabīyīn*)⁹² sent to this world.

One of the basic beliefs in Islām is to believe in the Prophets (*nabīyūn*)⁹³ and the Messengers of Allāh. Whenever Muslims utter the name of a Prophet, like Jesus (pbuh) or Moses (pbuh), they add with respect: Peace be upon him. Muslims do not make any distinction (*lā nufarriqu*) between the Messengers (*rusul*) of Allāh.⁹⁴

It is well-known that Muslims believe in Prophets 'Īsā (Jesus) (pbuh), the founder of Christianity, Ibrāhīm (Abraham) (pbuh), the founder of Judaism and Moses (pbuh), the Jewish Prophet. The Qur'ān mentions them as Prophets sent by Allāh before He sent Prophet Muḥammad (ṣ). Ādam (pbuh), the father of mankind was the first Prophet, who received some words (*kalimāt*)⁹⁵ from Allāh. One of the reasons of conversion to Islām, admitted by some converts in the Western world, is that they are impressed by the openness and universality of Islām which recognise Noah (Nūh) (pbuh), Abraham (Ibrāhīm) (pbuh), Moses (Mūsā) (pbuh) and 'Īsā (Jesus) (pbuh) as the Prophets of Allāh who came before Prophet Muḥammad (ṣ). Allāh asks Muslims to follow the way of Prophet Ibrāhīm (Abraham) (pbuh) (*millata ibrahīm*)⁹⁶ who has been mentioned in the Qur'ān as the friend (*khalīl*)⁹⁷ of Allāh.

Allāh sent His Messengers to various communities (*umam*)⁹⁸ of the world. To every (*kull*)⁹⁹ community (*ummah*) of the world, Allāh sent a Messenger. There is no community¹⁰⁰ to whom a Messenger of Allāh has not come and gone. While the Messengers were sent to their respective communities (*ilā qawmihim*),¹⁰¹ Prophet

Muḥammad (ṣ) was sent to all mankind. In order to communicate with his people, a Messenger spoke the language of his community (*bi-lisāni qawmihi*)¹⁰² in which he lived. However, it was not Allāh's plan to send His Messengers to every town (*qaryah*).¹⁰³

When a community deviated from the right guidance of Allāh, He sent a Messenger to recite His revelations to them, purify and teach them the Scripture, wisdom and other things they did not know.¹⁰⁴ The revelations of Allāh came to the Prophets only with His permission.¹⁰⁵ The Messengers brought Books¹⁰⁶ from Allāh which were illuminating (*munīr*)¹⁰⁷ for the guidance of mankind. Allāh sent the revelation of the Qur'ān to Prophet Muḥammad (ṣ)¹⁰⁸ as He sent the other Holy Books to the respective Prophets¹⁰⁹ who came before him.

Messengers sent by Allāh for the guidance of mankind were human beings so that people argued why should they take guidance from mere mortals?¹¹⁰ People questioned¹¹¹ the Messengers why were they not angels instead of human beings like themselves? With a view to discard the message of Allāh, the disbelievers (*kuffār*) said that the Prophets should have been angels¹¹² and not human beings. They also questioned why the Messengers were not accompanied with angels?¹¹³ Such unwarranted arguments and wild fantasies were rejected in the Qur'ān in clear words, stating that the Messengers were men (*rijāl*)¹¹⁴ from the people of their towns,¹¹⁵ ate food¹¹⁶ and walked in the markets.¹¹⁷ The Messengers were not immortals¹¹⁸ and led normal family lives with their wives and children.¹¹⁹ Allāh accorded some Messengers higher rank than others.¹²⁰ But Allāh asks us

not to make any distinction between the Prophets sent by Him (*lā nufarriqu bayna aḥadim-mir-rusulihī*).¹²¹

The Qur'ān describes the Prophets as the bearer of glad news (*bashīr*,¹²² *mubashshir*¹²³) who brought good news from Allāh in order to raise hopes and peace in the mind of the people in which they lived. All Prophets were inspired (*yūhī*)¹²⁴ by Allāh to convey His message (*yuballighūna risālātillāhī*).¹²⁵ The Messengers were asked not to put force upon people to accept the message of Allāh but only to convey the message of Allāh clearly (*balāghul mubīn*) to people.¹²⁶ The Prophets (pbuh) were sent as warners (*nadhīr*,¹²⁷ *mundhir*¹²⁸) asking people to accept the absolute Unity of worship¹²⁹ to Allāh and His total sovereignty over the entire universe, rejecting the falsehood created by Satan (*Shayṭān*). They warned people between right and wrong so that the ultimate responsibility of accepting or rejecting the message of Allāh always rests with the people. Prophets asked their people to be fearful of Allāh (*fattaqullāh*)¹³⁰ and to obey (*aṭī'ūm*)¹³¹ Him. They worked under the instructions of Allāh and not for their personal benefit. They carried out their services for the right guidance of people without any gain (*ajr*).¹³²

Difficulties faced by the Prophets

Certain sections of the community disbelieved (*kudhdhibat*)¹³³ and disobeyed (*'aṣawnī*)¹³⁴ the Messengers to whom they were sent. It is a hard truth that all the Messengers had to meet strong opposition from their people who disbelieved¹³⁵ the divine message brought by

them. The people doubted their status as Messengers and accused them with falsehood (*takdhibūn*)¹³⁶ and calling them liars (*kadhhab*),¹³⁷ mad (*majnūn*)¹³⁸ or sorcerers (*sāhirun*).¹³⁹ Like ordinary men, Messengers underwent various forms of suffering. They were persecuted, annoyed,¹⁴⁰ insulted, ridiculed, mocked¹⁴¹ or made objects of laughter¹⁴² by the people of their communities.

Sometimes the Prophets faced hostility to the extent of suffering physical injury.¹⁴³ On some occasions, they were threatened with hurling stones.¹⁴⁴ In the course of carrying out the duties of preaching the message of Allāh, some Messengers fell victims, being killed (*qatala*)¹⁴⁵ by their communities. Like any other ordinary man, each Prophet underwent sufferings at the hands of enemies¹⁴⁶ who intended and planned to harm¹⁴⁷ him. Throughout the ages, every community plotted¹⁴⁸ against its Messenger to seize¹⁴⁹ him.

Higher responsibilities of the Prophets

The members of the family of a Prophet did not enjoy any special privilege, if they failed to follow the message of Allāh brought by him. Allāh reminded the wives of Prophet Muḥammad (ṣ) not only the basic equality of all Muslims in front of Him but their higher responsibilities due to their special position so that they might incur double punishment.¹⁵⁰ When Prophet Nūḥ (Noah) (pbuh) embarked on his ark, his son was not with him as he joined the disbelievers and as a result he was drowned with them.¹⁵¹ Allāh withdrew His protection from the wife of Prophet Lūṭ (pbuh) when she failed to follow His message.¹⁵² The

wives of Nūḥ (pbuh) and Lūṭ (pbuh) betrayed their respective husbands and as such they will be in Hell (*Jahannam*).¹⁵³ On the Day of Judgment, when the Messengers will be brought (*uqqitat*)¹⁵⁴ before Allāh, He will ask¹⁵⁵ them how did they discharge their duties in conveying His message to mankind.

Help from Allāh for the Prophets

Prophets sought Allāh's forgiveness and mercy in the course of preaching His message to mankind.¹⁵⁶ In preaching the message of Allāh, the Messengers always remained assured that His help would be available to them (*atāhum naṣrunā*)¹⁵⁷ in times of need. Facing difficulty in carrying out his duty, Prophet Mūsā (Moses) (pbuh) prayed to Allāh, seeking refuge in Him (*'udhtu bi-rabbī wa rabbikum*).¹⁵⁸ Allāh rescued him and his companions from the sea while drowning the people of Fir'awn who were chastising them.¹⁵⁹ When Prophet Ibrāhīm (Abraham) (pbuh) challenged the idol worship by his people, they threw him into fire but Allāh rescued him (*fa-anjāhullāhu*)¹⁶⁰ by commanding fire to be cool (*qulnā yā-nāru kūnī bardanw wa salāman 'alā ibrahīm*).¹⁶¹ Allāh rescued¹⁶² Prophet Yūnus¹⁶³ (pbuh) after a whale swallowed him. Allāh awakened Prophet Yūsuf (Joseph) (pbuh) to his moral sense when he was about to succumb to the passionate indication made to him by the wife of 'Azīz.¹⁶⁴ When Prophet Nūḥ (Noah) (pbuh) sought Allāh's help (*annī maghlūbun fantaṣir*)¹⁶⁵ in carrying out his duties, He brought a flood which immersed the whole earth.¹⁶⁶ Under Allāh's guidance, Nūḥ's (pbuh) ship¹⁶⁷

sailed safely and He rescued him and his followers who took shelter in the Ark (*al-fulk*)¹⁶⁸ and drowned¹⁶⁹ the rest. Allāh rescued (*najja*) Prophet Lūṭ¹⁷⁰ (pbuh) and his family members except his wife from the disaster brought by Him upon the wrongdoers. On the Day of Judgement, a wrongdoer (*zālim*), will bite¹⁷¹ his hands and say if only he had taken the same path as the Messenger.

Some Prophets

Prophet Ādam (pbuh) is called, the father of mankind (*abul bashar*). Allāh created him from clay and then said to him: "Be!" and he was."¹⁷² Allāh allowed him to live in Paradise (*Jannah*)¹⁷³ before He sent him down to this world. While Ādam (pbuh) and his wife were living in Paradise, Allāh allowed them to eat whatever fruits they liked but warned them not to come near to a particular tree.¹⁷⁴ But Satan (*Shayṭān*) instigated and misguided Ādam (pbuh).¹⁷⁵ Thus Ādam (pbuh) disobeyed¹⁷⁶ Allāh and as a result he was expelled¹⁷⁷ from Paradise. Allāh then chose¹⁷⁸ Ādam (pbuh) as His representative (*khalīfah*) on the earth and guided him. There is a similarity between Ādam (pbuh) and 'Īsā (Jesus) (pbuh) in respect of their births as neither of them had a father.¹⁷⁹ But unlike 'Īsā (Jesus) (pbuh), Ādam (pbuh) had neither mother, nor father. Allāh sent Prophet Nūḥ (Noah) (pbuh) to his community (*ilā qawmihi*)¹⁸⁰ where he lived for 950 years¹⁸¹ preaching His message. When his community disbelieved (*kadhdhabat*)¹⁸² him, Allāh saved (*anjā*)¹⁸³ Prophet Nūḥ (pbuh) and those who boarded the Ark¹⁸⁴ built by him from the great flood.¹⁸⁵ But Allāh

punished the disbelievers by drowning them.¹⁸⁶

Prophet Ibrāhīm (Abraham) (pbuh) is known as the friend (*khalīl*)¹⁸⁷ of Allāh whom Allāh made a leader (*imām*) of mankind (*lin-nās*).¹⁸⁸ Allāh sends His special greetings of peace upon him (*salāmun 'alā ibrahīm*).¹⁸⁹ Prophet Ibrāhīm (pbuh) was an Upright person who surrendered to Allāh (*ḥanīfan musliman*).¹⁹⁰ Allāh chose him (*iṣṭafaynāhu*)¹⁹¹ in this world. He will rank among the righteous (*aṣ-ṣāliḥīn*)¹⁹² in the Hereafter. In search of the true Lord, Prophet Ibrāhīm (pbuh) passed through a number of confusions and ultimately submitted to Allāh (*innī wajjahtu wajhiya lilladhī faṭaras-samāwāti wal-arḍa ḥanīfanw wā mā anā minal-mushrikīn*).¹⁹³ Allāh asks Muslims to follow the religion of Prophet Ibrāhīm (pbuh) who had true faith (*fattabi'ū millata ibrahīma ḥanīf*)¹⁹⁴ and a good example (*uswatun ḥasanah*) for them.¹⁹⁵ One of the two important annual religious festivals is *īdul Aḍḥā* when Muslims sacrifice animals in the name of Allāh, following the example of Prophet Ibrāhīm (pbuh). In their daily ritual Prayers (*ṣalāt*), Muslims say: "O Allāh! Bless Muḥammad and the family members of Muḥammad as you have blessed Ibrāhīm and the family members of Ibrāhīm."

Allāh spoke directly with Prophet Mūsā (Moses) (pbuh) (*kallamallāhu Mūsā taklīmā*),¹⁹⁶ one of His Messengers.¹⁹⁷ Addressing him Allāh said: "O Mūsā! I am Allāh, the Mighty, the Wise" (*yā mūsā innahū anallāhul-'azīzul-ḥakīm*).¹⁹⁸ Allāh gave him a Book¹⁹⁹ for the guidance of his community. In the Qur'ān, it has been narrated that Allāh called to Him from the right side of the Mount (Sinai), and brought him near to Him in secret communion (*qarrabnāhu*

najīya).²⁰⁰ Facing ordeals in preaching the message of Allāh, Prophet Mūsā (pbuh) sought His help from the persecution of his people.²⁰¹

In the Qur'ān, Prophet 'Īsā (Jesus) (pbuh) is mentioned as the Messiah, 'Īsā, son of Maryam (*al-masīḥu 'īsā bnu maryama*).²⁰² He was a Messenger of Allāh and His Word (*rasūlullāh wa kalimatuhu*).²⁰³ The Christian belief that "Allāh is the Messiah."²⁰⁴ has been condemned in the Qur'ān. Prophet 'Īsā (pbuh) said to the people of Isrā'īl: "I am Allāh's Messenger to you" and informed them of the arrival of a Prophet named 'Ahmad' i.e., Prophet Muḥammad (ṣ) after him.²⁰⁵ The Qur'ān describes Maryam (Mary), mother of Prophet 'Īsā (Jesus) (pbuh) as a virtuous woman (*ṣiddīqah*)²⁰⁶ whom Allāh chose above all the women of creation (*iṣṭafāki 'alan-nisā'il-'ālamīn*).²⁰⁷ The birth of Prophet 'Īsā (Jesus) (pbuh) was miraculous in the sense that his mother Maryam (Mary) gave birth to him but he did not have a father. There is a resemblance²⁰⁸ in the birth of 'Īsā (Jesus) (pbuh) and Ādam (pbuh) as neither of them had a father. Allāh sent the good news of the birth of Prophet 'Īsā (Jesus) (pbuh) to Maryam (Mary) through angels.²⁰⁹ People were surprised when Prophet 'Īsā (Jesus) (pbuh) lying in his cradle²¹⁰ said: "I am the servant of Allāh (*inni 'abdullāh*) who gave me the Book (*al-kitāb*) and made me a Prophet (*nabīy*)."²¹¹ Allāh made Prophet 'Īsā (pbuh) and his mother a Sign (*āyah*).²¹² Allāh strengthened Prophet 'Īsā (pbuh) with the Holy Spirit (*rūḥul qudus*)²¹³ and accorded him a prominent position in this world and the Hereafter (*wajīhan fid-dunyā wal-ākhirati*).²¹⁴ Prophet 'Īsā (Jesus) (pbuh) said: "Peace on me the day I was born, and the day I die, and the

day I shall be raised alive.” (*was-salāmu ‘alayya yawma wulidtu wa yawma amūtu wa yawma ub‘athu ḥayya*)²¹⁵ Prophet ‘Īsā (Jesus) (pbuh) will be one of those brought near (*muqarrab*) to Allāh.²¹⁶ Acknowledging the special favour bestowed upon him, Prophet ‘Īsā (Jesus) (pbuh) said: Allāh “has made me blessed (*ja‘alanī mubārakan*)²¹⁷ wherever I may be.” Allāh taught Prophet ‘Īsā (Jesus) (pbuh) the messages contained in the Holy Books.²¹⁸ Prophet ‘Īsā (Jesus) (pbuh) was capable of and actually performed many miracles by the permission of Allāh which included curing blindness, leprosy and raising the dead.²¹⁹ But the Qur’ān rejects the belief regarding the super natural status of Prophet ‘Īsā (Jesus) (pbuh) reminding that he was no more than a Messenger (*rasūl*).²²⁰ Rejecting any divine attribute of Prophet ‘Īsā (Jesus) (pbuh), the Qur’ān mentions that he never claimed to be a god in place of Allāh.²²¹ Refuting the Christian belief, the Qur’ān asserts that the opponents of Jesus did not kill him (*mā qatalūhu*),²²² nor did they crucify him (*mā ṣalabūhu*),²²³ though it was made to appear like that to them. Allāh took his soul (*tawaffā*)²²⁴ and raised him up to Himself (*rafa‘ahullāhu ‘ilayhi*).²²⁵

People of the Book

Before the arrival of Prophet Muḥammad (ṣ), people who received Books from the Messengers of Allāh are known as “People of the Book” (*ahl al-kitāb*), e.g. Jews and Christians. Some of the People of the Book are believers but most of them are perverted transgressors (*fāsiqūn*).²²⁶ In some places of the Qur’ān, the people who disbelieve

amongst the People of Book and the idolaters have been mentioned together.²²⁷ Allāh assures Muslims that the People of the Book will not be able to harm them much and if they fight against them they will turn and flee.²²⁸ However for maintaining peaceful co-existence, there should not be enmity but friendship between Muslims and the People of the Book.

The Qur'ān mentions that some of the People of the Book are upright (*qā'imah*) and they recite the revelations of Allāh during the night and fall prostrate in worship.²²⁹ They believe in Allāh²³⁰ and the Last Day and order what is right and forbid what is wrong. They compete with each other for doing good deeds and they are righteous (*ṣāliḥīn*)²³¹ and they will not be denied²³² the reward of their good deeds. They are humble to Allāh (*khāshī'īna lillāhi*)²³³ and will be rewarded²³⁴ by Him. The Qur'ān assures that those Jews and the Christians who believe in Allāh and the Last Day and do good deeds, there is no fear for them.²³⁵

Allāh asks Muslims not to take the Jews and the Christians as their friends because they are friends one to another.²³⁶ The Jews and the idolaters are most hostile²³⁷ to the Muslims. The Qur'ān says that the Jews and the Christians will never be pleased with anyone unless their ways are followed (*tattabi'a millattahum*).²³⁸

PROPHET MUḤAMMAD (Ṣ)

Last Prophet (ṣ)

Prophet Muḥammad (ṣ) was a Messenger of Allāh (*rasūlullāh*),²³⁹ amongst His other Messengers.²⁴⁰ He was not the first Messenger²⁴¹ but last Prophet (*khatamun-nabīy*)²⁴² sent to the world. Allāh sent many Messengers before²⁴³ him. Prophet Muḥammad (ṣ) confirmed (*ṣaddaqa*)²⁴⁴ the Messengers of Allāh who came before him. While the other Messengers were sent to their respective people (*rusulan ilā qawmihim*),²⁴⁵ Allāh sent Prophet Muḥammad (ṣ) as a Messenger to entire²⁴⁶ mankind (*lin-nās*)²⁴⁷ and as a mercy to all beings (*wa mā arsalnāka illā raḥmatal-lil 'ālamīn*).²⁴⁸ He brought the truth (*bil ḥaqqi*)²⁴⁹ from Allāh to mankind for guiding them to the right path.

Belief in Prophet Muḥammad (ṣ) that he is the Messenger of Allāh is vital for accepting Islām as a religion. After declaring the first part of the Declaration of faith (*shahādah*), i.e., “there is no god but Allāh”, a newly convert accepting Islām declares the second part, i.e., “Muḥammad is the Messenger of Allāh” (*muḥammadur-rasūlullāh*).²⁵⁰ The Qur'ān mentions that Prophet 'Isā (Jesus) (pbuh) announced the arrival of Prophet Muḥammad (ṣ) after him.²⁵¹ In the Qur'ān, Prophet Muḥammad (ṣ) has been described as a light-spreading lamp (*sirājam munīra*).²⁵² The name of Prophet Muḥammad (ṣ), bears the title “Muḥammad” of *Sūrah* 47 of the Qur'ān.

The Prophet's role was that of a guide, reciting the verses of the Qur'ān to his community (*yatlū 'alaykum*

āyātina) ²⁵³ as Allāh asked ²⁵⁴ him to do that. His role was to purify (yuzakkikum) ²⁵⁵ his ummah but he was not their guardian (ḥafīz, ²⁵⁶ wakīl, ²⁵⁷ muṣaytir ²⁵⁸). He taught ²⁵⁹ the Muslims the Qur'ān, wisdom (ḥikmah) and other things that they did not know. In his Farewell Sermon before his death, Prophet Muḥammad (ṣ) said: "I am leaving to you two: so long as you will cling to them, you will not go astray: one of them is the Book of Allāh and the other is the Tradition (Sunnah) of His Messenger." ²⁶⁰ The revelation of the Qur'ān to Prophet Muḥammad (ṣ) was made through angel Jibrīl who taught ²⁶¹ him the principles of Islām. Regarding revelation by Allāh to Prophet Muḥammad (ṣ), he did not say anything of his own desire. ²⁶² He followed (attabi'u) ²⁶³ only which was revealed to him as Allāh asked (ittabi') ²⁶⁴ him to do. The Qur'ān, the last Book of Allāh sent to mankind was revealed to ²⁶⁵ Prophet Muḥammad (ṣ).

Preaching Islām by the Prophet (ṣ)

Prophet Muḥammad (ṣ) was commanded ²⁶⁶ by Allāh to become the first Muslim (awwala man aslama). ²⁶⁷ Allāh asked Prophet Muḥammad (ṣ) to proclaim (balligh, ²⁶⁸ al-balāghu ²⁶⁹) Islām to mankind. Like other Messengers, Prophet Muḥammad (ṣ) encountered many difficulties in preaching Islām. Prophet Muḥammad (ṣ) did not put any compulsion upon people to accept Islām as his role was that of a reminder (mudhakkir) ²⁷⁰ and a caller (dā'i) ²⁷¹ calling people to Allāh. Receiving revelation from Allāh, Prophet Muḥammad (ṣ) preached strict monotheism before mankind that Allāh is One (ilāhukum ilāhunw

wāhid)²⁷² and not many.

Allāh sent Prophet Muḥammad (ṣ) with guidance (*bil hudā*)²⁷³ and the religion of truth (*dīnul-ḥaqq*).²⁷⁴ Allāh sent Prophet Muḥammad (ṣ) as the bringer of good news (*bashīr*,²⁷⁵ *mubashshir*²⁷⁶) from Him. Allāh sent Prophet Muḥammad (ṣ) as a warner (*nadhīr*,²⁷⁷ *mundhir*²⁷⁸) on His behalf to warn all mankind (*li-yakūna lil-‘ālamīna nadhīr*)²⁷⁹ to obey His guidance and accept Islām as their religion. The Prophet (ṣ) received the revelation²⁸⁰ from Allāh that he was sent to mankind as a warner. The Prophet (ṣ) warned people only by the revelation (*wahy*)²⁸¹ he received from Allāh. Like all other Prophets, Prophet Muḥammad (ṣ) did not ask for any payment (*ajr*)²⁸² from people for his guidance.

The Prophet's role was that of a reminder (*mudhakkir*).²⁸³ Allāh asked him to remind people about the true guidance of Islām. He asked the Prophet (ṣ) to remind people by the Qur'ān (*fadhakkir bil-qur'ānī*),²⁸⁴ who fears His warning. Allāh asked Prophet Muḥammad (ṣ) to go on reminding His message to people which will be definitely beneficial to the Muslim community (*tanfa'ul-mu'minīn*).²⁸⁵ Allāh asked Prophet Muḥammad (ṣ) to explain clearly to mankind (*li-tubayyina lin-nās*)²⁸⁶ the guidance in the Qur'ān (*dhikr*).²⁸⁷

Like all other Prophets, Prophet Muḥammad (ṣ) faced many difficulties and obstructions from his community. People ridiculed (*huzu*)²⁸⁸ him failing to believe that he could be the Messenger of Allāh. Allāh strengthened Prophet Muḥammad (ṣ) with His help and with the believers.²⁸⁹ The disbelievers held the view that

Prophet Muḥammad (ṣ) composed (*taqawwalahu*)²⁹⁰ the Qur'ān from his imagination and it does not contain the words of Allāh. Due to the popular view that a poet composes poems from imagination, it has been refuted in the Qur'ān that Prophet Muḥammad (ṣ) was a poet.²⁹¹ The disbelievers tried to publicise that he was a mad person (*majnūn*),²⁹² which was strongly rejected²⁹³ in the Qur'ān. They also tried to portray him as a soothsayer (*kāhin*),²⁹⁴ which was also rejected in the Qur'ān.

Prophet Muḥammad (ṣ) was not different from others

Unlike the followers of the other religions, Muslims do not look upon Prophet Muḥammad (ṣ) possessing some super natural qualities. Allāh asked Prophet Muḥammad (ṣ) to say clearly to his people that he was a human being (*anā basharum mithlukum*)²⁹⁵ like others in the community and also that he was not an angel (*lā aqūlu lakum innī malak*).²⁹⁶ He ate food²⁹⁷ and walked in the market (*ya'kulut-ṭa'āma wa yamshī fil-aswāqī*).²⁹⁸ Allāh said that Prophet Muḥammad (ṣ) was only a Messenger (*wa mā muḥammadun illā rasūl*)²⁹⁹ before whom many Messengers came and left. So if he died or was killed Muslims should not turn on their heels.³⁰⁰ In order to dispel any impression of possessing super natural attributes, Prophet Muḥammad (ṣ) said that he had no knowledge of the unseen or future (*wa lā a'lamul-ghayb*)³⁰¹ so that he could have derived benefits for him or protect himself from adverse circumstances.³⁰² He did not know what will happen to him in the future.³⁰³ When Prophet Muḥammad

(ﷺ) started preaching Islām, the disbelievers were surprised ('*ajibū*)³⁰⁴ that a warner was sent to them by Allāh from their own community. They asked why an angel (*malak*)³⁰⁵ had not been sent to accompany and support him in his work of spreading Islām. Accusing him to be under a spell (*mashūr*),³⁰⁶ they asked why he was not given treasure (*khaza'in*,³⁰⁷ *kanz*³⁰⁸) or garden³⁰⁹ to supply his food.

High position of Prophet Muḥammad (ﷺ)

Allāh reminds Muslims that He and His angels shower blessings on the Prophet (ﷺ) and asks them to pray for blessings on him and greet him with all respect.³¹⁰ In the Qur'ān, Allāh mentions that He forgave him ('*afallāhu 'anka*).³¹¹ Allāh arranged the Night Journey (*isrā'*) for Prophet Muḥammad (ﷺ) from the Sacred Masjid (*al-masjidul ḥarām*) at Makkah to the Farthest Masjid (*al-masjidul-aqṣā*) at Jerusalem culminating with the Ascension (*mi'rāj*) of Prophet Muḥammad (ﷺ), taking him to the seven heavens and reaching to His very presence.³¹² In the Qur'ān, Allāh mentions that He gave him victory so that He may forgive his past and future sins and complete His blessings upon Him.³¹³ Allāh will raise Prophet Muḥammad (ﷺ) to a station of praise and glory (*maqāmam maḥmūda*).³¹⁴

Position of the Prophet (ﷺ) to the Muslim community (ummah)

Muslims refer to Prophet Muḥammad (ﷺ) as "His slave and His Messenger" ('*abduhū wa rasūluhu*). Allāh has

been gracious (*manna*)³¹⁵ upon the Muslims in sending to them Prophet Muḥammad (ṣ) as a Messenger from among themselves (*rasūlam min anfusihim*).³¹⁶ Prophet Muḥammad's (ṣ) character was of exalted standard (*khuluqin 'azīm*).³¹⁷ Allāh asks Muslims to look upon the Prophet (ṣ) as a model (*uswatun ḥasanah*)³¹⁸ for them, particularly for those who put their hope in Allāh and the Last Day, and remember Him much. Prophet Muḥammad (ṣ) is closer (*awīā*)³¹⁹ to the Muslims than their selves and the suffering of the Muslim community distresses him (*'azīzun 'alayhi*).³²⁰ The Prophet (ṣ) is most kind (*ra'ūf*) and merciful (*raḥīm*)³²¹ to his community and ardently anxious (*ḥarīṣ*)³²² about their welfare. Allāh asked the Prophet (ṣ) to ask forgiveness for members of his community.³²³ Muslims believe that if the Prophet (ṣ) asks forgiveness (*istaghfara lahumur-rasūl*) for the wrongdoings by the members of their community, Allāh will be Forgiving, Merciful (*tawwabar-raḥīma*).³²⁴

In any activity helping for a cause for others is necessary. It is humanly not possible on the part of the Prophet (ṣ) alone to preach Islām without spontaneous support from the Muslim community. Allāh asks Muslims to assist the Prophet (ṣ) in his great task in preaching Islām. Muslims were asked to respond to the Prophet (ṣ) (*istajībū lillāhi wa lir-rasūli*)³²⁵ when he called them which gave them a new life.

In many places of the Qur'ān, Allāh asks Muslims to obey Allāh and His Messenger (ṣ) (*aṭī'ullāha wa aṭī'ūr-rasūla*).³²⁶ Obeying Prophet Muḥammad (ṣ) is so important that obeying him amounts to obeying Allāh.³²⁷

A Muslim who truly obeys Allāh and the Prophet (ﷺ) has achieved a great victory (*fawzan 'azīma*).³²⁸ Muslims who obey Allāh and the Messenger, will have mercy (*la'allakum turhamūn*)³²⁹ from Allāh and they will be in the blessed company of the Prophets (*nabīyīn*), the truthful (*ṣiddiqīn*), the martyrs (*shuhadā'*) and the righteous (*ṣāliḥīn*).³³⁰ Allāh asks Muslims if they love Him, they should follow the Prophet (ﷺ) and then He will love them and forgive their sins (*yaghfir lakum dhunūbakum*).³³¹ Allāh asks Muslims to accept whatever the Prophet (ﷺ) gave them and abstain from whatever he forbade them (*wa mā ātākumur-rasūlu fa-khudhūhu wa mā nahākum 'anhu fantahū*).³³² Allāh asked Muslims not to turn away from the Prophet (ﷺ) when they were listening to him.³³³ People who oppose (*yushāqiqu*)³³⁴ or disobey (*'aṣawu*,³³⁵ *yukhālifūna*³³⁶) the command of the Prophet (ﷺ) (*amrihi*)³³⁷ will suffer painful punishment³³⁸ or live in Hell (*Jahannam*).³³⁹ Muslims look upon the wives of the Prophet (ﷺ) with veneration as their mothers.³⁴⁰ Allāh asked the Muslims to respond (*istajābū*)³⁴¹ to the call of the Prophet (ﷺ).

Sunnah and Ḥadīth of the Prophet (ﷺ)

The *Sunnah* of Prophet Muḥammad (ﷺ) comprises his actions, teachings and practices, while *Ḥadīth* (Traditions) comprises the various narrations of his sayings and activities. A *Ḥadīth* is called 'sacred' (*qudsī*),³⁴² where Allāh Himself is speaking through revelation to Prophet Muḥammad (ﷺ). The two most well-known *Ḥadīth* collections are the *Ṣaḥīḥ* (authentic)

Ḥadīth of Muḥammad ibn Ismail al-Bukhari (d.870)³⁴³ and the *Ṣaḥīḥ* of Abul Ḥusain Muslim (d. 875). The other *Ḥadīth* collections are those of Abu Dawūd (d. 875),³⁴⁴ at-Tirmidhi (d. 892), Nasā'i (d. 915), and Ibn Maja (d. 886). All these collections collectively are called The Sound Six (*aṣ-ṣiḥāḥ as-sittah*).³⁴⁵ The *Muwattā'* of Malik ibn Anas (d. 795),³⁴⁶ and the *Musnad* of Ahmad Ibn Hanbal (d. 855) are also well known collections of *Ḥadīth*. Regarding the degree of reliability, *Ḥadīth* are classified into three categories: *ṣaḥīḥ* (authentic), *ḥasan* (fair) and *ḍa'īf* (weak).³⁴⁷ However, according to the Shi'ites, the authenticity of a *Ḥadīth* depends not on the transmission through the Companions of the Prophet (ṣ), but by its transmission through Khalifa Ali, the first Shi'ite Imām and the later Imāms.³⁴⁸ The importance of *Ḥadīth* lies in the fact that the acts and the sayings of Prophet Muḥammad (ṣ) relating to the principles of Islām were inspired by Allāh. The role of the *Sunnah* as the guiding principles of Islām is important in the sense that Prophet Muḥammad (ṣ) actually demonstrated in his day-to-day life how he actually performed the obligations and duties required of a Muslim, e.g., offering Prayers (*ṣalāt*) five times a day. According to the *Sharī'ah*, *Sunnah* and *Ḥadīth* are important sources of law after the Qur'ān.³⁴⁹ Abu Zahrah concurs with Ibn Hazm's assessment that every single chapter of *fiqh* finds its origin in the Qur'ān which is then explained and elaborated by the *Sunnah*.³⁵⁰

QUR'ĀN

The Holy Book of Muslims

The Qur'ān is the last revealed Book sent by Allāh for the guidance of mankind. The Qur'ān mentions the names of the three Holy Books revealed before it, viz., the Torah (*taurāh*),³⁵¹ the Psalms (*zabūr*),³⁵² and the Bible (*injīl*).³⁵³ The Qur'ān confirms (*muṣaddiqu*)³⁵⁴ the authenticity of these Holy Books as they were in continuation of the message from Allāh to mankind. Belief in the Holy Books mentioned in the Qur'ān, is one of the fundamental beliefs in Islām.³⁵⁵ Anyone who disbelieves (*mayyakfur*)³⁵⁶ in these Holy Books goes far, far astray.

The Qur'ān, the last Holy Book sent by Allāh to mankind (*lin-nās*)³⁵⁷ contains the truth (*al-ḥaqq*).³⁵⁸ Allāh sent Holy Books to His Messengers in different ages. The Qur'ān, the last Holy Book was mentioned in the earlier Holy Books. There is a continuation of Allāh's message for mankind in the Holy Books from one Holy Book to another. The Qur'ān is the Holy Book of Muslims.

The Qur'ān is a revelation from Allāh³⁵⁹ to Prophet Muḥammad (ṣ). But to emphasise the significance of the revelation, sometimes the attributes of Allāh have been mentioned in the Qur'ān in expressing that it was a revelation from Allāh,³⁶⁰ the Lord of the worlds (*rabbul 'ālamīn*),³⁶¹ the Almighty (*al-'azīz*),³⁶² the Compassionate (*ar-raḥmān*),³⁶³ the Merciful (*ar-raḥīm*),³⁶⁴ the Wise (*al-ḥakīm*),³⁶⁵ the Worthy of All Praise (*ḥamīd*),³⁶⁶ the All-knowing (*al-'alīm*).³⁶⁷ More than 14 hundred years ago

the Qur'ān was revealed to Prophet Muḥammad (ṣ) as a mercy (*rahmah*)³⁶⁸ from Allāh. It was revealed on the Night of Power (*laylatul qadr*)³⁶⁹ in the sacred month of Ramaḍān.³⁷⁰ The Qur'ān describes that the Night of Power is better than a thousand months (*khayrum min alfi shahr*).³⁷¹ Allāh sends angels along with Jibrīl to the earth with His commands as peace prevails on this blessed night. The night has also been described as “the blessed night” (*laylatul mubāraka*), wherein every wise matter is determined by Allāh's command.³⁷² Muslims keep awake this night for offering their prayers.

The Qur'ān was revealed through angel *Jibrīl* (Gabriel) (pbuh)³⁷³ by stages (*tanzīlan*)³⁷⁴ during a period of 23 years. The literal meaning of the Qur'ān is ‘recitation.’³⁷⁵ The Muslims look upon the Qur'ān with profound veneration as it contains purified pages (*ṣuḥufam muṭahharah*).³⁷⁶ In the Qur'ān itself, the Qur'ān has been given distinct names, for example, the Noble Qur'ān (*qur'ānun karīm*),³⁷⁷ the Glorious Qur'ān (*qur'ānum majīd*),³⁷⁸ blessed (*mubārak*),³⁷⁹ “wise” (*al-ḥakīm*),³⁸⁰ Book of exalted power (*kitābun 'azīz*).³⁸¹ The Qur'ān is such an object of veneration that if it was sent down by Allāh upon a mountain, the latter would have split apart in awe of Him.³⁸² The Qur'ān is a mercy (*rahmah*)³⁸³ of Allāh and clear proofs (*baṣā'ir*),³⁸⁴ for people who believe³⁸⁵ and those of sure faith (*yuqinūn*).³⁸⁶ The Qur'ān is called the differentiator (*al-furqān*)³⁸⁷ which differentiates right from wrong. The Qur'ān was given to Prophet Muḥammad (ṣ) as a binding law (*farāḍa 'alayka*).³⁸⁸

The Qur'ān is recited by Muslims every day while they perform their Prayers (*ṣalāt*) five times. It is a daily routine for some Muslims to recite the Qur'ān whenever they find time. Allāh says that it is incumbent upon Him (*inna 'alaynā*) for its recitation.³⁸⁹ Allāh asked the Prophet (ṣ) to repeat the recitation after it was recited to him.³⁹⁰ The Prophet (ṣ) was ordered by Allāh to recite the Qur'ān before people.³⁹¹ As the Qur'ān contains pure pages (*muṭahharah*),³⁹² Muslims perform ablution for being purified (*muṭahharūn*)³⁹³ before reciting from it. Allāh asks Muslims to seek refuge in Allāh when reciting from the Qur'ān.³⁹⁴ Some Muslims prefer to recite the Qur'ān early in the morning, while some find suitable time in the evening. Ideally, the Qur'ān should be recited in rhythmic tone. Recitation of the Qur'ān is a highly commendable act³⁹⁵ in the estimate of Allāh. Allāh asks Muslims to recite as much of the Qur'ān as is easy (*mā tayassara*)³⁹⁶ for them. A group of jinn once listened to the Qur'ān and expressed that they had heard a wonderful Qur'ān (*qur'ānan 'ajaban*).³⁹⁷ Allāh asks Muslims to listen to the Qur'ān (*fastami'ū lahu*) quietly with full attention when it is recited, so that they may be blessed with His mercy (*turhamūn*).³⁹⁸ Those who fear Allāh, their skins shiver when the Qur'ān is recited and then their skins and hearts mellow at the mention of Allāh.³⁹⁹

Authenticity of the Qur'ān

As a guidance from Allāh to mankind, He assures that the Qur'ān is unerringly straight⁴⁰⁰ and there is no doubt (*lā rayba fīhi*)⁴⁰¹ in it. He sent down the Qur'ān in truth

(*bil-ḥaqqi*)⁴⁰² and no falsehood can enter it from any source. Allāh asked Prophet Muḥammad (ṣ) that there should not be any anxiety in his heart regarding the Qur'ān. The false statements of some non-believers that the Qur'ān could have been composed by Prophet Muḥammad (ṣ) was dismissed⁴⁰³ in the Qur'ān itself by stating that it was revealed from Allāh. The Qur'ān is not the composition from imagination by a poet and Prophet Muḥammad (ṣ) was not a poet.⁴⁰⁴ Unlike other Holy Books, the Qur'ān remains in its original form since its revelation. Muslims believe⁴⁰⁵ in the revelation made to the Prophet (ṣ). They believe that the Qur'ān contains the very words of Allāh. The Qur'ān is the discourse (*qawl*) brought by Jibrīl (pbuh), the honoured messenger (*rasūlin karīm*)⁴⁰⁶ from Allāh. Allāh made Prophet Muḥammad (ṣ) to recite the revelations in the very form in which he received from angel Jibrīl (pbuh), so that there was no forgetfulness (*sa-nuqri'uka falā tansā*)⁴⁰⁷ on his part for its safe collection. While Prophet Muḥammad (ṣ) was receiving the revelations of the Qur'ān, the disbelievers alleged that the Qur'ān was a lie (*ifk*)⁴⁰⁸ which he invented (*iftarā*,⁴⁰⁹ *taqawwalahu*⁴¹⁰). But Allāh asserts that it was sent down with the knowledge (*bi-'ilmillāhi*)⁴¹¹ of Allāh and no devils (*shayāṭīn*)⁴¹² brought it down. The Qur'ān, the Mother of the Book (*ummul kitāb*)⁴¹³ is with Allāh (*'indahū*),⁴¹⁴ in a protected Record (*fī kitābim maknūn*)⁴¹⁵ or the Guarded Tablet (*fī-lauhīm mahfūz*).⁴¹⁶ There is only one authentic text of the Qur'ān in the whole world since the collection was finalised under the care of Kaḥīfah Uthmān. Allāh has given assurance that

He will make sure of its safe collection (*inna 'alaynā jam'ahū*).⁴¹⁷

Guidance for mankind from the Qur'ān

Allāh revealed the Qur'ān to Prophet Muḥammad (ṣ)⁴¹⁸ for the guidance of mankind (*lin-nāsi*,⁴¹⁹ *lil-'ālamīn*)⁴²⁰ for those who wish to take the Straight Path,⁴²¹ and abide by His commands (*yattaqūn*).⁴²² The Qur'ān guides man to the path of Allāh.⁴²³ The Qur'ān is the guidance (*hudā*) for the believers⁴²⁴ on all aspects of their lives, whether individual or collective. There is no other alternative to the Qur'ān for the guidance of mankind.⁴²⁵ One who follows the guidance of the Qur'ān, follows for his benefit and one who goes astray, goes astray to his loss.⁴²⁶ The purpose of the Qur'ān is to see that people pay heed (*yatadhakkarūn*)⁴²⁷ to it for the guidance contained in it and become Allāh-fearing (*yattaqūn*).⁴²⁸ Allāh repeatedly asks mankind whether there is anyone who will take heed (*muddakir*)?⁴²⁹

The Qur'ān contains good news for the people who follow the guidance in it. It contains good news (*bushrā*)⁴³⁰ for the believers⁴³¹ who perform good deeds, believing that excellent rewards (*ajran ḥasanah*)⁴³² are waiting for them. The Qur'ān contains a number of verses in it warning (*nadhīra*)⁴³³ people of severe punishment⁴³⁴ for not obeying the commands of Allāh. As a Holy Book, it contains serious and fundamental issues and as such it is not something to be taken lightly⁴³⁵ but truly a decisive statement (*la-qawlun faṣl*).⁴³⁶ It contains the most

beautiful of all teachings, being consistent and drawing comparisons. The Qur'ān contains the Reminder (*al-dhikr*),⁴³⁷ right and straight guidance.⁴³⁸ It contains clear proof (*bayyinah*),⁴³⁹ true books⁴⁴⁰ and all kinds of illustrations.⁴⁴¹ In the Qur'ān Allāh prescribes the *Sharī'ah* as the guiding principles for Muslims on all aspects, whether governing individual lives or running the administration of a state. Allāh asked Prophet Muḥammad (ṣ) to follow the *Sharī'ah* and not to follow the whims of others.⁴⁴² The Qur'ān is admonition (*dhikra*,⁴⁴³ *tadhkirah*)⁴⁴⁴ for the believers⁴⁴⁵ and the Allāh-fearing people (*lil-muttaqīn*).⁴⁴⁶ In truth, it is a Reminder to all the worlds (*dhikrul lil-'ālamīn*).⁴⁴⁷ The Qur'ān is reminder (*dhikr*)⁴⁴⁸ for mankind (*lin-nās*).⁴⁴⁹

The Qur'ān has been made clear and easy. In a number of verses of the Qur'ān, Allāh has said that He has made it easy (*yassarnā*)⁴⁵⁰ to understand (*la 'allakum ta'qilūn*)⁴⁵¹ and free from any distortion.⁴⁵² Allāh revealed the Qur'ān in Arabic,⁴⁵³ the language of Prophet Muḥammad (ṣ) (*bi-lisānika*)⁴⁵⁴ so that it is easy to understand⁴⁵⁵ and warn⁴⁵⁶ people. With a view to understanding the guidance from Allāh for mankind, the Qur'ān is a Clear Book (*kitabum mubīn*)⁴⁵⁷ and a Clear Light (*nuram mubīn*).⁴⁵⁸ The Qur'ān describes itself as an Illuminating Qur'ān (*quranum mubīn*).⁴⁵⁹ A *Sūrah* of the Qur'ān bears the title Well-explained (*Fuṣṣilat*), which contains a verse⁴⁶⁰ that the Qur'ān is a Book whose verses have been well explained.

Allāh has given to mankind a free choice (*fa-man shā'a dhakarahu*)⁴⁶¹ of accepting or rejecting the guidance

from the Qur'ān. There is no force upon anyone to follow the guidance of the Qur'ān. Whoever follows the guidance does so for his own benefit (*li-nafsihi*),⁴⁶² which will let him take a path to Allāh (*ilā rabbihi sabīla*).⁴⁶³ People who are capable of receiving guidance from the Qur'ān are those who do good (*lil-muhsinīn*).⁴⁶⁴ The Qur'ān is a revelation from Allāh for people who understand (*li-qawminyā'lamūn*).⁴⁶⁵ People who are ignorant are incapable of paying heed to the Qur'ān. The ears⁴⁶⁶ of the disbelievers are heavy in listening to the Qur'ān and they discourage in listening to it.⁴⁶⁷ As their hearts are blind⁴⁶⁸ to the Qur'ān, they categorically say that they will not believe in the Qur'ān.⁴⁶⁹

Recitation, study and research of the Qur'ān

Allāh asks Muslims to recite as much of the Qur'ān as is easy for them as He knows that some of them will be sick or occupied with earning livelihood.⁴⁷⁰ Since the revelation of the Qur'ān, a number of scholars have written extensive commentaries (*tafsīrs*) on it throughout the ages. It is said that the Qur'ān is its own commentary. Pure and simple recitation of the Qur'ān with devotion is not enough. Allāh has given man his heart and mind to understand and contemplate on all aspects of His Majesty. He has asked people to open their hearts (*qulūb*)⁴⁷¹ for pondering on the Qur'ān. Allāh asks mankind to spend time on thinking (*tadabbara*,⁴⁷² *yaddabbaru*⁴⁷³) on the verses of the Qur'ān. The men of understanding bear particular responsibility for taking heed (*tadhakkara*)⁴⁷⁴ to the guidance laid down in the Qur'ān.

PRAYERS (ṢALĀT)

Allāh asked Prophet Muḥammad (ṣ) to worship ('*abada*) Him with total devotion (*mukhliṣal lahud-dīn*)⁴⁷⁵ until his death (*wa'bud rabbaka ḥattā ya'tiyakal-yaqīn*).⁴⁷⁶ Performing Prayers (*ṣalāt*) is an important ritual part of worshipping Allāh (*ibādah*). Everything that is in the Heavens and the earth, the birds in their flight know ('*alima*) their Prayers (*ṣalāt*).⁴⁷⁷ Everything that is in the Heavens, the earth, the sun, the moon, the stars, the hills, the trees, the animals prostrate (*yasjudu lahu*)⁴⁷⁸ before Allāh along with many human beings.

It is one of the obligations of Muslims that they must perform ritual Prayers (*ṣalāt*) five times a day. Performance of Prayers (*ṣalāt*) is obligatory upon Muslims at the prescribed times (*kitābam mawqūta*).⁴⁷⁹ A Muslim performs his Prayer for uplifting his own self towards Allāh and earning his own satisfaction. Muslims who seek bounty and satisfaction of Allāh, perform their Prayers bowing down and going to prostration (*rukka'an sujjadany yabtaghūna faḍlam-minallāhi wa riḍwāna*).⁴⁸⁰ On their faces they bear the marks of their prostration (*sīmāhum fī wujūhihim min atharis-sujūd*).⁴⁸¹

Throughout the Qur'ān, Allāh repeatedly asks Muslims not only to perform their Prayers (*ṣalāt*) to Him but to establish Prayers (*aqimuṣ-ṣalāta*),⁴⁸² which means organising Prayers at family, community, regional and international levels. Allāh asked Prophet Muḥammad (ṣ) to pray to his Lord (*ṣalli li-rabbika*)⁴⁸³ and perform Prayer (*aqimiṣ ṣalāt*).⁴⁸⁴ Allāh asks Muslims not only to perform

their Prayers but to take care (*hāfiẓū*)⁴⁸⁵ of performing Prayers (*ṣalāt*). Performance of Friday Prayer (*ṣalātul Jumu'ah*) has extra importance for Muslims who have been asked to hasten to the congregation of this special Prayer.⁴⁸⁶ Sūrah 62 of the Qur'ān bears the title, the Congregation (*Al-Jumu'ah*).

During his life time Prophet Muḥammad (ṣ) showed his Companions (*ṣaḥāba*) how to perform the Prayers (*ṣalāt*). Allāh asks Muslims to perform ritual washing of parts of the body (*wuḍū'*) before performing Prayers (*ṣalāt*).⁴⁸⁷ Major ritual impurity (*junub*) requires bathing⁴⁸⁸ before performing Prayers (*ṣalāt*). Where water is not available, clean sand may be used for wiping the face and hands (*tayammum*).⁴⁸⁹ Allāh asks us to put on good clothes (*zīnat*)⁴⁹⁰ at the time of performing Prayers (*ṣalāt*).

The direction towards which a Muslim turns his face at the time of offering his Prayer (*ṣalāt*) is called *Qibla*.⁴⁹¹ This *Qibla* is the Ka'ba situated in the Sacred Masjid (*masjidul ḥarām*)⁴⁹² at Makkah. Muslims turn their faces towards Ka'ba at the time of performing Prayers (*ṣalāt*).⁴⁹³ Standing (*qā'iman*),⁴⁹⁴ bowing down (*raka'a*)⁴⁹⁵ and going to prostration (*sajada*)⁴⁹⁶ are important parts of Prayer (*ṣalāt*). It is important that full concentration should be paid with alertness at the time of performing Prayers (*ṣalāt*). Prayers (*ṣalāt*) should be performed as an act of spontaneous and sincere devotion to Allāh. Allāh asks Muslims to stand before Him (*qūmū lillāhi*) with all devotion (*qānitīn*).⁴⁹⁷ Muslims should perform their Prayers (*ṣalāt*) with all humility (*khushū'*).⁴⁹⁸ Allāh is aware that some of His servants perform their Prayers,

passing (*yabītūna*)⁴⁹⁹ the hours of the night (*ānā'al layli*)⁵⁰⁰ devoutly, prostrating or standing. It is important that when one performs Prayer, his mind should not be confused so that he understands what he says (*ḥattā ta'lamū mā taqūlūna*).⁵⁰¹

It is well known that in Islām there is no intermediary between the worshipper and the Supreme Lord Allāh. Allāh asks Muslims to direct their Prayers (*ṣalāt*) straight to Him wherever they pray, calling on Him in sincere devotion (*mukhliṣīna lahuddīn*).⁵⁰² Prayer (*ṣalāt*) needs to be performed in a manner so that the person performing Prayer (*ṣalāt*) may feel that he is seeing Allāh and if he is not seeing Allāh, Allāh is seeing him.⁵⁰³ When Muslims perform their Prayers, Allāh sees their movements which include their standing up and going for prostration (*al-ladhī yarāka hīna taqūmu wa taqallubaka fīs-sājidīn*).⁵⁰⁴

Prayer (*ṣalāt*) restrains (*tanhā*) scandalous (*fahshā'*) and objectionable acts (*munkar*).⁵⁰⁵ People who are constant (*dā'imūn*) in their Prayers (*ṣalāt*) do not become discontented (*jazū'a*) when misfortune (*sharr*) strikes them, nor they become grudging when good fortune visits them.⁵⁰⁶ People who perform their Prayers (*ṣalāt*) will become successful.⁵⁰⁷ Allāh will reward those who take care (*yuḥāfizūna*)⁵⁰⁸ of their Prayers (*ṣalāt*), and perform them humbly (*khāshi'ūn*)⁵⁰⁹ and admit them into Paradise (*jannah*,⁵¹⁰ *firdaws*⁵¹¹), well-honoured (*mukramūn*).⁵¹²

Allāh condemns⁵¹³ people who are heedless (*sāhūn*)⁵¹⁴ of their Prayers (*ṣalāt*) or perform their Prayers lazily (*kusālā*)⁵¹⁵ just for showing off (*yurā'ūna*)⁵¹⁶ in the eyes of people. On the Day of Judgment, Muslims will be

accountable for not performing or neglecting their Prayers (*ṣalāt*). People who did not perform their Prayers (*lam naku minal-muṣallīn*)⁵¹⁷ may find themselves in Hell (*saqar*).⁵¹⁸

How much efforts need to be put for performing extra *ibādah* to Allāh? It should be within the reach of flexibility without putting too much pressure upon the normal schedule in daily life. Moreover, time for earning one's livelihood for his family and the actual physical wellbeing of the family members need to be kept in mind. After all, performing extra *ibādah* should be done spontaneously and without any exertion. Allāh asked Prophet Muḥammad (ṣ) to perform Prayer for part of the night (*wa minal-layli fasjud lahū*).⁵¹⁹ He was aware that the Prophet (ṣ) sometimes spent nearly two-thirds of the night at prayer, sometimes half, sometimes a third and some of the Companions of the Prophet (ṣ) also did the same.⁵²⁰

Remembrance (dhikr) and calling (da'ā) Allāh

In many places of the Qur'ān, Allāh mentions about people who remember⁵²¹ Him. Remembrance of Allāh is the greatest (*wa ladhikrullāhi akbar*)⁵²² thing in life. The choice is upon someone who wishes to remember Him.⁵²³ The most beautiful names belong to Allāh (*wa lillāhil-asmā'ul-ḥusnā*).⁵²⁴ Allāh asks us to remember His name and devote ourselves wholeheartedly to Him (*wadhkurisma rabbika wa tabattal ilayhi tabtīlā*).⁵²⁵ Allāh asks Muslims to remember Him much (*wadhkur rabbaka*

kathīran)⁵²⁶ and not to be heedless (*wa lā takum minal-ghāfilīn*)⁵²⁷ in this matter.

Muslims should remember (*dhikr*) Allāh whenever time and opportunity arises while standing, sitting or reclining (*qiyāmanw wa qu'ūdanw wa 'alā junūbihim*).⁵²⁸ Allāh asks us to remember (*udhkur*) His name at dawn (*bukratan*,⁵²⁹ *ghuduw*⁵³⁰) and in the evening (*aṣīlan*)⁵³¹ within ourselves (*fī nafsika*) humbly (*taḍarru'an*)⁵³² and fearfully (*khīfatan*)⁵³³ without raising voice. Allāh asks Muslims to remember (*fadhkurullāh*) Him when they have completed the ritual Prayers (*ṣalāt*).⁵³⁴ He asks us to remember Him when we forget something and say: "May my Lord guide me closer to what is right."⁵³⁵

If we remember Allāh, He gives us the assurance that He will remember us (*fadhkurūnī adhkurkum*).⁵³⁶ Allāh asks Muslims to stand firm when they encounter an enemy host⁵³⁷ and remember Him much so that they might be successful. Those who remember Allāh's name will become successful.⁵³⁸ Allāh has prepared forgiveness (*maghfirah*)⁵³⁹ and a great reward (*ajran 'azīmā*)⁵⁴⁰ for those who remember Him much. Any one who turns away (*many yu'rid*)⁵⁴¹ from the remembrance (*dhikr*) of Allāh will meet severe punishment.

Allāh is very close to us as He says: "I am near (*fā-innī qarīb*)."⁵⁴² Allāh is not visible but He hears our prayers. After submitting his prayer to Allāh, Prophet Zakarīya (pbuh) said: "Certainly You hear the prayer." (*innaka samī'ud-du'a'i*)⁵⁴³ Allāh is aware that the devoted Muslims leave their beds (*tatajāfā junūbuhum 'anil-maḍāji'i*)⁵⁴⁴ at night to call on Him. Allāh says: "Call on

Me, I will answer your prayer.” (*ud‘ūnī‘astajib lakum*)⁵⁴⁵ Allāh asks us to call on (*ud‘ū*)⁵⁴⁶ Him by whatever name, remembering that His are the most beautiful names (*asmā‘ul-ḥusnā*).⁵⁴⁷ He asks us to call on Him with total devotion (*mukhliṣīna lahu-ddīn*),⁵⁴⁸ humbly (*taḍarru‘an*)⁵⁴⁹ secretly (*khufyatan*)⁵⁵⁰ with fear (*khawfan*)⁵⁵¹ and hope (*ṭama‘an*).⁵⁵² Allāh has a right against us which is a corresponding duty to Him to respond (*fa-l-yastajībūlī*)⁵⁵³ to His call to us. Allāh says He answers our call: “I answer the prayer of the caller when he calls Me.” (*ujību da‘watad-dā‘i idhā da‘ānī*).⁵⁵⁴ Prophet Ibrāhīm (pbuh) was hopeful that his prayer to Allāh will not be in vain.⁵⁵⁵ Allāh answered the prayers of Prophets Mūsā (pbuh) and Hārūn (pbuh).⁵⁵⁶

Glorification (sabbaha) and praising (ḥamd) Allāh

Everything that is in the heavens⁵⁵⁷ and the earth,⁵⁵⁸ which include mountains, (*al-jibāl*)⁵⁵⁹ birds (*aṭ-ṭayr*)⁵⁶⁰ glorify (*sabbaha*)⁵⁶¹ Allāh. Each knows its own way of Prayers and glorification (*kullun qad ‘alima ṣalātahu wa tasbiḥahu*).⁵⁶² The angels⁵⁶³ glorify (*musabbih*) Allāh all the time. Allāh asks us to glorify His praise (*fa-sabbih bi-ḥamdi rabbika*)⁵⁶⁴ and His name.⁵⁶⁵ Allāh asks us to glorify (*sabbaha*) Him, particularly at daybreak (*ishraq*),⁵⁶⁶ in the morning (*ḥīna tuṣbiḥūna*),⁵⁶⁷ at dawn (*ibkār*),⁵⁶⁸ *qabla tulū‘ishshams*⁵⁶⁹), at midday (*ḥīna tuḏhirūna*),⁵⁷⁰ late afternoon (*‘ashīyan*),⁵⁷¹ before sunset (*qablal ghurūbi*),⁵⁷² in the evening (*‘ashīy*),⁵⁷³ at night,⁵⁷⁴ at the receding of the stars⁵⁷⁵ and at the end of every Prayer (*wa adbāras-*

sujūd).⁵⁷⁶ Muslims should glorify Allāh when they get up from sleep (*hīna taqūmu*)⁵⁷⁷ and in distress and difficulties. Prophet Yūnus (pbuh) glorified⁵⁷⁸ Allāh when Allāh rescued him while he was in the stomach of a whale which swallowed him after he had committed blameworthy acts. Allāh asked the Prophet (ﷺ) to glorify Him at length by night.⁵⁷⁹

As a mark of admiration, Muslims say: *al-ḥamdu lillāh*, which means, "all praise belongs to Allāh." Very often and particularly at the conclusion of the Prayers (*ṣalāt*), Muslims utter: *al-ḥamdu lillāhi rabbil 'ālamīn*,⁵⁸⁰ which mean, "Praise be to Allāh, the Lord of the worlds."

FASTING (ṢIYĀM)

Keeping fast (*ṣiyām*) for the whole month of Ramaḍān for the Muslims is well-known throughout the world. Ramaḍān fasting is quite different from the observance of fasting by the followers of other religions. The fasting time is from early dawn to the sunset.⁵⁸¹ Allāh has ordained (*kutiba*)⁵⁸² for every able-bodied adult Muslims fasting for the entire month of Ramaḍān. A person, who is unable to keep fast due to illness (*marīḍan*) or because he is on a journey (*safar*),⁵⁸³ should complete his fast in other times as soon as the opportunity arises. If it is very difficult for a person to keep Fast due to serious illness or old age, he should feed a poor person (*miskīn*) as a redemption (*fidyah*).⁵⁸⁴

It needs to be emphasised that the Fasting is not only abstaining from food and drinks but also from sexual

relationship for the married couples during the fasting period. But the ambit of the restraints is much more than simple abstinence from food, drinks and sex. The purpose of keeping fast in the Ramaḍān is to abstain from wrong doings with a view to become Allāh-fearing person (*tattaqūn*).⁵⁸⁵ In order to attain that goal, the person keeping fast must control and restrain all the sense organs of his body, like eyes, ears and tongue. Ideally, even the thoughts in his mind also should be free from impurity. After all, a person's fast need to be accepted by Allāh as otherwise it will not meet the requirement of fast and will be a mere abstinence from food and drink.

Allāh says that He does not wish that fasting should cause any hardship or difficulty for a person keeping fast, rather He wishes to make fasting easy for him (*yurīdullāhu bi-kumul-yusra wa lā yurīdu bi-kumul-'usra*).⁵⁸⁶ By keeping fast an individual is trained in self-restraint, which protects him from committing wrongs, saving him from the displeasure of Allāh. As there are immense benefits for keeping Fast, Allāh asks Muslims to glorify Him (*litukabbirullāh*), offering thanks (*tashkurūn*) to Him for providing them the right guidance (*hadākum*).⁵⁸⁷ Besides immense physical, mental and spiritual joy and benefits, forgiveness (*maghfīrah*) and great rewards (*ajran 'azīmā*) are waiting from Allāh for the people keeping fast.⁵⁸⁸

It is significant to note that the Qur'ān was revealed to Prophet Muḥammad (ṣ) on the Night of Power (*laylatul-qadr*),⁵⁸⁹ in the month of Fasting, Ramaḍān.⁵⁹⁰ On this auspicious night, Allāh sends angels and Jibrīl

(pbuh) to the earth with all decrees and bliss pervades on the earth until the appearance of the dawn.⁵⁹¹

ḤAJJ (PILGRIMAGE)

The Performance of Ḥajj by the Muslims at Makkah converging from all over the world is a spectacular international annual event watched by the people all over the world on the television screen. Allāh declares that He made the Ka'ba, a place of assembly for mankind.⁵⁹²

Performance of Ḥajj is one of the compulsory obligations (*fard*) upon the able-bodied Muslims who are financially capable to incur the cost of travelling to Makkah and coming back home.⁵⁹³ Allāh asks Muslims to proclaim to mankind the Ḥajj (*wa 'adhdhin fīn-nāsi bil-ḥajjī*)⁵⁹⁴ and complete the Ḥajj and the 'Umrah⁵⁹⁵ in the service of Allāh (*wa atimmūl-ḥajja wal-'umrata lillāhi*).⁵⁹⁶ It is significant to note that Sura 22 of the Qur'an bears the title, *Al-Ḥajj* (The Pilgrimage). The Ḥajj occurs in the month of *Dhūl Ḥijja* of the Islāmic calendar.

Reaching Makkah, a pilgrim in the garb of *Ihrām* proclaims with other pilgrims: "Here am I, O my great Allāh, answering your call. I am indeed here to do Your Bidding. You have no partner. Here am I to do Your bidding. Indeed, praise, bounty, grace and sovereignty are Yours. You have no partner."⁵⁹⁷ One of the important rituals for the performance of the Ḥajj is circling round⁵⁹⁸ the Ka'ba. The attendance of all pilgrims on the 9 *Dhul-Hijja* on the plain of 'Arafāt⁵⁹⁹ for special prayers is the climax of the Ḥajj. On the 10th *Dhul Ḥijja* each year,

Muslims sacrifice animals like cow, lamb mentioning the name of Allāh⁶⁰⁰ after performing the 'Īdul-adḥā (Festival of Sacrifice)⁶⁰¹ Allāh says that it is the piety (*taqwā*) of His servants that reaches Him, not the meat nor the blood of the animals they sacrifice.⁶⁰² Muslims wish to demonstrate before Allāh their readiness and willingness to offer greater sacrifices for His cause and satisfaction. This festival commemorates the example of Prophet Ibrāhīm (pbuh) who showed his readiness and willingness to sacrifice his dear son Ismā'īl (pbuh) to fulfil the command of Allāh, which came to him through a dream.⁶⁰³ This is one of the two principal religious festivals observed by Muslims, the other being 'Īdul-Fitr, the festival after the completion of Fasting (*ṣiyām*) in the month of Ramaḍān. After the performance of Ḥajj, the pilgrims aspire that Allāh will forgive all their past sins. After completion of the Ḥajj, the pilgrims feel honoured by the title 'Ḥāji' before their names.

ISLĀMIC CODE OF CONDUCT

Manners

It is the norm of a civilised society that when someone meets another person, one greets the other. When a Muslim is offered a greeting, Allāh asks him to respond with a better one or at least return it.⁶⁰⁴ In Paradise (*Jannah*), peace will be uttered from Allāh (*salāmun qawlam-mir-rabbir-raḥīm*).⁶⁰⁵ The greetings of the people of Paradise will be "peace" (*taḥiyyatuhum fihā salām*).⁶⁰⁶

Expressing politeness and courtesy should not be restricted to only wise and intelligent people but should be extended also to people who are ignorant (*al-jāhilūna*),⁶⁰⁷ offering to them “peace (*salām*)”.

In hurting a person, a sharp tongue may cause more damage than a sharp knife. On an occasion Prophet Muḥammad (ṣ) was gentle in his dealings with a group of people. If he had been harsh or hard-hearted, they would have dispersed and left him, making his efforts futile or less valuable.⁶⁰⁸ We often get hurt by people’s harsh or negative comments. Allāh asked the Prophet (ṣ) not to let the words of his opponents grieve him (*falā yahzunka qawluhum*),⁶⁰⁹ rather pardon them and seek forgiveness for them.⁶¹⁰ In conversation, whether in public or in private, one should always lower his voice (*waghḍuḍ min ṣawtika*)⁶¹¹ and speak kindly (*ḥusna*,⁶¹² *aḥsan*⁶¹³) to people. Harsh words should always be avoided, remembering that the harshest of all voices is the braying of the ass (*inna ankaral-aṣwāti la-ṣawtul-ḥamīr*).⁶¹⁴ In the course of communication with people, one should be careful in the choice of his words, so that he does not hurt someone through inadvertence. People who hurt (*ādha*) the feelings of Muslims which they do not deserve will bear the burden of falsehood (*buhtānan*) and manifest sin (*ithm*).⁶¹⁵

Very often one may observe that a person is instructing others to do something but does not apply the same advice in his own case. Questioning such unbecoming conduct, Allāh asks Muslims: “Why do you say things and then do not do them?” (*limā taqūlūna mā*

lā taf'alūn)⁶¹⁶ In order to create trust and confidence, Allāh asks Muslims to speak in a straightforward way (*qūlū qawlan sadīda*).⁶¹⁷ When admonition is necessary, one should use effective words (*qawlan balīgha*). Words are useless unless others can understand and appreciate their meaning. Prophet Mūsā (pbuh) prayed to Allāh asking His help so that people can understand his words (*yafqahū qawli*).⁶¹⁸

Maintaining privacy

Maintaining privacy in the house is very important in civilised society. The Qur'ān mentions that on three occasions, young children in a household who have not attained puberty should ask permission before entering into the bedrooms of the adult members of the family. These occasions are: before the dawn Prayer (*ṣalātul fajr*), at noon and after the night Prayer (*ṣalātul 'ishā'*).⁶¹⁹ Children of the family who have attained puberty should ask permission before entering bedrooms of the parents.⁶²⁰

Allāh asks Muslims when entering any house, they should greet (*sallimū*)⁶²¹ one another with a blessed and good greeting (*tahīyah*) from Allāh. He also asks Muslims not to enter⁶²² other people's houses until asking permission and giving greetings to their occupants with *Salām*. However, it is permissible to enter non-dwelling houses without prior permission which provide useful service.⁶²³ Gathering at a public place always demands extra courtesy at the cost of one's comfort. Allāh asks Muslims to move around to make room for others in a

gathering and leave the premises when asked to do so.⁶²⁴ One should be careful not to shout foul words in public without serious justification.⁶²⁵

In a civilised society, wearing proper clothing is a must. Proper clothing is not only adornment (*rīsh*)⁶²⁶ but protect us from not feeling ashamed besides protecting from the heat⁶²⁷ and the cold. The Qur'ān instructs us to keep our clothes clean.⁶²⁸ Muslim women take care regarding their clothes and the way they attire when they are out of their homes. The Qur'ān instructs Muslim women not to show their beauty except what is apparent (*illā mā zahara minhā*).⁶²⁹ They should let their head scarves to cover over their bosoms (*wal-yadribna bikhumurihinna 'alā juyūbihinna*).⁶³⁰ Allāh asked the Prophet (ﷺ) to tell the Muslim women to draw their outer garments closer (*yudnīna 'alayhinna min jalābībihinna*) so as to be recognized (*anyyu'rafna*) and not annoyed (*falā yu'dhayna*).⁶³¹ Women who have passed their youth and have no hope of marriage may take off their outer garments, not showing off their body beauty.⁶³² A person's nobility is reflected when he walks without pomposity. The Qur'ān instructs one to be modest in his pace,⁶³³ walk humbly (*hownan*)⁶³⁴ and not arrogantly.⁶³⁵

Refraining from blameworthy conduct

Anger is one of the enemies of man when he fails to control his tongue and as a consequence may lose the trust of the nearest member of his family or the best of his friends. The cause for anger may arise due to some

disapproval of the conduct of another person or a group of people. It is possible even for Prophets to lose patience and become angry. Prophet Mūsā (pbuh) suffered from anger due to the failure of his community in not following his guidance.⁶³⁶ A similar situation happened with Prophet Dhun Nūn (pbuh).⁶³⁷ People who control their anger (*al-kāzimīnal-ghayz*)⁶³⁸ and forgive when they are angry (*ghadibū*)⁶³⁹ will be rewarded by Allāh. It has been narrated in Hadith that a man came to Prophet Muḥammad (ṣ) and said: "Counsel me." The Prophet (ṣ) said: "Do not become angry." The man repeated [his request] several times, and the Prophet (ṣ) said: "Do not become angry."⁶⁴⁰ On another occasion, Prophet Muḥammad (ṣ) took hold of his tongue and said: "Restrain this..."⁶⁴¹ Man by nature in many matters, argumentative or quarrelsome (*jadalan*).⁶⁴² Satan (*Shayṭān*) incites his followers to have dispute (*liyujādilūkum*)⁶⁴³ with us. Allāh asks Muslims not to quarrel with one another (*wa lā tanāza'u*)⁶⁴⁴ and as a result lose their hearts (*fa-tafshalū*)⁶⁴⁵ and dissipate their strength (*rīḥ*).⁶⁴⁶

It is a natural tendency of man to lecture others about what is right and what is wrong although he forgets to carry out this advice in his own case. Allāh says: "Do you advise others regarding piety and forget yourselves and you recite from the scriptures? Do you not have sense?"⁶⁴⁷ It is not uncommon to see that some people show double standard in their behaviour, which may amount to dishonesty. Some people lecture others about their expected conduct and duties but are forgetful about their own corresponding conduct and duties. Allāh asks

Muslims: "Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do."⁶⁴⁸ Prophet Shu'ayb (pbuh) said to his people: "I do not want to do what I forbid you to do."⁶⁴⁹ Some people lose the confidence of their fellow men when they preach something but which they do not practise.⁶⁵⁰ Allāh asks us not to mix truth (*ḥaqq*) with falsehood (*bātil*), nor knowingly conceal the truth.⁶⁵¹

Jealousy (*ḥaṣad*) is the desire for others' status, abilities or position. Man by nature is envious and thinks that others are favoured with all the good luck. Allāh is the Lord of all honour and bounties (*fadl*). He exalts someone in rank above others (*wa rafa'a ba'dakum fawqa ba'din darajatin*)⁶⁵² and favours (*faḍḍala*)⁶⁵³ someone in giving bounty above others. In Paradise (*Jannah*), there will be no ill feelings for others as Allāh will remove all grudge (*ghill*)⁶⁵⁴ from the hearts of the inmates therein. Allāh asks us not to covet (*wa lā tatamannaw*)⁶⁵⁵ what He has given to others but ask Him to give some of His bounties (*was'alullāha min faḍlihi*).⁶⁵⁶ Man should not be jealous (*yaḥsudūna*)⁶⁵⁷ of bounty (*fadl*) granted by Allāh upon whom He pleases. Confronting the harm of envy from the envious around him, a Muslim seeks refuge with Allāh to protect him from the envy of an envier.

Pride (*takabbur*) is one of the enemies of man. It is a natural tendency of man to regard himself high and distinct from others. He also thinks himself free from fault. In a civilised society, courteous dealings should be the norm and any offensive conduct should be avoided under all circumstances. Allāh forbids offensive conduct

(*baghy*).⁶⁵⁸ When Allāh asked Satan (*Shayṭān*) to bow down before Ādam, pride prevented him to obey His command. Someone may even show off to others that he is a religious person. A person who devotes much time and efforts in religious matters should not make a self-assessment of himself that he is a pious and religious person. In the society there are some people who claim purity (*yuzakkūna anfusakum*)⁶⁵⁹ for themselves. Allāh asks not to claim purity (*falā tuzakkū anfusakum*)⁶⁶⁰ for oneself. He knows best who is fearful of obeying His commands.⁶⁶¹ It is only Allāh Who will purify those whom He pleases.⁶⁶²

Pride always brings downfall of a person or a community.⁶⁶³ For people who are disdainful (*istankafū*) and arrogant (*istakbarū*), a painful punishment (*'adhāban alīmā*) is waiting for them.⁶⁶⁴ A boastful person (*fakhūr*) must realise that he not only loses respect from his friends and people around him, he is also deprived of love of Allāh.⁶⁶⁵ Those who behave arrogantly (*yatakabbarūna*) without any right will be deprived of getting the right guidance from Allāh as they choose the path of error.⁶⁶⁶ Allāh does not love any arrogant or boastful person (*innallāha lā yuḥibbu kulla mukhtālin fakhūr*).⁶⁶⁷ The Qur'ān asks us not to turn cheek away from others in scorn (*wa lā tuṣa'ir khaddaka lin-nāsi*).⁶⁶⁸

Establishing trust and confidence is very important in human relationships. Harboursing unfounded doubts and suspicion against others may destroy mutual trust and confidence which may hamper goodwill and all-round development. Unnecessary suspicion (*zann*) in some cases

may be committing sins (*ithm*).⁶⁶⁹ Allāh asks Muslims to avoid suspicion as much as possible (*ijtanibū kathīram minaz-ẓann*).⁶⁷⁰ Any spying without justification should be avoided. Allāh has asked Muslims not to spy (*wa lā tajassasū*)⁶⁷¹ one upon another.

Mutual understanding, respect for the views of others are essentials to keep peace and harmony in any society. Unfortunately, man is prone to speak ill of others in their absence. Backbiting (*ightāba*) has been severely condemned in the Qur'ān. Allāh asks Muslims not to backbite (*lā yaghtab*) one another, reminding them that it is abhorrent to eat the flesh of one's dead brother (*lahma akhīhi maytan*).⁶⁷² Allāh condemns every backbiter (*humazah*,⁶⁷³ *hammāz*⁶⁷⁴) and slanderer (*lumazah*).⁶⁷⁵ Allāh asks Muslims not to speak ill of one another (*lā talmizū*)⁶⁷⁶ and use offensive nicknames for one another (*lā tanābazū bil alqāb*).⁶⁷⁷ A Muslim should always review his conduct so that he becomes free of slandering others inadvertently. People who suffer from some complex about their status and stature scoff (*sakhira*) at others with a view to dishonouring their position in the society. Even the Messengers of Allāh did not escape from being scoffed (*istahza'a*) by his community.⁶⁷⁸ Time may come when the people who scoffed at others may themselves become the objects of scoff.⁶⁷⁹

One should always review his conduct so that he becomes free of backbiting others. To preserve friendly environment in any society, the company of a backbiter should be shunned. Allāh has asked that no group of people whether men or women should scoff (*lā yaskhar*) at another group of people, who may be better than

them.⁶⁸⁰ One who tries to keep himself on the right path regarding his conduct or opinion should not lose his heart by being scoffed by his companions in the society.

Spreading false rumours (*arjafa murjif*) in the community has been seriously condemned in the Qur'ān.⁶⁸¹ Any news concerning public welfare or safety should be communicated to the appropriate authorities for making proper investigation and verification.⁶⁸² News from a trouble maker (*fāsiq*) should be checked for preventing any harm to others unwittingly.⁶⁸³

Defaming others without justification is a social vice and can amount to committing sin. In the society there are some unscrupulous persons who implicate innocent persons for their selfish ends. Anyone who commits an offence (*khaṭī'ah*) or a sin (*ithm*), and then throws the blame on to some innocent person, bears the burden of a falsehood and a manifest sin.⁶⁸⁴ Chastity of a woman is a matter of grave importance in the society. The Qur'ān strongly condemns any accusation against the moral character of an innocent Muslim woman.⁶⁸⁵ The prescribed punishment for such an offender is eighty stripes (*fajlidūhum thamānīna jaldah*) if he fails to provide four witnesses and he would also incur the ineligibility of giving evidence as a reliable witness.⁶⁸⁶ Mediation (*shafa'a*) for a good cause is praiseworthy but mediation for a bad cause is blameworthy. Someone who speaks for a bad cause will bear the share of his contribution.⁶⁸⁷

Enmity (*'udwān*) amongst people started ever since Adam (pbuh) was sent down to this world after he disobeyed the commands of Allāh.⁶⁸⁸ As the Messengers of Allāh were

like any other human beings, they also had to undergo the sufferings of enmity from the people around them.⁶⁸⁹ We should take recourse to Allāh to create friendship (*mawaddah*) between us and our enemies.⁶⁹⁰ The Qur'an mentions of an occasion Allāh brought friendship between Muslims and their enemies, making them brothers through His blessings.⁶⁹¹ Enmity should not prolong for a long time. Conciliation is necessary for restoring normalcy with Allāh's help. Allāh asks Muslims not to co-operate (*lā ta'āwanū*) with each other towards enmity (*'udwān*).⁶⁹² Allāh asks us to repel evil deeds with good deeds which turn an enemy into an intimate friend (*waliyun ḥamīm*).⁶⁹³ But it may not be possible for everyone to achieve this goal except those who are steadfast in patience and blessed by Allāh with great fortune (*ḥazzin 'azīm*).⁶⁹⁴ The world will be a happier place, whether in domestic scenario or in international arena if this method is followed in practice. On many occasions, people face contrivance (*makr*) from their opponents. Treachery (*khiyānah*) is the worst possible stigma of man. A treacherous person loses the confidence of all in the society. Allāh does not like a guilty traitor (*khawwān*).⁶⁹⁵ The Qur'an mentions that Allāh saved an innocent person from the evils plotted (*mā makara*) by the people of Pharaoh.⁶⁹⁶

Muslims should cultivate active life and shun inactivity

A Muslim should not remain neutral or inactive when he finds or notices something wrong around him but should try to put things right. Prophet Muḥammad (ṣ) said:

“Whoever observes something wrong should change it with his hands. If he is unable to do so, then he should speak against it with his tongue. If he is unable to do even that, then he should at least resent it in his heart and this is the lowest level of faith.”⁶⁹⁷ Allāh asks us to raise a community (*ummah*) from ourselves that forbids (*yanhā*) what is objectionable (*munkar*).⁶⁹⁸ People who are involved in this goal will become successful (*muflihūn*).⁶⁹⁹ Allāh asks Muslims repeatedly to urge others to forbid what is wrong and objectionable (*munkar*).⁷⁰⁰ The Qur'ān asks Muslims to encourage one another for doing good deeds but they should not help each other towards committing sins. It is sometimes difficult to bear up with the conduct of others. In such a situation one should have patience with what they say and dissociate with (*hajara*)⁷⁰¹ them politely. In this world it is very important to choose one's company. Keeping good company is commendable and fruitful but mixing with misguided people is harmful. On the Day of Judgement, a wrongdoer will regret of his situation of following someone as his friend who misled him from the right path.⁷⁰²

Man cannot expect to get something for which he has not put efforts. He will only achieve for which he has put efforts (*sa'a*).⁷⁰³ Allāh has created the day and the night which follow each other (*khilfatan*).⁷⁰⁴ He has created the day as a mercy (*rahmah*)⁷⁰⁵ for the purpose of seeing⁷⁰⁶ things bright and clear. After sound sleep at night people wake up for starting another vigorous day.⁷⁰⁷ At day time people go out in the wide world for seeking

bounty⁷⁰⁸ of Allāh and remain busy⁷⁰⁹ for long periods for earning their livelihood (*ma'āsh*).⁷¹⁰

Inactivity, inertia or idleness has no place in Islām except taking proper rest and recreation or relaxation. One should not earn his livelihood without any activity. Unearned income⁷¹¹ is not acceptable in Islām. In some Muslim countries, Friday is a weekly holiday. But Friday should not be observed as a day of rest and inactivity. Allāh asks Muslims that after completing the Prayer (*ṣalāt*) of *Jumu'ah*⁷¹² they should go out in the wide world for earning their livelihood and also remember (*zīkr*) Him much so that they may succeed.⁷¹³ In many places of the Qur'ān, Allāh asks man to go out in the wide world, seeking His bounty and enjoy a comfortable life in this world. It is important that man must put his labour and skill to increase the produce of the soil. The bounty of Allāh becomes vivid when man puts his efforts to increase those bounties. Simply remembering that Allāh is the Provider would not bring food on the table unless man goes out in the open field and toils seeking His bounty. The task upon man is to produce enough grains and crops not only for his survival but for his proper nourishment and comfortable life.

Time is one of the precious assets of mankind which should be spent wisely. Spending idle hours should be discarded. Allāh asks man to remain busy again after completing one job. In various places of the Qur'ān, Allāh asks Muslims to spend wealth for others. But how can one spend for others if he does not earn enough? Allāh asks Muslims to spend time in performing their Prayers

(*ṣalāt*) and reciting as much of the Qur'ān as is easy for them knowing that some of them will be busy in travelling through the land, seeking His bounty.⁷¹⁴ Allāh asks us as soon as we are freed of one task, we should engage in another work relying on Him (*fā-idha faraghta fanṣab*).⁷¹⁵

Good deeds

The Qur'ān reminds us that the good (*ṭayyib*) and the bad (*khabīth*) are not equal.⁷¹⁶ Wicked thoughts always whisper (*waswasa*)⁷¹⁷ into man's soul, which is inclined to evil.⁷¹⁸ The higher the position of the man in the society, the consequences of the evil acts planned or done by him would be more serious in the society, or even in the world. Allāh forbids (*yanhā*) all evil doings (*munkar*).⁷¹⁹ When a person does a bad deed, it goes against him and it is to his own loss.⁷²⁰ Those who have done evil (*sayyi'āt*), will have requital⁷²¹ of each evil deed by the like⁷²² thereof and humiliation (*dhillah*)⁷²³ will cover them. If anyone has done a bad deed (*sayyi'ah*) will be repaid only for what he has done⁷²⁴ or with its equivalent (*mithl*).⁷²⁵

It requires much more effort to perform a good deed than it does to perform a bad deed. Therefore a good deed (*ḥasanah*) is not the same as an evil deed (*sayyi'ah*).⁷²⁶ Similarly, those who do good works (*'amilūṣ ṣāliḥāt*) and those who do evil (*sayyi'ah*) are not equal⁷²⁷ and will not be dealt with equally⁷²⁸ by Allāh. Performing good deeds require self inspiration and spontaneous good intention. In this world, the activities of some people are fraudulent or involved with underhand dealings or show manners,

which are not acceptable to themselves but they do not care to do the same which have adverse or harmful effects upon others. Performance of good deeds is always beneficial for a person, whereas, performance of evil acts is always detrimental and harmful for him. The title of *Sūrah* 25 of the Qur'ān is "The Criterion" (*al-Furqān*), meaning "determining right from wrong." Prayer (*ṣalāt*) restrains (*tanhā*) objectionable acts (*munkar*).⁷²⁹ Allāh asks us to raise a community (*ummah*) from ourselves that calls for (*yad'ū*) forbidding what is wrong.⁷³⁰

Good deeds mean doing something positively good. However, it does not require much imagination that the world would be a better place if bad things are not committed. Even lessening bad deeds would be a relief, reducing some miseries or losses which otherwise might have happened. It is not easy to promote for a good cause. Much energy, sacrifice are needed for supporting and establishing something which would promote the overall welfare of a community. Performing good deeds (*'amalan ṣāliḥan*)⁷³¹ have been mentioned so many times in the Qur'ān that performing Prayers (*ṣalāt*) and keeping fast in the month of Ramaḍān should always be accompanied by performing good deeds. Allāh will put man to test (*li-yabluwa-kum*)⁷³² to find out who are the best in deeds (*aḥsanu 'amalan*). Allāh is with (*ma'a*) the people who do good (*muḥsin*)⁷³³ and He loves (*yuhibbu*)⁷³⁴ them.

All good deeds are recorded by Allāh in the account of a person with Him. Allāh does not put one in loss (*lan yatira*)⁷³⁵ for his good deeds. Allāh does not let go to waste (*lā yudī'u*)⁷³⁶ someone's good deeds. Allāh does not allow

the rewards (*ajra*)⁷³⁷ of the good-doers (*muḥsinīn*)⁷³⁸ lost (*lā yuḏī'u*). Muslims who do good deeds (*'amiluṣ ṣāliḥāt*) are the best of creation (*khayrul barīyah*).⁷³⁹ Allāh assures us that people who do good deeds (*'amilūṣ ṣāliḥāt*) will not be in the company of losers (*khusr*).⁷⁴⁰

Allāh asks Muslims for taking care not to let their deeds go to waste (*lā tubṭilū*).⁷⁴¹ Any work done should produce some goodness and be fruitful. Allāh asks (*i'mal*) Muslims to do good deeds (*ṣāliḥ*).⁷⁴² From reading the Qur'ān one gets the impression that to earn the satisfaction and pleasure of Allāh, Muslims need to do good deeds besides fulfilling their ritual duties. A Muslim should pray⁷⁴³ to Allāh seeking His help to do good work that pleases Him.

In a number of verses of the Qur'ān, Allāh asks (*ya'muru*) us to be good (*iḥsān*)⁷⁴⁴ not only to the parents⁷⁴⁵ and the relatives⁷⁴⁶ but also to the orphans,⁷⁴⁷ poor people (*masākīn*),⁷⁴⁸ fellow-travellers,⁷⁴⁹ and neighbours.⁷⁵⁰ He has condemned the conduct of a person who shuns in extending small kindness to others.⁷⁵¹ Allāh guides us to advance (*qaddama*)⁷⁵² our good works (*khayr*)⁷⁵³ for our souls. He assures us that we will find⁷⁵⁴ them with Him, better and greater⁷⁵⁵ in reward. Doing good (*khayr*) openly or secretly is commendable.⁷⁵⁶ Muslims who vie one with another (*yusāri'u*,⁷⁵⁷ *istabaqa*⁷⁵⁸) in good works (*khayrāt*)⁷⁵⁹ are righteous (*ṣāliḥ*).⁷⁶⁰ Allāh can make His chosen servants foremost (*sābiq*)⁷⁶¹ in good works (*khayrāt*).

The scope and the role of Islām is not confined to the attainment of spiritual bliss by observing only its

rituals. Allāh asks Muslims repeatedly to urge others to do the right things (*ma'rūf*) and forbid what is wrong and objectionable (*munkar*).⁷⁶² Allāh asks us to raise a community (*ummah*) from ourselves that calls for (*yad'u*) what is good (*khayr*) and urges what is right (*ma'rūf*).⁷⁶³ People who are involved in this goal will become successful (*muflihūn*).⁷⁶⁴ A person who advises (*amara*) to do good and right things (*ma'rūf*) for others will be given great reward by Allāh.⁷⁶⁵ Allāh will give rewards⁷⁶⁶ to people who carry out the right things (*marūf*) and forbid what is wrong (*munkar*).

When a person performs a good deed (*'amila ṣāliḥan*), it goes for his own benefit (*li-nafsihi*).⁷⁶⁷ Good deeds (*ḥasanāt*) drive away bad deeds (*sayyi'āt*).⁷⁶⁸ Allāh lifts up (*yarfa'u*)⁷⁶⁹ the good deeds. People who perform good deeds truly turn (*yatūbu*) to Allāh in repentance.⁷⁷⁰ Allāh responds (*yastajību*)⁷⁷¹ to those who do good deeds.

The mercy (*rahmah*)⁷⁷² of Allāh is close (*qarib*)⁷⁷³ to them. A person who earns (*iqtarafa*) a good deed (*ḥasanah*) for his record of activities, Allāh will give him increase of good in respect of it.⁷⁷⁴ People who do good deeds (*'amilūṣ ṣāliḥāt*)⁷⁷⁵ will be rewarded by Allāh. Lasting good works (*al-bāqiyātusṣāliḥātu*)⁷⁷⁶ in the sight of Allāh are better for rewards (*thawāb*) and better for fulfillment of hope.⁷⁷⁷ Allāh will reward them with the highest ranks (*al-darajātul-'ulā*).⁷⁷⁸ Allāh will reward (*yajzi*)⁷⁷⁹ those Muslims who do good deeds (*'amilūṣ-ṣāliḥāt*). Allāh's rewards (*thawāb*)⁷⁸⁰ are waiting for the devoted Muslims. Allāh gives them more (*yazīdu*)⁷⁸¹ of His bounty (*fadl*). Whoever does a good deed (*ḥasanah*) Allāh gives him a better (*khayrum-minhā*)⁷⁸² reward. Rewards for

them from Allāh is unfailing (*ghayru mamnūn*)⁷⁸³ and full.⁷⁸⁴ They will have a good reward (*ḥasanah*).⁷⁸⁵ The dimension of rewards (*ajr*) mentioned in the Qur'ān have been expressed in terms, such as, good (*ḥasanan*),⁷⁸⁶ great ('*azīm*,⁷⁸⁷ *kabīr*⁷⁸⁸) and best (*ḥusnā*,⁷⁸⁹ *aḥsana*).⁷⁹⁰ Allāh will increase its goodness (*ḥusnā*).⁷⁹¹ The increase⁷⁹² may be double⁷⁹³ or ten⁷⁹⁴ times from His bounty (*fadl*).⁷⁹⁵

Allāh will remit sins (*kaffara*)⁷⁹⁶ of such persons. Those who perform good deeds Allāh will change (*yubaddilu*)⁷⁹⁷ their evil deeds into good deeds. Allāh has promised forgiveness (*maghfirah*) for them.⁷⁹⁸ They will have mercy (*rahmah*)⁷⁹⁹ of Allāh upon them. Allāh will admit them in Paradise (*jannah*)⁸⁰⁰ to live in lofty dwellings.⁸⁰¹ Allāh will grant them generous provision (*rizqun karīm*).⁸⁰² Allāh will admit them in the company of the righteous (*ṣālihīn*).⁸⁰³ People who repel bad deeds with good deeds will be rewarded twice. A good-doer (*muḥsin*) who has wholeheartedly submitted to Him can rest assured that he has earned the satisfaction of Allāh.⁸⁰⁴ In many places of the Qur'ān, Allāh has said that people who do good (*muḥsin*) will be rewarded⁸⁰⁵ by Him. Allāh has prepared for them great ('*azīm*) reward.⁸⁰⁶ Those who do good (*aḥsanu*)⁸⁰⁷ may expect great ('*azīm*) reward,⁸⁰⁸ best reward (*husna*'),⁸⁰⁹ and more.⁸¹⁰ Allāh will increase (*nazīdu*)⁸¹¹ the rewards of the good-doers (*muḥsin*). People who repel evil with good will be rewarded by Allāh.⁸¹²

Allāh assures that people who urge one another (*tawaṣā*)⁸¹³ to the truth (*al-ḥaqq*)⁸¹⁴ and urge one another to patience (*ṣabr*)⁸¹⁵ will not be the losers. Those who urge one another to patience and compassion

(*marḥamah*)⁸¹⁶ will be the Companions of the Right Hand.⁸¹⁷ Allāh will reward those who conduct their affairs by mutual consultation (*shūrā*).⁸¹⁸ A person who urges (*amara*) to bring conciliation (*iṣlāh*) between people will be given great rewards by Allāh.⁸¹⁹ Someone who pardons and makes amends will be rewarded by Allāh.⁸²⁰ Allāh does not dissipate the reward of those who set things right (*muslih*).⁸²¹ The Muslims are brothers to each other. Allāh asks them to make peace between the brothers to have mercy⁸²² of Allāh upon them.

Helping, showing kindness and forgiving others

In this world, life is not hassle-free unless one helps the other. The expression, “can I help you?” used in business circles where monetary transactions dominate should be transferred to non-business environments as well whenever one is in need of real help. Someone speaking (*shafa‘a*) for a good cause (*ḥasanah*) will share in its benefits.⁸²³ Healthy competition, i. e. vying with one another (*yusārī‘u*) is always good, whether for individuals or communities. A competition is salutary if it is for carrying out good deeds. If individually everyone puts his efforts to do good deeds, it is obvious that the whole community’s image will be uplifted.

In this world, there is always a possibility that a dispute or a quarrel would break out between two individuals or two groups. In such a situation, dispute resolution (*iṣlāh*)⁸²⁴ is necessary to restore peaceful atmosphere and harmony.⁸²⁵ Putting efforts in the resolution of dispute between contending parties is highly commendable. Prophet Shu‘ayb

(pbuh) expressed to his community to set things right (*islāḥa*) exercising his best efforts.⁸²⁶ Mediation (*shafa'a*) for a good cause needs to be supported and encouraged. Such a mediator may rightly expect his reward.⁸²⁷

Allāh asks Muslims to help one another in righteousness and piety (*wa ta'āwanū 'alā-birri wat-taqwā*)⁸²⁸ and not to help one another in sin (*ithm*) and transgression.⁸²⁹ Allāh asks Muslims to converse with one another in righteousness and piety (*wa tanājaw bil-birri wat-taqwā*).⁸³⁰ Allāh asks not to scold a beggar (*sā'il*).⁸³¹ The attitude of people who refuse to help others with small needs has been condemned in the Qur'ān.⁸³²

Man needs to cultivate softness or tenderness in heart and pray to Allāh to grant him this gift. Allāh granted compassion in the heart of Prophet Yahyā (pbuh) for others.⁸³³ Luqmān asked his son to enjoin kindness and forbid inequity.⁸³⁴ Kindness, pardon and mercy go together. Those who forgive (*'afā*,⁸³⁵ *ghafara*⁸³⁶) others for wrongs committed against them will be rewarded by Allāh. Those who forgive (*yaghfirūn*) when they are angry will be rewarded by Allāh.⁸³⁷ People who forgive (*'āfina*)⁸³⁸ the evil deeds (*sū'*)⁸³⁹ of others will be rewarded by Allāh. People of wealth should give freely to the relatives and the poor (*masākīn*) and pardon (*ya'fū*) and forgive (*yaṣfahū*)⁸⁴⁰ their faults.

MUSLIMS TOWARDS ALLĀH

'Muslim' means 'one who has submitted to the will of Allāh.'

When the Qur'ān was revealed, Prophet Muḥammad (ṣ) called people to accept Islām as the religion acceptable to Allāh. The followers of Islām are called Muslims. The word "Muslim" for the Muslim community (*ummah*) has been chosen by Allāh. Addressing the believers in the Qur'ān, Allāh says: "He has named you Muslims (*huwa sammākumul-muslimīn*)."⁸⁴¹ Muslims intend to follow the commands as laid down in the Qur'ān and the Sunnah of Prophet Muḥammad (ṣ).

In the Qur'ān man has been described as Allāh's servant ('*abd*'). The name '*Abdullah*' is one of the popular names⁸⁴² in the Muslim world. In the Qur'ān we find that Prophet 'Īsa (Jesus) (pbuh) said: "I am a servant of Allāh ('*abdullāh*')."⁸⁴³ Allāh says: "I have not created the *jinn* and mankind except for worshiping Me." (*wa mā khalaqtul jinna wal insa illā liya'budūn*).⁸⁴⁴ A devoted Muslim very often remembers Allāh as 'My Lord' (*rabbī*).⁸⁴⁵ Man should ponder why did Allāh create him? If someone wants to attain the highest qualities of life ordained by Allāh it is possible for him to attain that status by conducting his activities as His obedient servant.

Fearing Allāh

In the Qur'ān, the words used for fearing Allāh are *taqwā*, *khashiya*, *khawf*. In many places of the Qur'ān, Muslims

have been asked to fear Allāh (*ittaqullāh*). People may think that by putting on their best clothes (*libās*) they present their best appearance but the fear of Allāh (*taqwā*) is the best of clothes (*libās*)⁸⁴⁶ one may put on. It is only the people who have knowledge (*ulamā'*)⁸⁴⁷ fear Allāh. People who are ignorant may not fear Allāh for not understanding their proper relationship with Him. The Messengers of Allāh feared Allāh and did not fear anyone except Allāh.⁸⁴⁸ A Muslim who has fear of Allāh in his heart knows that he will meet (*mulāqū*)⁸⁴⁹ Him on the Day of Judgement. Allāh will put the Muslims to test⁸⁵⁰ to find out who fears (*yakhāfu*) Him. The hard truth is that man's soul incites him to evil (*innan nafsa la-ammāratum bis-sū'i*). Prophet Yūsuf (pbuh) said: "I do not consider myself to be blameless."⁸⁵¹

Allāh asks Muslims to fear Him (*ittaqullāh*) and seek the means of approach (*wasīlah*) to Him.⁸⁵² True Muslims know that only Allāh needs to be feared. They fear Allāh⁸⁵³ though they do not see⁸⁵⁴ Him. Addressing the Prophet (ﷺ), Allāh asked him to fear Allāh (*ittaqillāha*).⁸⁵⁵ Addressing the men of understanding (*ūlil albāb*), Allāh asks them to fear Him.⁸⁵⁶ Throughout the Qur'ān, Allāh asks Muslims to fear (*ittaqullāh*)⁸⁵⁷ Him as much as it is possible.⁸⁵⁸

Allāh asks us not to fear people (*falā takhshawunnāsa*)⁸⁵⁹ but to fear Him (*ikhshawnī*). Allāh asks Muslims not to fear the followers of Satan (*Shayṭān*).⁸⁶⁰ Allāh has asked Muslims to fear (*ittaqū*) Him so that they can express their gratitude⁸⁶¹ to Him. Allāh asks Muslims to make provision (*tazawwadū*) for them

in the Hereafter, reminding them that the best provision (*zād*), is the fear of Allāh (*taqwā*).⁸⁶² Nobody should give publicity regarding his own purity as Allāh knows who is Allāh-fearing person.⁸⁶³

People who fear Allāh will heed⁸⁶⁴ the reminder. Allāh will give them criterion (*furqān*)⁸⁶⁵ (to differentiate between right and wrong). When Satan (*Shayṭān*) prompts the Allāh-fearing people to do something wrong, they reflect upon (*tadhakkāra*) Allāh's commands, which enable them to see things clearly.⁸⁶⁶ Those who fear Allāh (*yakhshawna*)⁸⁶⁷ will be admitted to Paradise (*Jannah*).⁸⁶⁸ People who fear Allāh will be rewarded by Him by granting them to live in Paradise (*Jannah*).⁸⁶⁹ A person who fears (*khāfa*)⁸⁷⁰ the time when he will stand⁸⁷¹ before Allāh and restrains his soul from lust (*hawā*)⁸⁷² will enter Paradise (*Jannah*).⁸⁷³ Allāh has promised⁸⁷⁴ the Allāh-fearing people (*muttaqūn*)⁸⁷⁵ Paradise (*jannah*).⁸⁷⁶

People who follow the Qur'ān and fear Allāh, though they cannot see⁸⁷⁷ Him, Allāh will grant them forgiveness (*maghfirah*)⁸⁷⁸ and noble (*karīm*)⁸⁷⁹ and great (*kabīr*,⁸⁸⁰ 'azīm⁸⁸¹) reward (*ajr*). Allāh will forgive (*yaghfir*)⁸⁸² them. Allāh will complete His blessings (*ni'mah*)⁸⁸³ upon people who fear Him. Allāh is well pleased with them and they are with Him.⁸⁸⁴ People may seek Allāh's help with patience and Prayer. But without fear in Allāh, Allāh's help may not be forthcoming.⁸⁸⁵ Allāh will remit (*yukaffir*)⁸⁸⁶ their evil deeds (*sayyi'at*).⁸⁸⁷ They will have good news⁸⁸⁸ in this world and in the Hereafter. Allāh will find a way out (*makhraj*)⁸⁸⁹ for them. Allāh will provide for them from an unexpected source.⁸⁹⁰ Allāh will increase

his rewards. Allāh has assured them chambers over which other chambers are built.⁸⁹¹ Fearing Allāh will help Muslims to become successful.⁸⁹² Allāh will deliver (*yunajji*)⁸⁹³ them to their place of safety, no harm will touch them nor will they grieve. Allāh will shower His blessings (*barakāt*)⁸⁹⁴ from the sky and the earth (*arḍ*) upon them. A Muslim should remain in fear of Allāh lest he overlooks in not obeying the commands of Allāh.

Reliance upon Allāh and trust in Allāh (Tawakkul)

Sometimes the adverse circumstances faced by a person may be such an upheaval and great that he may partially lose confidence in his reliance on Allāh. Regarding any future course of action, Muslims totally rely upon Allāh. Man has serious limitations regarding doing something in the future as the total control of the future lies in the hands of Allāh. Whenever Muslims wish to approve something with admiration, they say: *mā shā'allāh*, (whatever Allāh wills must surely come to pass).⁸⁹⁵ The Qur'an narrates the incident of the destruction of a garden when its owners decided to pluck its fruits but made no allowance for the will of Allāh.⁸⁹⁶ Allāh asks us not to say: "I will do that tomorrow"⁸⁹⁷ without adding *inshā'allāh* (if Allāh wills).⁸⁹⁸ He says: "You do not wish unless Allāh wishes."⁸⁹⁹ A good Muslim prays to Allāh: "I commit (*ufawwiḍu*) my matter (*amrī*) to Allāh;⁹⁰⁰ "My prayers and sacrifice, my life and death, are all for Allāh, Lord of all the worlds" (*inna ṣalātī wa nusukī wa maḥyāya wa mamātī lillāhi rabbil-'ālamīn*).⁹⁰¹

Confronted with difficulties faced by Prophet Shu‘ayb (pbuh) with his community, he said: “In Him (Allāh) I have put my trust” (*‘alayhi tawakkaltu*).⁹⁰² He also said: “We put our trust in Allāh” (*‘alallāhi tawakkalnā*).⁹⁰³ When someone has decided (*‘azamta*)⁹⁰⁴ on a course of action, Allāh asks him to put his trust (*tawakkal*)⁹⁰⁵ in Him. Allāh asks Muslims to put their trust in Him (*wa ‘alallāhi falyatawakkalil mu’minūn*).⁹⁰⁶ Allāh asked Prophet Muḥammad (ṣ)⁹⁰⁷ to put his trust in Allāh. A devout Muslim prays to Allāh: “I put my trust in Him” (*‘alayhi tawakkaltu*).⁹⁰⁸ Muslims pray to Allāh: “Our Lord! We have put our trust (*tawakkalnā*) in you; we turn to you.”⁹⁰⁹ Allāh loves (*yuhibbu*) those who put their trust in Him.⁹¹⁰ Allāh will reward those who rely upon Him (*yatawakkalu*) by admitting them to Paradise.⁹¹¹ Allāh will grant far better and more lasting reward than the fleeting enjoyment of this world to those who rely upon Him (*yatawakkalu*).⁹¹² Allāh asks a Muslim to say: “Allāh is sufficient for me” (*ḥasbiyallāh*).⁹¹³ Man should realise that Allāh is sufficient (*kāfi*)⁹¹⁴ for him and no help or support is necessary from any where. A person who puts his trust in Him, Allāh will be sufficient for him.⁹¹⁵ Devout Muslims pray to Allāh: “Allāh is sufficient for us” (*ḥasbunāllāh*).⁹¹⁶

Seeking satisfaction (riḍwān) of Allāh

Devoted Muslims put their hope (*rajā*) in Allāh and aspire to have sure footing (*qadam ṣidq*)⁹¹⁷ with Him. For Muslims, earning satisfaction of Allāh is the greatest

achievement (*wa riḍwānum minallāhi akbar*).⁹¹⁸ Devoted Muslims seek (*ibtaghūna*)⁹¹⁹ and pursue (*ittaba'a*)⁹²⁰ satisfaction (*riḍwān*)⁹²¹ of Allāh. They perform their Prayers bowing down (*raka'a*) and going to prostration (*sajada*)⁹²² bearing on their faces the marks of their prostration.⁹²³ Those who pursue satisfaction of Allāh, Allāh guides them to the ways of peace, bringing them out of darkness into light and guiding them to the Straight Path (*ṣirāṭul mustaqīm*).⁹²⁴ People who have fear of Allāh (*taqwa*) will earn satisfaction (*riḍwān*) of Allāh.⁹²⁵ The topmost satisfaction for Muslims arrive when "Allāh is satisfied with them and they are also satisfied with Him." (*raḍiyallāhu 'anhum wa raḍū 'anhu*).⁹²⁶ Some people sell (*yashri*) their lives for earning the satisfaction (*marḍāt*) of Allāh.⁹²⁷ If anyone carries out activities relating to charity, good works or reconciliation between people with the aim of seeking (*ibtaghā*) pleasure (*marḍāt*) of Allāh, he will be granted great rewards by Him.⁹²⁸ Pious (*abrār*)⁹²⁹ people give food to the poor (*miskīn*) and the orphans for the sake of Allāh (*li-wajhillāh*) and not for any reward or gratitude.⁹³⁰ Those who remain patient seeking the face of their Lord (*ibtighā'a wajhi rabbihim*)⁹³¹ will be admitted to Paradise (*Jannah*).⁹³²

Favourites of Allāh

There are different ways of describing the favourites of Allāh. The wellknown categories are *Muqarrabūn*, *Muttaqūn*, *Abrār*, *Awliyā'*, *Ṣāliḥūn*, *Ḥizbullāh* and *Shuhadā'*. Muslims aspire to belong to any of these

categories. *Muqarrabūn* means those who are “brought near to (Allāh).”⁹³³ They will be admitted into Paradise (*Jannah*)⁹³⁴ where they will drink water from a spring called *Tasnīm* therein.⁹³⁵ One who fears Allāh is a *Muttaqī*, who is a friend (*waliy*) of Allāh.⁹³⁶ A *Muttaqī* is also a *Muhsin* (performer of good deeds)⁹³⁷ in this world. Such people sleep only a little at night⁹³⁸ and they ask forgiveness from Allāh at dawn.⁹³⁹ The noblest (*akram*) person in the sight of Allāh is the most Allāh-fearing person (*atqā*).⁹⁴⁰ Paradise (*Jannah*) will be brought closer to the *Muttaqīs* keeping no distance (*wa uzlifatil-jannatu lil-muttaqīna ghayra ba‘īd*).⁹⁴¹ *Muttaqīs* will live in *Jannah*⁹⁴² with flowing springs⁹⁴³ in the presence (*‘inda*)⁹⁴⁴ of Allāh.

Pious people (*abrār*) will live in bliss (*na‘īm*)⁹⁴⁵ in Paradise and will have drinks mixed with *Kafur* (*kāfūra*), a fragrant herb.⁹⁴⁶ What Allāh has, is best for the Pious (*abrār*).⁹⁴⁷ The book of the Pious (*abrār*) is in the Higher World (*‘illiyūn*).⁹⁴⁸ Muslims pray to Allāh to take their souls to Him in the company of the Pious (*wa tawaffanā ma‘al-abrār*).⁹⁴⁹ Allāh says that people who are the friends of Allāh (*awliyā’ Allāh*), will have no fear, nor will they grieve.⁹⁵⁰ Muslims who are strong in their faith do not keep connection with anyone who oppose Allāh and His Messenger even though they might be their close relatives. They belong to the Party of Allāh (*Hizbullāh*). Allāh has inscribed faith in their hearts and strengthened them with His spirit. Allāh will place them in Paradise (*Jannah*) and He is pleased with them as they are also pleased with Him (*radīyallāhu ‘anhum wa radū ‘anhu*).⁹⁵¹

People who order what is right (*ma'rūf*) and forbid what is wrong (*munkar*) and vie one with another in good works are righteous (*ṣāliḥūn*)⁹⁵² whom Allāh protects.⁹⁵³ Devoted Muslims hope and pray to Allāh to include them in the company of the righteous (*ṣāliḥūn*).⁹⁵⁴ Prophet Ibrāhīm (pbuh) prayed to Allāh to join him⁹⁵⁵ with the righteous and in the Hereafter he will be amongst them.⁹⁵⁶ The Qur'ān mentions Prophets Zakariyā (pbuh), Yahyā (pbuh), 'Isā (Jesus) (pbuh), Ilyās (pbuh)⁹⁵⁷ and Yūnus⁹⁵⁸ (pbuh) as righteous. Muslims who die in the way of Allāh (*fi sabīlillāh*) are called *Shahīd* (martyr). Allāh asks Muslims not to say that they are dead⁹⁵⁹ as they are alive (*aḥyā'*)⁹⁶⁰ and well provided for by Him⁹⁶¹ but beyond perception.⁹⁶² Allāh will never let their deeds be lost (*falanyyudilla a'mālahum*)⁹⁶³ and forgiveness (*maghfīrah*)⁹⁶⁴ and mercy (*raḥmah*)⁹⁶⁵ from Allāh will be upon them.

SINS OF MAN AND FORGIVENESS FROM ALLĀH

Susceptibility of man of following Satan (Shayṭān)

Man's soul is prone to committing sins (*sū'*).⁹⁶⁶ Taking this weakness, Satan (*Shayṭān*) instigates his heart. Allāh is aware what the soul of a man whispers (*tuwaswisu*) to him.⁹⁶⁷ Sinful people are particularly susceptible to Satan's (*Shayṭān*) influence as he descends (*tanazzalu*) upon every lying sinner (*affakīn athīm*).⁹⁶⁸ But when Satan (*Shayṭān*) prompts the Allāh-fearing people to do

something, they reflect upon (*tadhakkara*) Allāh's commands, which enable them to see things clearly (*mubṣirūn*).⁹⁶⁹ Allāh warns man that Satan (*Shayṭān*) is his manifest (*mubīn*) enemy ('*adūw*)⁹⁷⁰ and asks man to treat⁹⁷¹ Satan (*Shayṭān*) as his enemy.

Satan (*Shayṭān*) is always trying to deflect man from the right guidance of Allāh. He has led astray a large number (*jibillan kathīrā*) of mankind from the path of Allāh.⁹⁷² Satan (*Shayṭān*) always instigates man not to believe in the guidance of Allāh and when man disbelieves, he says: "I disown you. I fear Allāh, the Lord of the worlds."⁹⁷³ When anyone who has deviated by worshiping another god except Allāh, his companion Satan (*Shayṭān*) will absolve himself from any role in such deviation.⁹⁷⁴ Satan (*Shayṭān*) boasted to Allāh that he will tempt all except the true (*mukhlisīn*) Muslims.⁹⁷⁵ Satan (*Shayṭān*) commands (*ya'muru*)⁹⁷⁶ man to do scandalous acts (*fahshā'*) and evil deeds (*munkar*).⁹⁷⁷ Satan (*Shayṭān*) hinders (*yaṣuddu*)⁹⁷⁸ man from the Straight Path which leads one to Allāh.

Allāh asks mankind not to worship Satan (*Shayṭān*)⁹⁷⁹ and not to follow in his footsteps (*lā tattabi'ū khuṭuwātī*).⁹⁸⁰ One should seek refuge with Allāh when temptation from Satan (*Shayṭān*) prompts him to deviate from the right path.⁹⁸¹ Man's soul is prone to committing evil (*innan-nafsa la-ammarah*).⁹⁸² The soul of a man has a built-in detector to detect wrong from the right and proper conduct. A very important faculty of man endowed by Allāh in his heart is his ability to determine the right from the wrong. Allāh who has perfected man's soul inspires it to know what is wrong for it and what is right

for it.⁹⁸³ An evil deed done by a person cannot escape from his conscience that he did not know that it was indeed evil. One cannot remain innocent of not knowing evil. He must determine what is evil so that he can take precaution against it.⁹⁸⁴ Man's heart is like a piece of diamond reflecting its lustre. Any wrongful act done by a person puts rust on his heart preventing its reflection to the truth and the right path. If the person continues to do the wrongful acts, his heart will get rusted day by day so that it would not glow anymore and would not show him the right path so that he would not be able to determine the right from the wrong. The Qur'ān reminds those who fail to take care of their hearts: "Rust deposited on their hearts for what they have done."⁹⁸⁵ Soul of a person reproaches him for an impending evil act (*nafs il lawwāmah*).⁹⁸⁶ Only Allāh knows when we abuse our eyes and what our hearts conceal.⁹⁸⁷

Sins are divided into two categories, major sins (*kabā'ir*) and lesser sins. The major sins (*kabā'ir*) have been severely condemned in the Qur'ān. There is no forgiveness for such sins. Allāh does not forgive the worship of others (*shirk*) beside Him.⁹⁸⁸ Anyone who ascribes partners to Allāh goes far, far astray⁹⁸⁹ and commits a tremendous sin (*ithman 'azīmah*).⁹⁹⁰ Allāh has prohibited (*ḥarrama*) scandalous acts (*fawāḥisha*), whether open or hidden and sin (*ithm*) and unjustified aggression (*baghyā*).⁹⁹¹ The lesser sins are evil deeds (*sayyiāt*, (*khaṭī'āt*) or small faults (*lamam*). Allāh is well aware (*khabīr*)⁹⁹² of the sins of His servants.

Allāh: The Forgiver of sins

Allāh is "The Forgiver" (*al-ghafūr*,⁹⁹³ *al-ghaffār*,⁹⁹⁴ *al-afūw*⁹⁹⁵). He, the Lord of forgiveness (*dhū maghfirah*)⁹⁹⁶ promises (*ya'idu*) man His forgiveness (*maghfirah*).⁹⁹⁷ Allāh is the Forgiver of sins (*ghāfiridh dhanbi*).⁹⁹⁸ Regarding the only source of forgiveness, Allāh reminds us: "Who will forgive sins (*dhunūb*) except Allāh?"⁹⁹⁹ Nobody knows how many people Allāh pardons. It is a great hope for mankind that He pardons many (*ya'fu 'an kathīr*).¹⁰⁰⁰ About the magnanimity of Allāh, it should be noted that the verse of the Qur'ān, which says about cutting the hands of a thief, is followed by the verse, which says: "But whoso repents after his wrongdoing and amends, lo Allāh will relent toward him. Lo! Allāh is Forgiving, Merciful."¹⁰⁰¹ Relying on this verse, a thief may plead that the punishment should not be applied to him once he submits his genuine and unqualified repentance.

Allāh will forgive minor sins (*khaṭāyā*),¹⁰⁰² small faults (*lamam*).¹⁰⁰³ Those who do good deeds, Allāh accepts their good deeds and overlooks their evil deeds (*sayyi'āt*).¹⁰⁰⁴ People who repent to Allāh, Allāh accepts their repentance and pardons (*ya'fū*) their evil deeds (*sayyi'āt*).¹⁰⁰⁵ People who have harmed (*asrafū*) themselves by their own excesses should not despair (*lā taqnaṭū*) from Allāh's mercy (*rahmah*). Allāh forgives all sins (*dhunūb*).¹⁰⁰⁶ It is the total discretion of Allāh whom will He forgive.¹⁰⁰⁷ In the society there are some truly helpless men, women and children who have no recourse and cannot find a way out whom Allāh may pardon (*ya'fu*) for their lapses.¹⁰⁰⁸

Allāh's forgiveness (*maghfirah*) will be available for a person who avoids (*yajtanibūna*) grave sins (*kabā'iral ithmi*) and scandalous acts (*fawāhisha*),¹⁰⁰⁹ though he may commit small faults (*lamam*).¹⁰¹⁰

Those who obey the guidance of Allāh as His obedient servant and fear Him, Allāh will forgive (*yaghfir*) their sins (*dhunūb*).¹⁰¹¹ Those who follow (*ittaba'a*) Prophet Muḥammad (ṣ), Allāh will love them and forgive (*yaghfir*) their sins (*dhunūb*).¹⁰¹² Muslims who perform *Jihād* in the way of Allāh (*sabīlillāh*) with their wealth and lives, Allāh will forgive (*yaghfir*) their sins (*dhunub*) and admit them into Paradise.¹⁰¹³ Allāh asks Muslims to fear Him (*ittaqullāh*) and He will forgive (*yaghfir*) their sins (*dhunūb*).¹⁰¹⁴ The Qur'an mentions that Allāh forgave Prophets. He pardoned (*'afāllāh*) Prophet Muḥammad (ṣ);¹⁰¹⁵ forgave (*ghafara*) Prophet Dawūd (pbuh).¹⁰¹⁶

Those who avoid (*tajtanibū*) the grave sins (*kabā'ir*) which are forbidden (*tunhawna*), Allāh will remit (*nukaffir*) their evil deeds (*sayyi'āt*) and let them pass through the entrance of honour.¹⁰¹⁷ Allāh will remit (*ukaffiranna*)¹⁰¹⁸ the evil deeds (*sāyyi'āt*) of persons who suffered for the cause of Allāh. Allāh will remit (*yukaffir*)¹⁰¹⁹ the evil deeds (*sayyi'āt*) of Muslims who fear Allāh and forgive (*yaghfir*) them. Those who are *muttaqī*, Allāh will remit (*yukaffirallāhu*) their worst (*aswa'*) deeds.¹⁰²⁰

Rewards from Allāh for avoiding sins and punishment for committing sins

Allāh will reward (42:40) those who avoid committing grave sins (*kabā'ira'l-ithmi*)¹⁰²¹ and scandalous acts (*fawāhisha*).¹⁰²²

People who restrain them from their base desires will be rewarded by Allāh. A person who fears (*khāfa*) to stand before Allāh and restrains his soul from base desires (*hawā*), will be in Paradise.¹⁰²³ A sinner (*athīm*) is a condemned person, not liked¹⁰²⁴ by Allāh. Anyone who has committed sins will not escape punishment from Allāh¹⁰²⁵ and he will be placed in Hell (*an-nār*).¹⁰²⁶ Committing sins are grave offences against the orders of Allāh. People who commit sins will be repaid¹⁰²⁷ for what they have done. People who were mighty and left their vestiges in the world in the past were punished by Allāh for their sins (*dhunūb*).¹⁰²⁸ Anyone who commits sins (*dhunūb*), Allāh's punishment will come upon him unless He forgives him. It is the total discretion of Allāh whom He will punish.¹⁰²⁹

Repentance (tawbah) to Allāh

Allāh is the Acceptor of repentance (*tawwāb*,¹⁰³⁰ *qābalit-tawbī*).¹⁰³¹ There should be no doubt¹⁰³² that Allāh accepts (*yaqbalu*)¹⁰³³ repentance (*tawbah*)¹⁰³⁴ from his servants. Allāh undertakes to accept (*'alallāhi*)¹⁰³⁵ repentance (*tawbah*)¹⁰³⁶ from those who do evil deeds (*sū'*)¹⁰³⁷ out of ignorance (*bi-jahālatin*)¹⁰³⁸ and soon afterwards repent to Him. Allāh asks us to turn to Him in repentance (*tūbū ilayhi*).¹⁰³⁹ Allāh asks Muslims to turn to Him in sincere repentance (*tawbatan naṣūḥan*)¹⁰⁴⁰ and soon (*qarīb*).¹⁰⁴¹ After committing any evil deed or sin, a Muslim should soon repent to Allāh. Persons who have done some evil deeds must pray to Allāh and say: "I have truly repented

to you (*innī tubtu ilayka*).¹⁰⁴²

People who repent (*tāba*) truly return (*yatūbu*) to Allāh.¹⁰⁴³ Allāh loves (*yuhibbu*)¹⁰⁴⁴ those who repent (*tawwabīna*,¹⁰⁴⁵ *tābū*¹⁰⁴⁶) and will give them great rewards (*ajran* 'azīman).¹⁰⁴⁷ A person who has done good deeds and seeks repentance from Him will become successful.¹⁰⁴⁸ Those who do evil deeds (*sayyi'at*) but soon after repent (*tāba*) will find Allāh Most Forgiving and Most Merciful.¹⁰⁴⁹ Allāh will change (*yubaddilu*)¹⁰⁵⁰ their evil deeds (*sayyi'āt*) into good deeds (*ḥasanāt*). People who repent, Allāh may remit (*kaffara*)¹⁰⁵¹ their evil deeds (*sayyi'āt*)¹⁰⁵² and admit them to Paradise.¹⁰⁵³

There should be no continuation of wrongs after repentance. The repentance is of no effect for those who continue doing evil deeds (*sayyi'āt*) until death approaches him and he wants to repent.¹⁰⁵⁴ Allāh relents (*atūbu*) to those who amends their ways (*aṣḥaḥa*).¹⁰⁵⁵ Allāh may forgive those who repent (*tāba*) after committing wrongs and mend their ways (*aṣḥaḥa*).¹⁰⁵⁶ Allāh may forgive someone who does a bad deed out of ignorance and repents (*tāba*) soon afterwards and amends (*aṣḥaḥa*) his ways.¹⁰⁵⁷ If anyone repents (*tāba*,¹⁰⁵⁸ *hāda*¹⁰⁵⁹) after his wrongdoing (*ẓulm*)¹⁰⁶⁰ and mends his ways (*aṣḥaḥa*),¹⁰⁶¹ Allāh will pardon (*atūbu*)¹⁰⁶² him as Allāh is Most Forgiving (*ghafūr*), Most Merciful.¹⁰⁶³ Allāh asks Muslims to avoid (*dharū*) committing sins (*ithm*) whether openly or in secret.¹⁰⁶⁴ Allāh asks Muslims not to help one another towards sin (*ithm*) and hostility ('*udwān*).¹⁰⁶⁵ Every person should guard himself from committing any sin, minor or major.

Seeking forgiveness (istighfār) from Allāh

Allāh asks Muslims to seek forgiveness (*istaghfir*). In a number of verses of the Qur'ān, Allāh asks us to seek forgiveness (*istaghfirū*, *istaghfir li-dhanbika*¹⁰⁶⁶) from Him. Allāh asks us to seek the forgiveness of Allāh (*istaghfirullāh*).¹⁰⁶⁷ Allāh asks us to hasten (*sāri'ū*)¹⁰⁶⁸ and to race (*sābiqū*)¹⁰⁶⁹ for forgiveness (*maghfirah*)¹⁰⁷⁰ from Him. Allāh asked Prophet Muḥammad (ṣ) to guide his community for seeking forgiveness from Him (*istaghfirūhu*).¹⁰⁷¹ Muslims should seek forgiveness from Allāh as often as possible whenever their hearts yearn for it. The Qur'ān mentions about seeking forgiveness at dawn (*mustaghfirīna bil ashārī*).¹⁰⁷²

In seeking forgiveness from Allāh, one should not be only concerned for himself. Allāh asks Muslims that when they seek forgiveness from Him for themselves, they should also ask forgiveness for other Muslim men and women¹⁰⁷³ as well. People who commit lewd acts (*fāḥishah*) should remember Allāh (*dhakarullāh*)¹⁰⁷⁴ and seek His forgiveness (*istaghfarū*)¹⁰⁷⁵ for their sins (*dhunūb*). However it should be kept in mind that there should be no continuation of committing sins after seeking forgiveness from Allāh. Seeking forgiveness for sins is of no effect if one persists (*yusirru*)¹⁰⁷⁶ in what they do knowingly. Prophets Mūsā (pbuh),¹⁰⁷⁷ Sulaymān (pbuh)¹⁰⁷⁸ prayed to Allāh to forgive them. Prophet Ibrāhīm (pbuh) expressed his hope that Allāh will forgive his sins (*khatī'āt*)¹⁰⁷⁹ on the Day of Judgement.

Allāh gives assurance that if anyone seeks

forgiveness from Allāh (*yastaghfirillāh*)¹⁰⁸⁰ after committing evil deeds (*sū'*), he will find Him Forgiving and Merciful. A person who has done an evil deed (*sū'*) or has wronged himself, soon seeks forgiveness (*yastaghfirillāh*) will find Allāh Merciful. Allāh is so Merciful to His servants that He asks: "Who forgives sins but Allāh?"¹⁰⁸¹ Allāh will grant forgiveness (*maghfirah*) to those who fear Him though they cannot see Him.¹⁰⁸² Those who seeks forgiveness from Allāh and turn into repentance to Him (*tūbū ilayhī*), He grants them fair enjoyment (*matā'an ḥasanan*)¹⁰⁸³ in this world.

There are a number of verses in the Qur'ān, which Muslims recite in their prayers (*du'ā'*) to Allāh when seeking forgiveness from Him: "Our Lord! we have wronged our souls: if you do not forgive us and have mercy, we shall be lost."¹⁰⁸⁴ "If our Lord does not have mercy and forgive us, we shall be the losers."¹⁰⁸⁵ "You are our Protector (*Walīy*), so forgive us and have mercy on us."¹⁰⁸⁶ "Our Lord! Forgive us our sins (*dhunūbanā*)."¹⁰⁸⁷ "Our Lord! forgive us...anything we may have done that transgressed (*isrāfanā*) our duty."¹⁰⁸⁸ "Forgive us, our Lord." (*ighfir lanā rabbanā*).¹⁰⁸⁹ "Our Lord!...wipe out (*kaffir*) our bad deeds."¹⁰⁹⁰

DEATH AND HEREAFTER

Death

At the time of the creation of man, Allāh determines his life span (*qaḍā ajala*)¹⁰⁹¹ It is beyond the concept of any

human being to know how long would he live in this world. Prolonging someone's life or cutting it short by Allāh takes place in accordance with a Record (*kitāb*).¹⁰⁹² When a person reaches old age, his development is reversed.¹⁰⁹³ When a man realises that his last hour or moment has come, he could have a vision of his whole life in the twinkling of an eye. Whatever might be the life-span of a man in this world, on the Day of Judgment it would appear to him to be very short, like an hour (*sā'atan*),¹⁰⁹⁴ a morning (*duḥā*),¹⁰⁹⁵ an evening (*'ashīyatan*),¹⁰⁹⁶ part of a day¹⁰⁹⁷ or a day.¹⁰⁹⁸

Death is an absolute certainty. In the Qur'ān, the death has been equated with certainty (*yaqīn*).¹⁰⁹⁹ As our life expectancy is totally uncertain, the Prophet (ṣ) has reminded us to be ready and prepare ourselves for the absolute certainty, i.e. death. Death happens by the decree of Allāh as "no one dies except with the permission of Allāh at a predestined time."¹¹⁰⁰ It is Allāh Who causes death.¹¹⁰¹ Prophet Ibrāhīm (pbuh) expressed his belief that Allāh will cause his death¹¹⁰² when it comes. In the Qur'ān, Allāh mentions His decree of death upon Prophet Sulaymān (pbuh).¹¹⁰³ When the appointed time comes, He decrees death upon a person.¹¹⁰⁴ No one knows in what land¹¹⁰⁵ he will die.

No one can escape death. Man is mortal (*innaka mayyitun*).¹¹⁰⁶ Everyone in this world will die (*kullu nafsin dhā'iqatul-mawt*).¹¹⁰⁷ Man wants to flee (*tafirrūna*)¹¹⁰⁸ from death. But death will meet (*mulāqīkum*)¹¹⁰⁹ us. Death will overtake (*yudrik kum*)¹¹¹⁰ man wherever he might be, even if he takes shelter inside high towers (*burūjim*

mushayyadah).¹¹¹¹ Return to this world is not possible after death. When death approaches, man will pray to Allāh for giving him another chance¹¹¹² and sending him back¹¹¹³ so that he could do good deeds.¹¹¹⁴ But Allāh will not reprieve¹¹¹⁵ a soul when its term comes.

Man is scared about the agony of death (*sakratul mawt*)¹¹¹⁶ but it will come in truth¹¹¹⁷ and the soul will know that it would be the final parting.¹¹¹⁸ At the time of death, when the soul is about to leave a¹¹¹⁹ dying person, surrounded by his close relations and friends,¹¹²⁰ Allāh remains closer to him (*aqrabu ilayhi*)¹¹²¹ although He remains invisible to them. When death approaches¹¹²² by Allāh's decree, angels take the soul¹¹²³ of man and return¹¹²⁴ it to Allāh. The Angel of Death (*malakul mawt*)¹¹²⁵ is in charge¹¹²⁶ for taking man's soul. On hearing the death of a Muslim, other Muslims say: "We belong to Allāh and to Him We return" (*innā lillāhi wa innā ilayhi rāji'ūn*).¹¹²⁷ Man's ultimate destiny is to return (*maṣīr*)¹¹²⁸ to Allāh. At the time of sleep¹¹²⁹ also, Allāh takes our souls to Him. If He does not decree¹¹³⁰ someone's death during his sleep, He sends back¹¹³¹ that person's soul until the appointed time.

It is the earnest desire of a Muslim to die with full faith (*imān*) in his heart. Allāh has asked us not to die except being Muslims (*lā tamūtunna illā wa antum muslimūn*).¹¹³² A Muslim aspires to remain Allāh-fearing person (*muttaqī*) at the time of his death. Such a person will be greeted with *Salām* by the angels when taking his soul.¹¹³³ On the other hand, the people who failed to obey Allāh's commands will be treated very harshly by the

angels when taking their souls.¹¹³⁴ Muslims pray to Allāh: “Our Lord!...take to Yourself our souls in the company of the Pious (*abrār*).”¹¹³⁵ “Our Lord!...take our souls to You as Muslims (*muslimīn*) (who have surrendered to Your will)!”¹¹³⁶ Allāh created man from the earth¹¹³⁷ and it is in this earth he is buried¹¹³⁸ when he dies. The funeral of a Muslim is done following the *Sunnah* of the Prophet (s).

Hereafter (Ākhirah)

Hereafter is better than the life in this world

The life journey of a man starts when he is born but it does not come to an end when he dies in this world as the destination of the ultimate journey is the Hereafter. Muslims believe that there is another life in the Hereafter. One of the fundamental beliefs of Muslims is that they firmly believe¹¹³⁹ in the Hereafter (*ākhirah*), i.e. life after death, either in Paradise (*Jannah*) or in Hell (*Jahannam*). They believe that the life in this world is not an end itself as another life will start in the Hereafter (*ākhirah*) after the Resurrection and the Day of Judgement. Allāh will distinguish between people who believe in the Hereafter and who doubt it.¹¹⁴⁰ The devoted Muslims remain afraid (*yahdharu*)¹¹⁴¹ of the Hereafter.

The disbelievers think that the only life is the life in this world and it will come to an end with their death. The knowledge of the disbelievers cannot comprehend the Hereafter. They are in doubt (*shakkin*)¹¹⁴² about it and their

death¹¹⁸⁰ and they will not¹¹⁸¹ be resurrected. The disbelievers do not believe in the resurrection¹¹⁸² after death. They hold the view that the event of the resurrection is only a conjecture (*zann*),¹¹⁸³ as they express their uncertainty¹¹⁸⁴ about it. Those who deny (*kadhhaba*)¹¹⁸⁵ the Hour (*as-sā'h*) will be placed in Hell.

The Hour (*as-sā'ah*) is sure to come¹¹⁸⁶ and there is no doubt (*rayb*)¹¹⁸⁷ in it. Allāh asks the Muslims not to doubt¹¹⁸⁸ about the happening of the Day of Resurrection. Those who doubt about the Resurrection are in profound error.¹¹⁸⁹ The disbelievers say that the Hour (*as-sā'ah*) will never happen.¹¹⁹⁰ Allāh is capable¹¹⁹¹ to bring the dead back to life. As He brings forth grain from the earth when it is dead,¹¹⁹² so it is equally easy for Him to give life to the dead. Any doubt in the mind of the disbelievers regarding the ability of Allāh to resurrect us to the very tips of our fingers has been rejected in the Qur'ān.¹¹⁹³ The disbelievers question the ability of giving life back to bones¹¹⁹⁴ after they have decayed.

No one knows the time when they will be resurrected.¹¹⁹⁵ The knowledge of the Hour of Resurrection (*'ilmus sā'ah*)¹¹⁹⁶ lies only with Allāh. People are curious to know when (*ayyāna*)¹¹⁹⁷ the Day of Resurrection will happen? Is it at a distance or near? Allāh asks Muslims to realise that the Day of Resurrection is near (*qarīb*,¹¹⁹⁸ *iqtaraba*,¹¹⁹⁹ *āzifa*¹²⁰⁰). It will come upon all too suddenly.¹²⁰¹ Allāh determines the life time of man and He also determines the time¹²⁰² when he will be resurrected. It is only Allāh Who can disclose¹²⁰³ about the *Qiyāmah*.

On that Day, trumpet will be blown¹²⁰⁴ for the purpose of gathering of all before Allāh. All control (*mulk*)¹²⁰⁵ of that day will belong to Allāh. The trumpet will be blown and the trumpet will be blown once again¹²⁰⁶ and people will be on their feet looking on. It will be just one blast¹²⁰⁷ when people will look and realise that this is the Day of Judgement. One single¹²⁰⁸ blast (*ṣayḥah*)¹²⁰⁹ will take place followed by the second blast (*aṣ-ṣākhkhah*)¹²¹⁰.¹²¹¹ The effect of the sound of the trumpet will be heavy (*thaqulat*)¹²¹² in the heavens and the earth. Everyone in heaven and on earth will be terrified¹²¹³ except for whomever Allāh wills. On that Day, sky will sway back and forth¹²¹⁴ and it will be rent asunder¹²¹⁵ turning crimson. The whole earth will be shaken violently¹²¹⁶ and torn apart¹²¹⁷ and the mountains will be grounded to powder¹²¹⁸ and turned to scattered dust.¹²¹⁹ Mountains shall be set in motion¹²²⁰ which will float away like clouds.¹²²¹

People who are dead will be awakened by the sound of the trumpet and they will ask who has resurrected them from their resting places?¹²²² They will come out¹²²³ of their graves,¹²²⁴ with their eyes downcast like swarming locusts.¹²²⁵ They will rush forth to join the gathering before Allāh. People will come to Allāh in crowds¹²²⁶ like scattered moths¹²²⁷ in utter humility.¹²²⁸ After death, man remains in grave awaiting for resurrection. On the Day of Resurrection (*yawmul qiyāmah*) wealth,¹²²⁹ kinsmen¹²³⁰ or children¹²³¹ will not be of any use.

Allāh will raise (*ba'atha*)¹²³² all¹²³³ dead¹²³⁴ people up when the souls will be joined¹²³⁵ with their bodies.

Allāh gives life to the dead.¹²³⁶ He brings the living out of the dead.¹²³⁷ When Allāh wills, He will raise dead up again.¹²³⁸ Prophet Ibrāhīm (pbuh) expressed his belief that Allāh will give him life again¹²³⁹ after his death. Allāh asks us to think (*zanna*)¹²⁴⁰ that we will be raised up after our death. Muslims pray to Allāh asking Him not to disgrace (*lā tukhzinā*)¹²⁴¹ on the Day of Resurrection. Prophet Ibrāhīm (pbuh)¹²⁴² prayed to Allāh not to disgrace him on the Day of Resurrection.

In a number of verses of the Qur'ān, Allāh has made it clear that He will gather (*jama'a*)¹²⁴³ mankind on the Day of Resurrection (*yawmul qiyāmah*)¹²⁴⁴ or the Day of Gathering (*yawmul jam'*)¹²⁴⁵ about which there is no doubt (*lā rayba fīhī*).¹²⁴⁶ On this Day mankind "will be brought back to Allāh"¹²⁴⁷ and they will stand¹²⁴⁸ before Him. Devoted Muslims fear¹²⁴⁹ that they will be gathered to Allāh. But most people do not comprehend it.¹²⁵⁰

Accountability (ḥisāb) of man

Allāh created man for the purpose of putting him to test (*nabtafīhī*)¹²⁵¹ on all aspects of his faith in Allāh. After putting the people to test (*li-nabluwa-hum*),¹²⁵² Allāh will find out who is the best in deeds (*aḥsanu 'amalan*).¹²⁵³ Accountability to Allāh of one's activities in the present life is of binding nature so that every person shall be bound (*rahīn*)¹²⁵⁴ for the deeds done (*kasaba*)¹²⁵⁵ by him. On the Day of Judgment, Allāh will make man accountable (*ḥisāba-hum*)¹²⁵⁶ for his deeds in this world. Man should not think¹²⁵⁷ that he will not be subject to accountability for his deeds in the present life. As man is the highest creature of Allāh, he will be

asked about the delight (*na'im*)¹²⁵⁸ of the world he enjoyed.

No one will be permitted to offer any excuses.¹²⁵⁹ A person will have no power (*quwwah*)¹²⁶⁰ of his own and he will have no helper¹²⁶¹ for him. No one will have any power to benefit (*naf'*)¹²⁶² or harm (*darr*)¹²⁶³ another. On that Day man will be called upon to give account for all of his deeds, good or bad done during the period of his life in this world. On that Day man will be surely questioned (*lat'us'alunna*)¹²⁶⁴ about the comforts and delights (*na'im*)¹²⁶⁵ he enjoyed in this world. There will be no possibility of denying (*nakir*) sins by man.¹²⁶⁶

Allāh is keeping a careful watch (*baṣīran*)¹²⁶⁷ over the activities of man giving them respite until their time comes. No one should think that he is not being observed¹²⁶⁸ by someone. Each man has watchers (*ḥāfiz*)¹²⁶⁹ over him. They are two noble (*kirāman*)¹²⁷⁰ recorders (*kātibīn*)¹²⁷¹ who know¹²⁷² everything he does. Whatever man utters are being constantly recorded by the two guardian angels (*mutalaqqiyān*) who sit on his right and left shoulders.¹²⁷³

Allāh is swift (*sarī'u*)¹²⁷⁴ in taking account (*ḥisāb*).¹²⁷⁵ On the Day of Judgment, man will find that Allāh has kept account (*aḥṣāhu*)¹²⁷⁶ of his activities although he has forgotten (*nasūhu*)¹²⁷⁷ about them. Allāh keeps an account of everything of our deeds in a clear Record (*imām*).¹²⁷⁸ Angels are continuously recording (*nastansikhu*)¹²⁷⁹ all of the activities (*kullu shayin fa'alūhu*)¹²⁸⁰ of each person, great or small (*ṣaghīrin wa kabīrin*)¹²⁸¹ in a record kept by Allāh.

People will come forward in separate groups to be shown their deeds (*a'māla-hum*). On that Day, each man's

Record of Deeds (*kitāb*,¹²⁸² *zūbur*,¹²⁸³ *ṣuḥuf*¹²⁸⁴) will be brought out (*nukhriju*),¹²⁸⁵ which will remain wide open (*wuḍi'a*,¹²⁸⁶ *nushirat*,¹²⁸⁷ (*manshūra*¹²⁸⁸) and shown to man. On that Day all the secrets will be examined (*tubā*)¹²⁸⁹ and what is within the hearts (*ṣudūr*)¹²⁹⁰ will be brought out. On the Day of Judgement, man's hands,¹²⁹¹ feet¹²⁹² ears (*sam'u-hum*),¹²⁹³ eyes (*abṣāru-hum*)¹²⁹⁴ and skins (*julūdu-hum*)¹²⁹⁵ will give evidence about the deeds done by him. Man is a clear witness (*baṣīrah*)¹²⁹⁶ against himself, despite all the excuses (*ma'adhīrah*)¹²⁹⁷ he may put forward. On that Day man will be exposed (*tu'raḍūna*); not a secret of him will remain hidden.¹²⁹⁸ Man himself will be sufficient to calculate his account.¹²⁹⁹

The Record of deeds of each person will speak (*yanṭiqu*)¹³⁰⁰ about him with truth.¹³⁰¹ On that Day Allāh will ask man: "Read your record." (*iqra' kitābaka*).¹³⁰² On that Day man will find (*yalqā*)¹³⁰³ the Record of his deeds wide open. All the efforts (*sa'yahu*)¹³⁰⁴ made by man in the present life will be shown (*yurā*)¹³⁰⁵ to him. Whoever has done an atom's weight (*mithqāla dharrah*) of good (*khayr*) will see it and whoever has done an atom's weight of evil (*sharr*) will also see that.¹³⁰⁶ On that Day every person will see (*yanzuru*) what has he advanced (*qaddamat*) for himself by his own hands.¹³⁰⁷

Allāh will inform (*yunabbau*)¹³⁰⁸ man what he had advanced (*mā qaddamū*)¹³⁰⁹ for himself and what he had left behind (*āthāra-hum*)¹³¹⁰ which He had kept recorded. Allāh will inform each man what he has advanced (*qaddama*)¹³¹¹ or what he deferred (*akhkhara*).¹³¹² From the evidence brought before him, every person will know (*'alimat*)¹³¹³

what he has advanced (*qaddamat*), brought forth (*aḥḍarat*) and what he has left undone. Every person will find all the good deeds he has done brought before him, but he will wish all the bad he has done to be far, far away.¹³¹⁴ Each person will be rewarded according to his deeds.¹³¹⁵ On the Day of Judgment, man will be paid in full (*al-awfā*)¹³¹⁶ for his work done in the world. Everyone will be ranked (*darajātun*)¹³¹⁷ according to their deeds. On the Day of Judgment, no one will bear the burden of another person.¹³¹⁸ The righteous people will not be accountable for the wrongdoers.¹³¹⁹ No one will be questioned¹³²⁰ for the misdeeds or the sins of others.

A person, who will be given his Record in his right hand, will have an easy reckoning.¹³²¹ On the other hand, one who will be given his Record behind his back will live in Hell (*Jahannam*).¹³²² A Muslim should fear (*yakhāfūna*) the harshness of the accountability (*ḥisāb*) awaiting for him on the Day of Judgment.¹³²³ A Muslim should always consider carefully what good deeds he is advancing for tomorrow to Allāh for his own self.

People who do not believe in accountability of his acts in this world will go to *Jahannam*.¹³²⁴ On the Day of Judgment, when the record (*kitāb*)¹³²⁵ of deeds will be brought before man, the disbeliever will say with regret: "If only I were dust!"¹³²⁶ Muslims who perform *Jihād* in the way of Allāh (*sabīlillāh*) with their wealth and lives will be admitted to Paradise (*Jannah*).¹³²⁷

Day of Judgment (Yawmud-dīn)¹³²⁸

This Day has also been described in the Qur'ān as the Day of Decision (*yawmul faṣl*).¹³²⁹ The Day of Judgment will definitely happen¹³³⁰ supported by the title of *Sūrah* 56 "The Happening" (*al-wāqī'ah*). Allāh, "the Wisest of Judges,"¹³³¹ will set up a balance to determine the right from the wrong. Allāh asks man to be aware that one day he will meet Him (*mulāqūhu*).¹³³² The people who disbelieve in it will have no mercy (*rahmah*) from Allāh but meet with grievous punishment.¹³³³ Allāh says that He will definitely help¹³³⁴ the Muslims on the Day of Judgment. On that Day "the Messengers will be gathered to their time appointed."¹³³⁵ Allāh will come with the angels, in rows upon rows.¹³³⁶

On that Day Allāh will execute judgment with perfect justice,¹³³⁷ paying each man in full (*tuwaffā*)¹³³⁸ what he has earned. No injustice¹³³⁹ will be done to any one. Allāh has repeatedly assured that He will never allow the rewards of the good deeds to be lost.¹³⁴⁰ People whose scale will be heavy, will be successful and people whose scale will be light, will be the losers for their wrongful rejection of the messages of Allāh.¹³⁴¹ People who have submitted (*muslimīn*) to Allāh will be treated differently from the people who have done evil (*mujrimīn*).¹³⁴²

People whose good deeds will be heavy on the scales will live in Paradise.¹³⁴³ On the Day of Resurrection, each person will remain concerned for his own position. He will feel disconcerted about his close family members like his brother, mother, father, wife and his children.¹³⁴⁴

On that Day friends will become each other's enemies¹³⁴⁵ except the Allāh-fearing people (*muttaqūn*). On that Day no one will get any help (*naṣr*) from anywhere,¹³⁴⁶ nor any ransom ('*adl*) will be taken from any one.¹³⁴⁷ People will have no refuge on that Day except with Allāh.¹³⁴⁸ Allāh asks the disbelievers as to what make them deny the Day of Judgment?¹³⁴⁹ People will regret for not advancing good deeds for the new life in the Hereafter (*yaqūlu yālaytanī qaddamtū li-ḥayātī*).¹³⁵⁰ On that Day no one will be able to do anything for another¹³⁵¹ or will be allowed to recompense (*yajzī*) another.¹³⁵² On that Day, no friend¹³⁵³ will be able to help another. On that Day no parent will take the place of their child, nor a child take the place of their parent.¹³⁵⁴

On this Day intercession (*shafā'at*)¹³⁵⁵ will not be of any use for any one and no intercession will be accepted (*yuqbalu*)¹³⁵⁶ on behalf of any one. There will be no intercessor (*shafī'*)¹³⁵⁷ for interceding for relief on behalf of people except Allāh. However, Allāh may allow His favoured servants to intercede for people only with His permission¹³⁵⁸ and no one will speak except by His permission.¹³⁵⁹ Muslims believe that on the Day of Judgment, Prophet Muḥammad (ṣ) will be permitted by Allāh to intercede on behalf of them to forgive their sins and wrongs committed by them.

Paradise (Jannah) and Hell (Jahannam)

In the Hereafter, after the Day of Judgment, man will live either in Paradise (*Jannah*, pl. *Jannāt*), or in Hell (*Jahannam*).

Allāh makes it clear that the inhabitants of Hell and the inhabitants of Paradise are not equal.¹³⁶⁰ It is difficult to appreciate the pleasures of Paradise (*Jannah*) with the limited human knowledge which is only relevant to the environment of this world. In order to have a proper conception of Paradise (*Jannah*), one needs to keep in mind the following commentary of the Prophet (ﷺ) on verse 32:17: "Allāh says: I have readied for My righteous servants what no eye has ever seen, and no ear has ever heard, and no heart of man has ever conceived."¹³⁶¹ The Qur'ān describes that the width of *Jannah* is that of the whole of the heavens and of the earth.¹³⁶² There will be plenty of shady¹³⁶³ areas with overhanging branches¹³⁶⁴ and rivers abound with constantly flowing water.¹³⁶⁵ There will be flowing springs;¹³⁶⁶ rivers of milk, rivers of wine and rivers of honey.¹³⁶⁷

The environment of Paradise will be full of serenity and tranquillity where the dwellers will hear no idle talk¹³⁶⁸ or vilification,¹³⁶⁹ only the greeting: "Peace, Peace."¹³⁷⁰ No fatigue or weariness¹³⁷¹ will touch the people of Paradise. Allāh has prepared rich (*karīman*)¹³⁷² rewards for the people of *Jannah*. Dishes and cups of gold will be passed around them with all that their souls desire and their eyes delight in.¹³⁷³ People of Paradise will enjoy the comfort of resting on upraised couches,¹³⁷⁴ cups¹³⁷⁵ ranged around, cushions¹³⁷⁶ in rows, and carpets¹³⁷⁷ spread out. Plenty of delicious never ending¹³⁷⁸ fruits¹³⁷⁹ will be available for them within their reach.

Dignity of the people of Paradise will be very high. When they will meet Allāh, their greetings will be *salām*

(peace)¹³⁸⁰ and they will also hear "Peace" (*salām*) from Allāh.¹³⁸¹ They will be received with greeting (*tahīyyatan*)¹³⁸² of peace (*salām*).¹³⁸³ People of Paradise will enjoy eternal life (*khālidīn*)¹³⁸⁴ in it. After the first death in this world, they will no more taste death.¹³⁸⁵

Allāh will welcome the people Paradise (*aṣḥābul Jannah*)¹³⁸⁶ saying: "O soul at peace, return to your Lord well pleased and well pleasing, go in among My servants, and enter My Paradise."¹³⁸⁷ People who will live in Paradise are Allāh-fearing (*muttaqī*)¹³⁸⁸ and righteous (*abrār*).¹³⁸⁹ Allāh promises Paradise (*Jannah*) to both men and women who fear Him although they do not see Him (*khashiyar raḥmāna bil-ghaybī*)¹³⁹⁰ and performed good deeds (*'amalūṣ ṣāliḥ*).¹³⁹¹ They passed the difficult tests and discharged their obligations upon them by obeying the commands of Allāh and the guidance of the Prophet (ṣ).¹³⁹² They did not desire superiority on earth or disruption (*fasād*).¹³⁹³ They humble (*akḥbatū*)¹³⁹⁴ themselves before Allāh and they come before Him with penitent heart (*bi-qalibim munīb*).¹³⁹⁵ People who enter Paradise will offer their gratitude to Allāh, saying: "Praise be to Allāh, Who has removed all sorrow from us."¹³⁹⁶

The Qur'an mentions *ḥūr*¹³⁹⁷ as companions for the people of Paradise (*Jannah*). *Ḥūr* is a plural of both *aḥwar* (masculine) and *ḥawrā* (feminine), meaning "having eyes with a marked contrast of white and black, (also, said of the eye) intensely white and deep-black."¹³⁹⁸ Prophet Ibrāhīm (pbuh) prayed to Allāh to make him one of the heirs of the Garden of Bliss.¹³⁹⁹ The wife of Fir'awn prayed to Allāh to build her a house near Him in Paradise

(*Jannah*).¹⁴⁰⁰

In the Hereafter, everyone would wish to live in Paradise (*Jannah*) and nobody in Hell (*Jahannam*). In the Qur'ān, the words used for Hell are *Jahannam*, *Jaḥīm*, *Nār*, *Saqar*. The sinners (*mujrimūn*) out of their ignorance deny (*yukadhdhibu*) it.¹⁴⁰¹ People who perform *Jihād* in the path of Allāh (*sabīlillāh*) with their wealth and lives will be protected from painful punishment.¹⁴⁰²

Who are the people of Hell (*aṣḥābun nār*)?¹⁴⁰³ The disbelievers (*kāfirs*) who have rejected the guidance of Allāh brought down to them by His Messengers will live in Hell. They did not rest their hope (*lā yarjūna*) for meeting (*liqā'a*) Allāh.¹⁴⁰⁴ They were pleased¹⁴⁰⁵ with the life of this world and were contented with it. On the Day of Judgement their good deeds will be light on the scales.¹⁴⁰⁶ Some of them transgressed (*ṭāghī*)¹⁴⁰⁷ the commands of Allāh and did not pay heed (*ghāfilūn*)¹⁴⁰⁸ to His Signs. Some were profligate (*fujjār*)¹⁴⁰⁹ committing evils (*sayyi'ah*) and were surrounded by their sins (*khaṭī'ah*).¹⁴¹⁰ Some were too proud to serve (*ibādah*) Allāh¹⁴¹¹ and did not offer their Prayers (*ṣalāt*).¹⁴¹² The Allāh-fearing people pray to Allāh to divert (*iṣrif'annā*)¹⁴¹³ the punishment ('*adhāb*) of Hell from them.

Chapter 2 Endnotes

- ¹ *Sūrah Tawbah* 9:111.
- ² *Sūrah Kahf* 18:29.
- ³ *Sūrah Baqarah* 2:256.
- ⁴ *Sūrah Yūnus* 10:99.
- ⁵ *Sūrah Āl ‘Imrān* 3:19.
- ⁶ *Sūrah Āl ‘Imrān* 3:85.
- ⁷ *Sūrah Mā’idah* 5:3.
- ⁸ *Sūrah Tawbah* 9:33; *Sūrah Fath* 48:28; *Sūrah Şaff* 61:9.
- ⁹ *Sūrah Naşr* 110:1-2. See *Sūrah Şaff* 61:13.
- ¹⁰ *Sūrah Tawbah* 9:33, *Sūrah Şaff* 61:9; *Sūrah Fath* 48:28.
- ¹¹ *Sūrah Ikhlās* 112:1.
- ¹² *Sūrah Sajdah* 41:6; *Sūrah Şaffāt* 37:4; *Sūrah Nisā’* 4:171; *Sūrah Mā’idah* 5:73.
- ¹³ *Sūrah ‘Ankabūt* 29:56.
- ¹⁴ *Sūrah An‘ām* 6:106; *Sūrah Taghābun* 64:13.
- ¹⁵ *Sūrah Shu‘arā’* 26:213.
- ¹⁶ *Sūrah Fuşşilat* 41:14.
- ¹⁷ *Sūrah An‘ām* 6:163.
- ¹⁸ *Sūrah Nisā’* 4:171; *Sūrah Mā’idah* 5:73.
- ¹⁹ *Sūrah Ikhlās* 112:3.
- ²⁰ *Sūrah An‘ām* 6:101.
- ²¹ *Sūrah Maryam* 19:30.
- ²² *Sūrah Zumar* 39:15.
- ²³ *Sūrah Baqarah* 2:285; *Sūrah Āl ‘Imrān* 3:119.
- ²⁴ *Sūrah Āl ‘Imrān* 3:3.
- ²⁵ *Sūrah Baqarah* 2:3.
- ²⁶ *Sūrah Jinn* 72:26-27. Also see *Sūrah Āl ‘Imrān* 3:179.
- ²⁷ *Sūrah An‘ām* 6:50. “Say... If I had knowledge of the unseen, I should have multiplied all good, and no adversity should have touched me.” *Sūrah A‘raf* 7:188.
- ²⁸ ‘Pir’ is a Persian word meaning ‘saint’.

- 29 *Sūrah Sabā* 34:14.
- 30 See *Sūrah Baqarah* 2:3-5.
- 31 *Sūrah Yūnus* 10:20. *Sūrah Tawbah* 9:78; *Sūrah Taghābun* 64:18.
- 32 *Sūrah Naml* 27:65.
- 33 *Sūrah An'ām* 6:59.
- 34 *Sūrah An'ām* 6:59; *Sūrah Naml* 27:65; *Sūrah Baqarah* 2:33.
- 35 *Sūrah Sabā* 34:3; *Sūrah Fāṭir* 35:38; *Sūrah Baqarah* 2:33.
- 36 *Sūrah Fāṭir* 35:38; *Sūrah Baqarah* 2:33.
- 37 *Sūrah An'ām* 6:73.
- 38 *Sūrah Baqarah* 2:255.
- 39 *Sūrah A'lā* 87:7.
- 40 *Sūrah Fāṭir* 35:38.
- 41 *Sūrah Āl 'Imrān* 3:44.
- 42 *Sūrah Luqmān* 31:34.
- 43 *Sūrah Baqarah* 2:177, 285.
- 44 *Sūrah Nisā'* 4:136.
- 45 *Saḥiḥ Muslim*, vol. IV, Hadith No. 7134, p.1540.
- 46 *Sūrah Shūrā* 42:5; *Sūrah Mu'min* 40:7.
- 47 *Sūrah Fuṣṣilat* 41:38; *Sūrah Anbiyā'* 21:19.
- 48 *Sūrah Fuṣṣilat* 41:38.
- 49 *Sūrah Mu'min* 40:7.
- 50 *Sūrah Zumar* 39:75.
- 51 *Sūrah Fuṣṣilat* 41:38; *Sūrah Anbiyā'* 21:19.
- 52 *Sūrah Fajr* 4:172.
- 53 *Sūrah Fajr* 89:22.
- 54 *Sūrah Shūrā* 42:5; *Sūrah Mu'min* 40:7.
- 55 *Sūrah Shūrā* 42:5.
- 56 *Sūrah Mu'min* 40:7.
- 57 *Sūrah Dhāriyāt* 51:27-28.
- 58 *Sūrah Maryam* 19:17
- 59 *Sūrah Maryam* 19:17
- 60 *Sūrah Qadr* 97:4.
- 61 *Sūrah Anfāl* 8:73.
- 62 *Sūrah Āl 'Imrān* 3:10.
- 63 *Sūrah Furqān* 25:18.
- 64 *Sūrah Furqān* 25:38.

- 65 *Sūrah Āl ‘Imrān* 3:91.
- 66 *Sūrah Nūr* 24:57.
- 67 *Sūrah Mā’idah* 5:72; *Sūrah Āl ‘Imrān* 3:12.
- 68 *Sūrah Āl ‘Imrān* 3:10.
- 69 *Sūrah Tawbah* 9:16.
- 70 *Sura Mumtaḥana* 60:9.
- 71 *Sūrah Mā’idah* 5:80; *Sūrah Mumtaḥanah* 60:9.
- 72 *Sūrah Āl ‘Imrān* 3:118.
- 73 *Sūrah Tawbah* 9:113.
- 74 *Sūrah Nisā’* 4:139.
- 75 *Sūrah Āl ‘Imrān* 3:28, 118; *Sūrah Nisā’* 4:144; *Sūrah Mā’idah* 5:57.
- 76 *Sūrah Āl ‘Imrān* 3:28; *Sūrah Nisā’* 4:144.
- 77 *Sūrah Āl ‘Imrān* 3:28.
- 78 *Sūrah Fath* 48:29.
- 79 *Sūrah Anfāl* 8:73.
- 80 *Sūrah Baqarah* 2:250.
- 81 *Sūrah Tawbah* 9:73-74.
- 82 *Sūrah Nahl* 16:106.
- 83 *Sūrah Baqarah* 2:217.
- 84 *Sūrah Mā’idah* 5:54.
- 85 *BBC News* 9 February 2008.
- 86 *Sūrah Baqarah* 2:59
- 87 *Sūrah Baqarah* 2:285.
- 88 *Sūrah Šaffāt* 37:181.
- 89 *Sūrah Zukhruf* 43:6.
- 90 *Sūrah Baqarah* 2:87.
- 91 *Sūrah Nisā’* 4:164; *Sūrah Mu’min* 40:78.
- 92 *Sūrah Aḥzāb* 33:40.
- 93 *Sūrah Baqarah* 2:177.
- 94 *Sūrah Baqarah* 2:285; *Sūrah Nisā’* 4:152
- 95 *Sūrah Baqarah* 2:37.
- 96 *Sūrah Nisā’* 4:125; *Sūrah Āl ‘Imrān* 3:95.
- 97 *Sūrah Nisā’* 4:125.
- 98 *Sūrah Nahl* 16:63.
- 99 *Sūrah Nahl* 16:36; *Sūrah Yūnus* 10:47.

- ¹⁰⁰ *Sūrah Fāṭir* 35:24.
- ¹⁰¹ *Sūrah Rūm* 30:47; *Sūrah Baqarah* 2:151.
- ¹⁰² *Sūrah Ibrāhīm* 14:4.
- ¹⁰³ *Sūrah Furqān* 25:51.
- ¹⁰⁴ *Sūrah Baqarah* 2:151
- ¹⁰⁵ *Sūrah Ra'd* 13:38; *Sūrah Mu'min* 40:78.
- ¹⁰⁶ *Sūrah Baqarah* 2:213; *Sūrah Ḥadīd* 57:25.
- ¹⁰⁷ *Sūrah Fāṭir* 35:25.
- ¹⁰⁸ *Sūrah Shūrā* 42:3.
- ¹⁰⁹ *Sūrah Shūrā* 42:3.
- ¹¹⁰ *Sūrah Taghābun* 64:6.
- ¹¹¹ *Sūrah Banī Isrā'il* 17:94-95; *Sūrah Fuṣṣilat* 41:14.
- ¹¹² *Sūrah Fuṣṣilat* 41:14; *Sūrah Yā Sīn* 36:15.
- ¹¹³ *Sūrah Zukhruf* 43:53.
- ¹¹⁴ *Sūrah Anbiyā'* 21:7, *Sūrah Naḥl* 16:43; *Sūrah Yūsuf* 12:109.
- ¹¹⁵ *Sūrah Yūsuf* 12:109.
- ¹¹⁶ *Sūrah Anbiyā'* 21:8; *Sūrah Furqān* 25:7, 20.
- ¹¹⁷ *Sūrah Furqān* 25:7, 20.
- ¹¹⁸ *Sūrah Anbiyā'* 21:8.
- ¹¹⁹ *Sūrah Ra'd* 13:38.
- ¹²⁰ *Sūrah Banī Isrā'il* 17:55. *Sūrah Baqarah* 2:253.
- ¹²¹ *Sūrah Baqarah* 2:136, 285; *Sūrah Jisā'* 4:152
- ¹²² *Sūrah Mā'idah* 5:19; *Sūrah Baqarah* 2:119.
- ¹²³ *Sūrah Baqarah* 2:213; *Sūrah An'am* 6:48; *Sūrah Kahf* 18:56.
- ¹²⁴ *Sūrah Shūrā* 42:3.
- ¹²⁵ *Sūrah Aḥzāb* 33:39.
- ¹²⁶ *Sūrah 'Ankabūt* 29:18; *Sūrah Yā Sīn* 36:17.
- ¹²⁷ Eg. *Sūrah Fāṭir* 35:24; *Sūrah Shu'arā'* 26:115.
- ¹²⁸ Eg. *Sūrah Baqarah* 2:213; *Sūrah An'am* 6:48; *Sūrah Kahf* 18:56.
- ¹²⁹ *Sūrah Fuṣṣilat* 41:14.
- ¹³⁰ E.g., *Sūrah Zukhruf* 43:63.
- ¹³¹ E.g., *Sūrah Zukhruf* 43:63.
- ¹³² *Sūrah Yā Sīn* 36:21; *Sūrah Qalam* 68:46; *Sūrah An'am* 6:90; *Sūrah Ṣād* 38:86; *Sūrah Shu'arā'* 26:109, 127, 145, 164, 180.
- ¹³³ E.g., *Sūrah An'am* 6:34; *Sūrah Ṣād* 38:12, 14; *Sūrah Fāṭir* 35:4, 25; *Sūrah Baqarah* 2:87; *Sūrah Qaf* 50:14; *Sūrah Sabā* 34:45;

- Sūrah 'Ankabūt* 29:18; *Sūrah Shu'arā'* 26:176. Relating to Prophet Shuayb (pbuh), see *Sūrah 'Ankabūt* 29:37; *Sūrah Shu'arā'* 26:186. Relating to Prophet Lut (pbuh), see *Sūrah Shu'arā'* 26:160.
- ¹³⁴ E.g., *Sūrah Nūh* 71:21.
- ¹³⁵ *Sūrah Fuṣṣilat* 41:14.
- ¹³⁶ *Sūrah Yā Sīn* 36:15.
- ¹³⁷ It was related to Prophet Mūsā (pbuh). See *Sūrah Mu'min* 40:24.
- ¹³⁸ *Sūrah Dhāriyāt* 51:52. Relating to Prophet Nūh (pbuh), see *Sūrah Qamar* 54:9. Relating to Prophet Mūsā (pbuh), see *Sūrah Shu'arā'* 26:27.
- ¹³⁹ *Sūrah Dhāriyāt* 51:52. Relating to Prophet Mūsā (pbuh), see *Sūrah Zukhruf* 43:49; *Sūrah Mu'min* 40:24. Relating to Prophet Ṣāliḥ (pbuh), see *Sūrah Shu'arā'* 26:153. Relating to Prophet Shu'ayb (pbuh), see *Sūrah Shu'arā'* 26:185.
- ¹⁴⁰ Relating to Prophet Mūsā (pbuh), see *Sūrah Ṣaff* 61:5.
- ¹⁴¹ *Sūrah An'ām* 6:10; *Sūrah Yā Sīn* 36:30; *Sūrah Zukhruf* 43:7.
- ¹⁴² *Sūrah Zukhruf* 43:47.
- ¹⁴³ *Sūrah Yā Sīn* 36:18.
- ¹⁴⁴ *Sūrah Yā Sīn* 36:18; *Sūrah Dukhān* 44:20.
- ¹⁴⁵ *Sūrah Baqarah* 2:87, 91; *Sūrah Nisā'* 4:155.
- ¹⁴⁶ *Sūrah An'ām* 6:112; *Sūrah Furqān* 25:31.
- ¹⁴⁷ *Sūrah An'ām* 36:18. The community of Prophet Nūh (pbuh) repulsed him. See *Sūrah Qamar* 54:9.
- ¹⁴⁸ *Sūrah Mu'min* 40:5.
- ¹⁴⁹ *Sūrah Mu'min* 40:5.
- ¹⁵⁰ *Sūrah Aḥzāb* 33:30.
- ¹⁵¹ *Sūrah Hūd* 11:45-46.
- ¹⁵² See *Sūrah Hūd* 11:81; *Sūrah Hījr* 15:60.
- ¹⁵³ See *Sūrah Tahrim* 66:10.
- ¹⁵⁴ *Sūrah Mursalāt* 77:11.
- ¹⁵⁵ *Sūrah Mā'idah* 5:109; *Sūrah A'rāf* 7:6.
- ¹⁵⁶ Regarding Prophet Nūh, see *Sūrah Hūd* 11:47.
- ¹⁵⁷ *Sūrah An'ām* 6:34.
- ¹⁵⁸ *Sūrah Dukhān* 44:20.
- ¹⁵⁹ *Sūrah Shu'arā'* 26:65-66.
- ¹⁶⁰ *Sūrah 'Ankabūt* 29:24.

- 161 *Sūrah Anbiyā'* 21:69.
- 162 *Sūrah Anbiyā'* 21:88, *Sūrah Qalam* 68:49; *Sūrah Ṣāffāt* 37:145.
- 163 *Sūrah Anbiyā'* 21:88; *Sūrah Ṣāffāt* 37:142.
- 164 *Sūrah Yūsuf* 12:24.
- 165 *Sūrah Qamar* 54:10.
- 166 *Sūrah Qamar* 54:11-12.
- 167 *Sūrah Qamar* 54:13-14.
- 168 *Sūrah Shu'arā'* 26:119.
- 169 *Sūrah Shu'arā'* 26:120.
- 170 *Sūrah Ṣāffāt* 37:133-135; *Sūrah 'Ankabūt* 29:33; *Sūrah Naml* 27:57-58; *Sūrah Shu'arā'* 26:170-173.
- 171 *Sūrah Furqān* 25:27.
- 172 *Sūrah Āl 'Imrān* 3:59.
- 173 *Sūrah Baqarah* 2:35.
- 174 *Sūrah Baqarah* 2:35.
- 175 *Sūrah Tā Hā* 20:120-121; *Sūrah Baqarah* 2:36.
- 176 *Sūrah Baqarah* 2:36; *Sūrah Tā Hā* 20:121.
- 177 *Sūrah Baqarah* 2:36; *Sūrah Tā Hā* 20:123.
- 178 *Sūrah Tā Hā* 20:122.
- 179 *Sūrah Āl 'Imrān* 3:59.
- 180 *Sūrah 'Ankabūt* 29:14.
- 181 *Sūrah 'Ankabūt* 29:14.
- 182 *Sūrah Shu'arā'* 26:105; *Sūrah Furqān* 25:37.
- 183 *Sūrah Shu'arā'* 26:119; *Sūrah 'Ankabūt* 29:15.
- 184 *Sūrah Hāqqah* 69:11; *Sūrah Shu'arā'* 26:119.
- 185 *Sūrah Hāqqah* 69:11.
- 186 *Sūrah Shu'arā'* 26:120; *Sūrah Furqān* 25:37.
- 187 *Sūrah Nisā'* 4:125.
- 188 *Sūrah Baqarah* 2:124.
- 189 *Sūrah Ṣāffāt* 37:109.
- 190 *Sūrah Āl 'Imrān* 3:67.
- 191 *Sūrah Baqarah* 2:130.
- 192 *Sūrah Baqarah* 2:130.
- 193 *Sūrah An'am* 6:79.
- 194 *Sūrah Āl 'Imrān* 3:95.
- 195 *Sūrah Mumtaḥanah* 60:4.

- 196 *Sūrah Nisā'* 4:164; *Sūrah Baqarah* 2:253.
 197 *Sūrah Qaşaş* 28:7.
 198 *Sūrah Naml* 27:9.
 199 *Sūrah Baqarah* 2:53, 87; *Sūrah Qaşaş* 28:43; *Sūrah Furqān* 25:35
 200 *Sūrah Maryam* 19:52.
 201 *Sūrah Dukhān* 44:20.
 202 *Sūrah Āl 'Imrān* 3:45; *Sūrah Nisā'* 4:171.
 203 *Sūrah Nisā'* 4:171.
 204 *Sūrah Mā'idah* 5:17, 72.
 205 *Sūrah Şaff* 61:6.
 206 *Sūrah Mā'idah* 5:75.
 207 *Sūrah Āl 'Imrān* 3:42.
 208 *Sūrah Āl 'Imrān* 3:59.
 209 *Sūrah Āl 'Imrān* 3:45.
 210 *Sūrah Āl 'Imrān* 3:46.
 211 *Sūrah Maryam* 19:30.
 212 *Sūrah Mu'minūn* 23:50.
 213 *Sūrah Mā'idah* 5:110; *Sūrah Baqarah* 2:87, 253.
 214 *Sūrah Āl 'Imrān* 3:45.
 215 *Sūrah Maryam* 19:33.
 216 *Sūrah Āl 'Imrān* 3:45.
 217 *Sūrah Maryam* 19:31.
 218 *Sūrah Āl 'Imrān* 3:48.
 219 *Sūrah Mā'idah* 5:110; *Sūrah Āl 'Imrān* 3:49.
 220 *Sūrah Mā'idah* 5:75.
 221 *Sūrah Mā'idah* 5:116.
 222 *Sūrah Nisā'* 4:157.
 223 *Sūrah Nisā'* 4:157.
 224 *Sūrah Mā'idah* 5:117.
 225 *Sūrah Nisā'* 4:158.
 226 *Sūrah Āl 'Imrān* 3:110.
 227 See e.g. *Sūrah Baqarah* 2:105
 228 *Sūrah Āl 'Imrān* 3:111.
 229 *Sūrah Āl 'Imrān* 3:113.
 230 *Sūrah Āl 'Imrān* 3:114, 199.
 231 *Sūrah Āl 'Imrān* 3:114.

- 232 *Sūrah Āl 'Imrān* 3:115.
- 233 *Sūrah Āl 'Imrān* 3:199.
- 234 *Sūrah Āl 'Imrān* 3:199.
- 235 *Sūrah Mā'idah* 5:69.
- 236 *Sūrah Mā'idah* 5:51.
- 237 *Sūrah Mā'idah* 5:82.
- 238 *Sūrah Baqarah* 2:120
- 239 *Sūrah Aḥzāb* 33:40; *Sūrah Āl 'Imrān* 3:144.
- 240 *Sūrah Yā Sīn* 36:3.
- 241 *Sūrah Aḥqāf* 46:9.
- 242 *Sūrah Aḥzāb* 33:40. According to the *Constitution of Pakistan*, a person is not a Muslim who does not believe in the finality of the Prophethood of Muḥammad (ṣ). "Muslim means a person who believes in the unity and oneness of Almighty Allāh, in the absolute and unqualified finality of the Prophethood of Muḥammad (ṣ), the last of the Prophets, and does not believe in, or recognise as a prophet or religious reformer, any person who claimed or claims to be a prophet, in any sense of the word or any description whatsoever, after Muḥammad (peace be upon him)." See Art 260 (3).
- 243 *Sūrah Ra'd* 13:38.
- 244 *Sūrah Ṣāffāt* 37:37.
- 245 *Sūrah Rūm* 30:47.
- 246 *Sūrah Sabā* 34: 28.
- 247 *Sūrah Nisā'* 4:79. *Sūrah Sabā* 34:28.
- 248 *Sūrah Anbiyā'* 21:107.
- 249 *Sūrah Ṣāffāt* 37:37.
- 250 *Sūrah Fath* 48:29.
- 251 *Sūrah Ṣaff* 61:6.
- 252 *Sūrah Aḥzāb* 33:46.
- 253 *Sūrah Baqarah* 2:151; *Sūrah Āl 'Imrān* 3:164.
- 254 *Sūrah 'Ankabūt* 29:45.
- 255 *Sūrah Baqarah* 2:151; *Sūrah Āl 'Imrān* 3:164.
- 256 *Sūrah Nisā'* 4:80. *Sūrah An'am* 6:107; *Sūrah Shūrā* 42:48.
- 257 *Sūrah Zumar* 39:41; *Sūrah Furqān* 25:43.
- 258 *Sūrah Ghāshiyā* 88:22.

- 259 *Sūrah Baqarah* 2:151; *Sūrah Āl 'Imrān* 3:164.
- 260 C. G. Weeramantry, *Islāmic Jurisprudence*, p. 172. Also see Haykal, *The Life of Muḥammad*, p. 487.
- 261 *Sūrah Najm* 53:5.
- 262 *Sūrah Najm* 53:3.
- 263 *Sūrah An'ām* 6:50; *Sūrah Aḥqāf* 46:9.
- 264 *Sūrah An'ām* 6:106; *Sūrah Aḥzāb* 33:2.
- 265 *Sūrah A'rāf* 7:2; *Sūrah Zumar* 39:41; *Sūrah Ṣād* 38:29; *Sūrah Fāṭir* 35:31; *Sūrah 'Ankabūt* 29:47, 51.
- 266 *Sūrah An'ām* 6:14; *Sūrah An'ām* 6:163.
- 267 *Sūrah An'ām* 6:14; *Sūrah An'ām* 6:163; *Sūrah Zumar* 39:12.
- 268 *Sūrah Mā'idah* 5:67.
- 269 *Sūrah Mā'idah* 5:99; *Sūrah Taghābun* 64:12. *Sūrah Shūrā* 42:48;
- 270 *Sūrah Ghāshiyā* 88:21.
- 271 *Sūrah Aḥzāb* 33:46.
- 272 *Sūrah Fuṣṣilat* 41:6.
- 273 *Sūrah Faṭḥ* 48:28; *Sūrah Ṣaff* 61:9; *Sūrah Tawbah* 9:33.
- 274 *Sūrah Tawbah* 9:33; *Sūrah Faṭḥ* 48:28; *Sūrah Ṣaff* 61:9.
- 275 *Sūrah Baqarah* 2:119; *Sūrah A'rāf* 7:188.
- 276 *Sūrah Bani Isrā'īl* 17:105; *Sūrah Furqān* 25:56.
- 277 *Sūrah Baqarah* 2:119; *Sūrah A'rāf* 7:188.
- 278 *Sūrah Ra'd* 13:7; *Sūrah Ṣād* 38:65.
- 279 *Sūrah Furqān* 25:1.
- 280 *Sūrah Ṣād* 38:70.
- 281 *Sūrah Anbiyā'* 21:45; *Sūrah Sabā* 34:50.
- 282 *Sūrah Tūr* 52:40. *Sūrah Sabā* 34:47.
- 283 *Sūrah Ghāshiyā* 88:21; *Sūrah Tūr* 52:29; *Sūrah Dhāriyāt* 51:55.
- 284 *Sūrah Qāf* 50:45.
- 285 *Sūrah Dhāriyāt* 51:55.
- 286 *Sūrah Naḥl* 16:44.
- 287 *Sūrah Naḥl* 16:44.
- 288 *Sūrah Furqān* 25:41.
- 289 *Sūrah Anfāl* 8:62.
- 290 *Sūrah Tūr* 52:33.
- 291 *Sūrah Tūr* 52:30; *Sūrah Ṣāffāt* 37:36.
- 292 *Sūrah Qalam* 68:51; *Sūrah Dukhān* 44:14; *Sūrah Ṣāffāt* 37:36;

- 293 *Sūrah Takwīr* 81:22; *Sūrah Tūr* 52:29; *Sūrah Sabā* 34:46.
 294 *Sūrah Tūr* 52:29; *Sūrah Ḥāqqah* 69:42.
 295 *Sūrah Fuṣṣilat* 41:6.
 296 *Sūrah An'ām* 6:50.
 297 *Sūrah Furqān* 25:7.
 298 *Sūrah Furqān* 25:7.
 299 *Sūrah Āl 'Imrān* 3:144.
 300 *Sūrah Āl 'Imrān* 3:144.
 301 *Sūrah An'ām* 6:50.
 302 *Sūrah A'rāf* 7:188.
 303 *Sūrah Aḥqāf* 46:9.
 304 *Sūrah Qāf* 50:2.
 305 *Sūrah An'ām* 6:8; *Sūrah Furqān* 25:7; *Sūrah Hījr* 15:7.
 306 *Sūrah Furqān* 25:8.
 307 *Sūrah An'ām* 6:50.
 308 *Sūrah Furqān* 25:8.
 309 *Sūrah Furqān* 25:8.
 310 *Sūrah Aḥzāb* 33:56.
 311 *Sūrah Tawbah* 9:43.
 312 *Sūrah Banī Isrā'il* 17:1.
 313 *Sūrah Fath* 48:2.
 314 *Sūrah Isrā'* 17:79.
 315 *Sūrah Āl 'Imrān* 3:164.
 316 *Sūrah Āl 'Imrān* 3:164; *Sūrah Baqarah* 2:151; *Sūrah Tawbah* 9:128.
 317 *Sūrah Qalam* 68:4.
 318 *Sūrah Aḥzāb* 33:21.
 319 *Sūrah Aḥzāb* 33:6.
 320 *Sūrah Tawbah* 9:128.
 321 *Sūrah Tawbah* 9:128.
 322 *Sūrah Tawbah* 9:128.
 323 E.g., *Sūrah Mumtaḥanah* 60:12.
 324 *Sūrah Nisā'* 4:64.
 325 *Sūrah Anfāl* 8:24.
 326 *Sūrah Nisā'* 4:59; *Sūrah Taghābun* 64:12; *Sūrah Āl 'Imrān* 3:32; *Sūrah Anfāl* 8:20.

- ³²⁷ *Sūrah Nisā'* 4:80.
- ³²⁸ *Sūrah Aḥzāb* 33:71.
- ³²⁹ *Sūrah Āl 'Imrān* 3:132.
- ³³⁰ *Sūrah Nisā'* 4:69.
- ³³¹ *Sūrah Āl 'Imrān* 3:31.
- ³³² *Sūrah Ḥashr* 59:7.
- ³³³ *Sūrah Anfāl* 8:20.
- ³³⁴ *Sūrah Nisā'* 4:115.
- ³³⁵ *Sūrah Nisā'* 4:42;
- ³³⁶ *Sūrah Nūr* 24:63.
- ³³⁷ *Sūrah Nūr* 24:63.
- ³³⁸ *Sūrah Nūr* 24:63.
- ³³⁹ *Sūrah Nisā'* 4:115.
- ³⁴⁰ *Sūrah Aḥzāb* 33:6.
- ³⁴¹ *Sūrah Anfāl* 8:24.
- ³⁴² See Ibrahim & Johnson-Davies, *Forty Hadīth Qudsi*.
- ³⁴³ See *Sahih Al-Bukhārī*, vols I-IX.
- ³⁴⁴ See *Sunan Abū Dawūd*, vols I-III.
- ³⁴⁵ See Doi, *Introduction To The Hadīth*, 'The Six Authentic Collections', pp. 18-22.
- ³⁴⁶ See Malik, *Muwattā'*.
- ³⁴⁷ See Doi, *Introduction To The Hadith*, 'Classification of the Ahadith' pp. 16-17; Kazi, Mazhar U., *A Treasury of Ahadith*, 'Classification of Ahadith', p. 16.
- ³⁴⁸ See Tabatabai, Allamah Sayyid Muhammad Husayn, *Shi'ite Islām*, p. 13.
- ³⁴⁹ "The two together form the basis of the Holy Law of Islām, *shari'a*. This magnificent structure of laws, lovingly elaborated by successive generation of jurists and theologians, is one of the major intellectual achievements of Islām, and perhaps most fully exemplifies the character and genius of Islāmic civilization." Bernard Lewis, *The Middle East*, p. 223.
- ³⁵⁰ Kamali, *Principles of Islāmic Jurisprudence*, p. 29.
- ³⁵¹ *Sūrah Āl 'Imrān* 3:3.
- ³⁵² Given to Prophet Dāwūd (pbuh). See *Sūrah Isrā'* 17:55.
- ³⁵³ Given to 'Isā' (Jesus) (pbuh) See *Sūrah Āl 'Imrān* 5:46; *Sūrah*

Al 'Imrān 3:3.

- 354 Sūrah An'ām 6:92; Sūrah Yūnus 10:37; Sūrah Fāṭir 35:31.
 355 Sūrah Baqarah 2:4, 285.
 356 Sūrah Nisā' 4:136.
 357 Sūrah Zumar 39:41.
 358 Sūrah Fāṭir 35:31; Sūrah Zumar 39:41.
 359 Sūrah Wāqi'ah 56:80; Sūrah Zumar 39:41.
 360 Sūrah Jāthiyā 45:2; Sūrah Aḥqāf 46:2.
 361 Sūrah Ḥāqqah 69:43; Sūrah Sajdah 32:2; Sūrah Shu'arā' 26:192.
 362 Sūrah Yā Sīn 36:5; Sūrah Jāthiyā 45:2; Sūrah Aḥqāf 46:2; Sūrah Mu'min 40:2; Sūrah Zumar 40:1.
 363 Sūrah Fuṣṣilat 41:2.
 364 Sūrah Yā Sīn 36:5.
 365 Sūrah Jāthiyā 45:2; Sūrah Aḥqāf 46:2; Sūrah Zumar 39:1; Sūrah Luqmān 31:2; Sūrah Naml 27:6.
 366 Sūrah Fuṣṣilat 41:42.
 367 Sūrah Mu'min 40:2; Sūrah Naml 27:6.
 368 Sūrah Qaṣaṣ 28:86.
 369 Sūrah Qadr 97:1.
 370 Sūrah Baqarah 2:185.
 371 Sūrah Qadr 97:3.
 372 Sūrah Dukhān 44:3-4.
 373 Sūrah Baqarah 2:97; Sūrah Shu'arā' 26:193.
 374 Sūrah Isrā' 17:106. Sūrah Furqān 25:32.
 375 Sūrah Qaṣaṣ 28:85.
 376 Sūrah Bayyinah 98:2.
 377 Sūrah Wāqi'ah 56:77.
 378 Sūrah Burūj 85:21; Sūrah Qāf 50:1.
 379 Sūrah An'ām 6:155; Sūrah Ṣād 38:29.
 380 Sūrah Yā Sīn 36:2.
 381 Sūrah Fuṣṣilat 41:41.
 382 Sūrah Ḥaṣhr 59:21.
 383 Sūrah Jāthiyā 45:20; Sūrah An'ām 6:157; Sūrah 'Ankabūt 29:51; Sūrah Naml 27:77.
 384 Sūrah Jāthiyā 45:20.
 385 Sūrah 'Ankabūt 29:51.

- 386 *Sūrah Jāthiyā* 45:20.
 387 *Sūrah Furqān* 25:1.
 388 *Sūrah Qaşaş* 28:85.
 389 *Sūrah Qiyāmah* 75:17.
 390 *Sūrah Qiyāmah* 75:18.
 391 *Sūrah Naml* 27:92.
 392 *Sūrah ‘Abasa* 80:14.
 393 *Sūrah Wāqi‘ah* 56:79.
 394 *Sūrah Nahl* 16:98.
 395 *Sūrah Fāṭir* 35:29.
 396 *Sūrah Muzzammil* 73:20
 397 *Sūrah Jinn* 72:1.
 398 *Sūrah A‘raf* 7:204.
 399 *Sūrah Zumar* 39:23.
 400 *Sūrah Kahf* 18:1.
 401 *Sūrah Baqarah* 2:2; *Sūrah Yūnus* 10:37; *Sūrah Sajdah* 32:2.
 402 *Sūrah Zumar* 39:2, 41; *Sūrah Fāṭir* 35:31; *Sūrah Sabā* 34:6; *Sūrah Sajdah* 32:3.
 403 *Sūrah Sajdah* 32:3.
 404 *Sūrah Yā Sīn* 36:69.
 405 *Sūrah Baqarah* 2:285.
 406 *Sūrah Haqqah* 69:40; *Sūrah Takwīr* 81:19.
 407 *Sūrah A‘lā* 87:6.
 408 *Sūrah Sabā* 34:43; *Sūrah Furqān* 25:4.
 409 *Sūrah Hūd* 11:13; *Sūrah Aḥqāf* 46:8; *Sūrah Sabā* 34:43.
 410 *Sūrah Tūr* 52:33. *Sūrah Haqqah* 69:44.
 411 *Sūrah Hūd* 11:14. "The Qur‘ān is accepted as the highest linguistic achievement of the Arabic language in every possible respect; nobody can possibly vie with it; every body should try humbly to emulate it. Nothing should be written which does not comply with the linguistic, idiomatic, literacy, and rhetorical conditions obtaining in the Qur‘ān." See Joshua Fishman, *Language and Nationalism*, p. 141, quoted in Fernand de Varennes, *Language, Minorities and Human Rights*, p.101.
 412 *Sūrah Shu‘arā’* 26:210.
 413 *Sūrah Ra‘d* 13:39; *Sūrah Zukhruf* 43:4.

- 414 *Sūrah Ra'd* 13:39. See *Sūrah Zukhruf* 43:4.
 415 *Sūrah Wāqī'ah* 56:78.
 416 *Sūrah Burūj* 85:22.
 417 *Sūrah Qiyāmah* 75:17.
 418 *Sūrah Kahf* 18:1.
 419 *Sūrah 'Imrān* 3:138; *Sūrah Baqarah* 2:185; *Sūrah Zumar* 39:41.
 420 *Sūrah Ṣād* 38:87; *Sūrah Takwīr* 81:27.
 421 *Sūrah Takwīr* 81:28.
 422 *Sūrah Baqarah* 2:187.
 423 *Sūrah Sabā* 34:6.
 424 *Sūrah Naml* 27:2, 77; *Sūrah Fuṣṣilat* 41:44.
 425 *Sūrah Mursalāt* 77:50.
 426 *Sūrah Zumar* 39:41.
 427 *Sūrah Zumar* 39:27; *Sūrah Dukhān* 44:58.
 428 *Sūrah Zumar* 39:28.
 429 *Sūrah Qamar* 54:17, 22, 32, 40.
 430 *Sūrah Naml* 27:2. See *Sūrah Fuṣṣilat* 41:4.
 431 *Sūrah Naml* 27:2.
 432 *Sūrah Kahf* 18:2.
 433 *Sūrah Fuṣṣilat* 41:4; *Sūrah Sajdah* 32:3.
 434 *Sūrah Kahf* 18:2.
 435 *Sūrah Tāriq* 86:14.
 436 *Sūrah Tāriq* 86:13.
 437 *Sūrah Ṣād* 38:1,87; *Sūrah 'Ankabūt* 29:51.
 438 *Sūrah Bayyinah* 98:3; *Sūrah An'am* 6:157.
 439 *Sūrah Bayyinah* 98:1; *Sūrah An'am* 6:157
 440 *Sūrah Bayyinah* 98:3.
 441 *Sūrah Zumar* 39:27; *Sūrah Rūm* 30:58.
 442 *Sūrah Jāthiyah* 45:18.
 443 *Sūrah A'rāf* 7:2; *Sūrah Yā Sīn* 36:69; *Sūrah 'Ankabūt* 29:51,
Sūrah Nahl 16:44.
 444 *Sūrah Insān* 76:29; *Sūrah Muddaththir* 74:54; *Sūrah Hāqqah*
 69:48.
 445 *Sūrah 'Ankabūt* 29:51; *Sūrah A'rāf* 7:2.
 446 *Sūrah Hāqqah* 69:48.
 447 *Sūrah Qalam* 68:52.

- 448 *Sūrah Nahl* 16:44.
- 449 *Sūrah Nahl* 16:44.
- 450 *Sūrah Qamar* 54:17, 22, 32, 40; *Sūrah Dukhān* 44:58.
- 451 *Sūrah Zukhruf* 43:3.
- 452 *Sūrah Kahf* 18:1; *Sūrah Zumar* 39:28.
- 453 *Sūrah Shu'arā'* 26:195; *Sūrah Zukhruf* 43:3; *Sūrah Shūrā* 42:7; *Sūrah Fuṣṣilat* 41:3, 44; *Sūrah Zumar* 39:28.
- 454 *Sūrah Dukhān* 44:58; *Sūrah Fuṣṣilat* 41:44.
- 455 *Sūrah Qamar* 54:17, 22, 32, 40. See *Sūrah Fuṣṣilat* 41:3.
- 456 *Sūrah Shūrā* 42:7.
- 457 *Sūrah Mā'idah* 5:15; *Sūrah Zukhruf* 43:2; *Sūrah Qaṣaṣ* 28:2; *Sūrah Naml* 27:1; *Sūrah Shu'arā'* 26:2.
- 458 *Sūrah Nisā'* 4:174; *Sūrah Taghābun* 64:8. See *Sūrah Shūrā* 42:52.
- 459 *Sūrah Yā Sīn* 36:69.
- 460 *Sūrah Fuṣṣilat* 41:3.
- 461 *Sūrah Muddaththir* 74:55; *Sūrah Insān* 76:29.
- 462 *Sūrah Zumar* 39:41.
- 463 *Sūrah Insān* 76:29.
- 464 *Sūrah Luqmān* 31:3.
- 465 *Sūrah Fuṣṣilat* 41:3.
- 466 *Sūrah Fuṣṣilat* 41:44.
- 467 *Sūrah Fuṣṣilat* 41:26.
- 468 *Sūrah Fuṣṣilat* 41:44.
- 469 *Sūrah Sabā* 34:31.
- 470 *Sūrah Muzzammil* 73:20.
- 471 *Sūrah Muḥammad* 47:24.
- 472 *Sūrah Nisā'* 4:82; *Sūrah Muḥammad* 47:24.
- 473 *Sūrah Sād* 38:29.
- 474 *Sūrah Sād* 38:29.
- 475 *Sūrah Zumar* 39:2, 11, 14.
- 476 *Sūrah Hījr* 15:99.
- 477 *Sūrah Nūr* 24:41.
- 478 *Sūrah Hajj* 22:18.
- 479 *Sūrah Nisā'* 4:103.
- 480 *Sūrah Fath* 48:29.
- 481 *Sūrah Fath* 48:29.

- 482 See e.g., *Sūrah Nisā'* 4:103.
 483 *Sūrah Kawthar* 108:2.
 484 *Sūrah 'Ankabūt* 29:45.
 485 *Sūrah Baqarah* 2:238.
 486 *Sūrah Jumu'ah* 62:9.
 487 *Sūrah Mā'idah* 5:6.
 488 *Sūrah Nisā'* 4:43 *Sūrah Mā'idah* 5:6.
 489 *Sūrah Nisā'* 4:43 *Sūrah Mā'idah* 5:6.
 490 *Sūrah A'rāf* 7:31.
 491 *Sūrah Baqarah* 2:144.
 492 *Sūrah Baqarah* 2:144.
 493 *Sūrah Baqarah* 2:144.
 494 *Sūrah Zumar* 39:9.
 495 *Sūrah Fath* 48:29
 496 *Sūrah Fath* 48:29.
 497 *Sūrah Baqarah* 2:238; *Sūrah Zumar* 39:9.
 498 *Sūrah Bani Isrā'īl* 17:109.
 499 *Sūrah Furqān* 25:64.
 500 *Sūrah Zumar* 39:9.
 501 *Sūrah Nisā'* 4:43.
 502 *Sūrah A'rāf* 7:29.
 503 *An-Nawawi's Forty Hadith*, p. 30.
 504 *Sūrah Shu'arā'* 26:218-219.
 505 *Sūrah 'Ankabūt* 29:45.
 506 *Sūrah Ma'ārij* 70:20-23.
 507 *Sūrah A'lā* 87:14-15.
 508 *Sūrah Mā'ārij* 70:34; *Sūrah An'ām* 6:92; *Sūrah Mu'minūn* 23:9.
 509 *Sūrah Mu'minūn* 23:2.
 510 *Sūrah Mā'ārij* 70:35.
 511 *Sūrah Mu'minūn* 23:11.
 512 *Sūrah Ma'ārij* 70:35.
 513 *Sūrah Mā'ūn* 107:4. *Sūrah Nisā'* 4:142
 514 *Sūrah Mā'ūn* 107:5.
 515 *Sūrah Nisā'* 4:142; *Sūrah Najm* 9:54.
 516 *Sūrah Mā'ūn* 107:6; *Sūrah Nisā'* 4:142.
 517 *Sūrah Muddaththir* 74:43; *Sūrah Qiyāmah* 75:31; *Sūrah Mursalāt*

- 77:48.
- ⁵¹⁸ *Sūrah Muddaththir* 74:42.
- ⁵¹⁹ *Sūrah Insān* 76:26.
- ⁵²⁰ *Sūrah Muzzammil* 73:20
- ⁵²¹ *Sūrah Shu'arā'* 26:227.
- ⁵²² *Sūrah 'Ankabūt* 29:45.
- ⁵²³ *Sūrah Furqān* 25:62.
- ⁵²⁴ *Sūrah A'rāf* 7:180. See *Sūrah Banī Isrā'īl* 17:110.
- ⁵²⁵ *Sūrah Muzzammil* 73:8.
- ⁵²⁶ *Sūrah Āl Imrān* 3:41; *Sūrah Shu'arā'* 26:227; *Sūrah Aḥzāb* 33:21, 41; *Sūrah Jumu'ah* 62:10, *Sūrah Aḥzāb* 33.21.
- ⁵²⁷ *Sūrah A'rāf* 7:205.
- ⁵²⁸ *Sūrah Āl 'Imrān* 3: 191; *Sūrah Nisā'* 4:103.
- ⁵²⁹ *Sūrah Insān* 76:25.
- ⁵³⁰ *Sūrah A'rāf* 7:205.
- ⁵³¹ *Sūrah Insān* 76:25; *Sūrah A'rāf* 7:205.
- ⁵³² *Sūrah A'rāf* 7:205.
- ⁵³³ *Sūrah A'rāf* 7:205.
- ⁵³⁴ *Sūrah Nisā'* 4:103.
- ⁵³⁵ *Sūrah Kahf* 18:24.
- ⁵³⁶ *Sūrah Baqarah* 2:152.
- ⁵³⁷ *Sūrah Anfāl* 8:45.
- ⁵³⁸ *Sūrah A'lā* 87:14-15; *Sūrah Jumu'ah* 62:10.
- ⁵³⁹ *Sūrah Aḥzāb* 33:35.
- ⁵⁴⁰ *Sūrah Aḥzāb* 33:35.
- ⁵⁴¹ *Sūrah Jinn* 72:17
- ⁵⁴² *Sūrah Baqarah* 2:186.
- ⁵⁴³ *Sūrah Āl 'Imrān* 3:38.
- ⁵⁴⁴ *Sūrah Sajdah* 32:16.
- ⁵⁴⁵ *Sūrah Mu'min* 40:60.
- ⁵⁴⁶ *Sūrah A'rāf* 7:180; *Sūrah Banī Isrā'īl* 17:110.
- ⁵⁴⁷ *Sūrah A'rāf* 7:180; *Sūrah Banī Isrā'īl* 17:110.
- ⁵⁴⁸ *Sūrah Mu'min* 40:14; 65.
- ⁵⁴⁹ *Sūrah A'rāf* 7:55.
- ⁵⁵⁰ *Sūrah A'rāf* 7:55.
- ⁵⁵¹ *Sūrah A'rāf* 7:56; *Sūrah Sajdah* 32:16.

- 552 *Sūrah A'rāf* 7:56; *Sūrah Sajdah* 32:16.
- 553 *Sūrah Baqarah* 2:186; *Sūrah Anfāl* 8:24; *Sūrah Shūrā* 42:38, 47.
- 554 *Sūrah Baqarah* 2:186
- 555 *Sūrah Maryam* 19:48.
- 556 *Sūrah Yūnus* 10:89.
- 557 *Sūrah Nūr* 24:41; *Sūrah Ḥajj* 22:18; *Sūrah Taghābun* 64:1; *Sūrah Ḥashr* 59:1,24; *Sūrah Ṣaff* 61:1.
- 558 *Sūrah Nūr* 24:41; *Sūrah Ḥajj* 22:18; *Sūrah Taghābun* 64:1; *Sūrah Ḥashr* 59:1,24; *Sūrah Ṣaff* 61:1.
- 559 *Sūrah Ṣād* 38:18.
- 560 *Sūrah Ṣād* 38:19; *Sūrah Nūr* 24:41.
- 561 *Sūrah Nūr* 24:41; *Sūrah Ṣād* 38:18; *Sūrah Ḥashr* 59:1, 24; *Sūrah Ṣaff* 61:1; *Sūrah Taghābun* 64:1.
- 562 *Sūrah Nūr* 24:41.
- 563 *Sūrah Ṣaffāt* 37:166.
- 564 *Sūrah Naṣr* 110:3; *Sūrah Ṭūr* 52:48.
- 565 *Sūrah A'lā* 87:1; *Sūrah Wāqī'ah* 56:74, 96.
- 566 *Sūrah Ṣād* 38:18.
- 567 *Sūrah Rūm* 30:17.
- 568 *Sūrah 'Imrān* 3:41; *Sūrah Mu'min* 40:55.
- 569 *Sūrah Qāf* 50:39.
- 570 *Sūrah Rūm* 30:18.
- 571 *Sūrah Rūm* 30:18.
- 572 *Sūrah Qāf* 50:39.
- 573 *Sūrah 'Imrān* 3:41; *Sūrah Mu'min* 40:55; *Sūrah Aḥzāb* 33:42; *Sūrah Rūm* 30:17; *Sūrah Ṣād* 38:18.
- 574 *Sūrah Ṭūr* 52:49; *Sūrah Qāf* 50:40.
- 575 *Sūrah Ṭūr* 52:49.
- 576 *Sūrah Qāf* 50:40.
- 577 *Sūrah Ṭūr* 52:48.
- 578 *Sūrah Ṣaffāt* 37:143-145.
- 579 *Sūrah Insān* 76:26.
- 580 *Sūrah Fātiḥah* 1:1; *Sūrah Ṣaffāt* 37:182; *Sūrah Mu'min* 40:65.
- 581 *Sūrah Baqarah* 2:187.
- 582 *Sūrah Baqarah* 2:183.
- 583 *Sūrah Baqarah* 2:185.

- 584 *Sūrah Baqarah* 2:184.
- 585 *Sūrah Baqarah* 2:183; 187.
- 586 *Sūrah Baqarah* 2:185.
- 587 *Sūrah Baqarah* 2:185.
- 588 *Sūrah Aḥzāb* 33:35.
- 589 *Sūrah Qadr* 97:1.
- 590 *Sūrah Baqarah* 2:185.
- 591 *Sūrah Qadr* 97:4.
- 592 *Sūrah Baqarah* 2:125
- 593 *Sūrah Āl 'Imrān* 3:97.
- 594 *Sūrah Ḥajj* 22:27.
- 595 "The *Ḥajj* is the complete pilgrimage, of which the chief rites are performed during the first twelve or thirteen days of the month of *Zul-Hijja*. The *'Umra* is a less formal pilgrimage at any time of the year. In either case, the intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces [*iḥrām*] when he is some distance yet from Makkah." See YūsufAli, *The Holy Qur'ān*, n. 212.
- 596 *Sūrah Baqarah* 2:196.
- 597 See Nuh Ha Mim Keller, *Reliance of the Traveller*, p. 313.
- 598 See *Sūrah Ḥajj* 22:26; *Sūrah Baqarah* 2:125. A well known Western historian inserts the following narration below the picture of Ka'bah: "The Ka'ba is never unthronged...For most pilgrims to Mecca, the culminating moment of the pilgrimage is this circling of the Ka'ba, when those who can get close enough imitate the Prophet by kissing the Black Stone." See Felipe Fernandez-Armesto, *Millennium*, p. 575.
- 599 "But when you press on in the multitude from 'Arafāt, remember Allāh by the sacred monument." *Sūrah Baqarah* 2:198.
- 600 *Sūrah Ḥajj* 22:28; also see 22:34 and 36.
- 601 See generally *Sahih Al-Bukhari*, vol. II, Chapter 15 'The Book of Two 'Id Festivals', pp. 36-56.
- 602 *Sūrah Ḥajj* 22:37.
- 603 "Then We ransomed him with a momentous sacrifice." *Sūrah Ṣaffāt* 37:107.
- 604 *Sūrah Nisā'* 4:86.

- 605 *Sūrah Yā Sīn* 36:58.
 606 *Sūrah Ibrāhīm* 14:23.
 607 *Sūrah Furqān* 25:63.
 608 *Sūrah Āl 'Imrān* 3:159.
 609 *Sūrah Yā Sīn* 36:76.
 610 *Sūrah Āl 'Imrān* 3:159.
 611 *Sūrah Luqmān* 31:19.
 612 *Sūrah Baqarah* 2:83.
 613 *Sūrah Banī Isrā'il* 17:53.
 614 *Sūrah Luqmān* 31:19.
 615 *Sūrah Aḥzāb* 33:58.
 616 *Sūrah Saff* 61:2.
 617 *Sūrah Aḥzāb* 33:70.
 618 *Sūrah Tā Hā* 20:28.
 619 *Sūrah Nūr* 24:58.
 620 *Sūrah Nūr* 24:59.
 621 *Sūrah Nūr* 24:61.
 622 *Sūrah Nūr* 24:27, 61.
 623 *Sūrah Nūr* 24:29.
 624 *Sūrah Mujādalah* 58:11.
 625 *Sūrah Nisā'* 4:148.
 626 *Sūrah A'rāf* 7:26.
 627 *Sūrah Nahl* 16:81.
 628 *Sūrah Muddaththir* 74:4.
 629 *Sūrah Nūr* 24:31.
 630 *Sūrah Nūr* 24:31.
 631 *Sūrah Aḥzāb* 33:59.
 632 *Sūrah Nūr* 24:60.
 633 *Sūrah Luqmān* 31:19.
 634 *Sūrah Furqān* 25:63.
 635 See *Sūrah Luqmān* 31:18.
 636 *Sūrah A'rāf* 7:150.
 637 *Sūrah Anbiyā'* 21:87
 638 *Sūrah Āl 'Imrān* 3:134.
 639 *Sūrah Shūrā* 42:37.
 640 *Bukhāri*. See Hadith 16 in *An-Nawawi's Forty Hadith*.

- 641 *Bukhāri*. See Hadith 29 in *An-Nawawi's Forty Hadith*.
- 642 *Sūrah Kahf* 18:54.
- 643 *Sūrah An'ām* 6:121.
- 644 *Sūrah Anfāl* 8:46.
- 645 *Sūrah Anfāl* 8:46.
- 646 *Sūrah Anfāl* 8:46.
- 647 *Sūrah Baqarah* 2:44.
- 648 *Sūrah Şaff* 61:2-3.
- 649 *Sūrah Hūd* 11:88.
- 650 *Sūrah Shu'arā'* 26:226.
- 651 *Sūrah Baqarah* 2:42
- 652 *Sūrah An'ām* 6:165.
- 653 *Sūrah Nisā'* 4:32.
- 654 *Sūrah A'rāf* 7:43.
- 655 *Sūrah Nisā'* 4:32.
- 656 *Sūrah Nisā'* 4:32.
- 657 *Sūrah Nisā'* 4:54.
- 658 *Sūrah Nahl* 16:90.
- 659 *Sūrah Nisā'* 4:49.
- 660 *Sūrah Najm* 53:32.
- 661 *Sūrah Najm* 53:32.
- 662 *Sūrah Nisā'* 4:49.
- 663 For the downfall of the 'Ād community, see *Sūrah Fuşşilat* 41:15-16.
- 664 *Sūrah Nisā'* 4:173.
- 665 *Sūrah Nisā'* 4:36. See also *Sūrah Nisā'* 4:173.
- 666 *Sūrah A'rāf* 7:146.
- 667 *Sūrah Luqmān* 31:18.
- 668 *Sūrah Luqmān* 31:18; *Sūrah Banī Isrā'il* 17:37.
- 669 *Sūrah Hujurāt* 49:12.
- 670 *Sūrah Hujurāt* 49:12.
- 671 *Sūrah Hujurāt* 49:12.
- 672 *Sūrah Hujurāt*: 49:12.
- 673 *Sūrah Humazah* 104:1.
- 674 *Sūrah Qalam* 68:11.
- 675 *Sūrah Humazah* 104:1.

- 676 *Sūrah Hujurāt*: 49:11.
 677 *Sūrah Hujurāt*: 49:11.
 678 *Sūrah Yā Sīn* 36:30; *Sūrah Hījr* 15:11; *Sūrah Zukhruf* 43:7; *Sūrah An'ām* 6:10; *Sūrah Ra'd* 13:32; *Sūrah Anbiyā'* 21:41.
 679 *Sūrah An'ām* 6:10; *Sūrah Anbiyā'* 21:41.
 680 *Sūrah Hujurāt*: 49:11.
 681 *Sūrah Ahzāb* 33:60-61.
 682 *Sūrah Nisā'* 4:83.
 683 *Sūrah Hujurāt* 49:6.
 684 *Sūrah Nisā'* 4:112.
 685 *Sūrah Nūr* 24:23.
 686 *Sūrah Nūr* 24:4.
 687 *Sūrah Nisā'* 4:85.
 688 "We said: Go down, being enemies one to the other." *Sūrah Baqarah* 2:36; *Sūrah A'rāf* 7:24.
 689 *Sūrah An'ām* 6:112.
 690 *Sūrah Mumtaḥanah* 60:7.
 691 *Sūrah Āl 'Imrān* 3:103.
 692 *Sūrah Māi'dah* 5:2.
 693 *Sūrah Fuṣṣilat* 41:34.
 694 *Sūrah Fuṣṣilat* 41:35.
 695 *Sūrah Nisā'* 4:107.
 696 *Sūrah Mu'min* 40:45.
 697 *Muslim*. See Mazhar U. Kazi, *A Treasury of Ahadith*, p. 129.
 698 *Sūrah Āl 'Imrān* 3:104.
 699 *Sūrah Āl 'Imrān* 3:104.
 700 *Sūrah Āl 'Imrān* 3:110, 114; ; *Sūrah Luqmān* 31:17.
 701 *Sūrah Muzzammil* 73:10.
 702 *Sūrah Furqān* 25:28.
 703 *Sūrah Najm* 53:39.
 704 *Sūrah Furqān* 25:62.
 705 *Sūrah Qaṣaṣ* 28:73.
 706 *Sūrah Mu'min* 40:61; *Sūrah Naml* 27:86.
 707 *Sūrah Furqān* 25:47.
 708 *Sūrah Qaṣaṣ* 28:73.
 709 *Sūrah Muzzammil* 73:7.

- 710 *Sūrah Nabā'* 78:11.
 711 *Sūrah Mulk* 67:15.
 712 *Sūrah Jumu'ah* 62:10.
 713 *Sūrah Jumu'ah* 62:10
 714 *Sūrah Muzzammil* 73:20
 715 *Sūrah Inshirāh* 94:7-8. This divine inspiration has been echoed in the lines of the nineteenth century English poet Longfellow (1807-1882): "Act, —act in the living present/Heart within, and God o'erhead." !"
 716 *Sūrah Mā'idah* 5:100.
 717 *Sūrah Qāf* 50:16.
 718 *Sūrah Yūsuf* 12: 53.
 719 *Sūrah Nahl* 16:90.
 720 *Sūrah Jāthiyā* 45:15; *Sūrah Fuṣṣilat* 41:46.
 721 *Sūrah Nisā'* 4:123; *Sūrah Najm* 53:31; *Sūrah Yūnus* 10:27.
 722 *Sūrah Mu'min* 40:40.
 723 *Sūrah Yūnus* 10:27.
 724 *Sūrah Naml* 27:90; *Sūrah Qasas* 28:84.
 725 *Sūrah An'am* 6:160.
 726 *Sūrah Fuṣṣilat* 41:34; *Sūrah Mā'idah* 5:100.
 727 *Sūrah Jāthiyah* 45:21.
 728 *Sūrah Jāthiyā* 45:15. See also *Sūrah M'umin* 41:46.
 729 *Sūrah 'Ankabūt* 29:45.
 730 *Sūrah Āl' Imrān* 3:104.
 731 *Sūrah Furqān* 25:70; *Sūrah Kahf* 18:110; *Sūrah Tā Hā* 20:75; *Sūrah Fuṣṣilat* 41:33.
 732 *Sūrah Mulk* 67:2
 733 *Sūrah 'Ankabūt* 29:69.
 734 *Sūrah Āl 'Imrān* 3:148; *Sūrah Mā'idah* 5:13. *Sūrah Baqarah* 2: 195; *Sūrah A'rāf* 7:161; *Sūrah Mā'idah* 5:93
 735 *Sūrah Muḥammad* 47:35.
 736 *Sūrah Hūd* 11:115; *Sūrah Tawbah* 9:120.
 737 *Sūrah Hūd* 11:115; *Sūrah Tawbah* 9:120.
 738 *Sūrah Hūd* 11:115; *Sūrah Tawbah* 9:120.
 739 *Sūrah Bayyinah* 98:7.
 740 *Sūrah 'Aṣr* 103:2-3.

- 741 *Sūrah Muḥammad* 47:33.
 742 *Sūrah Sabā* 34:11.
 743 *Sūrah Aḥqāf* 46:15.
 744 *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
 745 *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
 746 *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
 747 *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
 748 *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
 749 *Sūrah Nisā'* 4:36.
 750 *Sūrah Nisā'* 4:36.
 751 *Sūrah Mā'un* 107:7.
 752 *Sūrah Baqarah* 2:110, 223; *Sūrah Muzzammil* 73:20.
 753 *Sūrah Baqarah* 2:110. *Sūrah Muzzammil* 73:20.
 754 *Sūrah Muzzammil* 73:20.
 755 *Sūrah Muzzammil* 73:20.
 756 *Sūrah Nisā'* 4:149.
 757 *Sūrah Āl 'Imrān* 3:114; *Sūrah Anbiyā'* 21:90; *Sūrah Mu'minūn* 23:61.
 758 *Sūrah Baqarah* 2:148; *Sūrah Mā'idah* 5:48.
 759 *Sūrah Baqarah* 2:148; *Sūrah Mā'idah* 5:48; *Sūrah Mu'minūn* 23:61.
 760 *Sūrah Āl 'Imrān* 3:114.
 761 *Sūrah Fāṭir* 35:32.
 762 *Sūrah Āl 'Imrān* 3:104, 110; *Sūrah Luqmān* 31:17.
 763 *Sūrah Āl 'Imrān* 3:104.
 764 *Sūrah Āl 'Imrān* 3:104.
 765 *Sūrah Nisā'* 4:114.
 766 *Sūrah Tawbah* 9:112.
 767 *Sūrah Jāthiyah* 45:15; *Sūrah Fuṣṣilat* 41:46; *Sūrah Rūm* 30:44.
 768 *Sūrah Hūd* 11:114.
 769 *Sūrah Fāṭir* 35:10.
 770 *Sūrah Furqān* 25:71.
 771 *Sūrah Shūrā'* 42:26.
 772 *Sūrah A'raf* 7:56.
 773 *Sūrah A'raf* 7:56.
 774 *Sūrah Shūrā'* 42:23.

- 775 *Sūrah Fath* 48:29; *Sūrah Jāthiyā* 45:30; *Sūrah Fāṭir* 35:7; *Sūrah Tīn* 95:6; *Sūrah Kahf* 18:2; *Sūrah Nisā'* 4:122, 124, 173; *Sūrah Burūj* 85:11.
- 776 *Sūrah Kahf* 18:46.
- 777 *Sūrah Kahf* 18:46.
- 778 *Sūrah Tā Hā* 20:75.
- 779 *Sūrah Sabā* 34:4; *Sūrah Rūm* 30:45.
- 780 *Sūrah Qaṣaṣ* 28:80.
- 781 *Sūrah Shūrā* 42:26; *Sūrah Nisā'* 4:173.
- 782 *Sūrah Qaṣaṣ* 28:84; *Sūrah Naml* 27:89.
- 783 *Sūrah Fuṣṣilat* 41:8; *Sūrah Tīn* 95:6.
- 784 *Sūrah Nisā'* 4:173; *Sūrah Āl 'Imrān* 3:57.
- 785 *Sūrah Zumar* 39:10
- 786 *Sūrah Kahf* 18:2.
- 787 *Sūrah Mā'idah* 5:9; *Sūrah Āl 'Imrān* 3:172; *Sūrah Nisā'* 4:40; *Sūrah Fath* 48:29.
- 788 *Sūrah Fāṭir* 35:7.
- 789 *Sūrah Najm* 53:31; *Sūrah Shūrā* 42:23.
- 790 *Sūrah 'Ankabūt* 29:7.
- 791 *Sūrah Shūrā* 42:23.
- 792 *Sūrah Fāṭir* 35:30; *Sūrah Shūrā* 42:23.
- 793 *Sūrah Nisā'* 4:40.
- 794 *Sūrah An'am* 6:160.
- 795 *Sūrah Fāṭir* 35:30.
- 796 *Sūrah Taghābun* 64:9; *Sūrah 'Ankabūt* 29:7.
- 797 *Sūrah Furqān* 25:70.
- 798 *Sūrah Fāṭir* 35:7; *Sūrah Mā'idah* 5:9; *Sūrah Fath* 48:29; *Sūrah Sabā* 34:4.
- 799 *Sūrah Jāthiyah* 45:30; *Sūrah A'rāf* 7:56.
- 800 *Sūrah Mu'min* 40:40; *Sūrah Burūj* 85:11. See *Sūrah Talāq* 65:11; *Sūrah Tahghābun* 64:9; *Sūrah Nisā'* 4:122, 124; *Sūrah Aḥzāb* 33:19; *Sūrah Luqmān* 31:8; *Sūrah Tā Hā* 20:76.
- 801 *Sūrah 'Ankabūt* 29:58.
- 802 *Sūrah Sabā* 34:4.
- 803 *Sūrah 'Ankabūt* 29:9.
- 804 *Sūrah Luqmān* 31:22.

- 805 *Sūrah An'ām* 6:84; *Sūrah Şāffāt* 37:80, 110.
 806 *Sūrah Aḥzāb* 33:29.
 807 *Sūrah Āl 'Imrān* 3:172; *Sūrah Yūnus* 10:26; *Sūrah Najm* 53:31.
 808 *Sūrah Āl 'Imrān* 3:172.
 809 *Sūrah Yūnus* 10:26; *Sūrah Najm* 53:31.
 810 *Sūrah Yūnus* 10:26.
 811 *Sūrah Baqarah* 2:58; *Sūrah An'ām* 7:161.
 812 *Sūrah Ra'd* 13:22.
 813 *Sūrah Balad* 90:17; *Sūrah 'Asr* 103:3.
 814 *Sūrah 'Asr* 103:3.
 815 *Sūrah 'Asr* 103:3; *Sūrah Balad* 90:17.
 816 *Sūrah Balad* 90:17.
 817 *Sūrah Balad* 90:18.
 818 *Sūrah Shūrā* 42:38.
 819 *Sūrah Nisā'* 4:114.
 820 *Sūrah Shūrā* 42:40.
 821 *Sūrah An'ām* 7:170.
 822 *Sūrah Hujurāt* 49:10.
 823 *Sūrah Nisā'* 4:85.
 824 *Sūrah Nisā'* 4:114.
 825 *Sūrah Hujurāt* 49:9.
 826 *Sūrah Hūd* 11:88.
 827 *Sūrah Nisā'* 4:85.
 828 *Sūrah Mā'idah* 5:2.
 829 *Sūrah Mā'idah* 5:2.
 830 *Sūrah Mujādalah* 58:9.
 831 *Sūrah Duhā* 93:10.
 832 *Sūrah Mā'un* 107:7.
 833 *Sūrah Maryam* 19:13.
 834 *Sūrah Luqmān* 31:17.
 835 *Sūrah Shūrā* 42:40.
 836 *Sūrah Shūrā* 42:43.
 837 *Sūrah Shūrā* 42:40; *Sūrah Shūrā'* 42:37.
 838 *Sūrah Āl 'Imrān* 3:134; *Sūrah Nisā'* 4:149.
 839 *Sūrah Nisā'* 4:149.
 840 *Sūrah Nūr* 24:22.

- 841 *Sūrah Hajj* 22:78.
- 842 See the author's book, *A Dictionary of Muslim Names*, p. 3. (London: Hurst & Company; New York: New York University Press; New Delhi: Global Books, 1999).
- 843 *Sūrah Maryam* 19:30.
- 844 *Sūrah Dhāriyāt* 51:56.
- 845 *Sūrah Zukhruf* 43:64.
- 846 *Sūrah A'rāf* 7:26.
- 847 *Sūrah Fāṭir* 35:28.
- 848 *Sūrah Aḥzāb* 33:39.
- 849 *Sūrah Baqarah* 2:46.
- 850 *Sūrah Mā'idah* 5:94
- 851 *Sūrah Yūsuf* 12:53.
- 852 *Sūrah Mā'idah* 5:35.
- 853 *Sūrah Yā Sīn* 36:11.
- 854 *Sūrah Fāṭir* 35:18; *Sūrah Yā Sīn* 36:11.
- 855 *Sūrah Aḥzāb* 33:1.
- 856 *Sūrah Baqarah* 2:197; *Sūrah Ṭalāq* 65:10.
- 857 *Sūrah Aḥzāb* 33:70; *Sūrah Baqarah* 2:223; *Sūrah Zumar* 39:16; *Sūrah Luqmān* 31:33; *Sūrah Nisā'* 4:131; *Sūrah Mā'idah* 5:4, 7.
- 858 *Sūrah Taghābun* 64:16.
- 859 *Sūrah Mā'idah* 5:44. See *Sūrah Mā'idah* 5:3; *Sūrah Baqarah* 2:150.
- 860 *Sūrah Āl 'Imrān* 3:175.
- 861 *Sūrah Āl 'Imrān* 3:123.
- 862 *Sūrah Baqarah* 2:197.
- 863 *Sūrah Najm* 53:32.
- 864 *Sūrah 'Alā'* 87:10.
- 865 *Sūrah Anfāl* 8:29.
- 866 *Sūrah An'ām* 7:201.
- 867 *Sūrah Fāṭir* 35:18; *Sūrah Ra'd* 13:21.
- 868 *Sūrah Ra'd* 13:23.
- 869 *Sūrah Bayyinah* 98:8; *Sūrah Āl 'Imrān* 3:198.
- 870 *Sūrah Raḥmān* 55:46; *Sūrah Nāzi'āt* 79:40.
- 871 *Sūrah Raḥmān* 55:46; *Sūrah Nāzi'āt* 79:40.
- 872 *Sūrah Nāzi'āt* 79:40.

- 873 *Sūrah Nāzi'āt* 79:41.
 874 *Sūrah Furqān* 25:15.
 875 *Sūrah Furqān* 25:15; *Sūrah Ṣād* 38:49.
 876 *Sūrah Furqān* 25:15; *Sūrah Ṣād* 38:50.
 877 *Sūrah Yā Sīn* 36:11; *Sūrah Mulk* 67:12.
 878 *Sūrah Yā Sīn* 36:11; *Sūrah Mulk* 67:12.
 879 *Sūrah Yā Sīn* 36:11.
 880 *Sūrah Mulk* 67:12.
 881 *Sūrah Āl 'Imrān* 3:172.
 882 *Sūrah Anfāl* 8:29.
 883 *Sūrah Baqarah* 2:150.
 884 *Sūrah Bayyinah* 98:8.
 885 *Sūrah Baqarah* 2:45.
 886 *Sūrah Anfāl* 8:29; *Sūrah Ṭalāq* 65:5.
 887 *Sūrah Anfāl* 8:29; *Sūrah Ṭalāq* 65:5.
 888 *Sūrah Yūnus* 10:64.
 889 *Sūrah Ṭalāq* 65:2.
 890 *Sūrah Ṭalāq* 65:3.
 891 *Sūrah Zumar* 39:20.
 892 *Sūrah Āl 'Imrān* 3:200;
 893 *Sūrah Zumar* 39:61.
 894 *Sūrah A'rāf* 7:96.
 895 *Sūrah Kahf* 18:39.
 896 *Sūrah Qalam* 68:17-19.
 897 *Sūrah Kahf* 18:23.
 898 *Sūrah Kahf* 18:24.
 999 *Sūrah Insān* 76:30.
 900 *Sūrah Mu'min* 40:44.
 901 *Sūrah An'am* 6:162.
 902 *Sūrah Hūd* 11:88.
 903 *Sūrah A'rāf* 7:89.
 904 *Sūrah Āl 'Imrān* 3:159.
 905 *Sūrah Āl 'Imrān* 3:159; *Sūrah Shu'arā'* 26:217; *Sūrah Aḥzāb* 33:3.
 906 *Sūrah Āl 'Imrān* 3:122; 160; *Sūrah Mujādalah* 58:10; *Sūrah Mā'idah* 5:11.

- 907 *Sūrah Ahzāb* 33:48; *Sūrah Naml* 27:79.
 908 *Sūrah Shūrā* 42:10.
 909 *Sūrah Mumtaḥanah* 60:4.
 910 *Sūrah Āl 'Imrān* 3:159.
 911 *Sūrah 'Ankabūt* 29:59.
 912 *Sūrah Shūrā* 42:36.
 913 *Sūrah Zumar* 39:38.
 914 *Sūrah Zumar* 39:36.
 915 *Sūrah Talāq* 65:3.
 916 *Sūrah Āl 'Imrān* 3:173.
 917 *Sūrah Yūnus* 10:2.
 918 *Sūrah Tawbah* 9:72.
 919 *Sūrah Fath* 48:29.
 920 *Sūrah Āl 'Imrān* 3:162, 174.
 921 *Sūrah Āl 'Imrān* 3:174; *Sūrah Fath* 48:29.
 922 *Sūrah Fath* 48:29.
 923 *Sūrah Fath* 48:29.
 924 *Sūrah Mā'ida* 5:16.
 925 *Sūrah Āl 'Imrān* 3:15.
 926 *Sūrah Mā'idah* 5:119; *Sūrah Mujādalāh* 58: 22; *Sūrah Bayyinah* 98:8.
 927 *Sūrah Baqarah* 2:207.
 928 *Sūrah Nisā'* 4:114.
 929 *Sūrah Insān* 76:5.
 930 *Sūrah Insān* 76:8-9.
 931 *Sūrah Ra'd* 13:22; *Sūrah Layl* 92:20.
 932 *Sūrah Ra'd* 13:23.
 933 *Sūrah Wāqi'ah* 56:11, 88.
 934 *Sūrah Wāqi'ah* 56:12, 89.
 935 *Sūrah Muṭaffifin* 83:27-28.
 936 *Sūrah Jāthiyah* 45:19.
 937 *Sūrah Dhāriyāt* 51:16.
 938 *Sūrah Dhāriyāt* 51:17.
 939 *Sūrah Dhāriyāt* 51:18.
 940 *Sūrah Hujurāt* 49:13.
 941 *Sūrah Qāf* 50:31.

- 942 Sūrah Āl 'Imrān 3:198; Sūrah Qamar 54:54. Sūrah Tūr 52:17.
 943 Sūrah Dhāriyāt 51:15.
 944 Sūrah Qamar 54:55.
 945 Sūrah Infiṭār 82:13; Sūrah Muṭaffifin 83:22.
 946 Sūrah Insān 76:5.
 947 Sūrah Āl 'Imrān 3:198.
 948 Sūrah Muṭaffifin 83:18.
 949 Sūrah Āl 'Imrān 3:193.
 950 Sūrah Yūnus 10:62.
 951 Sūrah Mujādalah 58:22; Sūrah Bayyinah 98:8.
 952 Sūrah Āl 'Imrān 3:114.
 953 Sūrah An'ām 7:196.
 954 Sūrah Mā'idah 5:84.
 955 Sūrah Shu'arā' 26:83.
 956 Sūrah 'Ankabūt 29:27.
 957 Sūrah An'ām 6:85.
 958 Sūrah Qalam 68:50.
 959 Sūrah Baqarah 2:154; Sūrah Āl 'Imrān 3:169.
 960 Sūrah Baqarah 2:154; Sūrah Āl 'Imrān 3:169.
 961 Sūrah Āl 'Imrān 3:169.
 962 Sūrah Baqarah 2:154; Sūrah Āl 'Imrān 3:169
 963 Sūrah Muḥammad 47:4.
 964 Sūrah Āl 'Imrān 3:157.
 965 Sūrah Āl 'Imrān 3:157.
 966 Sūrah Yūsuf 12:53.
 967 Sūrah Qāf 50:16.
 968 Sūrah Shu'āra' 26:222.
 969 Sūrah An'ām 7:201.
 970 Sūrah Fāṭir 35:6; Sūrah Yā Sīn 36:60; Sūrah Zukhruf 43:62;
 971 Sūrah Fāṭir 35:6.
 972 Sūrah Yā Sīn 36:62.
 973 Sūrah Ḥashr 59:16.
 974 Sūrah Qāf 50:27.
 975 Sūrah Ṣād 38:83.
 976 Sūrah Baqarah 2:268; Sūrah Nūr 24:21.
 977 Sūrah An'ām 6:142; Sūrah Nūr 24:21.

- 978 *Sūrah Zukhruf* 43:62.
 979 *Sūrah Yā Sīn* 36:60.
 980 *Sūrah Nūr* 24:21.
 981 *Sūrah Fuṣṣilat* 41:36; *Sūrah An'ām* 7:200.
 982 *Sūrah Yūsuf* 12: 53.
 983 *Sūrah Shams* 91:8.
 984 See Al-Ghazali's Works, *Freedom and Fulfilment*, Annotation by Richard J. McCarthy, p.178.
 985 *Sūrah Muṭaffifin* 83:14.
 986 *Sūrah Qiyāmah* 75:2.
 987 *Sūrah Mu'min* 40:19.
 988 *Sūrah Nisā'* 4:48, 116.
 999 *Sūrah Nisā'* 4:116.
 990 *Sūrah Nisā'* 4:48.
 991 *Sūrah A'rāf* 7:33.
 992 *Sūrah Furqān* 25:58.
 993 *Sūrah Burūj* 85:14. *Sūrah Baqarah* 2:173; *Sūrah Āl 'Imrān* 3:129; *Sūrah Nisā'* 4:99, 106; *Sūrah Mā'idah* 5:98; *Sūrah Muzzammil* 73:20.
 994 *Sūrah Ṣād* 38:66.
 995 *Sūrah Mujādalah* 58:2; *Sūrah Nisā'* 4:43, 99, 149.
 996 *Sūrah Sajdah* 41:43.
 997 *Sūrah Baqarah* 2:268.
 998 *Sūrah Mu'min* 40:3.
 999 *Sūrah Āl 'Imrān* 3:135.
 1000 *Sūrah Shūrā* 42:34.
 1001 *Sūrah Mā'idah* 5:39.
 1002 *Sūrah Baqarah* 2:58, *Sūrah A'rāf* 7:161.
 1003 *Sūrah Najm* 53:32.
 1004 *Sūrah Aḥqāf* 46:16.
 1005 *Sūrah Shūrā* 42:25.
 1006 *Sūrah Zumar* 39:53.
 1007 *Sūrah Āl 'Imrān* 3:129; *Sūrah Nisā'* 4:116.
 1008 *Sūrah Nisā'* 4:98-99
 1009 *Sūrah Shūrā* 42:37.
 1010 *Sūrah Najm* 53:32.

- 1011 *Sūrah Nūh* 71:4.
 1012 *Sūrah Āl 'Imrān* 3: 31.
 1013 *Sūrah Şaff* 61:11-12.
 1014 *Sūrah Aḥzāb* 33:71.
 1015 *Sūrah Tawbah* 9:43.
 1016 *Sūrah Şād* 38:25.
 1017 *Sūrah Nisā'* 4:31.
 1018 *Sūrah Āl 'Imrān* 3:195; *Sūrah Muḥammad* 47:7.
 1019 *Sūrah Anfāl* 8:29.
 1020 *Sūrah Zumar* 39:35.
 1021 *Sūrah Shūrā* 42:37; *Sūrah Najm* 53:32.
 1022 *Sūrah Shūrā* 42:37; *Sūrah Najm* 53:32.
 1023 *Sūrah Nāzi'āt* 79:40-41.
 1024 *Sūrah Nisā'* 4:107.
 1025 *Sūrah Nisā'* 4:123.
 1026 *Sūrah Naml* 27:90.
 1027 *Sūrah An'ām* 6:120.
 1028 *Sūrah Mu'min* 40:21.
 1029 *Sūrah Āl 'Imrān* 3:129.
 1030 *Sūrah Baqarah* 2:160; *Sūrah Naşr* 110:3; *Sūrah Nūr* 24:10.
 1031 *Sūrah Mu'min* 40:3.
 1032 *Sūrah Tawbah* 9:104.
 1033 *Sūrah Tawbah* 9:104; *Sūrah Shūrā* 42:25.
 1034 *Sūrah Tawbah* 9:104; *Sūrah Shūrā* 42:25.
 1035 *Sūrah Nisā'* 4:17.
 1036 *Sūrah Nisā'* 4:17; *Sūrah Tawbah* 9:104; *Sūrah Shūrā* 42:25.
 1037 *Sūrah An'ām* 6:54; *Sūrah Nisā'* 4:17.
 1038 *Sūrah An'ām* 6:54; *Sūrah Nisā'* 4:17.
 1039 *Sūrah Hūd* 11:3.
 1040 *Sūrah Tahrim* 66:8.
 1041 *Sūrah Nisā'* 4:17.
 1042 *Sūrah Aḥqāf* 46:15.
 1043 *Sūrah Furqān* 25:71.
 1044 *Sūrah Baqarah* 2:222
 1045 *Sūrah Baqarah* 2:222
 1046 *Sūrah Nisā'* 4:146.

- 1047 *Sūrah Nisā'* 4:146.
 1048 *Sūrah Qaşaş* 28:67.
 1049 *Sūrah A'rāf* 7:153.
 1050 *Sūrah Furqān* 25:70.
 1051 *Sūrah Tahrim* 66:8.
 1052 *Sūrah Tahrim* 66:8.
 1053 *Sūrah Tahrim* 66:8.
 1054 *Sūrah Nisā'* 4:18.
 1055 *Sūrah Baqarah* 2:160
 1056 *Sūrah Āl 'Imrān* 3:89; *Sūrah Nisā'* 4:146.
 1057 *Sūrah An'ām* 6:54.
 1058 *Sūrah Āl 'Imrān* 3:89; *Sūrah Mā'idah* 5:39; *Sūrah Nisā'* 4:146;
Sūrah Baqarah 2:160; *Sūrah An'ām* 6:54.
 1059 *Sūrah A'rāf* 7:156.
 1060 *Sūrah Mā'idah* 5:39.
 1061 *Sūrah Āl 'Imrān* 3:89; *Sūrah Mā'idah* 5:39; *Sūrah Nisā'* 4:146;
Sūrah Baqarah 2:160; *Sūrah An'ām* 6:54.
 1062 *Sūrah Baqarah* 2:160; *Sūrah Mā'idah* 5:39; *Sūrah Nisā'* 4:17.
 1063 *Sūrah Āl 'Imrān* 3:89; *Sūrah Mā'idah* 5:39; *Sūrah An'ām* 6:54.
 1064 *Sūrah An'ām* 6:120.
 1065 *Sūrah Mā'idah* 5:2.
 1066 *Sūrah Mu'min* 40:55; *Sūrah Muḥammad* 47:19.
 1067 *Sūrah Nisā'* 4:106; *Sūrah Muzzammil* 73:20
 1068 *Sūrah Āl 'Imrān* 3:133.
 1069 *Sūrah Ḥadīd* 57:21.
 1070 *Sūrah Āl 'Imrān* 3:133; *Sūrah Ḥadīd* 57:21.
 1071 *Sūrah Fuṣṣilat* 41:6.
 1072 *Sūrah Āl 'Imrān* 3:17; *Sūrah Dhāriyāt* 51:18
 1073 *Sūrah Muḥammad* 47:19.
 1074 *Sūrah Āl 'Imrān* 3:135.
 1075 *Sūrah Āl 'Imrān* 3:135.
 1076 *Sūrah Āl 'Imrān* 3:135.
 1077 *Sūrah A'rāf* 7:150.
 1078 *Sūrah Ṣād* 38:35.
 1079 *Sūrah Shu'arā'* 26:82.
 1080 *Sūrah Nisā'* 4:110. *Sūrah Hūd* 11:3; *Sūrah Naṣr* 110:3.

- 1081 *Sūrah Āl 'Imrān* 3:135.
- 1082 *Sūrah Mulk* 67:12
- 1083 *Sūrah Hūd* 11:3.
- 1084 *Sūrah A'rāf* 7:23. (Prayer (du'ā') of Ādam (pbuh) to Allāh when he was sent down to the earth from Paradise).
- 1085 *Sūrah A'rāf* 7:149. The community of Prophet Mūsā prayed (du'ā') to Allāh after being repentant.
- 1086 *Sūrah A'rāf* 7:155. (Prayer (du'ā') of Prophet Mūsā (pbuh) to Allāh).
- 1087 *Sūrah Āl 'Imrān* 3:16, 147, 193.
- 1088 *Sūrah Āl 'Imrān* 3:147.
- 1089 *Sūrah Mumtaḥanah* 60:5. (Prayer (du'ā') of Prophet Ibrāhīm (pbuh) and his followers to Allāh).
- 1090 *Sūrah Āl 'Imrān* 3:193.
- 1091 *Sūrah An'ām* 6:2.
- 1092 *Sūrah Fāṭir* 35:11.
- 1093 *Sūrah Yā Sīn* 36:68.
- 1094 *Sūrah Yūnus* 10:45; *Sūrah Aḥqāf* 46:35.
- 1095 *Sūrah Nāzi'āt* 79:46;
- 1096 *Sūrah Nāzi'āt* 79:46;
- 1097 *Sūrah Mu'minūn* 23:113.
- 1098 *Sūrah Mu'minūn* 23:113.
- 1099 *Sūrah Hījr* 15: 99. Also see *Sūrah Muddaththir* 74:47
- 1100 *Sūrah Āl 'Imrān* 3:145.
- 1101 *Sūrah Qāf* 50:43; *Sūrah Dukhān* 44:8. *Sūrah Mu'min* 40:68, 77; *Sūrah 'Abasa* 80:21; *Sūrah Rūm* 30:40; *Sūrah Jāthiyā* 45:26.
- 1102 *Sūrah Shu'arā'* 26:81.
- 1103 *Sūrah Sabā* 34:14,
- 1104 *Sūrah Wāqi'ah* 56:60
- 1105 *Sūrah Luqmān* 31:34.
- 1106 *Sūrah Zumar* 39:30.
- 1107 *Sūrah Āl 'Imrān* 3:185; *Sūrah 'Ankabūt* 29:57.
- 1108 *Sūrah Jumu'ah* 62:8.
- 1109 *Sūrah Jumu'ah* 62:8.
- 1110 *Sūrah Nisā'* 4:78.
- 1111 *Sūrah Nisā'* 4:78.

- 1112 *Sūrah Zumar* 39:58.
 1113 *Sūrah Sajdah* 32:12.
 1114 *Sūrah Zumar* 39:58.
 1115 *Sūrah Munāfiqūn* 63:11; *Sūrah Mu'minūn* 23:99-100.
 1116 *Sūrah Qāf* 50:19.
 1117 *Sūrah Qāf* 50:19.
 1118 *Sūrah Qiyāmah* 75:28.
 1119 *Sūrah Wāqi'ah* 56:83; *Sūrah Qiyāmah* 75:26.
 1120 *Sūrah Wāqi'ah* 56:84.
 1121 *Sūrah Wāqi'ah* 56:85
 1122 *Sūrah An'ām* 6:61.
 1123 *Sūrah An'ām* 6:61; *Sūrah Sajdah* 32:11.
 1124 *Sūrah An'ām* 6:62.
 1125 *Sūrah Sajdah* 32:11.
 1126 *Sūrah Sajdah* 32:11.
 1127 *Sūrah Baqarah* 2:156; *Sūrah Zukhruf* 43:85; *Sūrah Qaşaş* 28:70.
 1128 *Sūrah Baqarah* 2:285; *Sūrah Āl 'Imrān* 3:28; *Sūrah Mā'idah* 5:18;
Sūrah Hajj 22:48; *Sūrah Nūr* 24:42; *Sūrah Luqmān* 31:14; *Sūrah Fātir* 35:18.
 1129 *Sūrah Zumar* 39:42; *Sūrah An'ām* 6:60.
 1130 *Sūrah Zumar* 39:42.
 1131 *Sūrah Zumar* 39:42.
 1132 *Sūrah Āl 'Imrān* 3:102
 1133 *Sūrah Nahl* 16:32.
 1134 *Sūrah Muḥammad* 47:27-28.
 1135 *Sūrah Āl 'Imrān* 3:193.
 1136 *Sūrah A'rāf* 7:126.
 1137 See *Sūrah Tā Hā* 20:55.
 1138 *Sūrah 'Abasa* 80:21.
 1139 *Sūrah Baqarah* 2:4; *Sūrah Naml* 27:3.
 1140 *Sūrah Sabā* 34:21.
 1141 *Sūrah Zumar* 39:9.
 1142 *Sūrah Naml* 27:66.
 1143 *Sūrah Zumar* 39:45.
 1144 *Sūrah Mu'min* 23:37.
 1145 *Sūrah Muḥammad* 47:12.

- 1146 *Sūrah Sabā* 34:8.
 1147 *Sūrah Muḥammad* 47:12.
 1148 *Sūrah A'lā* 87:17; *Sūrah An 'ām* 6:32; *Sūrah Qaṣaṣ* 28:60.
 1149 *Sūrah 'Ankabūt* 29:64.
 1150 *Sūrah Shūrā* 42:36; *Sūrah A'lā* 87:17; *Sūrah Qaṣaṣ* 28:60.
 1151 *Sūrah Mu'min* 40:39; *Sūrah Shūrā* 42:36. *Sūrah A'lā* 87:17.
 1152 *Sūrah Tawbah* 9:38.
 1153 *Sūrah R'ad* 13:26.
 1154 *Sūrah Naḥl* 16:41.
 1155 See *Sūrah Naml* 27:3.
 1156 *Sūrah Banī Isrā'īl* 17:21.
 1157 *Sūrah Anfāl* 8:67.
 1158 *Sūrah Banī Isrā'īl* 17:19.
 1159 *Sūrah Āl 'Imrān* 3:14.
 1160 See e.g., *Sūrah Baqarah* 2:113.
 1161 *Sūrah Muṭaffifin* 83:5.
 1162 *Sūrah Aḥzāb* 33:21.
 1163 *Sūrah Ghāshiyah* 88:1.
 1164 E.g., *Sūrah Jāthiyā* 45:27.
 1165 *Sūrah Wāqī'ah* 56:60.
 1166 *Sūrah Tā Hā* 20:55.
 1167 *Sūrah 'Abasa* 80:21.
 1168 *Sūrah Tā Hā* 20:55.
 1169 *Sūrah Rūm* 30:25.
 1170 *Sūrah Rūm* 30:25.
 1171 *Sūrah Aḥzāb* 33:21.
 1172 *Sūrah Mu'min* 23:37; *Sūrah Jāthiyā* 45:24.
 1173 *Sūrah Mu'min* 23:37.
 1174 *Sūrah Naml* 27:67.
 1175 *Sūrah Sajdah* 32:10.
 1176 *Sūrah Wāqī'ah* 56:47; *Sūrah Qāf* 50:3; *Sūrah Ṣāffāt* 37:16; *Sūrah Naml* 27:67.
 1177 *Sūrah Nāzi'āt* 79:10-11; *Sūrah Wāqī'ah* 56:47; *Sūrah Ṣāffāt* 37:16.
 1178 *Sūrah An'ām* 6:29; *Sūrah Taghābun* 64:7.
 1179 *Sūrah An'ām* 6:29.

- 1180 *Sūrah Dukhān* 44:35.
 1181 *Sūrah An'ām* 6:29; *Sūrah Dukhān* 44:35.
 1182 *Sūrah An'ām* 6:29; *Sūrah Mu'min* 23:37.
 1183 *Sūrah Jāthiyā* 45:32.
 1184 *Sūrah Jāthiyā* 45:32.
 1185 *Sūrah Furqān* 25:11.
 1186 *Sūrah Mu'min* 40:59; *Sūrah Sabā* 34:3.
 1187 *Sūrah Mu'min* 40:59; *Sūrah Jāthiyā* 45:26.
 1188 *Sūrah Zukhruf* 43:61.
 1189 *Sūrah Shūrā* 42:18.
 1190 *Sūrah Sabā* 34:3.
 1191 *Sūrah Aḥqāf* 46:33; *Sūrah Qiyāmah* 75:40.
 1192 *Sūrah Yā Sīn* 36:33.
 1193 *Sūrah Qiyāmah* 75:3-4.
 1194 *Sūrah Yā Sīn* 36:78.
 1195 *Sūrah Naml* 27:65.
 1196 *Sūrah A'rāf* 7:187; *Sūrah Nāzi'āt* 79:42-44; *Sūrah Zukhruf* 43:85; *Sūrah Fuṣṣilat* 41:47; *Sūrah Aḥzāb* 33:63; *Sūrah Luqmān* 31:34.
 1197 *Sūrah Qiyāmah* 75:6.
 1198 *Sūrah Shūrā* 42:17.
 1199 *Sūrah Qamar* 54:1.
 1200 *Sūrah Najm* 53:57.
 1201 *Sūrah A'rāf* 7:187.
 1202 *Sūrah Mā'idah* 6:2.
 1203 *Sūrah Najm* 53:58.
 1204 *Sūrah An'ām* 6:73; *Sūrah Ḥāqqah* 69:13; *Sūrah Yā Sīn* 36:51; *Sūrah Qāf* 50:20; *Sūrah Zumar* 39:68; *Sūrah Nabā* 78:18.
 1205 *Sūrah An'ām* 6:73.
 1206 *Sūrah Zumar* 39:68.
 1207 *Sūrah Ṣāffāt* 37:19.
 1208 *Sūrah Yā Sīn* 36:53.
 1209 *Sūrah Yā Sīn* 36:53; *Sūrah Qāf* 50:42.
 1210 *Sūrah 'Abasa* 80:33.
 1211 *Sūrah Nāzi'āt* 79:7. *Sūrah Yā Sīn* 36:53.
 1212 *Sūrah A'rāf* 7:187.

- 1213 *Sūrah Naml* 27:87.
 1214 *Sūrah Ṭūr* 52:9.
 1215 *Sūrah Raḥmān* 55:37.
 1216 *Sūrah Wāqī'ah* 56:4.
 1217 *Sūrah Qāf* 50:44.
 1218 *Sūrah Wāqī'ah* 56:5.
 1219 *Sūrah Wāqī'ah* 56:6.
 1220 *Sūrah Ṭūr* 52:10.
 1221 *Sūrah Naml* 27: 88.
 1222 *Sūrah Yā Sīn* 36:52.
 1223 *Sūrah Qāf* 50:42, 44.
 1224 *Sūrah Infiṭār* 82:4; *Sūrah 'Ādiyāt* 100:9; *Sūrah Ma'ārij* 70:43.
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 1225 *Sūrah Qamar* 54:7.
 1226 *Sūrah Nabā* 78:18.
 1227 *Sūrah Qāri'ah* 101:4.
 1228 *Sūrah Naml* 27:87.
 1229 *Sūrah Shu'arā'* 26:88.
 1230 *Sūrah Mumtaḥanah* 60:3.
 1231 *Sūrah Shu'arā'* 26:88. *Sūrah Mumtaḥanah* 60:3.
 1232 *Sūrah An'ām* 6:36; *Sūrah Mujādalah* 58:6,18.
 1233 *Sūrah Mujādalah* 58:6,18.
 1234 *Sūrah An'ām* 6:36.
 1235 *Sūrah Takwīr* 81:7.
 1236 *Sūrah Ḥajj* 22:6; *Sūrah Shūrā* 42:9; *Sūrah Yā Sīn* 36:79; *Sūrah Rūm* 30:40, 50.
 1237 *Sūrah Rūm* 30:19.
 1238 *Sūrah 'Abasa* 80:22.
 1239 *Sūrah Shu'arā'* 26:81.
 1240 *Sūrah Muṭaffifīn* 83:4.
 1241 *Sūrah Āl 'Imrān* 3:194.
 1242 *Sūrah Shu'arā'* 26:87.
 1243 *Sūrah An fāl* 8:24; *Sūrah Yā Sīn* 36:32; *Sūrah Yā Sīn* 36:53;
Sūrah Taghābun 64:9; *Sūrah Wāqī'ah* 56:50; *Sūrah Qāf* 50:44;
Sūrah Aḥqāf 46:6; *Sūrah Nisā'* 4:87.
 1244 *Sūrah Nisā'* 4:87; *Sūrah Jāthiyā* 45:26.

- 1245 *Sūrah Shūrā* 42:7.
- 1246 *Sūrah Āl 'Imrān* 3:9; 3:25. *Sūrah An'ām* 6:12; *Sūrah Mulk* 67:24; *Sūrah Mā'idah* 5:96; *Sūrah An'ām* 6:12, 72; *Sūrah Jāthiyā* 45:26; *Sūrah Shūrā* 42:7; *Sūrah Nisā'* 4:87.
- 1247 *Sūrah Baqarah* 2:281; *Sūrah Āl 'Imrān* 3:25
- 1248 *Sūrah Muṭaffifin* 83:6.
- 1249 *Sūrah An'ām* 6:51; *Sūrah Jāthiyā* 45:26.
- 1250 *Sūrah Jāthiyā* 45:26.
- 1251 *Sūrah Insān* 76:2
- 1252 *Sūrah Kahf* 18:7.
- 1253 *Sūrah Kahf* 18:7.
- 1254 *Sūrah Tūr* 52:21; *Sūrah Muddaththir* 74:38
- 1255 *Sūrah Tūr* 52:21; *Sūrah Muddaththir* 74:38
- 1256 *Sūrah Ghāshiyah* 88:26.
- 1257 *Sūrah Qiyāmah* 75:36.
- 1258 *Sūrah Takāthur* 102:8.
- 1259 *Sūrah Mursalāt* 77:36.
- 1260 *Sūrah Tāriq* 86:10.
- 1261 *Sūrah Tāriq* 86:10.
- 1262 *Sūrah Sabā* 34:42.
- 1263 *Sūrah Sabā* 34:42.
- 1264 *Sūrah Takāthur* 102:8.
- 1265 *Sūrah Takāthur* 102:8.
- 1266 *Sūrah Shūrā* 42:47.
- 1267 *Sūrah Fāṭir* 35:45.
- 1268 *Sūrah Bālad* 90:7.
- 1269 *Sūrah Infiṭār* 82:10. *Sūrah Tāriq* 86:4. *Sūrah An'ām* 6:61.
- 1270 *Sūrah Infiṭār* 82:11.
- 1271 *Sūrah Infiṭār* 82:11.
- 1272 *Sūrah Infiṭār* 82:12.
- 1273 *Sūrah Qāf* 50:17-18:
- 1274 *Sūrah Āl 'Imrān* 3:199; *Sūrah Mā'idah* 5:4; *Sūrah An'ām* 6:62; *Sūrah Mu'mīn* 40:17.
- 1275 *Sūrah Āl 'Imrān* 3:199; *Sūrah Mā'idah* 5:4; *Sūrah An'ām* 6:62; *Sūrah Mu'mīn* 40:17.
- 1276 *Sūrah Mujādalah* 58:6.

- 1277 *Sūrah Mujādalah* 58:6.
 1278 *Sūrah Yā Sīn* 36:12.
 1279 *Sūrah Jāthiyah* 45:29.
 1280 *Sūrah Qamar* 54:52.
 1281 *Sūrah Qamar* 54:53.
 1282 *Sūrah Zumar* 39:69; *Sūrah Banī Isrā'īl* 17:13; *Sūrah Jāthiyah* 45:29.
 1283 *Sūrah Qamar* 54:52.
 1284 *Sūrah Takwīr* 81:10.
 1285 *Sūrah Banī Isrā'īl* 17:13.
 1286 *Sūrah Zumar* 39:69.
 1287 *Sūrah Takwīr* 81:10.
 1288 *Sūrah Banī Isrā'īl* 17:13
 1289 *Sūrah Tāriq* 86:9.
 1290 *Sūrah 'Ādiyāt* 100:10.
 1291 *Sūrah Yā Sīn* 36:65.
 1292 *Sūrah Yā Sīn* 36:65.
 1293 *Sūrah Fuṣṣilat* 41:20.
 1294 *Sūrah Fuṣṣilat* 41:20.
 1295 *Sūrah Fuṣṣilat* 41:20.
 1296 *Sūrah Qiyāmah* 75:14.
 1297 *Sūrah Qiyāmah* 75:15.
 1298 *Sūrah Hāqqah* 69:18.
 1299 *Sūrah Banī Isrā'īl* 17:13.
 1300 *Sūrah Jāthiyah* 45:29.
 1301 *Sūrah Jāthiyah* 45:29.
 1302 *Sūrah Banī Isrā'īl* 17:14.
 1303 *Sūrah Banī Isrā'īl* 17:13
 1304 *Sūrah Najm* 53:40.
 1305 *Sūrah Najm* 53:40.
 1306 *Sūrah Zilzāl* 99:7-8.
 1307 *Sūrah Nabā* 78:40.
 1308 *Sūrah Qiyāmah* 75:13; *Sūrah Jumu'ah* 62:8; *Sūrah An'ām* 6:108;
Sūrah Taghābun 64:7; *Sūrah Mujādalah* 58:6; *Sūrah Zumar* 39:7.
 1309 *Sūrah Yā Sīn* 36:12; *Sūrah Qiyāmah* 75:13.
 1310 *Sūrah Yā Sīn* 36:12; *Sūrah Qiyāmah* 75:13.
 1311 *Sūrah Qiyāmah* 75:13.

- 1312 *Sūrah Qiyāmah* 75:13.
- 1313 *Sūrah Takwīr* 81:14; *Sūrah Infiṭār* 82:5.
- 1314 *Sūrah Āl ‘Imrān* 3:30.
- 1315 *Sūrah Jāthiyah* 45:22; *Sūrah Najm* 53:39; *Sūrah Mu’min* 40:17.
- 1316 *Sūrah Najm* 53:41.
- 1317 *Sūrah Aḥqāf* 46:19.
- 1318 *Sūrah An‘ām* 6:164; *Sūrah Banī Isrā‘īl* 17:15; *Sūrah Fāṭir* 35:18; *Sūrah Zumar* 39:7; *Sūrah Najm* 53:38.
- 1319 *Sūrah An‘ām* 6:69.
- 1320 *Sūrah Sabā* 34:25.
- 1321 *Sūrah Inshiqāq* 84:7-8
- 1322 *Sūrah Inshiqāq* 84:10-12
- 1323 *Sūrah Ra‘d* 13:21.
- 1324 *Sūrah Nabā* 78:27
- 1325 *Sūrah Jāthiyah* 45:29.
- 1326 *Sūrah Nabā* 78:40.
- 1327 *Sūrah Ṣaff* 61:11-12.
- 1328 *Sūrah Fāṭihah* 1:3.
- 1329 *Sūrah Mursalāt* 77:13; 38. *Sūrah Nabā* 78:17; *Sūrah Dukhān* 44:40; *Sūrah Ṣāffāt* 37:21.
- 1330 *Sūrah Dhāriyāt* 51:6.
- 1331 *Sūrah Tīn* 95:8.
- 1332 *Sūrah Baqarah* 2:223
- 1333 *Sūrah ‘Ankabūt* 29:23.
- 1334 *Sūrah Mu’min* 40:51.
- 1335 *Surah Mursalāt* 77:11.
- 1336 *Surah Fajr* 89:22.
- 1337 *Sūrah Zumar* 39:69, 75; *Sūrah A‘rāf* 7:8; *Sūrah Sabā* 34:26.
- 1338 *Sūrah Baqarah* 2:281. See *Sūrah Āl ‘Imrān* 3:25; *Sūrah Āl ‘Imrān* 3:185; *Sūrah Yā Sīn* 36:54; *Sūrah Zumar* 39:70.
- 1339 *Sūrah Zumar* 39:69; *Sūrah Baqarah* 2:281. See *Sūrah Āl ‘Imrān* 3:25; *Sūrah Āl ‘Imrān* 3:185; *Sūrah Yā Sīn* 36:54.
- 1340 *Sūrah Tawbah* 9:120; *Sūrah Hūd* 11:115; *Sūrah Yūsuf* 12:26, 90; *Sūrah Kahf* 18:30.
- 1341 *Sūrah A‘rāf* 7:8-9.
- 1342 *Sūrah Qalam* 68:35.

- 1343 *Sūrah Qāri'ah* 101:6-7; *Sura A'raf* 7:8.
 1344 *Sūrah 'Abasa* 80:33-37.
 1345 *Sūrah Zukhruf* 43:67.
 1346 *Sūrah Baqarah* 2:48; 2:123
 1347 *Sūrah Baqarah* 2:48; 123; see *Sūrah An'am* 6:70
 1348 *Sūrah Shūrā* 42:47.
 1349 *Sūrah Tin* 95:7.
 1350 *Sūrah Fajr* 89:24.
 1351 *Sūrah Infiṭār* 82:19
 1352 *Sūrah Baqarah* 2:48; 2:123.
 1353 *Sūrah Dukhān* 44:41.
 1354 *Sūrah Luqmān* 31:33.
 1355 *Sūrah Baqarah* 2:123; *Sūrah Baqarah* 2:254.
 1356 *Sūrah Baqarah* 2:48
 1357 *Sūrah An'am* 6:51; *Sūrah Sajdah* 32:4.
 1358 *Sūrah Sabā* 34:23.
 1359 *Sūrah Hūd* 11: 105; *Sūrah Nabā* 78:38; *Sūrah Baqarah* 2:255; *Sūrah Yūnus* 10:3.
 1360 *Sūrah Ḥashr* 59:20.
 1361 *Bukhāri, Muslim, Tirmidhi.*
 1362 *Sūrah Āl 'Imrān* 3:133; *Sūrah Ḥadīd* 57:21.
 1363 *Sūrah Wāqi'ah* 56:30.
 1364 *Sūrah Raḥmān* 55:48.
 1365 *Sūrah Wāqi'ah* 56:31; *Sūrah Muḥammad* 47:15.
 1366 *Sūrah Ghāshiyah* 88:12.
 1367 *Sūrah Muḥammad* 47:15.
 1368 *Sūrah Ghāshiyah* 88:11; *Sūrah Wāqi'ah* 56:25.
 1369 *Sūrah Wāqi'ah* 56:25.
 1370 *Sūrah Wāqi'ah* 56:26.
 1371 *Sūrah Fāṭir* 35:35.
 1372 *Sūrah Ahzāb* 33:44.
 1373 *Sūrah Zukhruf* 43:71.
 1374 *Sūrah Ghāshiyah* 88:13; *Sūrah Wāqi'ah* 56:15,34.
 1375 *Sūrah Ghāshiyah* 88:14; *Sūrah Wāqi'ah* 56:18; *Sūrah Ṭūr* 52:23.
 1376 *Sūrah Ghāshiyah* 88:15.
 1377 *Sūrah Ghāshiyah* 88:16.

- 1378 *Sūrah Wāqī'ah* 56:33.
- 1379 See *Sūrah Yā Sīn* 36:57; *Sūrah Wāqī'ah* 56:20, 32. *Sūrah Tūr* 52:22; *Sūrah Muḥammad* 47:15; *Sūrah Dukhān* 44:55; *Sūrah Zukhruf* 43:73.
- 1380 *Sūrah Aḥzāb* 33:44.
- 1381 *Sūrah Yā Sīn* 36:58; *Sūrah Wāqī'ah* 56:26
- 1382 *Sūrah Furqān* 25:75.
- 1383 *Sūrah Zumar* 39:73.
- 1384 *Sūrah Zumar* 39:73.
- 1385 *Sūrah Dukhān* 44:56.
- 1386 *Sūrah Ḥashr* 59:20.
- 1387 *Sūrah Fajr* 89:27-30.
- 1388 *Sūrah Al 'Imrān* 3:15, 133; *Sūrah Shu'arā'* 26:90; *Sūrah Zumar* 39:73.
- 1389 *Sūrah Infiṭār* 82:13; *Sūrah Muṭaffifin* 83:22.
- 1390 *Sūrah Qāf* 50:33.
- 1391 *Sūrah Fāṭir* 35:10; *Sūrah Nisā'* 4: 124,; *Sūrah Zukhruf* 43:72; *Sūrah Mu'min* 40:40.
- 1392 *Sūrah Tawbah* 9:111.
- 1393 *Sūrah Qaṣaṣ* 28:83.
- 1394 *Sūrah Hūd* 11:23
- 1395 *Sūrah Qāf* 50:33.
- 1396 *Sūrah Fāṭir* 35:34.
- 1397 *Sūrah Wāqī'ah* 56:22; *Sūrah Dukhān* 44:54.
- 1398 See Cowan, *A Dictionary of Modern Written Arabic*, p. 212; Asad, *The Message of The Qur'ān*, p. 831, n. 8.
- 1399 *Sūrah Shu'arā'* 26:85.
- 1400 *Sūrah Tahrim* 66:11
- 1401 *Sūrah Raḥmān* 55:43.
- 1402 *Sūrah Ṣaff* 61:10-11.
- 1403 *Sūrah Ḥashr* 59:20.
- 1404 *Sūrah Yūnus* 10:7.
- 1405 *Sūrah Yūnus* 10:7.
- 1406 *Sūrah Qāri'ah* 101:8-9.
- 1407 *Sūrah Nabā'* 78:21-23.
- 1408 *Sūrah Yūnus* 10:7.

¹⁴⁰⁹ *Surah Infiṭār* 82:14.

¹⁴¹⁰ *Sūrah Baqarah* 2:81.

¹⁴¹¹ *Sūrah Mu'min* 40:60.

¹⁴¹² *Sūrah Mursalāt* 77:48.

¹⁴¹³ *Sūrah Furqān* 25:65.

3 *SHARĪ‘AH* (Islāmic Law)

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Now We have set you on the right way of Our commandment. So follow it, and do not follow the whims of those who do not know.

(*Sūrah Jāthiya* 45:18)

MEN AND WOMEN

Male is not like female

One of the beauties of creation of Allāh is that He has created mankind in pairs (*zawjayni*)¹ as male (*dhakara*)² and female (*unthā*).³ In these days of breaking up the boundaries of the roles of males and females, it is useful to remind us that the Qur’ān says: “the male is not like the female.”⁴ It is one of the Signs (*āyāts*) of Allāh that He has created man from a single soul (*nafs*)⁵ and from it created his companion (*zawj*)⁶ so that he may live with her in comfort (*li-yaskuna ilayhā*).⁷ The natural way of conception, or pregnancy is only possible through intercourse between a male and a female. The sperm

generated in the male organ goes through the female organ and fertilises the egg in the ovary of the female. As a result of that intercourse,⁸ whether a woman would become pregnant,⁹ or not is known to Allāh alone. Man should have respect for pregnancy out of which blood relationships (*arḥām*)¹⁰ are established. Only Allāh knows when a female bears (*taḥmilu*)¹¹ a child in her womb and delivers (*taḍa'u*)¹² it at the appointed time determined by Him.

Feminine traits

It is only natural that women are gentler of the two sexes and they are more modest than men. A distinct modesty is evident when a woman walks.¹³ The Qur'an narrates that one of the two women whom Prophet Mūsā helped on his journey, walked shyly towards him, conveying the invitation from their father.¹⁴ One of the distinct differences between a man and a woman is that the voice of a woman is more appealing to a man than vice versa. Allāh asked the wives of the Prophet (ṣ) not to speak in a soft voice (*lā takḥḍa'na bil-qawli*) to men so that those whose hearts are lustful get attracted.¹⁵ Female voice is a special attraction for men so that a woman should not speak with a stranger with familiarity lest a man with a weak heart becomes allured and crosses decency.

An ideal and noble woman is one who is modest in her dress and does not show off her physical beauty conspicuously and for that reason commands respect in the society. Because of the physical difference between

men and women and the relative attraction for each other, women have been asked in the Qur'ān not to show off (*tabarrajna*)¹⁶ their physical beauty conspicuously and cover their bosoms (*juyūbihinna*)¹⁷ and draw their outer garments (*jalābībihinna*)¹⁸ over them. The requirement of strict dress code is not applicable for elderly women who do not have hope (*lā yarjūna*) of marriage.¹⁹ Putting on clothes to protect privacy and look decent is the basic behaviour expected from men and women in a civilised society. In the Qur'ān, Allāh says: "O Children of Ādam! We have given you clothes to cover your shame, as well as to be an adornment to you."²⁰ A Muslim woman's dress should reflect modesty than ostentatious display of physical beauty. It is an irony that in the name of the liberation, some women of the Western societies wish to exercise their rights to put on less clothes, while Muslim women wish to establish their rights to put on more clothes e.g. putting on *hijāb* or Islāmic scarf. However, it is voluntary for a Muslim woman to wear a traditional *hijāb* or not. All that is required is that she should have modesty in her dress and not to be ostentatious in showing off her physical beauty. Some Muslim women in the Western countries put on *hijāb* to reflect their Islāmic identity in the midst of the mainstream society.

In Malaysia, a woman does not have the right to wear a complete veil while employed in government service.²¹ Islāmic principles require that women should not be looked upon as sex objects and encourage more respect for family values and motherhood. The Western countries are now worried that the rise of "raunch culture"

amongst the young women should not be mistaken for liberation or empowerment of women.²² In the opinion of the US feminist author Ariel Levy, it is not liberation, it's a betrayal.²³ The feminist advocate Germaine Greer accused Australian women to allow a commercial advertisement, which she believed humiliated women.²⁴ It is not only Islāmic culture but Eastern as well that women put on clothes in such a way that their legs remain covered. The Qur'ān mentions that Queen Bilqis (Sheba)²⁵ when entering the palace of Sulaymān (Solomon) bared her legs as she mistook the floor paved with glass to be a pool of water.²⁶

Sexual relationship permissible only within marriage

Under natural law, satisfaction of sexual urge is a biological instinct. Men or women are prone to their unlawful desires and keeping one's moral character within moral bounds is ever challenging. Young men and women may be tempted to satisfy sexual desire without being married.²⁷ The Qur'ān asks Muslims to keep sexual relationship within married couples.²⁸ A Muslim must not take friends or lovers for satisfaction of sexual satisfaction outside the bond of marriage.²⁹ The unlawful sexual act before marriage bars the offenders in entering into marriage except with another adulterer or adulteress.³⁰

Adultery or fornication (zinā', faḥshā') prohibited

Lewd acts are universally condemned in all societies. It is Satan who instigates man to commit adultery or

fornication (*fahshā'*).³¹ Allāh condemns³² adultery or fornication, whether openly (*zāhar*) or in secret (*batān*).³³ He asks Muslims not to come near (*lā taqrabū*)³⁴ to adultery or fornication (*zinā'*,³⁵ *fawāhishā*³⁶) as they lead to other evils.³⁷ He forbids (*yanhā*)³⁸ them as they are prohibited (*ḥarām*).³⁹

The Qur'ān narrates the account of the wife of Azīz who tried to seduce Prophet Yūsuf (Joseph) (pbuh) whom her husband brought to stay in their house as an adopted son. Prophet Yūsuf (pbuh) also would have desired her unless he was inspired by the guidance from Allāh, which awakened his morality and restrained him from succumbing to lewdness (*fahshā'*).⁴⁰

Devoted Muslims avoid (*yajtanibūna*)⁴¹ these shameful deeds (*fawāhish*). Allāh condemns people who take part in spreading⁴² these shameful deeds (*fāhishah*) in the society and warns them painful punishment in this world and the Hereafter. The prescribed punishment for an adulterer or adulteress in the Qur'ān is one hundred stripes (*miata jaldah*).⁴³ Stoning to death for adultery is not mentioned in the Qur'ān. Addressing the wives of Prophet Muḥammad (ṣ), Allāh said that if any of them committed manifest lewdness (*fāhishah*), her punishment would be twice.⁴⁴ Sodomy⁴⁵ has been condemned in the Qur'ān as a shameful (*fāhishah*) unnatural act between men.⁴⁶

Due to sexual permissiveness in the Western world during the last decades, the institution of marriage has lost its solemnity in the Western countries. The practice of unmarried cohabitation, allows unmarried couples to

live together.⁴⁷ This kind of free life style without attached obligations emanating from marriage has been severely condemned in the Qur'ān.

Muslim society is not a permissive society. The terms, 'boy friend' and 'girl friend' as known and recognised in the Western countries are not known and recognised in Muslim culture. Islām does not allow free mixing between men and women as seen in the Western societies. In order to keep the society free from vulgarity and obscenity, both men and women are equally responsible for maintaining proper sexual code of conduct.

The Qur'ān asks Muslim men to lower their glances and guard their private parts⁴⁸ and then the Qur'ān asks Muslim women also to lower their glances and guard their private parts.⁴⁹ Allāh asks Muslims to keep away from sexual relationship outside the bond of marriage.⁵⁰ As marriage is the only way of sexual relationship, those who do not find the means to marry should remain abstinent (*yasta'iffu*).⁵¹ We need to pay heed to the guidance of Allāh that the Prayer (*ṣalāt*) restrains (*tanhā*) scandalous acts (*fahshā*).⁵²

Homosexuality prohibited

The unnatural offence of homosexuality has been severely condemned⁵³ in the Qur'ān. Today the Western world is taking a soft attitude towards unnatural behaviour of homosexuality, once considered a criminal offence from its perspective. It has been reported that gay couples will get marriage licences in Washington DC, as it becomes the sixth

US jurisdiction to allow same-sex unions.⁵⁴ Whatever might be the view of liberal democracy in the West establishing gay rights and lesbian rights, even by granting legal recognition of the same-sex marriage, it is not possible to overcome the natural law of procreation mentioned by Allāh in the Qur'ān: "O mankind! We created you from a single (pair) of a male (*dhakara*) and a female (*unthā*)."⁵⁵ Prophet Lūt asked people who indulged in such shameful acts to refrain from committing them.⁵⁶

MARRIAGE (NIKĀH)

Allāh has created love and affection between husband and wife

The institution of marriage is in high esteem for Muslims. Entering into marriage (*nikāh*) is one of the important duties upon Muslims, fulfilling one of the *sunnahs* (examples) of Prophet Muḥammad (ṣ). The first man of the world, Adam was living with his wife in the heaven.⁵⁷ Islām does not allow avoiding responsibility of a normal life by practising celibacy. It is Allāh Who has created spouses (*azwāj*) from amongst ourselves.⁵⁸ The Qur'ān mentions that the Messengers of Allāh spent their lives with their wives and children like others.⁵⁹

One becomes a kin of another either by blood (*nasaban*)⁶⁰ or marriage (*ṣihran*).⁶¹ In a marriage, there are occasions like ebb and tide. For smooth functioning of marriage and living in peace and harmony, Allāh has created love (*mawaddah*)⁶² and affection (*raḥmah*)⁶³

between husband and wife. For orderly procreation and legitimacy of children, Allāh has prescribed *nikāḥ* for Muslims between a man and a woman.

When a Muslim man intends to marry, he should marry a woman who seems good (*tāba*)⁶⁴ to him. The Islāmic view regarding the nobility of a wife depends not upon her wealth but upon her piety (*taqwā*). Prophet Muḥammad (ṣ) said: "A woman is married on account of four things: on account of her wealth, and on account of (the nobility of) her family, and her beauty, and on account of her character, so attain success with the one possessing nobility of character."⁶⁵ An ideal wife is a chaste (*muḥsanah*),⁶⁶ pious woman (*ṣāliḥah*)⁶⁷ who is devoutly obedient (to the commands of Allāh) (*qānit*)⁶⁸ and guards secretly what Allāh guards for her.⁶⁹ A good wife is a fountain of joy, which is coveted by a husband. The sheer presence and association of a good wife brings comfort of the eyes to a beloved husband, when he prays to Allāh: "Our Lord! Grant to us wives...who will be the comfort of our eyes."⁷⁰

Legality of marriage

Ideally, a Muslim man should marry a Muslim woman. But under *Sharī'ah*, a Muslim man is permitted to marry a woman belonging to the People of the Book (*ahlul kitāb*), i.e., Christians or Jews who also received Books of Allāh through their Messengers before Prophet Muḥammad (ṣ).⁷¹ However, a Muslim woman is not permitted to marry anyone except a Muslim man. Neither a Muslim man nor a Muslim woman can marry an idol worshipper (*mushrikah* or *mushrik*). A

Muslim man can marry an idolatress only after she accepts Islām⁷² and a Muslim woman also is allowed to marry an idolater only after he accepts Islām.⁷³ As sexual relationship between married couple should remain upon purity and confidence, care should be taken not to marry a person guilty of adultery.⁷⁴

Islāmic marriage is a contract between a man and a woman for the purpose of love, compassion, co-operation, chastity and the preservation of legitimate lineage. In Pakistan and Bangladesh, the marriage document is called *nikāḥ-nama*, which sets out important terms and conditions like the amount of dower, maintenance and the rights of the wife on the dissolution of the marriage. With a view to protecting her rights she is entitled to put valid conditions in the marriage contract. Islāmic marriage is more than a secular contract in the sense that the carrying out of the obligations and duties attached to a marriage is looked upon as following the commands of Allāh and Prophet Muḥammad (ṣ). A Muslim marriage ceremony is more social in nature than religious in the sense that no special rites need to be performed by an Imām or a Mufti.⁷⁵ The person who usually conducts such a marriage ceremony, known as *Qazi (Qadī)*, recites some verses from the Qur'ān, quotes from the *Ḥadīth* and offers prayer (*du'ā'*), asking blessings from Allāh for the newly wedded couple. In a Muslim country like Pakistan and Bangladesh, the marriage is required to be registered by a *Nikāḥ Registrar*.

In most Muslim countries, the minimum age for marriage has been codified. In Egypt, Pakistan and Bangladesh, the minimum age is 18 years. In Tunisia, the

male must be 20 years, and the female must be 17 years. If there is a disproportionate age difference between the two prospective spouses, permission may be withheld by the judicial authority in some jurisdictions.⁷⁶

A Muslim girl cannot be married to strangers in the so-called arranged marriages. Both parties to the marriage have the right to see each other before giving consent. Prophet Muḥammad (ṣ) said: "See her, for this is more likely to bring about agreement between you."⁷⁷ A Muslim man must obtain the consent of the woman whom he wishes to marry before marrying her. Ideally, a Muslim marriage should not only satisfy the wishes and interests of the married couple but should also create friendship, harmony and understanding between the families of that couple. A written marriage contract (*nikāḥ-nama*) is signed by the parties to the contract and witnessed by two witnesses.

DOWER (Mahr)

A special characteristic of Muslim marriage is that at the time of entering into marriage, the husband promises to pay to his wife an amount of money or something of monetary value (*ujūra-hunna*),⁷⁸ which is called 'dower'. The dower has been mentioned in the Qur'ān as a free gift (*ṣaduqāti-hinna, niḥlatan*).⁷⁹ A husband should pay the dower to his wife as a matter of duty (*farīdah*).⁸⁰ The requirement of payment of dower is neither a condition nor a pre requisite for the validity of a marriage.⁸¹

There is no upper or lower limit of dower but which

should be proper (*bil ma'rūfi*).⁸² As divorce on the part of a husband is comparatively easy, the amount of dower is traditionally set at a higher range, which puts a brake on the exercise of divorce by the husband on flimsy pretext. The amount of dower is normally mentioned in the marriage contract and is usually divided into two parts, prompt (*mu'ajjal*) and deferred (*mu'ajjal*). The prompt dower is payable on demand by the wife, whereas the deferred dower is payable on the dissolution of marriage, either, when the wife is divorced or on the death of the husband. The amount of dower belongs exclusively to the wife and she is entitled to save it or spend from it as she likes. If the prompt dower is not paid to the wife on her demand, she is entitled to refuse to consummate the marriage.⁸³ The amount of dower may be varied by mutual consent between a husband and his wife after its fixation.⁸⁴ A Muslim wife can enforce her claim for the unpaid amount of dower by bringing action before a court of law.

The concept of dower under *Sharī'ah* should be distinguished from the Hindu custom of dowry prevalent in India. Unfortunately this anti-social custom has infected the Muslim community of Bangladesh and is prevalent in the lower income groups of the society. In Bangladesh, the Dowry Prohibition Act was passed in 1980, which provided that payment or demand for payment of dowry by any one is punishable with imprisonment for up to five years or a fine or both. The laws enacted in 1983, 1995, and 2000 in Bangladesh to prevent cruelty to women provide for a sentence of death or life imprisonment and financial penalty to a husband or any of his relatives who causes or attempts

to cause death or grievous injury to a wife on account of dowry. However an alarming number of wives fall victims of murder or commit suicide due to this social menace.

POLYGAMY

One of the most misinterpreted and misunderstood aspects of marriage in Islām is polygamy, which usually means that a man may have more than one wife. In the whole Qur'ān, there is only one verse permitting a Muslim man to have more than one wife. The clear words of the verse are: "If you fear that you will not be able to deal with the orphans (*yatāma*) fairly, then you may marry women of your choice, two or three or four. But if you fear that you will not be able to do justice to them, then only one... Thus it is more likely that you will not be partial."⁸⁵ The verse was revealed after the battle of Uhud when the Muslim community was burdened with the problem of looking after the welfare of orphans and widows as a result of death of many Muslim men.

From the words in the above-mentioned verse, one finds that the prerequisite condition of allowing more than one wife is the apprehension of not dealing with the welfare of orphans mentioned at the very beginning of the verse. One may conclude that if there is no question of the compromise of the welfare of the orphans, it is not permissible to enter into another marriage with the existing wife. However, the overriding condition of permitting more than one wife is maintaining justice amongst the wives. The following verse of the Qur'ān makes it clear that humanly it is not possible

to maintain justice amongst the wives even if the husband may have lofty wishes. The words of the verse are: "You will not be able to deal fairly between women (wives), however much you wish to do so."⁸⁶ It appears however that the classical jurists (*imāms*) interpreted these two verses liberally, allowing a Muslim husband to have more than one wife provided his own moral conscience is clear that he will be able to deal with his wives fairly and equitably.

Islāmic jurisprudence (*uṣūl-al-fiqh*) is employed to interpret the verses of the Qur'ān. Under those principles, the jurists want to find the explicit meaning (*'ibārah al-naṣṣ*) of a particular verse of the Qur'ān. Employing those principles they have concluded that the explicit meaning of the verse (4:3) is the legality of plurality of wives while the precondition of the welfare of the orphans at the very opening of the verse is subsidiary. The early jurists held the opinion that the requirement of remaining monogamous for fearing not treating co-wives equitably is also subsidiary. The classical jurists of the eighth and ninth centuries certainly interpreted this verse in the social conditions in which they lived when the plurality of wives was the norm. It appears that a modern author supports the explicit meaning of this verse in these words: "Limiting polygamy to the maximum of four is the explicit meaning which takes absolute priority over all the implied and incidental meanings that this text might convey."⁸⁷

Today living under the conditions of the twenty-first century it is a matter of serious concern that there should be a changed attitude towards interpreting the dominant meaning of this verse in the Qur'ān permitting the legality

of polygamy which was the norm and tolerated in the bygone days. It appears that the explicit meaning of this verse is governed by the opening words relating to the necessity of taking care of orphan girls. In the absence of taking care of the orphan girls, the permissibility of polygamy simply does not arise. Another explicit meaning of this verse is that there is apprehension of injustice in the situation of plurality of wives. One single verse (4:3) with clear preconditions should not be interpreted liberally allowing polygamy when another verse (4:129) is clear regarding injustice to the plurality of wives.

In some Muslim countries which include Saudi Arabia, the traditional interpretation of plurality of wives has been grossly abused by some Muslim men for satisfying their selfish desires. However, the pattern and trend of marriage for a vast majority of Muslims throughout the world today is monogamy. Reforms have been introduced in some Muslim countries, restricting the freedom of a Muslim man to take more than one wife. In 1956, the Tunisian parliament passed legislation proclaiming monogamy in the country relying on the verses of the Qur'ān, which state that it is not possible for a husband to deal with his wives fairly and equitably. In Tunisia, polygamy is a criminal offence and the offender is liable to one year's imprisonment. In Iraq and Syria permission of the judge is necessary who must be satisfied that the husband is financially capable of supporting more than one wife and that there is a legitimate interest. In Iraq the husband is liable to one year's imprisonment and/or a fine where the judge withholds his permission for taking another wife. In some jurisdictions like Jordan, Pakistan and

Bangladesh, the wife may stipulate in the marriage contract that if the husband takes another wife, she may bring an action against the husband for dissolution of marriage. In a similar situation in Morocco, the wife has the power to dissolve the marriage.

In Pakistan and Bangladesh if a husband wishes to marry during the subsistence of an existing marriage, he must apply to the Arbitration Council, constituted under legislation, mentioning reasons for the proposed marriage and whether he has obtained the consent of the existing wife or wives. A husband who enters into another marriage without the written permission of the Arbitration Council is liable to pay immediately the entire amount of the dower whether prompt or deferred, due to the existing wife or wives and punishable with imprisonment which may extend to one year, or with fine. Although the second marriage will not be registered by the administrative machinery, the marriage itself will not be invalid (*fāsid*). A wife who refuses to give her consent to her husband to enter into another marriage is entitled to apply before a court of law for the dissolution of marriage. In Malaysia, the husband must apply to a *Sya'riah* Judge, mentioning amongst other requirements whether he has obtained the consent of the existing wife or wives.⁸⁸

Mutual rights and duties of husband and wife

In Islām the roles of the husbands and wives are complementary to each other as if they are garments of each other (*hunna libāsul lakum wa antum libāsul lahunna*).⁸⁹

Islām recognises equality between man and woman in respect of their respective rights. Women have rights similar to the rights against them (*wa la-hunna mithlulladhī 'alayhinna bil-ma'rūfi*).⁹⁰ Allāh says that whatever men earn belong to them; similarly whatever women earn belong to them.⁹¹ In his Last Sermon Prophet Muḥammad (ṣ) said: “O Men! To you a right belongs with respect to your women and to your women a right with respect to you.”⁹²

In the Western countries in the name of liberation of women's rights, the institution of marriage has been severely downgraded, stripping off its solemnity. Under the principles of *Shari'ah*, extra-marital relationship is absolutely unlawful and the observance of fidelity of husband and wife does not change with the changing notions of the society. Free lifestyle without obligations emanating from marriage is not permitted in Islām. Due to the sexual revolution in the Western countries during the last decades and the consequent breakdown of the sanctity of marriage, the husband and wife do not strictly owe the traditional fidelity to each other. “In the light of changing social, economic and cultural developments,”⁹³ in the Western society, the difficulty of preserving sex only in marriage was admitted by the House of Lords, the highest court in the United Kingdom, when it stated: “certainly in modern times sexual intercourse outside marriage would not ordinarily be described as unlawful.”⁹⁴

Rights and duties of husband

In order to discharge responsibilities towards women, the Qur'an says: “men are a degree (*darajah*) above them.”

(*lir-rijāli 'alayhinna darajah*)⁹⁵ A Muslim marriage creates conjugal rights between a husband and his wife. A husband has the right of access to his wife so that she cannot withhold her consent to sexual relationship according to her free will and without any valid reason. A husband can bring an action for restitution of conjugal rights against his wife who without lawful excuse ceases to cohabit with him. Under the Western legal system, there is no remedy to enforce the conjugal rights incidental to a marriage. In Australia, the court said: "Although it may be true to state that the [wife] was under a duty to cohabit with the [husband] there was no remedy open to the [husband] to compel the performance of that duty."⁹⁶

In a Western society, marital rape is now an offence as there is no more any distinction between a wife and another woman for non-consensual sexual relationship, as admitted by the highest courts like the House of Lords in the United Kingdom and the High Court of Australia. A wife who withholds her consent to have sexual relationship with her husband can bring a criminal charge against her husband on the ground of rape. The state criminal laws in Australia have been amended removing the immunity of husband from the charge of rape. In 1991, the High Court of Australia said: "The common law fiction has now been statutorily removed."⁹⁷ The court followed the House of Lords' decision⁹⁸ and expressed that in view of the changing notion towards the relationship between a husband and his wife, the common law fiction of wife's irrevocable consent to sexual intercourse should be removed. The High Court

rejected "...proposition that by reason of marriage there is an irrevocable consent to sexual intercourse," stating that "this court would be justified in refusing to accept a notion that is so out of keeping with the view society now takes of the relationship between the parties to a marriage. The notion is out of keeping also with recent changes in the criminal law of this country made by statute which draw no distinction between a wife and other woman in defining the offence of rape."⁹⁹ In *R v R* the House of Lords "declared that in modern times the supposed marital exception in rape forms no part of the law of England."¹⁰⁰ It further said: "It is our duty [to] remove [the] common law fiction which has become anachronistic and offensive...". In the United States, marital rape became a crime in all 50 states on July 5, 1993.

However, the concept of marital rape recognised by the Western legal system is a misnomer under the principles of *Shari'ah*.¹⁰¹ It is not possible for a wife to bring an action against her husband on the ground of rape while the marriage subsists. In the Qur'an, a wife has been compared with an arable land (*harth*). Just as a cultivator goes to an arable land to plant seeds, similarly a husband has a right¹⁰² to enjoy normal marital relationship with his wife, keeping in mind the attached obligations he owes to her. In Malaysia, the Malaysian Human Rights Commission (Suhakam) urged the government to make marital rape a crime. The Joint Action Group Violence Against Women also submitted a memorandum to the government asking for an amendment to the penal code to define marital rape as an offence. But Perak state Mufti Harussani Zakaria

expressed the opinion: "A husband has the right to be intimate with his wife and the wife must obey. If the wife refuses, then the rule of disobedient (*nushuz*) applies and the husband is not required to provide financial assistance to her."¹⁰³

However, under *Sharī'ah*, the husband does not have unqualified right to have sexual relationship with his wife causing either physical or mental harm to her, which may show his failure in the discharge of his marital obligations. A wife would be entitled to bring a complaint before a court of law against her husband on the ground of assault or physical violence committed to her while establishing his conjugal rights. Men have been charged with responsibilities (*qawwamūna*)¹⁰⁴ regarding women as Allāh has given to some more than others. Irrespective of wife's income, husbands have the responsibilities of maintaining¹⁰⁵ their wives. The husband has the duty of feeding and clothing the wife and the new-born child for two years.¹⁰⁶

Rights and duties of wife

The Qur'ān ordained a number of rights to women for the first time in the seventh century, which were gradually introduced in other civilisations at a much later period. In the area of the Women's rights, it is an outstanding example that out of the Qur'ānic heirs, six are women. In England the married women were granted to enjoy property rights for the first time under the Married Women's Property Act 1870. Lord Denning, a pre-

eminent English judge in a case before him illustrated the precarious position of an English wife at that time.¹⁰⁷

It is significant to note that *Sūrah* 4 of the Qur'ān bears the title "Women" (*Nisā'*). In the Qur'ān, a special status has been accorded to the wombs of mothers, stating: "Be careful of your duty toward Allāh in Whom you claim (your rights) of one another, and toward the wombs (that bore you)."¹⁰⁸ Wife is entitled to maintenance by the husband irrespective of her independent income. After the death of husband she is entitled to live in the matrimonial home with maintenance from the estate of the deceased husband.¹⁰⁹ The wife has the duty to suckle her children for full two years.¹¹⁰

'Iddat

The word '*iddat* means "prescribed period". In the case of divorce, it means a period of waiting on the part of the wife until the divorce becomes effective.¹¹¹ If the marriage has not been consummated, there is no obligation on the part of the wife to observe '*iddat*.¹¹² If the marriage has been consummated and the wife is not pregnant, this period is three monthly courses¹¹³ from the date of pronouncement without sexual intercourse having taken place with the husband. If the wife is past the menstrual age or does not menstruate, the period of '*iddat* is three months,¹¹⁴ whereas if the wife is pregnant, the period is until the delivery¹¹⁵ of the child and no sexual intercourse having taken place during that period. The period of '*iddat* for a widow is four months and ten days¹¹⁶ before she can enter into a new marriage.

*Divorce (ṭalāq)*¹¹⁷

In the real world, a marriage life may not be always full of happiness and bliss so that discord and disharmony may take place between a husband and wife.¹¹⁸ In such a situation, the initiative to keep the matrimonial harmony lies more upon a husband than upon the wife. Allāh asks husbands to live with their wives in accordance with what is fair and kind (*bil ma'rūfi*). But if they dislike them it could well be that Allāh has put much good in that.¹¹⁹ Neither the husband, nor the wife should look upon him or her as ideal or model and think that due to bad luck he or she has been mismatched with a wife or a husband who is blameworthy. The Qur'ān reminds us: "Bad women are for bad men and bad men for bad women. Good women are for good men and good men for good women."¹²⁰

When a wife violates her marital duties (*nushūz*), a husband may take the following steps: firstly, he would admonish (*izū-hunna*) her so that she corrects herself; secondly, he would refuse to share bed with her and only at the last resort he would chastise her (*idribū-hunna*) (lightly). But if she comes to terms with her husband, he should not take any pretext against her.¹²¹ In Malaysia, *nushūz* is applicable only in the case of a wife when she "refuses to obey the lawful wishes or commands of her husband."¹²² But the Qur'ān provides that if a wife fears maltreatment (*nushūz*) from her husband, she has a right to ask for an amicable settlement between them.¹²³

Divorce initiated by husband

A stage may come in the married life of a couple when it may be difficult for the husband and the wife to live together in harmony and peace. In such a situation, severing the marriage-knot may be the ideal solution. *Sūrah* 65 of the Qur'ān bears the title "Divorce" (*ṭalāq*). The Qur'ān permits divorce (*ṭalāq*)¹²⁴ between a husband and the wife separating on equitable terms (*bi-ma'rūfi*)¹²⁵ in the presence of two witnesses.¹²⁶ Regarding the permissibility of divorce Prophet Muḥammad (ṣ) said: "With Allāh, the most detestable of all things permitted is divorce."¹²⁷ In the light of this *ḥadīth*, it is clear that Muslims should not seek divorce on flimsy or unwarranted grounds but only when all avenues have failed to bring harmony between the husband and the wife. If the parties rightly decide to separate, Allāh will provide them to reduce their financial difficulties.¹²⁸

In general use, the word *ṭalāq* means divorce. But technically the use of the word is confined to divorce initiated by a husband either orally, i.e., uttering the word *ṭalāq* or in writing. Under the traditional *Sharī'ah*, a husband has the right to divorce his wife at any time without giving any reasons.

Reconciliation during 'Iddat

The husband pronounces the word *ṭalāq* while the wife is not in her menstrual period. Immediately after the pronouncement, the wife enters into *'iddat*.¹²⁹ The husband

can revoke *ṭalāq*, during this period by express words or by conduct e.g. resuming cohabitation with the wife. The husband has the better right to take her back in order to establish reconciliation with his wife.¹³⁰ But on the expiry of the *'iddat* without resumption of conjugal rights, the divorce becomes irrevocable.¹³¹

Under the disapproved form of *ṭalāq* (*ṭalāq al-bid'ah*), the husband pronounces *ṭalāq* three times, e.g., "I divorce you thrice", or "I divorce you, I divorce you, I divorce you", whether in a period of purity or otherwise. The other form of *ṭalāq al-bid'ah* is when the husband declares his intention of divorcing his wife in writing. Under the traditional law, in both situations, the *ṭalāq* becomes irrevocable with immediate effect.

Arbitration for reconciliation: Reforms

When serious discord or disharmony continues between a husband and his wife, an arbitration council should be set up consisting of the representatives of the husband and the wife with a view to bringing about a reconciliation (*iṣlāḥ*)¹³² between them and thus averting a hasty and sometime unwise divorce. There is no instant *ṭalāq* in Pakistan and Bangladesh. In terms of the 1961 Act, after the pronouncement of *ṭalāq* in any form, the husband gives a notice in writing to the Chairman of the Union Council and a copy to the wife.¹³³ No divorce is effective until the expiration of 90 days from the day on which notice is delivered to the Chairman of the Union Council who is required to constitute an arbitration council representing

the husband and the wife with a view to bringing about reconciliation between them.¹³⁴ In Malaysia,¹³⁵ the court appoints two arbitrators (*ḥakam*) to act for the husband and wife respectively. The *ḥakam* if fully authorised pronounces one *ṭalāq* before the court if so permitted by the court. After recording the pronouncement of one *ṭalāq*, the court sends a certified copy of the record to the appropriate Registrar.¹³⁶

Legal effects of ṭalāq

When *ṭalāq* becomes irrevocable, marital intercourse between the husband and the wife becomes unlawful. After the expiry of *iddat*, remarriage¹³⁷ between the husband and the wife is possible unless *ṭalāq* has been pronounced three times. However, in the case of triple *ṭalāq*, the husband cannot remarry the wife without an intervening marriage and duly divorced.¹³⁸ The effect of the triple *ṭalāq* under the traditional law has been modified into one *ṭalāq* in Pakistan and Bangladesh, lifting the bar from “a wife whose marriage has been terminated by *ṭalāq*...from re-marrying the same husband, without an intervening marriage with a third person, unless such termination is for the third time so effective.”¹³⁹ In Philippines also, *ṭalāq* to which any number is attached counts only as single revocable until the expiry of *‘iddat*.

Divorce initiated by wife

The husband may delegate his traditional unilateral right of divorcing his wife to anyone including his wife.¹⁴⁰ Such a

delegation (*talāq tafwīd*) is usually mentioned in the marriage contract, empowering the wife to divorce herself from the marriage-tie on the happening of certain events, e.g. failure of the husband to pay maintenance where the wife is living separately due to disagreement with the husband, or, the husband taking a second wife.

Under *khul*¹⁴¹ a wife brings an action of divorce against her husband. In such a case, the wife may agree to compensate (*iftadat bihi*)¹⁴² her husband by returning the whole or a portion of the dower paid to her or releasing her husband from the obligation of payment of the unpaid dower. A very common example of this kind of divorce arises, when the wife due to aversion to her husband or when she fears that she will not be able to discharge her conjugal duties, wishes to cut the marriage-bond, agrees to return the whole or part of the dower to the husband or to release the husband from the obligation of unpaid dower. If the divorce is effected by mutual aversion and consent, it is known as *mubāra'a*, which means the act of "freeing one another mutually".

Rights of divorced wife

A divorced wife is entitled to live in the matrimonial home¹⁴³ and customary maintenance (*matā'*)¹⁴⁴ by the husband during the period of *iddat*.¹⁴⁵ In Malaysia, a woman who has been divorced without just cause may apply to the court for *muta'* or a consolatory gift¹⁴⁶ when the court may order the husband to pay such sum as may be fair and just. In Egypt, a statute¹⁴⁷ provides that a wife who is divorced without cause shall be entitled over and above her *iddah* maintenance to a *muta'*

of not less than maintenance for two years with due consideration given to the condition of the husband's financial position, the circumstances of the divorce and the duration of the marriage. The husband may be allowed to pay the *muta'* by instalments.

When a husband divorces his wife, he should not take back any money or property that he might have given to her during the period of their marriage.¹⁴⁸ During the subsistence of marriage, an intimate marital relationship takes place between a husband and his wife and the wife accepts a solemn promise from the husband regarding his obligations towards her.¹⁴⁹ At the time of divorce, the wife is entitled to the unpaid dower. The right of payment of dower on the part of a wife arises at the time of entering into marriage and does not arise when she is divorced by her husband. The obligation of the husband to pay the unpaid dower to the divorced wife is separate from his obligation to allow his wife to take away her own money or property. When a man and a woman enter into a marriage, they plan and look forward for a lasting married life, acquiring assets and properties for mutual use, benefit and security. It is only proper that a divorced wife should be allowed a fair share in those assets and properties when the husband divorces her depending on the duration of the marriage and any contribution made by her.

Women's rights

Under the Qur'ānic principles, women are entitled to earn money using their skills and abilities as men have the

same entitlement.¹⁵⁰ All professions are open to women unless it puts her in hazardous position due to her physical structure and mental disposition. The unsatisfactory picture of facilities for education for women in the Muslim countries is due to the local culture or lack of economic resources. The Qur'ānic verses relating to acquiring knowledge are equally applicable to both men and women. If the Islāmic principles are properly applied, it should narrow the gap between men and women in the area of education.

Islām does not preclude a Muslim woman to attain the top position in a country. In Indonesia, Megawati became the President of the country for more than three years from 2001-2004. In 2004, she was ranked number 8 on Forbes magazine's list of the world's 100 Most Powerful women. Sheikh Hasina is the current Prime Minister of Bangladesh who assumed office in 2009. She held the same office from 1996-2001. The current Leader of the Opposition, Khaleda Zia was the Prime Minister of Bangladesh for two terms, totalling ten years. In Turkey, Tansu Ciller was the Prime Minister from 1993-1995. Benazir Bhutto was Prime Minister of Pakistan twice: 1988-1990 and 1993-1996. In Malaysia and Pakistan, Muslim women became the Governor of the Central Bank of their countries.

Literally, feminism or feminist movement or the establishment of women's rights are not against Islām. However, the modern feminist movement is western-oriented, which started in France in the 1880s by Hubertine Auclert. The movement later spread in England

and the United States. The concept even crept into Egypt by the early 1920s introducing the Arabic version *nisā'īya* for Islāmic feminism.¹⁵¹ However, the Western concept of feminism is not acceptable in Islām as the women's roles and aspirations in sexual relationships are in sharp contrast in the two cultures. The sexual revolution of the last decades which took place in the West has undermined the institutions of marriage and family so much that the gap in the aspirations of Muslim women and the Western women have become wider and wider. In the view of some analysts, the rise of feminism in the West has a significant part in increasing marriage breakdown. The recent trend is that the force of feminism is diminishing even in the West. The Western culture of changing the surname of the wife is not a requirement under Islāmic culture as they can keep their family identity after marriage.

FAMILY MEMBERS

Children

Besides the satisfaction of sexual urge, a very important purpose of entering into marriage is to procreate children, through which only the continuation of human race is possible in this world.¹⁵² A married couple always yearn for children and do not wish to remain childless. The children are the adornment¹⁵³ of the life of this world. In this world, children in a family are considered as assets. Presence of children in a family shows the strength of that family in any outside encounter or dealings.

It is Allāh Who creates children and grand children from spouses.¹⁵⁴ Allāh may favour someone granting him children. To a married couple, children¹⁵⁵ are the bounties of Allāh, bestowed at His discretion. Allāh bestows female child upon whom He will and bestows male child upon whom He will or He bestows both males and females and He leaves barren whom He will.¹⁵⁶ When Prophet Zakariyā prayed to Allāh for the birth of a child, He accepted his call and granted him a son, who was later known as Prophet Yahyā.¹⁵⁷ The world appears to be wonderful when parents enjoy the joys that come from children.¹⁵⁸ But too much love and engrossment for children is not a healthy sign of a family. Allāh will put the parents to test (*fitna*)¹⁵⁹ to prove that they have not deviated from the right path due to too much love for their children. If that happens then the children become enemies,¹⁶⁰ which deviate them from the path of Allāh.

Muslims should take precautions against such conduct and behaviour lest it causes distraction from the remembrance of Allāh.¹⁶¹ Devout Muslims remind themselves that children will be of no use regarding their accountability to Allāh.¹⁶² But parents should be careful not to lose their sense of direction through their excessive love and affection for their children. An important duty of a Muslim couple is to give a suitable name to a newborn baby.¹⁶³ Prophet Muḥammad (ṣ) advised Muslims to be careful when selecting names for their children. When the wife of Imrān gave birth to her daughter (who later became the mother of Prophet 'Īsā), she said to Allāh that she had named her Maryam.¹⁶⁴ While the father is responsible for providing food and clothing for the rearing children, the

mother is responsible for providing suckling for two whole years to the young children.¹⁶⁵

It does not matter whether a Muslim family lives in a Muslim or a non-Muslim country although the matter is certainly more challenging in a non-Muslim country. Raising children in a proper environment is not an easy matter for parents. An important duty of parents towards their children is to bring them up in the environment of Islām, giving them the opportunity of learning the fundamental teachings of Islām, e.g., recitation of the Qur'ān, performing Prayers (*ṣalāt*), observing fast in the month of *Ramaḍān*. Luqmān asked his son to keep up Prayers (*ṣalāt*), command what is right and forbid what is wrong.¹⁶⁶ Parents should put on their best efforts and at the same time they should ask Allāh's help in this important matter. A Muslim couple prays to Allāh to grant happiness, success for the whole family and put fear of Allāh (*taqwā*) in their hearts. Devoted Muslims pray to Allāh to grant them spouses, children and grandchildren who will be the comfort of their eyes (*qurrata a'yunin*).¹⁶⁷

It is the earnest desire of Muslim parents that Allāh will bestow them righteous children. When Prophet Ibrāhīm prayed¹⁶⁸ to Allāh asking Him to grant him a righteous son (*ṣālih*),¹⁶⁹ He sent him the good news of a gentle (*ḥalīm*)¹⁷⁰ son, gifted with knowledge (*'alīm*)¹⁷¹ through angels. Prophets Zakariyā¹⁷² and Ibrāhīm¹⁷³ prayed to Allāh to grant them good children.

Parents

Parents raise their children from infancy to manhood. Allāh reminds mankind that the mother carries (*ḥamalathu*)¹⁷⁴ a child in her womb with hardship (*wahnan*)¹⁷⁵ until birth, gives birth in pain (*karhan*),¹⁷⁶ the gestation and weaning two years,¹⁷⁷ total for thirty months.¹⁷⁸ Muslims should spend (*anfaqa*) for the comfortable living of their parents.¹⁷⁹ Allāh has commanded (*waṣṣaynā*)¹⁸⁰ man to be good (*ihsān*,¹⁸¹ *ḥusnan*¹⁸²) to his parents.¹⁸³ Allāh asks man: “give thanks to Me (*ishkur-lī*) and to your parents (*li-wālidayka*).”¹⁸⁴ Man should pray to Allāh to inspire him to be thankful for His favours to him and to his parents.¹⁸⁵ Allāh has commanded (*qada*)¹⁸⁶ man to show utmost respect to his parents, particularly at their old age,¹⁸⁷ to speak to them respectfully and refrain from using harsh words.¹⁸⁸ Prophet Yahya was “kind towards his parents.”¹⁸⁹ Unlike the western culture, old parents of Muslim families do not live separately, away from the other members of the family. Allāh asks Muslims to take care of old parents so that they can live comfortably with them.¹⁹⁰ When people become old, very often old parents need financial support. Allāh asks Muslims to include parents along with others in this basic humane need.¹⁹¹ It is simply impossible for the sons and daughters to return the benefits of care they enjoyed provided by their parents in their childhood.

Besides taking care of them and supporting them financially in their old age, sons and daughters should pray to Allāh for their overall welfare: “My Lord! Have

mercy on them both as they did care for me in childhood.”¹⁹² Prophets Nūḥ¹⁹³ and Ibrāhīm¹⁹⁴ prayed to Allāh to forgive their parents.

Relatives

The blood-relatives (*ūlūl arḥām*) are closer¹⁹⁵ to each other compared with other Muslims. The Qur'ān says that the poor close relatives have their rights upon the income and wealth of their affluent relatives. Therefore, providing financial support to close relatives should be looked upon by the affluent relatives as discharging their moral obligations. Devoted Muslims are good to their relatives and do not sever the bond of kinship.

Allāh asks Muslims to maintain¹⁹⁶ close relation with the blood-relatives (*ūlūl arḥām*) and discharge their duties towards them. Allāh asks man to beware of severing the ties of kinship (*arḥām*).¹⁹⁷ Any money spent (*anfaqa*) for good cause must include near relatives (*aqrabūn*).¹⁹⁸ Allāh asks Muslims to give to their near relatives out of their wealth (*māl*)¹⁹⁹ what is due (*ḥaqq*)²⁰⁰ to them. Allāh commands us to be good (*iḥsān*)²⁰¹ and to give generously (*itā'i*)²⁰² to our relatives. It is always a good idea to start giving charity at home. Allāh commands (*ya'muru*)²⁰³ man to do justice (*'adl*)²⁰⁴ to his near relatives. In times of scarcity of food, a Muslim owes a special obligation of feeding an orphan who is also a relative.²⁰⁵ Muslims should not maintain animosity with their close relatives. The kinsmen should be pardoned (*'afā*) and forgiven (*ṣafaḥa*).²⁰⁶ Allāh will curse a person who wants to cut

his links with his blood relatives (*tuqaṭṭi'ū arḥāmakum*).²⁰⁷ People who cannot control their greed, tend to deprive the relatives totally from their inheritance (*turātha*).²⁰⁸ Such a conduct is highly reprehensible²⁰⁹ in the eyes of Allāh.

In a Muslim family, there is a responsibility upon the members of the family not only to look after the well-being of each other, protect the financial well-being of each other but keep a close eye upon their spiritual well-being as well. It is not a mere moral duty but a duty mentioned by Allāh in the Qur'ān. It goes without saying that the responsibility lies more on the head of the family. Allāh has asked Muslims to guard themselves and their family members (*ahl*)²¹⁰ against the consequences on the Day of Resurrection as the losers will be those who have lost themselves and their family members on that Day.²¹¹

INHERITANCE, WILLS AND GIFT

Inheritance (Mīrāth)

The law of inheritance in all Muslim countries (except Turkey) is based on the rules laid down in the Qur'ān and the *Hadith* and the reforms introduced by the respective governments. The Qur'ān prescribes fixed shares as inheritance (*mīrāth*) for certain relatives of a deceased person. A Muslim is encouraged to leave a will. However, he cannot leave a will (*wasīyah*) disposing more than one-third of his property, nor can he leave a will in favour of one or some of his relatives without the consent

of the other heirs. The *Sunni* school of law allows consent only after the death of the testator.

The Arabic word for succession or inheritance is *mīrāth* and the Arabic word for successor is *wāriṭh*. The inheritance of the heavens and the earth belongs to Allāh²¹² and He is the best of the inheritors.²¹³ When a person dies, he wishes to see that his properties and wealth are inherited by his descendants. Apprehending that there will be no inheritors of his property, Prophet Zakariyā prayed to Allāh not to leave him without children.²¹⁴ In order to facilitate inheritance and passing of wealth from a person to his inner family members, Allāh grants offspring²¹⁵ to man.

The succession to the property of a deceased person takes effect only after the distribution of the property according to the will executed by the deceased person and the payment of his debts, if any.²¹⁶ The Qur'ān has laid down detailed rules for distribution of property among the heirs of a person when he or she dies.

The Qur'ān has prescribed specific shares to certain heirs. After the distribution of the shares to the Qur'ānic heirs, the residuary estate is distributed to the Agnetic Heirs or Residuaries (*'aṣabāt*) on the basis of Hadith.²¹⁷ As a matter of norm, the bulk of the estate remains for these heirs (*'aṣabāt*). For example, if a person dies leaving his wife and a son, the wife will take one-eighth²¹⁸ of the inheritance as the Qur'ānic sharer and the residue seven-eighth goes to the son. When a wife dies leaving no children, the husband inherits one-half of the property left by her. But in the presence of a child or children, he inherits one-quarter of the inheritance. When a husband dies leaving no children, the

wife inherits one-quarter of the inheritance left by the husband.

Under the Qur'ānic rules of inheritance, a male inherits twice the share of a female. A son inherits twice of a daughter²¹⁹ and a brother inherits twice of a sister.²²⁰ If the deceased person leaves only one daughter, she inherits one-half of the inheritance. But if there is more than one daughter, they collectively inherit two-thirds of the inheritance. If the deceased left children, each parent inherits one-sixth of the inheritance. In the absence of children, father inherits as a residuary. But in the absence of children, mother inherits one-third when the parents are the (only) heirs. If the deceased left brothers (or sisters), mother inherits one-sixth of the inheritance.²²¹ If a man dies childless and he has one sister, she inherits one-half of the inheritance. If there be two sisters, then theirs are two-thirds of the inheritance.²²² But if a woman dies childless and she has one brother, he inherits the inheritance.²²³

There are some significant differences between the Sunni law and Shī'ah law. Under Shī'ah law, children belong to Class I, which excludes brothers, who belong to Class II. If a person dies leaving a daughter and a brother, under Sunni law, the daughter will get one-half as sharer and the other half will go to the brother as the Agnetic Heir. But under Shī'ah law, the daughter will inherit the entire property as brother will be excluded as he belongs to Class II.

It is sometimes argued why women under rules in the Qur'ān get half share of a male. The position needs

to be explained under Islāmic socio-cultural aspect. As a rule, men are responsible to bear the cost of maintaining family. There are many verses in the Qur'ān, which lay down husband's responsibility to feed and clothe wife and children. A wife, whatever wealth she might have, is entitled to maintenance from the husband. In the Western legal system, wife's income is taken into account in a claim for maintenance by the wife. At the time of marriage, the financial obligation of paying dower is upon the husband and not vice versa. The amount of dower depends upon the social status of the parties concerned. As the dower money belongs exclusively to wife, it protects the wife's interests if the amount is high. So whatever a woman gets as half of a male's share under inheritance, it belongs exclusively to her and she does not come under any legal obligation to spend from that amount. Logically one may say that because a man is responsible for bearing the financial responsibility of family expenses, he may not amass much savings. On the other hand a woman can keep her own independent income, her dower money and the inheritance from her relatives, which she can put into her own savings unless she voluntarily spends from the total amount of her savings. In the real world, a wife shares her wealth and savings for the benefit of family members, which may include her children and husband.

Wills (Waṣīyah)

In legal terminology, a person who leaves a will is called a testator. Allāh asks Muslims that when someone makes

a will at the approach of death, it should be witnessed by two just men.²²⁴ A well-known *Ḥadīth* of Prophet Muḥammad (ṣ) also encourages a Muslim to leave a will regarding his estate.²²⁵ For the validity of a will under *Sharī'ah*, it is not necessary to be in writing.

Although a Muslim can make a gift of his whole property during his lifetime, he cannot bequeath more than one-third of his estate.²²⁶ If the bequest is more than one-third of the property, consent of the heirs is necessary. Under Sunni law, consent must be obtained after the death of the testator but under *Shī'ah* law, consent may be obtained either before or after the death of the testator.²²⁷ Under *Sharī'ah* a Muslim cannot make a bequest to an heir unless the other heirs consent to it. In the case of Sunni law, the consent must be obtained after the death of the testator. But in the case of *Shī'ah* law, the consent may be obtained either before or after the death of the testator.²²⁸ An heir may give consent to the extent of his own share.²²⁹

The inheritance of property left by a deceased opens²³⁰ after the will has been executed and debts have been paid. If nothing is left after the carrying out of the terms of the bequest and payment of debts, heirs may not inherit. The Qur'ān does not say that no bequest to an heir. On the other hand, the Qur'ān specifically asks Muslims to make a bequest in favour of parents (*al-waṣiyyatu lil-wālidayn*), who are Qur'ānic sharers and near relatives.²³¹ It appears that some reforms are necessary to reflect the social requirements under modern circumstances in the light of provisions in the Qur'ān. In the opinion of Maulana Usmani "it is not correct to say

that verse 2:180, in which bequest has been permitted, has been abrogated... Both the verses make it clear that the relatives shall inherit whatever is left after the bequest by the deceased..."²³² The above mentioned propositions, need to be introduced by legislation after proper discussion with the Islāmic scholars who wish to support the just and equitable principles of the Qur'ān which regulates society for all ages and not impeded by the opinion of the eminent past jurists, who lived under different socio-cultural environment.

Gift (Hibah)

With a view not to disturb the scheme of the distribution of shares of the heirs in the Qur'ān, a Muslim is not permitted to leave more than one-third of his property through a will, which can be given to a stranger and not to an heir unless the other heirs consent. Regarding the inheritance of his property, if a Muslim wishes to favour a particular heir or heirs beyond his or her Qur'ānic share, he can achieve this during his lifetime by giving gift (*hibah*) a part or the whole of his property to that heir or heirs. When the gift is executed, the donor will no more retain ownership in the property as the property covered under it will be transferred to the donee immediately.

For completion of a gift there must be a declaration of gift by the donor; accepted by the donee and delivery of possession of the property to him.²³³ A gift containing an invalid condition makes the gift valid and the condition void. A gift made by a person during death illness (*marad*

al-mawt) is restricted to one-third of his property unless the heirs consent to the excess after his death. Any such gift in favour of an heir requires consent of the other heirs after the death of the person.²³⁴

FOOD AND DRINKS

Allāh provides for our livelihood (*rizq*)²³⁵ and has prescribed which food and drink is *ḥalāl* (permissible) for us and which food and drink is *ḥarām* (not permissible).²³⁶ Prophet Muḥammad (ṣ) instructed Muslims in the matter of *ḥalāl* and *ḥarām*. Allāh says: "He (Muḥammad) allows them as lawful (*yuḥillu*) what is good (and pure) (*tayyibāt*) and prohibits (*yuḥarrimu*) them from what is bad (and impure) (*khabāitha*)."²³⁷ Which food and drink are *ḥalāl* and which are *ḥarām* are clearly mentioned in the Qur'ān²³⁸ and the *Hadīth* and do not depend upon somebody's individual opinion.²³⁹

In the narration of the "Men of the Cave", in *Sūrah Kahf*, when the young men awoke from their sleep for an unknown period, one of them said: "Let one of you go with this money to the town and bring to you some wholesome food."²⁴⁰ As setting examples before mankind, Allāh asked His Messengers to eat and drink, which are *ḥalāl*.²⁴¹

A Muslim should not eat food, which is *ḥarām*. The meat of all cattle are permitted (*uḥillat*) except those mentioned specifically as prohibited (*ḥarām*) in the Qur'ān.²⁴² Allāh has prohibited (*ḥarrama*) pig's meat (*lahmal-khinzīr*)²⁴³ and animals over which any name

other than Allāh's name has been invoked.²⁴⁴ If at the time of slaughtering cattle, Allāh's name has not been pronounced, a Muslim should not eat the meat of that cattle as it would be sinful (*fisq*).²⁴⁵ Wine or any intoxicant (*khamr*) is *ḥarām* (prohibited) for Muslims.²⁴⁶ Prophet Muḥammad (ṣ) said: "Every intoxicant is *khamr* and every form of *khamr* is *ḥarām*."²⁴⁷ Allāh asked Prophet Muḥammad (ṣ) to say to his people that all good things (*ṭayyibāt*) are lawful (*uḥilla*) for them.²⁴⁸ Before slaughtering cattle, Allāh's name must be pronounced.²⁴⁹

WEALTH AND CHARITY

Poverty

Lack of minimum wealth for sustenance means poverty. No one wishes to live in poverty which brings misery and unhappiness in life. Satan threatens man with the prospect of poverty (*faqr*).²⁵⁰ Throughout the Qur'ān, Allāh asks man to spend for others who are poor. Ideally one should not suffer from poverty but put his best efforts seeking bounty from Allāh for comfortable living in this world. Allāh is the source of all affluence. Allāh promises affluence with bounty (*faḍl*)²⁵¹ and asks man to seek His bounty. Anyone who fears poverty (*'aylah*), should seek Allāh's help and He will enrich him out of His bounty (*faḍl*).²⁵² In the Qur'ān Allāh mentions that He found Prophet Muḥammad as poor (*'ā'ilan*)²⁵³ when He made him rich (*aghna*).²⁵⁴

Man's attitude to acquire more and more wealth

Man thinks that the wealth in his possession has come to him on account of his own knowledge (*'ilmin 'indī*)²⁵⁵ and it belongs exclusively to him. But it is Allāh Who gives²⁵⁶ man wealth and possessions. The limited resources of this world should be put to the best use of mankind for the benefit of all. There is a genuine need for acquiring wealth for everyone. But man by nature wants to acquire more and more wealth. Human souls are prone to greed (*shuḥḥ*).²⁵⁷ Although he is in affluence, still he longs for more.²⁵⁸ When good fortune visits²⁵⁹ him, he becomes grudging (*manū'a*).²⁶⁰

He amasses more and more wealth (*māl*),²⁶¹ thinking²⁶² that his wealth will make him live forever. Too much love for wealth and its accumulation has been condemned in the Qur'ān.²⁶³ Inordinate love for wealth and materialism have not been extolled by Allāh.²⁶⁴ Mutual rivalry for worldly affairs²⁶⁵ has been condemned in the Qur'ān. Allāh does not like a greedy person. In the Qur'ān, Allāh has assured success to those who have conquered their greed.²⁶⁶

There is a limit to how much wealth is necessary for an individual to live a comfortable life. But sheer amassing wealth (*amwāl*) beyond a certain point may distract²⁶⁷ a Muslim from the remembrance of Allāh. In a number of verses of the Qur'ān, Allāh has condemned²⁶⁸ miserliness (*bakhīla*). Through his miserly conduct, a miser actually harms his own conscience and lowers his respectability before others. In the Qur'ān, it has been said that a person who has committed miserliness to others has in truth

committed miserliness to himself.²⁶⁹ Man by nature is miser (*qatūr*)²⁷⁰ as he fears spending (*khashyatal infāq*)²⁷¹ parting with his wealth for the less fortunate people in the society. In the Qur'ān it has been mentioned that Allāh deprived the owners of a garden the entire harvest of its fruits as their plan was to "make sure no poor person (*miskīn*) enters the garden today."²⁷² Hoarding of commodities by selfish people is a serious social vice in all ages. People should not hoard precious metals like gold and silver²⁷³ but put them in circulation for the benefit and welfare of mankind. In the Qur'ān, Allāh has condemned those who "hoarded (wealth) and withheld it. (*jama'a fa-aw'a*)".²⁷⁴ Prophet Muḥammad (ṣ) condemned unscrupulous business men who create artificial prices through hoarding during the period of short supply of commodities due to failure of crops or any other reasons.²⁷⁵ As the real grantor²⁷⁶ of our livelihood is Allāh, a Muslim should not be a miser²⁷⁷ in spending from his earnings. A Muslim should not be concerned with the needs of his own self only. A person who has attained immunity from greed seeks the satisfaction of Allāh (*ibtighā'a mardātillāhi*)²⁷⁸ and is really successful.²⁷⁹

If withholding wealth is bad, which deprive others fulfilling their needs, similarly spending wealth in extravagance is bad. To whatever extent a person may be rich, he may lose his fortune and prosperity through the folly of squandering away his wealth and money. In the Qur'ān, squandering money and wealth has been equated with the acts of Satan.²⁸⁰ Allāh asks Muslims not to be wasteful, reminding them that He does not like wasteful people.²⁸¹ The ideal position is neither to squander nor to be miserly but keeping a just position (*qawām*).²⁸²

Purpose of charity

The purpose of charity should not be for any ulterior gain for the donor but only for seeking the satisfaction of Allāh strengthening the soul²⁸³ of the donor and nobody should expect any return for feeding the poor except earning the pleasure of Allāh (*wajhillāhi*).²⁸⁴ Allāh asks Muslims to spend their wealth for the cause of Allāh (*fi sabīlillah*).²⁸⁵ Allāh asks why²⁸⁶ people should not spend for the cause of Allāh as He is the inheritor of the heavens and earth.

It does not require any imagination that Allāh is the provider for all. So why should one think of charity when the Creator is able to satisfy everybody's needs? Wealth should be spent for self-purification (*yatazakka*).²⁸⁷ In any society, there are rich and poor and some are miserably poor or destitute so that their survival depends upon the generosity or charity of others. Food is the primary need for man's very survival and nobody should go to bed hungry. Scarcity of food and as a result suffering from hunger is one of the challenges for humanity. Charity is not simply a voluntary act: It discharges the obligation to the rights of the poor. Although the function of charity may sound to be a voluntary and moral obligation in a society, the Qur'ān reminds people who have wealth that there is a right (*ḥaqq*)²⁸⁸ of the less fortunate people (*miskīn*,²⁸⁹ *ibnus sabīl*²⁹⁰ and *maḥrūm*) in their wealth.

Who should be given charity

It would not ease the situation of the people who are in need, if the affluent people leave the matter of distressed

people in the hands of Allāh when the affluent can part with their surplus and have the satisfaction of helping their fellow human beings. Allāh asks Muslims to spend on charity. But He does not need charity for Himself as He is free of all wants and one of His names is "The Rich (*Al-Ghaniy*)."²⁹¹

How to know who needs charity? In a community there are some people, who do not beg but a careful look on their faces would reveal that they are in dire need of charity.²⁹² Who should be included for the purpose of charity? Muslims have been asked to spend their money for the needy (*masākīn*),²⁹³ their parents,²⁹⁴ near relatives (*aqrabīn*),²⁹⁵ orphans,²⁹⁶ and the wayfarers.²⁹⁷ There is no barrier for donating money or property for worthy causes. In order of urgency, people who are in need for satisfying their necessities, certainly come in the category of top priority. It needs to be understood that genuine debtors fall in the category who are needy and as such should be helped. A debtor who is undergoing difficulties should be given extension of time for repayment of his debt until the situation becomes easier for him.²⁹⁸

Subject matter and mode of charity

Should a person part with something and donate it for a worthy cause although he cherishes that thing as dear to his heart? In the Qur'ān, Allāh says that one will not attain piety until he spends of that which he loves.²⁹⁹ When a person gives to charity it does not mean that he would give something which he would not take from somebody else. A donor should be careful in not donating something which

he would discard as of little value and would not dream of receiving similar things from others for himself.³⁰⁰ Allāh has asked to give only good things (*tayyibāt*)³⁰¹ for charity what a person has earned (*kasabtum*)³⁰² and not to give bad things (*khabitha*)³⁰³ that would not be acceptable to him. A Muslim should always be ready to feed people who suffer from hunger. A Muslim must feel for feeding such unfortunate people³⁰⁴ not for any rewards or thanks but only for the satisfaction of Allāh.³⁰⁵

People who will find themselves in Hell will admit that they did not provide food to the poor people (*miskīn*) suffering from hunger.³⁰⁶ The Qur'ān reminds well-to-do people that feeding³⁰⁷ poor hungry people will be counted as one of their best deeds. Providing food to poor people is a meritorious work which might be taken into consideration in not being lead to Hell.³⁰⁸ Feeding people who suffer from hunger is so important that the attitude of a person who does not urge the feeding of the poor people may amount to denying the religion (*dīn*)³⁰⁹ of Islām. A good Muslim should urge others to feed the needy (*miskīn*).³¹⁰

Spending money for others in need secretly (*sirran*)³¹¹ or openly (*'alāniyatan*)³¹² are both meritorious but secret donation is more commendable. Allāh does not like those who spend their wealth to show off to people (*ri'ā'an-nāsī*).³¹³ The best form of donation is where the charity is for the poor and the donor's identity is not disclosed. A person who spends on charity should not follow their spending with reminders³¹⁴ of their charity or hurtful³¹⁵ words. Kind words and forgiveness are better³¹⁶ than charity followed by unkind words.

In the Qur'ān, Allāh asks generous loan (*qard ḥasan*) to Himself. This loan obviously is for someone who is in need and if the person is given loan without asking any return for it, Allāh will be pleased with the lender. Allāh says that charitable men and women³¹⁷ who give such generous loans, Allāh will multiply (*yudā'ifu*)³¹⁸ them, forgive (*yaghfir*)³¹⁹ their sins and give great rewards (*ajrun kabīr*).³²⁰

How much should be spent on charity? The simple answer would be that the people who have wealth should spend the surplus for others. A person of wealth should not take his position lightly and should become conscious of his responsibility regarding use of his wealth. Allāh asks Muslims to be aware that their wealth (*amwāl*) is a test (*fitna*)³²¹ for them and they will certainly be tested (*latublawunna*)³²² regarding their wealth. It follows that the more wealth a person acquires, the number of tests he will face will be larger. In numerous verses of the Qur'ān, Allāh has asked Muslims to spend³²³ from the provisions provided (*razaqa*)³²⁴ for him by Him for the cause of others who are in need.

Allāh has asked Muslims to spend on charity from what they have earned (*mā kasabtum*)³²⁵ and also from the wealth they have inherited (*mustakhlaḥin*).³²⁶ Feeding poor and destitute in the community is a moral obligation upon the well-to-do people. A person who has enough to eat should think of people whose supply of food is in shortage for nourishment. The wealthy people must discharge their social obligations of helping the needy and the poor. It is said that the famous Sultan Saladin used to live a simple life so that when he died there was not enough money of his own to

pay for his funeral. Allāh does not ask a Muslim to give up all his possessions.³²⁷

Ideally, a person should give to charity generously and not little.³²⁸ A person who starts giving to charity in small amounts should continue in this noble activity and should not then give grudgingly (*akdā*)³²⁹ unless faced with difficulties. Helping others should not be restricted to a period when a person passes through prosperity. A Muslim should not hesitate to cut down some expenditure and help another who is less fortunate although he himself is passing through straitened circumstances (*darrāi*).³³⁰ A donor need not necessarily be a rich person.³³¹ Ideally one should be ready to part with his wealth, which is beyond his needs.³³² There need not be any special fund for the purpose of spending on charity.

Effects of giving charity

Allāh receives the gifts of charity (*ya' khudhuṣ ṣadaqāt*)³³³ from His servants. Allāh asks Muslims to spend on charity, which is for their own good (*khayral-li-anfusikum*).³³⁴ The act of charity is a two-way function. It is not only the recipient, who is benefited but the donor is equally or more benefited in the sense that his soul³³⁵ becomes purer which heightens his stature in the estimate of people around him besides seeking satisfaction of Allāh. Allāh assures that such spending will always be replenished³³⁶ and will never decline³³⁷ their income.

If charity or donation stops in the society, then man would not have the feeling for helping others in their needs.

As Allāh is the provider of provisions for mankind, nobody should argue that he does not have the responsibility of feeding people who are in need. Such an argument may only come from someone who is definitely in error.³³⁸

Rewards for giving charity and punishments for withholding it

Whatever is spent for the cause of Allāh, He is aware³³⁹ of them. All charities small or great for the cause of Allāh are recorded³⁴⁰ by Him to the credit of the donors. Allāh will reward (*ajr*)³⁴¹ twice (*marratayni*)³⁴² or great (*kabīr*)³⁴³ those who spend for others who are in need from their wealth (*amwālahum*)³⁴⁴ and provisions (*razaqnāhum*)³⁴⁵ provided by Allāh. The best reward for charity will be when Allāh grants them to live in Paradise. Allāh not only promises its replenishment but manifold rewards.³⁴⁶

A person who advises (*amara*)³⁴⁷ others to give for charity (*ṣadaqah*) will be given great reward (*ajran 'azīma*) by Allāh. Allāh assures that the acts of charity wipe out (*yukaffiru*)³⁴⁸ our evil deeds. A donor should be careful not to remind the recipient of his charity or hurt his feelings. In that case, any rewards from Allāh due to charitable deeds will be in vain (*tubṭilū*).³⁴⁹ On the Day of Judgment the misers will find that their wealth will be of no help³⁵⁰ to them. A person who neglected feeding poor people (*miskin*) will be placed in Hell.³⁵¹

Welfare of orphans and protection of children

In many places of the the Qur'ān, Allāh asks Muslims specifically to look after and take care of orphans. Efforts taken to improve³⁵² the lot of orphans is praiseworthy. Orphans must be looked upon as one of the rightful recipients when one considers of donating his money or property.³⁵³ Prophet Muḥammad (ṣ) was an orphan who was raised by his grandfather and later by his uncle. Special care needs to be taken in time of food scarcity or famine by feeding orphan relatives.³⁵⁴ Allāh asks us to be good (*iḥsān*) to the orphans³⁵⁵ and not harsh (*lā taqhar*)³⁵⁶ in our dealings with them. Driving away orphans is so reprehensible that it may amount to denying the religion (*yukadhdhibu bid-dīn*)³⁵⁷ of Islām. Muslims need to support national and international organisations, which take care of orphans.

Orphans should be tested regarding their intelligence until they reach marriageable age (*bālaghūm-nikāḥ*).³⁵⁸ The property of an orphan should be managed like a trust property, keeping in mind and preserving the best interests of the orphan. One should not meddle (*lā taqrabū*)³⁵⁹ with the property of a minor³⁶⁰ orphan. Management of the property of a minor orphan is only allowed with the intention of their welfare.³⁶¹ Property of the orphans should be transferred³⁶² to them when they attain sound judgment. No one is allowed to keep the property belonging to orphans for his own use or purpose and should be handed over to them as soon as possible. It is a serious breach of duty if there is negligence on the part of the guardian. The good quality property of orphans cannot be exchanged

(*tatabaddalū*)³⁶³ for bad quality. The management of an orphan's property should be strictly separate from the management of the guardian's own property. Any expropriation and consumption³⁶⁴ of the property of orphans has been seriously condemned³⁶⁵ in the Qur'ān as a great sin (*ḥūban kabīra*).³⁶⁶

Abuse of children is a social problem. By sheer nature, children are weak and as such vulnerable to improper treatment. The Qur'ān puts emphasis for taking care of children who are weak and oppressed (*mustaḍ'afīna*).³⁶⁷ "Love thy neighbour" principle has been emphasised both in the Qur'ān³⁶⁸ and the Bible.³⁶⁹ Prophet Muḥammad (ṣ) said: "He is not a believer, who eats his fill while his neighbour is hungry."³⁷⁰

ZAKĀT

Giving Zakāt is one of the five pillars of Islām

The literal meaning of *Zakāt* is growth and increase or purity. In the Qur'ān, Allāh reminds Muslims a number of times to give *Zakāt*, immediately after mentioning to establish Prayers (*ṣalāt*) so that they may be rewarded by Him. The obligatory duty of giving *Zakāt* means that it is not a voluntary charity by a person of means to a needy but a charge upon the wealth of the well-to-do Muslims in which the beggars and the people who are deprived (*lis-sā'ili wal-maḥrūm*) have rights (*ḥaqq*).³⁷¹

The significance of giving *Zakāt* by the owners of wealth is that all wealth belongs to Allāh who bestows wealth

to whom He pleases. In that sense, nobody is exclusive owner of his wealth although recognised as such by the society. The purpose of giving *Zakāt* is to purify the wealth owned by an individual or an organisation. The rationale for *Zakāt* is that wealth should not circulate³⁷² only amongst the rich. Prophet Muḥammad (ṣ) said: "Inform [people] that Allāh has made it obligatory for them to pay the *Ṣadaqah* (meaning *Zakāt*) from their properties and it is to be taken from the wealthy among them and given to the poor among them."³⁷³ Payment of *Zakāt* purifies (*tuzakkīhim*)³⁷⁴ the wealth of an individual. A Muslim who pays *Zakāt* earns his satisfaction for helping the needy and the poor besides fulfilling an obligatory duty (*fard*) prescribed by Allāh. Payment of *Zakāt* helps to strengthen solidarity and community feeling for one united Muslim community (*ummah*).³⁷⁵

The obligation of paying *Zakāt* may appear to decrease wealth and apprehension of hardship and faltering on successful life. In the Qur'ān, Allāh says that whatever is given as *Zakāt* will have manifold increase (*muḍ'ifūn*)³⁷⁶ and people who give *Zakāt* will be successful.³⁷⁷ Allāh has promised Muslims rewards (*ajr*)³⁷⁸ and mercy (*turḥamūn*)³⁷⁹ from Him for due payment of *Zakāt*. Miserly activities have been condemned in the Qur'ān. Allāh reminds severe punishment on the Day of Resurrection for people who withheld the payment of *Zakāt*.³⁸⁰

Who pays Zakāt and on which wealth

The minimum amount of property subject to *Zakāt* is called *niṣāb*.³⁸¹ Prophet Muḥammad (ṣ) said: "No *Zakāt* is due on

property valued at less than five *oqiyahs* of silver (400 gm), or less than five camels, and on less than five *wasqs* (1000 kg) of food grains.³⁸² A Muslim is deemed to have no ability to give *Zakāt* unless his income or proceeds of wealth are above the legal threshold of *niṣāb*. A person of small means has no obligation to pay *Zakāt*. The two important types of wealth on which *Zakāt* are payable are gold and silver including currencies and commodities for the purpose of trade.³⁸³ “*Zakāt* is the regular and obligatory charity...usually two and half per cent, of merchandise and ten per cent, on the fruits of the earth.”³⁸⁴ *Zakāt* is calculated on a lunar-year basis: Whoever acquires wealth, there is no *Zakāt* on it until a year has passed over it. *Zakāt* is also payable on agricultural products like crops and fruits.³⁸⁵

People who are eligible to receive Zakāt

Those who do not have wealth for their basic needs and as such are destitute have right in the wealth of wealthy persons. People who are poor and beggars are the rightful recipients of *Zakāt*. In the Qur'ān, the verse of *Zakāt* narrates: “The *Sadaqah* are only for the poor (*faqir*) and the needy (*miskin*) and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allāh and for the wayfarers; a duty imposed by Allāh.”³⁸⁶

It needs to be remembered that there are some disadvantaged people in the society who are in real need of help but do not present their financial situation desperately obvious.³⁸⁷ A debtor is usually under strain to repay his debt.

If the creditor is aware that there is genuine difficulty on the part of the debtor to repay his debt, he should remit the debt as an act of charity.³⁸⁸ It is important to note that one of the specified categories of the recipients of *Zakāt* mentioned in the Qur'ān are people who are in debts (*al-ghārimīna*).³⁸⁹

Collection and disbursement of Zakāt in some countries

In many Muslim countries, legislations have been passed to collect and administer *Zakāt*. In Pakistan, the government collects *Zakāt* under the *Zakāt and Ushr Ordinance 1980*. Under this law *Zakāt* is deducted from the assets of the citizens held in the form of deposits and accounts with the scheduled banks and financial institutions on the first of *Ramadān* each year. Under the said ordinance the state is responsible for the collection of *Zakāt* and Ushr and its disbursement to assist the needy. *Zakāt* is collected by the State Bank and deposited in the Federal *Zakāt* Fund, which disburses the amounts to the provincial *Zakāt* departments that give 40 percent to various institutions like hospitals and schools and 60 percent to the local *Zakāt* Committees. About 1.1 million households benefit from the monthly subsistence allowance of Rs 500 at present. Rehabilitation Allowance is a one-time payment of Rs 5000 and should be utilized by the recipient to establish some regular source of income, either by the use of some skill or by setting up a small business.

In Malaysia, the Bank Muamalat has *Zakāt*

collection service in Selangor, Federal Territory and Johor.³⁹⁰ The bank has arrangements for the religious councils to collect *Zakāt* through its branches. A computerised *Zakāt* collection system has been launched for the State Religious Councils and auto debit allowance payment for part-time religious teachers. In Singapore *Majlis Ugama Islām Singapura* (MUIS) (Islāmic Religious Council of Singapore) sends out brochures regarding how to calculate and pay *Zakāt* to approximately 1,55,000 households. *Zakāt* can be paid either in cash or by cheque payable to MUIS. If one is not sure how much *Zakāt* he may have to pay, he needs to log into the MUI website³⁹¹ to determine his contribution. There is also a *Zakāt* Hotline, where *Zakāt* can be paid over the phone. Run by Singapore Telecommunications, the government agency collects the amount on behalf of MUIS. There are 62 collection centres at various masjids and Islāmic organizations. The *Zakāt* account of the MUIS is audited by the Auditor-General or an auditor appointed annually by the Minister in consultation with the Auditor-General. Under a section of the Income Tax Act, *Zakāt* payers are also able to claim tax relief. In Indonesia, the government passed the Law of *Zakāt* Management No. 38/1999. The law has been endorsed and implemented in part by the Minister of Religion's Decision No. 581/1999 and by change of the taxation regime. The Law covers both the semi-governmental collector agencies and the non-governmental ones. It requires balance auditing and annual reports to the government, and encourages public disclosure. The government-formed *Zakāt* collector

bodies, known as BAZ, and non-governmental collector institutions, known as LAZ collect and distribute *Zakāt* proceeds.

In Egypt, the Faysal Islāmic Bank of Egypt distributed Egyptian pounds 67,000,000 by way of *Zakāt* from its *Zakāt* Fund for the benefit of students, masjids, and hospitals. The Muslim Brotherhood wants to make the *Zakāt* obligatory in order to reduce the massive gap between the rich and the poor in Egyptian society.³⁹² Jordan announced that it would set up *Fitr Sadaqa* Fund for distribution to the needy. The *Zakāt* Fund of the UAE distributed Dh11 million in March 2005 as *Zakāt* money throughout the country for those entitled to the fund.³⁹³ In Bahrain the government has established a voluntary *Zakāt* fund.

In the United States the various Islāmic community organisations like masjids and Islāmic schools are used for collecting *Zakāt*. Seattle's largest masjid, Masjid Idris provides collection boxes dedicated for collecting *Zakāt*. The Islāmic Society of North America (ISNA), the largest national Muslim organization in the USA has organised "ISNA *Zakāt* Fund" for providing *Zakāt* services to the Muslim community. The Islāmic Circle of North America (ICNA) also provides *Zakāt* services, through distribution of funds. Most *Zakāt* collectors in the US describe money donated to them as tax deductible. Today, the Internet has become a vital channel for the collection of *Zakāt*, assisting Muslim organizations to reach a wider Muslim audience. Websites can offer much more than just information about *Zakāt* or a description of their services

as some have begun to provide an on-line *Zakāt* payment system.

PROMISE AND TRUST

Promise ('Aqd, 'Ahd)

Keeping promise is one of the noble characteristics of man. The significance of promise lies in the realisation that a promise not only creates duty and obligation upon the promisor but also creates reliance of trust in the mind of the person promised. Keeping promise is an act of piety (*birr*).³⁹⁴ One of the important obligations incurred by a person is to repay his debt in time.³⁹⁵ Allāh asks Muslims to fulfil their obligations (*awfū bil-'uqūd*,³⁹⁶ *awfū bil-'ahd*³⁹⁷) and not to promise something which he does not fulfil later.³⁹⁸ Those who keep their pledges (*'ahd*) will be honoured in Paradise.³⁹⁹ In the Qur'ān, Allāh Himself has made promises and made it clear a number of times that He does not break His promise (*lā yukhlifullāhul-mī'ād*).⁴⁰⁰

Trust (Amānah)

Trust is an important concept in a civilised society. Starting with the well-being of a family, the well-being of a nation depends upon the fulfilment of the obligations under trust. Any breach in carrying out the obligations under a trust is a serious matter. Allāh asks Muslims not to betray their trusts (*takhūnū amānātikum*) knowingly.⁴⁰¹

The trust property must be kept under proper maintenance and all the duties need to be performed under proper management.⁴⁰² Allāh commands (*ya'muru*) that the trustee must restore (*tu'addū*)⁴⁰³ the trust property to the true owner. Those who upkeep their trusts (*amānāt*) will be honoured in Paradise.⁴⁰⁴

Misappropriation of property of others

Misappropriation of property of others is a stigma from which man is not free. Such ignominious conduct is only one step further in a society where greed is good encouraged or advocated. Allāh asks us not to devour (*lā ta'kulū*) the property (*amwāl*) of others wrongfully (*bil-bāṭilī*)⁴⁰⁵ nor to devour the inheritance (*turātha*) of the rightful owners.⁴⁰⁶

Balance and measure (Wazn)

In all dealings with equity and fairness for mankind to follow, Allāh has set up the balance (*mizān*).⁴⁰⁷ He has urged Muslims to deal with people equitably and observe strict measure and balance. In any business dealings, proper bargain need to be fulfilled. Proper weights and measures need to be used to ensure that the buyer gets proper and full measure for which he has bargained and paid the price.

The Qur'ān meticulously reminds Muslims that when measuring (*wazana*) something, it must be ensured that the balance is free from faults. Allāh asks us to weigh

with scales true and upright,⁴⁰⁸ observing (*aqīmū*)⁴⁰⁹ the weight (*al-wazna*)⁴¹⁰ and giving full (*awfū*) measure (*kayl*)⁴¹¹ and full weight (*mizān*)⁴¹² with justice (*bil-qist*).⁴¹³ Allāh asks us not to fall short (*tukhsirū*)⁴¹⁴ in the balance. The obligation is not to give short (*tanquṣū*)⁴¹⁵ measure or short weight and not to diminish (*tabkhasū*)⁴¹⁶ the goods of the people. Allāh asks us not to give less (*lā tukhsirūn*)⁴¹⁷ in the balance, condemning people who are skimpy (*al-muṭaffifīn*)⁴¹⁸ giving less (*yukhsirūn*)⁴¹⁹ in measure and weight. Allāh asks us not to belong to the category of people who give less in weight (*al-mukhsirīn*).⁴²⁰ Some people by nature are very particular in getting proper measurement in their dealings with others but careless when discharging the duties of measurements for others to the extent of defrauding them.⁴²¹

It is important to realise that the above analysis in dealings with people is not restricted to business dealings where physical weights and measures are used. The principle is applicable in all kinds of business dealings where fair treatment should be observed and any traces of deception should be absent, remembering that the human society should be as just as possible, free from intending to defraud one another.

Recording and writing on documents

Taking an oath in the name of Allāh is a very serious matter for a Muslim. Such an oath must not be broken and must be kept at all costs.⁴²² Islām encourages lawful trading (*tijārah*)

on the basis of mutual agreement (*tarāḍī*).⁴²³ Business transactions attained sophisticated status on the basis of the instructions in the Qur'ān, which laid down to record them in writing and evidenced by two witnesses.⁴²⁴

ISLAMIC BANKING

Loan without interest to avoid ribā (excess over capital)

The Qur'ān permits trade (*aḥallallāhu al-bay'a*) but prohibits usury and interest (*ḥarrama ar-ribā*),⁴²⁵ which literally means an excess or addition. With reference to debt it means any excess above the principal lent regardless of the purpose for which such loans are made and regardless of the rates at which interest is charged. Since interest, however small, is an excess over the capital lent, it is prohibited. In broad sense, any risk-free or pre-determined rate of return on a loan or investment is *ribā*. If there is an addition or excess over and above the capital or principal sum of money, it is called *ribā* on loan.

Under *Sharī'ah*, no monetary reward can be asked on a contract of loan. The amount paid as interest on loan does not increase the wealth of the recipient.⁴²⁶ There is no gain in one's wealth by earning interest as Allāh erases (*yamḥaqu*)⁴²⁷ any benefit out of it. Allāh asks Muslims very forcefully to forego (*dharū*)⁴²⁸ any outstanding amount due as interest. A lender of money is not allowed to earn pre-determined profit without putting any efforts or risks as this profit is looked upon as unearned income. The prohibition of interest is intended to prevent exploitation of the less

well-to-do members of the society by the rich and maximization of social benefits. It highlights Islām's emphasis on social welfare over individual welfare. Instead of interest, profit is the just return for someone who accepts the risks of investment in business enterprise. *Shari'ah* encourages trade and business activities for the welfare of the society and discourages inactivity and earning profit simply by virtue of ownership of capital. It forbids investors and borrowers from dealing in funds that have fixed predetermined interest, which is known as *ribā*. It prohibits the payment of interest on all types of loans (personal, commercial, etc.) whether these loans are made to friends, business organisations, or government. Under changing circumstances, it appears that modern economy will no more be dominated exclusively by the full gear of interest-based environment.

Islāmic banking and finance

Instead of interest, profit is the just return for someone who accepts the risks of investment in business enterprise. *Shari'ah* encourages trade and business activities for the welfare of the society and discourages inactivity and earning profit simply by virtue of ownership of capital. Earning profits through taking risks in a business venture is highly desirable.

Shari'ah forbids investors and borrowers from dealing in funds that have fixed predetermined interest, which is known as *ribā*. The economic system of the world is now witnessing that Islāmic law can have a major

influence on business, particularly on finance in Muslim countries. The Western notion of separation of church and state is in contrast with the view of Islām that the rules laid down in the Qur'ān are applicable to business dealings and transactions. Since interest, however small, is an excess over the capital lent, it is prohibited. An Islāmic economy is an interest-free economy.

Unlike commodity, money has no intrinsic value of its own. A borrower of money needs it for its purchasing power. After the economic catastrophes in countries like Brazil, Argentina⁴²⁹ and Turkey due to the presence of interest-based economic system in the world, the Western world needs to consider seriously to turn to interest-free economy, advocated by *Sharī'ah* for good of mankind in general and not making poor countries poorer and rich countries richer.

The points in favour of introducing interest-free economy are many. Transactions based on interest act contrary to the equity of a business. In business the outcome of financial ventures is uncertain, yet the borrower is obliged to pay the agreed rate of interest, even if he incurs loss in his business. If he earns profit it could be less than the amount of the interest agreed. The rigidity of an interest-based system leads to occasional bankruptcies with their disastrous effects upon the individuals involved and the society. A bank's undertaking to keep its depositors' money safe and also to pay a fixed rate of interest makes the bank concerned to recover their principal amounts and also earning the interest. An interest-based system discourages the small investors

from introducing innovation in their enterprises. Under an interest-free system, if the entrepreneur does not succeed in his enterprise, he only loses his time and efforts but not further burdened with the obligation to pay interest. In an interest-based system, the bank does not take care in the business enterprise of the borrower beyond recovering principal money and the amount of interest. But in an interest-free system, both the bank and the entrepreneurs put their efforts in maximising the profitability and efficiency of the financial ventures. Islāmic banks are less prone to lend rashly and less ready to demand their money back when times get difficult for the borrowers to repay their loans. Under changing financial circumstances, it appears that modern economy is shifting away from the full glare of interest-based environment.⁴³⁰

Islāmic law is concerned with the moral or ethical value of a commercial transaction. *Shari'ah* distinguishes between *halāl* and *haram* goods and services. *Shari'ah* prohibits earnings of income through production and sale of alcoholic substances and pig products. It also prohibits gambling,⁴³¹ hoarding and deceptive purchases. Financial transactions involving running and management of a casino or sexual immorality are prohibited. The common law doctrine of *caveat emptor*, i.e., buyer beware, is not supported by *Shari'ah*. In business transactions, *Shari'ah* upholds fulfilment of contractual obligations and the disclosure of information. In Pakistan, the *Shari'ah* Appellate Bench in a case⁴³² stated that this doctrine is not valid under the principles of *Shari'ah*, which requires

an obligation upon the seller to disclose the defects in his goods or property to the buyer without being questioned specifically regarding the quality of the subject matter.

*Islāmic insurance (Takāful)*⁴³³

'*Takāful*', an Arabic word meaning, 'mutual assurance' or 'joint responsibility' comes from the root word '*kafala*', meaning 'to support', 'to guarantee'. The concept of *Takāful* in the area of insurance means mutual assurance or guarantee amongst the members of a group between each other. It is the pooling of resources to help who are in need, a method which in spirit is close to the principles of shared responsibility, which were practised by the *Muhājirs* (migrants) who accompanied Prophet Muḥammad (ṣ) during his *Hijrah* (migration)⁴³⁴ from Makkah to Madinah and the people of Madinah who played the role of the *Ansār* (helpers) providing food, accommodation and necessary security to the Muslim migrants from Makkah.

It is a Muslim's belief that any misfortune⁴³⁵ that befalls him, which results in the loss of life or belongings, happens as determined by Allāh. At the same time, a Muslim should also take positive steps to avoid or reduce the possibility of these misfortunes as indicated by the Ḥadīth: "The Prophet told a Bedouin who left his camel untied to the will of Allāh: Tie your camel first, then put your trust in Allāh."⁴³⁶

Traditional insurance products are not acceptable

to Muslims due to the presence of the elements of gambling and uncertainty as well as the interest from investments used to maintain life funds. *Shari'ah* does not support the payment of a large arbitrary sum under conventional insurance against the death of the assured. But it supports the view that one should make fair provisions for his near relatives at the time of his death.⁴³⁷

Under *Shari'ah*, the nominee⁴³⁸ of a life policy should really be a trustee to distribute the money under the policy according to the principles of inheritance and will based on the Qur'an and Hadith. If the assured is alive when the policy matures, he receives the amount of premiums paid and the profits made out of the premiums paid and any bonuses declared. Under the *Takāful* policy, the nominee receives the amount of the premiums paid, the share of the profits on the premiums paid and any bonuses declared. If no loss is incurred during the allotted period, then the assured is entitled to all the payments and profits from these payments back in accordance with the *Mudārabah* principles.

Takāful, or risk sharing is based on mutuality and supported by *Shari'ah*-compliant investments. In a *Takāful* company, each participant contributes to the loss suffered by any other participant. The concept of *Takāful* fosters solidarity among the participants who agree to bear the loss of one of the members. The *Takāful* company avoids *ribā* by not taking or giving interest. The investments of the company must not be on any interest-bearing bonds or financial instruments, which do not comply with *Shari'ah*.

A Muslim can avail himself against the consequences of catastrophe and disaster by joining a *Takāful* method, which is based on solidarity and shared responsibility among members. In the *Takāful* system profit and loss would be shared among the members assured. *Takāful* system operates as a form of mutual cooperation among the members based on agreement, which provides shared responsibility and joint compensation for the interest of all.

The participants of a *Takāful* scheme agree to mutually help each other by contributing financially on the basis of donation (*tabarru'*). The compensation or reimbursement for loss is paid out of common pool of individual contributions and donation from the other policyholders. There is no forfeiture of premiums if the policy lapses or the policy is surrendered. All premiums received are property of the policyholders and the *Takāful* company just manages them for their benefit. A *Takāful* company invests the premiums received fulfilling the requirements of *Sharī'ah*. The customers are partners when they buy a *Takāful* cover.

The provision of insurance cover as a form of business in conformity with *Sharī'ah* is based on the following principles: (1) *Takāful*: An agreement among a group of participants, who reciprocally guarantee each other against loss or damage that may befall upon any one of them. (2) *Mudārabah*: An arrangement of sharing profits between the providers of premiums for a business venture and the entrepreneur who actually conducts the business. (3) *Tabarru'* The provision of an agreement

through which each participant relinquishes as donation (*tabarru'*), a certain proportion of his contribution that he agrees to pay, enabling him to fulfil his obligation of mutual help and joint guarantee should any of his fellow participants suffer a defined loss. The operation of *Takāful* may be envisaged as a profit sharing business venture between *Takāful* operator and the individual members of a group of participants who agree to guarantee each other against certain loss suffered by any one of them.

LAW AND ORDER

Law, order and justice

In this world, man is susceptible to do injustice and oppression. For the maintenance of law and order in a society, Allāh commands (*amara*)⁴³⁹ judges for determining issues between the parties with justice (*'adl*,⁴⁴⁰ *qist*⁴⁴¹). Justice should be administered according to the *Sharī'ah* (*shir'atan*)⁴⁴² revealed by Allāh to Prophet Muḥammad (ṣ) (*anzalnā ilayka*).⁴⁴³ It is only the disbelievers (*kāfirūn*) who do not follow the *Sharī'ah*.⁴⁴⁴ Allāh commanded Prophet Muḥammad (ṣ) to administer justice (*li-a'dila*,⁴⁴⁵ *faḥkum*⁴⁴⁶) amongst the members of his community.

During a speech before an assembly of people, when Khalifa 'Umar asked anyone to come forward and correct him should he deviate from the right path, one of the people stood up and said: "By Allāh, should we find you deviating from the right path, we will certainly straighten that

deviation with our swords." Caliph 'Umar concluded: "If I follow the right path, follow me. If I deviate from the right path, correct me so that we are not led astray."

The celebrated Khalifa Hārūn al-Rashīd used to roam his capital at night in disguise to inform himself firsthand the real condition of his people so that proper administration could be carried out for their welfare. The maintenance of law and order at all levels is very important. Allāh asks Muslims to obey (*atī'ū*)⁴⁴⁷ those who are in lawful authority (*'ūlil-'amr*).⁴⁴⁸ The functionary of administering justice is a judge. In any civilised society, the role and function of a judge is very important, who determines the rights and obligations of the parties before him. A Muslim judge needs to realise that dispensing justice equitably (*qist*) is nearer to fearing Allāh (*taqwa*).⁴⁴⁹

Allāh is the best of all judges (*aḥkamil-ḥākimīn*,⁴⁵⁰ *khayrul fātiḥīn*⁴⁵¹). As the aim and purpose of administering justice is to act justly, Allāh asked Prophet Dāwūd (pbuh) to judge between men justly (*bil-ḥaqqi*).⁴⁵² In the administration of justice, availability and proof of evidence is very vital. Allāh asks Muslims not to mix⁴⁵³ the truth (*ḥaqq*) with the falsehood (*bāṭil*), nor knowingly conceal (*taktumū*)⁴⁵⁴ the truth which is sinful (*āthim*).⁴⁵⁵ With a view to acting justly, Allāh asks the judges not to follow (*lā tattabi'*)⁴⁵⁶ their own⁴⁵⁷ whims or the whims of the others (*ahwā'ahum*).⁴⁵⁸ Allāh asked Prophet Dāwūd (pbuh) not to follow his own desire which will mislead him from the path of Allāh.⁴⁵⁹ The judge must not allow any undue favour to anyone, even if the parties affected

are close relatives.⁴⁶⁰ Distorting⁴⁶¹ any judgement under any pretext or subtle cover-up should be totally unacceptable to a judge. Allāh asks Muslims not to let hatred (*shana'ān*)⁴⁶² of others lead them away from justice. Allāh asks Muslims to deal justly (*i'dilu*), for that is closer to awareness of Allāh (*taqwā*).⁴⁶³ Allāh is aware that there are some people who act justly (*ya'dilūn*)⁴⁶⁴ and He loves those who act justly (*muqsit*).⁴⁶⁵ Allāh asks us not to bribe the judges with a view to grab the property of others wrongfully.⁴⁶⁶

Impartial evidence of witnesses

Many disputes rely heavily upon the impartial evidence of witnesses. In this world it is not easy to remain firm in presenting evidence by a witness when there is enmity, hatred and distrust all around us. Allāh asks Muslims to be bearers of witness with justice (*bil-qist*)⁴⁶⁷ and not to give evidence for any monetary gain or favouring any close relative⁴⁶⁸ or conceal (*la-naktumu*)⁴⁶⁹ evidence. Allāh asks them to remain firm in giving evidence even if it goes against themselves⁴⁷⁰ or close relatives.⁴⁷¹ Those who do not give false evidence (*lā yashhadūnaz-zūra*)⁴⁷² but stand firmly on their testimonies⁴⁷³ will be honoured in Paradise (*Jannah*).⁴⁷⁴

Safety of travellers and tourists

The role of travellers is important in the history of civilisation. The Qur'ān mentions a traveller as "son of the road" (*ibnus sabīl*) not making any distinction

regarding his faith or tribe. Allāh asks mankind to travel throughout the earth to see how He originated creation.⁴⁷⁵ The great traveller Ibn Battuta (1304-1369) of Morocco should inspire Muslims to travel vast tracts of the earth as he accomplished setting out for journey when he was only twenty one years of age. His travels lasted for about thirty years, after which he returned to Fez, Morocco at the court of Sultan Abu Inan and dictated accounts of his journeys, known as the famous *Travels (Rihlah) of Ibn Battuta*. Ibn Battuta was the only medieval traveller who is known to have visited the lands of every Muslim ruler of his time. The mere extent of his travels is estimated at no less than 75,000 miles. He mentions in his travel narrations that in Damascus there were endowments for travellers, out of the revenues of which they were given food, clothing, and the expenses of conveyance to their countries. The legendary Bengali philanthropist Haji Muḥammad Moḥsin (1732-1812) set out from Bengal and spent 27 years in travelling different parts of the Middle East including making pilgrimage to Makkah.

People should feel safe throughout the length and breadth of any country in the world, the domain of Allāh. Allāh requires that travelling by any person by day or night should be absolutely safe and secure.⁴⁷⁶ The Qur'ān mentions that ideally people should travel from one town to another within sight.⁴⁷⁷ The stages of journey should be also made easy.⁴⁷⁸ Today, safety of travel in any form is not only a domestic issue for the individual countries but has become an international issue, particularly by air. Rules and regulations in the Qur'ān for the safety of

travellers apply equally to all, irrespective of religion or ethnicity. Time has come to highlight the Qur'ānic verses relating to travel in all travel routes, whether by road, river or sea, giving the highest priority to air travel.

Muslims who seek the satisfaction of Allāh (*wajhallāhi*) should extend their spontaneous help towards the wayfarers⁴⁷⁹ what is due (*ḥaqqahu*)⁴⁸⁰ to them. The Qur'ān repeatedly reminds Muslims for showing kindness (*iḥsān*)⁴⁸¹ to the travellers. There should be a fund provided by the state treasury for helping the wayfarers. The Qur'ān states that in terms of financial rights from the state treasury, the wayfarers belong to the same category as the orphans and the poor.⁴⁸²

Theft and robbery on roads and highways are serious crimes which have been condemned in the Qur'ān in the severest terms. The Qur'ān has prescribed severe punishment for robberies on the roads and highways.⁴⁸³ The punishment of a thief mentioned in the Qur'ān is quite well-known.⁴⁸⁴ But if the thief repents and takes steps correcting himself, the culprit should be forgiven⁴⁸⁵ or undergo lesser punishment. As safety in journey is of paramount importance, Prophet Lūt warned his people not to ambush⁴⁸⁶ the travellers. It has been reported that in Egypt and Indonesia, tourists have been attacked and killed. It is not clear who perpetrates this heinous crimes against the innocent tourists who come to visit these countries for sheer sight-seeing and get to know the culture of the people built up over hundreds of years. Whatever might be the motives in the mind of the attackers, the crime is in clear violation of the orders of

Allāh in the Qur'ān for taking care of the travellers. Under these circumstances, Muslim countries should take extra measures to eradicate these social problems.

Protection of home and burglary

Complete security and sanctity of a man's house has been guaranteed under the Islāmic principles. A dwelling house should only be entered through the front door and not by the back door. In the West, one may think that the origin of the proverb "A man's home is his castle" is English Common law. The spirit of the proverb was incorporated in the Bill of Rights⁴⁸⁷ in the Constitution of the United States in 1791. But one can trace the spirit of the proverb in the verse of the Qur'ān, where Allāh asks Muslims not to enter into a dwelling house until they obtain permission from the inmates therein and offer greetings to them and also not to enter without obtaining permission even if no one is present therein.⁴⁸⁸ Many of the crimes of the modern society, e.g., burglary or violation against women, would not be possible if one keeps in mind the two relevant verses of the Qur'ān.

Burglary is not only a menace but a crime in human society where the inmates of a house may feel secure. Burglary usually takes place through rear doors or windows. It is not normal for a burglar to use the front door of a house. With a view to protecting homes or houses, Allāh asks Muslims to enter a house through its front door and not through the back door.⁴⁸⁹

Gambling

Gambling is a social scar, which leads a person to total ruin. It is prohibited (*ḥarām*) under *Shari'ah*.⁴⁹⁰ A person who engages in gambling develops a kind of behaviour which causes disruptions in his psychological, physical, social or vocational life style. An addicted gambler develops a tendency to spend more time in gambling and betting more money. There are instances where such persons not only ruined their careers, incurred catastrophic business losses but also brought untold miseries upon their families. Although gambling is legal in the Western countries, there are organisations to rehabilitate the gamblers in the society who have crossed the border and made their lives miserable.

Disruption (Fasād) and violation of peace (Baghy)

When Allāh decided about creating man and sending him as His representative on the earth, the angels apprehended that man will create disorder committing vicious and heinous acts (*fasād*) in the world.⁴⁹¹ The normal situation in this world is not complete peace without chaos and disruption. Man is prone to create turmoil and disorder. As soon as peace is established, a disorder breaks out bringing disharmony and confusion. Ideally there should be no oppression (*ẓulm*) against people (*an-nās*)⁴⁹² otherwise Allāh will inflict painful punishment upon those who oppress (*ẓulm*) other people.⁴⁹³

Allāh has warned mankind repeatedly not to commit

evil (*'athā*) and vicious and heinous activities (*fasād*).⁴⁹⁴ Allāh does not like (*lā yuḥibbu*) any wanton disruption (*fasād*) in the land⁴⁹⁵ and He does not love those who engage in destructive activities (*mufsidūn*).⁴⁹⁶ Allāh has condemned people who commit mischief (*fasād*)⁴⁹⁷ in the land and destroy crops and cattle.⁴⁹⁸ Allāh asks us not to create wanton disruption (*lā tufsidu*)⁴⁹⁹ in the land after it has been set right. The real terrorists are those who in the name of establishing peace launch attacks upon innocent people. In the Qur'an, Allāh has unmasked them and exposed their true colour and identity: "When it is said to them: 'Make not mischief (*lā tufsidū*) on the earth.' They say: 'We are only ones that put things right. Are not they indeed the mischief makers? But they perceive not.'⁵⁰⁰ People who are engaged in wanton disruptive activities in the society should be speedily brought to trial and put to severe punishment when found guilty.

There should not be any outrage (*baghy*) in the society. Allāh forbids (*yanḥā*) all rebellious acts (*baghy*) in violation of peace (*innallāha ya'muru bil-'adli... wa yanḥā 'anil-faḥshāi...wal-baghy*).⁵⁰¹ Allāh forbids (*ḥarrama*) unjustified aggression (*baghya*).⁵⁰² Allāh will inflict painful punishment upon those who commit outrage (*yabghūna*) in the land.⁵⁰³

Physical injury (shedding blood) and murder

When Allāh decided about creating man and sending him as His representative on the earth, the angels apprehended that in the course of carrying out heinous acts in the world

man will shed blood.⁵⁰⁴ Allāh asks mankind not to shed one another's blood (*lā tasfikūna dimā'a*).⁵⁰⁵ In Islām, preservation of life is very important. The Creator of mankind (*rabbun-nās*) Allāh says that if anyone saves a life it is as if he saves the life of all mankind.⁵⁰⁶

In Islām, murder of a human being is a very serious crime. Our Creator Allāh says that if anyone kills a person unless in retribution for murder or spreading wanton disruption (*fasād*) in the world, it is as if he kills all mankind.⁵⁰⁷ Allāh has absolutely forbidden (*ḥarrama*)⁵⁰⁸ unjustified killing. He asks us not to kill (*lā taqtulū*)⁵⁰⁹ a human being without a just cause (*illā bil-ḥaqqi*).⁵¹⁰ A Muslim cannot kill another Muslim except by mistake (*illā khaṭaa*).⁵¹¹ Allāh asks Muslims not to kill each other.⁵¹²

When a person is killed, certainly it entails severe financial consequences upon the members of the family of the victim, particularly, if there are young children. In many legal systems there is no personal right or provision for financial compensation for the heirs of a murdered person. The Qur'ān provides the right of retribution (*qiṣāṣ*) to the heir of the murdered victim under which he can ask for equal punishment to be meted out to the offender. Alternatively he can ask for blood money (*diyāh*) as financial compensation. If a person is killed intentionally with hostility and oppression and not by mistake (*mazlūman*)⁵¹³ the heirs of the deceased will have the authority (*sulṭanan*) to demand equality in punishment (*qiṣāṣ*)⁵¹⁴ or to forgive or to take blood money (*diyāh*).⁵¹⁵ In some countries like Pakistan,⁵¹⁶ Sudan⁵¹⁷ and Libya,⁵¹⁸

provisions have been made for blood-money (*diyah*) in the respective penal codes. In Saudi Arabia, before the execution of the retaliation (*qisās*), the relatives of the victim are urged to commute the *qisās* into blood-money (*diyah*).

The amount of blood-money (*diyah*) is fixed by the governments of the Muslim countries from time to time. Traditionally, the blood-money (*diyah*) was a recompense of one hundred camels. In Saudi Arabia *diyah* for murder by error is 44 thousand silver Riyals and for premeditated murder 45 thousand silver Riyals. In Pakistan the value of blood-money (*diyah*) is not less than Rupees 1,70,610 being the value of 30.630 grams of silver. Under Sharī'ah the wife of the victim is entitled to blood-money (*diyah*).⁵¹⁹ Although the state cannot execute retaliation (*qisās*), nonetheless it may exercise discretionary (*ta'zīr*) punishment, i.e. imprisonment of the offender for some years.

It appears that the spirit of the compensatory attitude of providing blood-money (*diyah*) to the heirs of the victim has been adopted in some Western legal systems. In the UK, the Criminal Injuries Compensation Board and in the United States, the California Victim Compensation and Government Claims Board are playing roles in this matter. The criminal codes of the Muslim countries should be amended incorporating the provisions of blood-money (*diyah*) to compensate the heirs of the victims killed wrongfully.

SHARI'AH AND THE STATE

Concept of sovereignty and state

In a number of verses of the Qur'ān, it has been mentioned that the sovereignty over the whole world belongs only to Allāh.⁵²⁰ In the Qur'ān, Allāh asserts: "The East and the West belong to Allāh: wherever you turn there is the presence of Allāh."⁵²¹ The real and ultimate king maker in this world is only Allāh. Allāh can grant sovereignty to whoever He likes and He can take away sovereignty from whom He likes.⁵²² Conferring the status of vicegerent (*khalīfah*) upon Prophet Dāwūd (David) (pbuh), Allāh asked him to rule people according to justice set by Him and not according to his whims as an absolute ruler. Allāh granted ownership of land to Prophet Yūsuf (Joseph) (pbuh).⁵²³ Under *Shari'ah*, a state as a political concept is not sovereign, but subservient to the commands of Allāh.⁵²⁴ Absolute sovereignty cannot lie with the state as the state is looked upon only as a trustee of power which belongs only to Allāh.⁵²⁵ So, Allāh is not only the sovereign of each state, He is the sovereign of all states in the world.

The first Islāmic state in a political sense was established by Prophet Muḥammad (ṣ) which he governed as the Messenger of Allāh. After his death in 632, the Muslim community (*ummah*) chose Abu Bakr as the Caliph (*Khalīfah*), i.e. successor to the Prophet.⁵²⁶ The new state was governed by the four 'rightly guided *khalīfahs*' (*al-khulafā'ur-rāshidūn*) for 29 years (632-661), succeeding one after another, securing people's choice. The Muslim state

of this period can be described as an Islāmic Republic⁵²⁷ in the sense that the Caliph (*Khalīfah*) was chosen, i.e. elected in modern terminology by the community (*ummah*). After the death of Khalīfah Ali, the last of the 'rightly guided *khalīfahs*', although imperial dynasties were established in different parts of the Muslim world, the highest office of the Muslim world was always known to be the Caliph (*khalīfah*) until it was abolished in 1924 when the Ottoman Empire came to an end and Turkey became a republic.

It should be noted that the notion of kingship is alien to the true Islāmic principles.⁵²⁸ As kingship connotes dynasty and in that sense not approved by true Islāmic principles, the choice of the title of the head of a modern Muslim state falls upon the position of a president of a republic. Since the end of the Second World War, there has been a dramatic increase in the number of Muslim states which proclaimed to be republics in various parts of the world.

Role of Sharī'ah in the present-day world and Islāmization

The *Sharī'ah* literally means: "a drinking place", or "an approach to a drinking place". The word has been mentioned in the Qur'ān, where Allāh addressing Prophet Muḥammad (ṣ) said: "Now we have set you on the right way (*Sharī'ah*) of Our commandment."⁵²⁹ He further said: "So follow it, and do not follow the whims of those who do not know."⁵³⁰ Allāh gave the Qur'ān to Prophet Muḥammad (ṣ) as a binding law (*farāḍa alayka*).⁵³¹

The two primary sources of *Shari'ah* are the Qur'ān and the *Hadīth*. In his Farewell Sermon, Prophet Muḥammad (ṣ) said: "I am leaving to you two: so long as you will cling to them, you will not go astray: one of them is the Book of Allāh and the other is the tradition of His Messenger."⁵³² Allāh asks the Muslims to accept what the Messenger gives them and to avoid what he forbids them.⁵³³ Muslims believe that the words of Allāh in the Qur'ān and the guidance in it remain unchangeable. Similarly the *Sunnah* (examples) of Prophet Muḥammad (ṣ) should be followed as the Qur'ān describes the Prophet (ṣ) as the embodiment of best examples.⁵³⁴

Shari'ah is recognised as an established legal system along with the Common Law and the Civil Law, the two other well-known legal systems regulating the lives of mankind spread all over the world. In the twenty-first century, it is gradually coming to the forefront, which was put into cold storage by the colonial rulers, who introduced the full-scale Western-inspired laws and economic and social concepts in their occupied territories during the colonial period for some centuries. The Constitutions of Pakistan, Bangladesh and Malaysia declare that the state religion of the country is Islām.⁵³⁵

There is a serious misconception about *Shari'ah* in the Western world. In 1991, the *Economist* of London published its antagonism against Islām in these words: "...the *Shari'ah*, the curse of Islām in the modern world."⁵³⁶ *Shari'ah* is looked upon as a complete code of conduct to guide the life of an individual Muslim or the collective life of Muslims living in a society. In the political realm,

it contains the core principles of administration of a Muslim state and the norms of international relationship of a Muslim state with other states of the world.⁵³⁷

Muslims look upon *Sharī'ah* containing guiding principles for regulating not only the public aspect of a Muslim society but also the governing principles of a Muslim state. There is no parallel for *Sharī'ah* in the Western world on which the legislators can look into for guiding principles for governing the public aspect of a Western society or for governing the rules and regulations of a modern state.

The unique characteristics of *Sharī'ah* is that it is both religious and secular. When it deals with matters relating to individuals in worldly matters, it is certainly secular. Islāmic family law deals with the relationship between man and woman, marriage, rights of women, duties towards raising children and taking care of aged parents. The Canon law was never looked upon as a source of laws for running the administration of a state. Its rules and regulations were adopted only by the ecclesiastical authorities for the government of the Christian organizations. The West does not have any choice but depend upon the separation of church and state, whether it is a matter of pride of enlightenment, or not showing support for fundamentalism. There is also no parallel source of law in the West, like *Hadīth*, which is looked upon as the second source of *Sharī'ah*. As a result, the Western legal systems are totally dependent upon their own man-made laws. In that sense their laws lack the sanctity or sacredness in contrast with *Sharī'ah*, which

is divinely inspired, being based upon the Qur'ān and the *Hadīth*. As a result, the Western legal systems now allow couples to live together without the requirement of a marriage bond and give legal sanctity to same-sex couples. Since the separation of church and state in the Western world, the Western legal systems have lost getting any guidance originating from religious principles.

However, it should be noted that to restore wisdom from religious sources for state administration, others are not falling behind in making efforts without undue publicity. In 1998, the *Time* magazine reported: "In the late 20th century, Muslims were not alone in organizing to restore religious belief to government. Christians in America, Jews in Israel, even Hindus in India were promoting the same end."⁵³⁸

Shari'ah should be looked upon as a fresh stream of water resembling new life and not a pool of stagnant water. *Shari'ah* came to the forefront for running the administration of a modern state in the recent times when the Iranian Revolution took place in 1979, which brought down the puppet regime of the Shah of Iran in the hands of the United States. Islāmization is a current phenomena in all Muslim countries where law reforms are taking place in the various aspects of family law, criminal law, banking, finance and insurance law. Some Muslim countries have introduced Qur'ānic laws in their legal systems to deal with the criminal law matters, by amending the existing criminal law codes passed by the colonial rulers. The Qur'ān provides guidance regarding security of lives and wealth. A social menace prevailing in modern societies

is violation against women. Statutes have been passed in some Muslim countries like Pakistan prescribing severe punishment for making slanderous statement against the character of a woman without evidence as laid down in the Qur'ān.⁵³⁹ But these statutes have made not much impact in improving the condition of women in Muslim countries. It is pointless passing the *Sharī'ah*-oriented statutes by the leaders as political gestures without genuine intention of transforming the society.

However, a virtual revolution is taking place in recent years in the fields of Islāmic banking, finance and insurance (*takāful*) not only in the Muslim countries but also in the Western countries where Islāmic banks and financial institutions have been allowed to operate conforming to *Sharī'ah*. Based on the Qur'ānic verses that bank interest is prohibited, a large number of Islāmic banks have been established all over the world, which operate on the basis of free interest.⁵⁴⁰ It has been reported that the Japanese banks have also experimented with zero interest.⁵⁴¹ The services of an Islāmic bank is open to all, irrespective of religions. One of the important differences between an Islāmic bank and a conventional bank is that an Islāmic bank is supervised by a *Sharī'ah* Board, which scrutinises the business activities for compliance with *Sharī'ah*. An Islāmic bank is based on ethical norms and practices, which do not allow participation in business activities like dealing with alcohol, arms and ammunitions, casino or entertainment industry. As the legal and ethical foundation of the Islāmic banking and insurance laws are different from the norms of the Western-inspired banking and insurance laws, it would take some time for

the Islāmic banks and insurance companies to establish themselves along with the conventional banks and insurance companies.

Establishment of Shari'at Bench

Shari'ah is vibrant as a source of laws from the very beginning of Islām. When the Muslim countries came under the colonial rules, the colonial authorities gradually replaced the Islāmic law in all fields except the family law. The colonial rulers devised their judicial administration in such a way that they allowed Muslim and non-Muslim judges alike to administer Islāmic family law basing their decisions on secondary sources like the law text books and previous judgments written in the official language. Today the competence of Muslim judges in the non-Arab countries should not be limited only to referring to the Qur'ān in the official language, lacking a comprehensive command over the meaning of the words in the Arabic text. Muslim judges in those countries dealing with cases relating to Islāmic family law should have adequate qualification, ability and competence to refer to the primary sources of the Islāmic law, i.e. the Qur'ān and the *Hadīth*.

It appears that the global resurgence of Islām has not affected the administration of Islāmic family law in some Muslim countries inspiring them to establish *Shariat Bench*, composed of only Muslim judges who would be competent and qualified to read and consult the original Arabic texts in the Qur'ān and the *Hadīth*. The absence

of *Sharī'at* Bench in these Muslim countries is denial of human rights to the majority Muslims of these countries. The judges administering Islāmic family law and the lawyers appearing before them should be capable and competent to consult the Qur'ān and the *Ḥadīth* in original Arabic texts.

All Muslim countries where Arabic is not the main language, should require that the judges administering Islāmic family law are Muslims and have proficiency in referring to the relevant verses of the Qur'ān in the Arabic text, reading them efficiently while comprehending their meanings and translating them freely in the official language. They should also have the ability to refer to relevant *Ḥadīth* covering the cases at hand besides being well acquainted with the relevant verses of the Qur'ān in the Arabic text dealing with family law matters such as marriage, divorce and inheritance.

Proper courses should be devised for the Muslim lawyers who want to be specialists in the field of *Sharī'ah* appearing before the *Sharī'at* Bench. Comprehensive training programmes should be organised for the judges so that they become well qualified to read and consult the original Arabic texts in the Qur'ān and the *Ḥadīth* in the matter of *Sharī'ah*. The judges need to undertake courses dealing with family law matters based on the Qur'ān and the *Ḥadīth*. The courses and curriculum of Islāmic law taught at the universities of some Muslim countries should require competence in Arabic with a view to understanding the meaning of the words in the Qur'ān and, to a certain extent, *Ḥadīth*.

Chapter 3 Endnotes

- ¹ Eg. *Sūrah Najm* 53:45; *Sūrah Fāṭir* 35: 11; *Sūrah Qiyāmah* 75:39; *Sūrah Nabā* 78:8.
- ² Eg. *Sūrah Najm* 53:45; *Sūrah Qiyāmah* 75:39; *Sūrah Layl* 92:3.
- ³ Eg. *Sūrah Qiyāmah* 75:39; *Sūrah Layl* 92:3; *Sūrah Najm* 53:45.
- ⁴ *Sūrah Āl 'Imrān* 3:36.
- ⁵ *Sūrah Nisā'* 4:1; *Sūrah A'rāf* 7:189; *Sūrah Zumar* 39:6.
- ⁶ *Sūrah Nisā'* 4:1; *Sūrah A'rāf* 7:189; *Sūrah Zumar* 39:6.
- ⁷ *Sūrah A'rāf* 7:189; *Sūrah Rūm* 30:21.
- ⁸ *Sūrah A'rāf* 7:189.
- ⁹ *Sūrah A'rāf* 7:189.
- ¹⁰ *Sūrah Nisā'* 4:1; *Sūrah Muḥammad* 47:22.
- ¹¹ *Sūrah Fāṭir* 35:11; *Sūrah Mu'min* 41:47.
- ¹² *Sūrah Fāṭir* 35:11; *Sūrah Mu'min* 41:47.
- ¹³ Detrimental to modesty, catwalking shows are organised in the western countries by the fashion industries.
- ¹⁴ *Sūrah Qaşaş* 28:25
- ¹⁵ *Sūrah Ahzāb* 33:32
- ¹⁶ *Sūrah Ahzāb* 33:33.
- ¹⁷ *Sūrah Nūr* 24:31.
- ¹⁸ *Sūrah Ahzāb* 33:59.
- ¹⁹ *Sūrah Nūr* 24:60.
- ²⁰ *Sūrah A'rāf* : 7:26.
- ²¹ See the judgment in the case of *Halimatussaadiah v. Public Services Commission Malaysia* [1992] 1 MLJ 513.
- ²² "Teenage girls trapped in a web of mixed messages" Raunch culture is a product of society's double standards, writes Rachel Funeri, *Sydney Morning Herald*, January 5, 2006..
- ²³ See *The Independent*, London, January 5, 2006.
- ²⁴ *The Sydney Morning Herald*, March 9, 2006.
- ²⁵ Not mentioned by name.
- ²⁶ *Sūrah Naml* 27:44
- ²⁷ In the Western countries, like England, the Sexual Offences Act

1967 was passed decriminalising the offence.

²⁸ *Sūrah Ma'ārij* 70:29-30.

²⁹ *Sūrah Mā'idah* 5:5.

³⁰ *Sūrah Nūr* 24:3.

³¹ *Sūrah Baqarah* 2:268.

³² *Sūrah A'rāf* 7:28; *Sūrah An'ām* 6:151; *Sūrah A'rāf* 7:33.

³³ *Sūrah An'ām* 6:151; *Sūrah A'rāf* 7:33.

³⁴ *Sūrah An'ām* 6:151; *Sūrah Banī Isrā'il* 17:32.

³⁵ *Sūrah Banī Isrā'il* 17:32.

³⁶ *Sūrah An'ām* 6:151; *Sūrah A'rāf* 7:33.

³⁷ *Sūrah Banī Isrā'il* 17:32.

³⁸ *Sūrah Nahl* 16:90.

³⁹ *Sūrah A'rāf* 7:33; *Sūrah Nūr* 24:3.

⁴⁰ *Sūrah Yūsuf* 12:24.

⁴¹ *Sūrah Najm* 53:32.

⁴² *Sūrah Nūr* 24:19.

⁴³ *Sūrah Nūr* 24:2.

⁴⁴ *Sūrah Aḥzāb* 33:30.

⁴⁵ *Sūrah Qaṣaṣ* 29:28-29.

⁴⁶ *Sūrah Naml* 27:54-55.

⁴⁷ See e.g., *De facto Relationships Act*, 1984, New South Wales, Australia.

⁴⁸ *Sūrah Nūr* 24:30.

⁴⁹ *Sūrah Nūr* 24:31.

⁵⁰ *Sūrah Nisā'* 4:24.

⁵¹ *Sūrah Nūr* 24:33. With a view to avoiding expensive wedding costs, mass weddings have been organised by the Orphans Charitable Organisation in Yemen under the patronage of Saudi Crown Prince. In October 2010, 1,600 couples participated in such a wedding ceremony there (*Al Jazeera* 16 November, 2010). Iran has hosted mass weddings since the mid-1990s, in part to aid the poor and in part to prevent young people from marrying late, fearing premarital sex. It has been reported that in Iran, the parliament would consider to pass a legislation creating a US\$1.3 billion "love fund" to encourage poor young people to marry. (*BBC News* August 30, 2005; *Al Bawba*, 6 September 2005).

The famous traveller Ibn Batuta mentions in his travel narrations that in Damascus there were endowments for supplying wedding outfits to girls whose families were unable to provide them.

- ⁵² *Sūrah 'Ankabūt* 29:45.
- ⁵³ *Sūrah 'Ankabūt* 29:29; *Sūrah Naml* 27:54-55; *Sūrah Shu'arā'* 26:165-66.
- ⁵⁴ *BBC News*, 4 March 2010.
- ⁵⁵ *Sūrah Hujurāt* 49:13.
- ⁵⁶ *Sūrah 'Ankabūt* 29:28; *Sūrah Naml* 27:54-55; *Sūrah Shu'arā'* 26:168.
- ⁵⁷ *Sūrah Baqarah* 2:35.
- ⁵⁸ *Sūrah Nahl* 16:72.
- ⁵⁹ *Sūrah Ra'd* 13:38.
- ⁶⁰ *Sūrah Nisā'* 25:54.
- ⁶¹ *Sūrah Nisā'* 25:54.
- ⁶² *Sūrah Rūm* 30:21.
- ⁶³ *Sūrah Rūm* 30:21.
- ⁶⁴ *Sūrah Nisā'* 4:3.
- ⁶⁵ *Bukhāri* 67:16.
- ⁶⁶ *Sūrah Mā'idah* 5:5.
- ⁶⁷ *Sūrah Nisā'* 4:34.
- ⁶⁸ *Sūrah Nisā'* 4:34.
- ⁶⁹ *Sūrah Nisā'* 4:34.
- ⁷⁰ *Sūrah Furqān* 25:74.
- ⁷¹ *Sūrah Mā'idah* 5:5.
- ⁷² *Sūrah Baqarah* 2:221; *Sūrah Mumtaḥanah* 60:10.
- ⁷³ *Sūrah Baqarah* 2:221; *Sūrah Mumtaḥanah* 60:10.
- ⁷⁴ *Sūrah Nūr* 24:3.
- ⁷⁵ "Marriage may be constituted without any ceremonial." per Justice Ameer Ali in 48-*Indian Appeals*, p. 114.
- ⁷⁶ The Jordanian Law rules: "No marriage contract shall be solemnized for a woman under 18 years of age if the husband-to-be is over 20 years older than her, unless the judge makes sure of her consent and free choice, and that the marriage is in her interests." (Art. 7).
- ⁷⁷ *Tirmidhi* 9:5.

- ⁷⁸ *Sūrah Ahzāb* 33:50; *Sūrah Nisā'* 4:24-25.
- ⁷⁹ *Sūrah Nisā'* 4:4.
- ⁸⁰ *Sūrah Nisā'* 4:24.
- ⁸¹ *Sūrah Baqarah* 2:236.
- ⁸² *Sūrah Nisā'* 4:25. The Moroccan legislation provides: "...dower...there is no maximum or minimum thereof." See the Moroccan Code of Personal Status, 1958, Art. 17.
- ⁸³ See the Tunisian Code of Personal Status, 1958, Art. 13.
- ⁸⁴ *Sūrah Nisā'* 4:4.
- ⁸⁵ *Sūrah Nisā'* 4:3.
- ⁸⁶ *Sūrah Nisā'* 4:129.
- ⁸⁷ Mohammad Hashim Kamali, *Principles of Islāmic Jurisprudence*, p. 125.
- ⁸⁸ Islāmic Family Law (Federal Territory) ACT 1984, Section 23.
- ⁸⁹ *Sūrah Baqarah* 2:187.
- ⁹⁰ *Sūrah Baqarah* 2:228.
- ⁹¹ *Sūrah Nisā'* 4:32.
- ⁹² See Muḥammad Husayn Haykal, *The Life of Muḥammad*, p. 486.
- ⁹³ *R v R* 1991 3 WLR, p. 770.
- ⁹⁴ *R v R* 1991 3 WLR, p. 775.
- ⁹⁵ *Sūrah Baqarah* 2:228.
- ⁹⁶ See *Popiw v. Popiw* [1959] V.R.197, at 199.
- ⁹⁷ See *R v. L* 15 Fam LR 122, at 135.
- ⁹⁸ *R v R* 1991 3 WLR 767.
- ⁹⁹ See 15 Fam LR 122, at 125.
- ¹⁰⁰ See [1991] 3 WLR 767, 776.
- ¹⁰¹ See author's article, 'Marital Rape is a Misnomer in Islām', *The Daily Star*, 1 February, 1995 (Dhaka).
- ¹⁰² *Sūrah Baqarah* 2:223.
- ¹⁰³ *Gulf Daily News*, August 24, 2004.
- ¹⁰⁴ *Sūrah Nisā'* 4:34.
- ¹⁰⁵ *Sūrah Nisā'* 4:34; *Sūrah Baqarah* 2:233.
- ¹⁰⁶ *Sūrah Baqarah* 2:233.
- ¹⁰⁷ "Under the old common law as it existed until 70 years ago [a wife] had no rights at all apart from those of her husband. She was treated by the law more like a piece of furniture than anything

else...He could bundle his furniture out in the street, and so he could his wife. The law did not say him nay." *Bendall v. Mcwhirter* [1952] 2 QB 466, 475.

- ¹⁰⁸ *Sūrah Nisā'* 4:1.
¹⁰⁹ *Sūrah Baqarah* 2:240 .
¹¹⁰ *Sūrah Baqarah* 2:233.
¹¹¹ *Sūrah Ṭalāq* 65:1.
¹¹² *Sūrah Aḥzāb* 33:49.
¹¹³ *Sūrah Baqarah* 2:228.
¹¹⁴ *Sūrah Ṭalāq* 65:4.
¹¹⁵ *Sūrah Ṭalāq* 65:4.
¹¹⁶ *Sūrah Baqarah* 2:234.
¹¹⁷ See author's article, 'Divorce under Islāmic Law', 11 (1996) *Insight*, pp. 23-27 (Sydney).
¹¹⁸ See *Sūrah Baqarah* 2:102.
¹¹⁹ *Sūrah Nisā'* 4:19.
¹²⁰ *Sūrah Nūr* 24:26.
¹²¹ *Sūrah Nisā'* 4:34.
¹²² See Section 59 (2).
¹²³ *Sūrah Nisā'* 4:128.
¹²⁴ *Sūrah Baqarah* 2:227. Also see *Sūrah Nisā'* 4:130.
¹²⁵ *Sūrah Ṭalāq* 65:2.
¹²⁶ *Sūrah Ṭalāq* 65:2.
¹²⁷ Abu Daud 13:3. Also See, YūsufAli, *The Holy Qur'an*, p.1561.
¹²⁸ *Sūrah Nisā'* 4:130
¹²⁹ *Sūrah Ṭalāq* 65:1.
¹³⁰ *Sūrah Baqarah* 2:228.
¹³¹ *Sūrah Baqarah* 2:231; *Sūrah Ṭalāq* 65:2.
¹³² *Sūrah Nisā'* 4:35.
¹³³ Failing to do so, he is liable to imprisonment for up to one year, or with fine or with both.
¹³⁴ Muslim Family Laws Ordinance, (Pakistan and Bangladesh), 1961, Section 7.
¹³⁵ Islāmic Family (Federal Territory) Act, 1984. Section 48.
¹³⁶ Section 48 (5).
¹³⁷ *Sūrah Baqarah* 2:232.

- ¹³⁸ *Sūrah Baqarah* 2:230.
- ¹³⁹ Muslim Family Laws Ordinance, (Pakistan and Bangladesh), 1961, Section 7 (6).
- ¹⁴⁰ See e.g., Muslim Family Laws Ordinance, (Pakistan and Bangladesh), 1961, Section 8: "Where the right to divorce has been delegated to the wife and she wishes to exercise that right,..." See Sayyid Sabiq, *Fiqh Us-Sunnah*, vol. III, The Authorization at the Time of the Contract and after it. p.159.
- ¹⁴¹ The word *khul'* means literally 'to take off clothes'.
- ¹⁴² *Sūrah Baqarah* 2:229. See the the High Court of Pakistan case *Balqis Fatima v. Najmul Ikram* P.L.D. 1959 (W.P.) Lahore, F.B. 566. The authoritative *Fatawa 'Alamgiri* mentions the right of a Muslim wife to purchase her freedom from the marriage-tie. See Ameer Ali, *Mahomedan Law*, vol. II, p. 466.
- ¹⁴³ *Sūrah Talāq* 65:1.
- ¹⁴⁴ *Sūrah Baqarah* 2:241.
- ¹⁴⁵ *Sūrah Talāq* 65:1, 6.
- ¹⁴⁶ Islāmic Family (Federal Territory) Act, 1984, Section 56. According to the Shafi'i school, *mutāh* is an obligatory compensatory payment due to every woman who is divorced without just and sufficient grounds.
- ¹⁴⁷ Egyptian Act No. 100/1985.
- ¹⁴⁸ *Sūrah Nisā'* 4:20.
- ¹⁴⁹ *Sūrah Nisā'* 4:21.
- ¹⁵⁰ *Sūrah Nisā'* 4:32.
- ¹⁵¹ Margot Badran, 'Islāmic Feminism' in *Al-Ahram Weekly* 17-23 2002.
- ¹⁵² *Sūrah A'rāf* 7:189; *Sūrah Nisā'* 4:1.
- ¹⁵³ *Sūrah Kahf* 18:46.
- ¹⁵⁴ *Sūrah Nahl* 16:72.
- ¹⁵⁵ *Sūrah Shu'arā'* 26:133.
- ¹⁵⁶ *Sūrah Shūrā* 42:49-50.
- ¹⁵⁷ *Sūrah Anbiyā'* 21:89-90. See also *Sūrah Āl 'Imrān* 3:38.
- ¹⁵⁸ *Sūrah Āl 'Imrān* 3:14.
- ¹⁵⁹ *Sūrah Anfāl* 8:28; *Sūrah Taghābun* 64:15.
- ¹⁶⁰ *Sūrah Taghābun* 64:14.

- 161 *Sūrah Munāfiqūn* 63:9.
 162 *Sūrah Mujādalah* 58:17.
 163 See author's book, *A Dictionary of Muslim Names*.
 164 *Sūrah Āl 'Imrān* 3:36.
 165 *Sūrah Baqarah* 2:233.
 166 *Sūrah Luqmān* 31:17.
 167 *Sūrah Furqān* 25:74.
 168 *Sūrah Şāffāt* 37:100.
 169 *Sūrah Şāffāt* 37:100.
 170 *Sūrah Şāffāt* 37:101.
 171 *Sūrah Dhāriyāt* 51:28.
 172 *Sūrah Āl 'Imrān* 3:38. Also see *Sūrah Aḥqāf* 46:15.
 173 *Sūrah Ibrāhīm* 14:40. Also see *Sūrah Şāffāt* 37:100.
 174 *Sūrah Luqmān* 31:14; *Sūrah Aḥqāf* 46:15.
 175 *Sūrah Luqmān* 31:14.
 176 *Sūrah Aḥqāf* 46:15.
 177 *Sūrah Luqmān* 31:14.
 178 *Sūrah Aḥqāf* 46:15.
 179 *Sūrah Baqarah* 2:215.
 180 *Sūrah Luqmān* 31:14; *Sūrah 'Ankabūt* 29:8.
 181 *Sūrah Baqarah* 2:83; *Sūrah Aḥqāf* 46:15; *Sūrah Banī Isrā'īl* 17:23;
Sūrah Nisā' 4:36.
 182 *Sūrah 'Ankabūt* 29:8.
 183 *Sūrah Baqarah* 2:83; *Sūrah Aḥqāf* 46:15; *Sūrah Banī Isrā'īl* 17:23.
 184 *Sūrah Luqmān* 31:14.
 185 *Sūrah Aḥqāf* 46:15.
 186 *Sūrah Banī Isrā'īl* 17:23.
 187 *Sūrah Banī Isrā'īl* 17:23.
 188 *Sūrah Banī Isrā'īl* 17:23.
 189 *Sūrah Maryam* 19:14.
 190 *Sūrah Banī Isrā'īl* 17: 23-24.
 191 *Sūrah Baqarah* 2:215.
 192 *Sūrah Banī Isrā'īl* 17:24; *Sūrah Ibrāhīm* 14:41; *Sūrah Nūḥ* 71:28.
 193 *Sūrah Nūḥ* 71:28.
 194 *Sūrah Shu'arā'* 26:86.
 195 *Sūrah Aḥzāb* 33:6.

- ¹⁹⁶ *Sūrah Ra'd* 13:21.
- ¹⁹⁷ *Sūrah Nisā'* 4:1; *Sūrah Muḥammad* 47:22.
- ¹⁹⁸ *Sūrah Baqarah* 2:215; *Sūrah Baqarah* 2:83.
- ¹⁹⁹ *Sūrah Baqarah* 2:177.
- ²⁰⁰ *Sūrah Banī Isrā'īl* 17:26; *Sūrah Rūm* 30:38.
- ²⁰¹ *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
- ²⁰² *Sūrah Naḥl* 16:90.
- ²⁰³ *Sūrah Naḥl* 16:90.
- ²⁰⁴ *Sūrah Naḥl* 16:90.
- ²⁰⁵ *Sūrah Balad* 90:14.
- ²⁰⁶ *Sūrah Nūr* 24:22.
- ²⁰⁷ *Sūrah Muḥammad* 47:22.
- ²⁰⁸ *Sūrah Fajr* 89:19.
- ²⁰⁹ *Sūrah Fajr* 89:19.
- ²¹⁰ *Sūrah Tahrim* 66:6.
- ²¹¹ *Sūrah Shūrā* 42:45.
- ²¹² *Sūrah Āl 'Imrān* 3:180.
- ²¹³ *Sūrah Anbiyā'* 21:89.
- ²¹⁴ *Sūrah Anbiyā'* 21:89.
- ²¹⁵ *Sūrah Naḥl* 16:72.
- ²¹⁶ *Sūrah Nisā'* 4:12.
- ²¹⁷ The Prophet (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left, it should go to the closest male relative (on the father's side)." See Bukhari: 6773, Muslim:1615.
- ²¹⁸ See *Sūrah Nisā'* 4:12.
- ²¹⁹ *Sūrah Nisā'* 4:11.
- ²²⁰ *Sūrah Nisā'* 4:176.
- ²²¹ *Sūrah Nisā'* 4:11.
- ²²² *Sūrah Nisā'* 4:176.
- ²²³ *Sūrah Nisā'* 4:176. Haji Muḥammad Mohsin (1732-1812), the legendary philanthropist of Bengal, inherited the property of his childless half-sister in 1803. Countless poor Muslim students benefited from the Mohsin Fund established in 1806 from the income of the property for pursuing their studies.
- ²²⁴ *Sūrah Mā'idah* 5:106.

- ²²⁵ “It is not right for a Muslim who has property regarding which he must make a will that he should sleep for two nights (consecutively) but that his will should be written down with him.” *Bukhāri* 55:1.
- ²²⁶ This restriction rests upon a well-known *Ḥadīth* of Prophet Muḥammad (ṣ) when he asked Sād bin Abi Waqqas who had no other heir except a daughter, to bequeath only one-third of his property to charity. *Bukhari*, Ch. 55, Hadith 2. See Abdur Rahman I. Doi, *Shariah: The Islāmic Law*, p. 328.
- ²²⁷ See Fyzee, A A A, *Outlines of Muḥammadan Law*, p. 361. Mulla, *Principles of Mahomedan Law*, p. 105.
- ²²⁸ See Fyzee, A A A, *Outlines of Muḥammadan Law*, p. 366.
- ²²⁹ See Mulla, *Principles of Mahomedan Law*, p. 101.
- ²³⁰ *Sūrah Nisā'* 4:11,12.
- ²³¹ *Sūrah Baqarah* 2:180.
- ²³² See Asghar Ali Engineer, *The Rights of Women in Islām*, p. 87.
- ²³³ See Fyzee, A A A, *Outlines of Muḥammadan Law*, p. 218; Mulla, *Principles of Mahomedan Law*, p. 118.
- ²³⁴ Mulla, *Principles of Mahomedan Law*, p. 109.
- ²³⁵ *Sūrah Mu'min* 40:64.
- ²³⁶ “O mankind! Eat of that which is lawful (*ḥalāl*) and wholesome (*ṭayyib*) in the earth, and follow not the footsteps of the devil.” *Sūrah Baqarah* 2:168. “He has explained to you what is unlawful (*ḥarrama*) to you.” *Sūrah An'ām* 6:119.
- ²³⁷ *Sūrah A'rāf* 7:157.
- ²³⁸ *Sūrah Mā'idah* 5:88.
- ²³⁹ “And speak not, concerning that which your tongues may put forth, the falsehood: ‘this is *ḥalāl*, and this is *ḥarām*’, so as to ascribe false things to Allāh.” *Sūrah Naḥl* 16:116.
- ²⁴⁰ 18:19. “Eat of the good things (*ṭayyib*) We have provided for you.” *Sūrah Baqarah* 2:57; *Sūrah Furqān* 25:63.
- ²⁴¹ *Sūrah Mu'minūn* 23:51.
- ²⁴² *Sūrah Hajj* 22:30.
- ²⁴³ *Sūrah Baqarah* 2:173; *Sūrah Mā'idah* 5:3; *Sūrah Naḥl* 16:115. *Sūrah An'ām* 6:145.
- ²⁴⁴ *Sūrah Baqarah* 2:173; *Sūrah Mā'idah* 5:3; *Sūrah Naḥl* 16:115;

- Sūrah An'ām* 6:145.
245 *Sūrah An'ām* 6:121.
246 *Sūrah Baqarah* 2:219; *Sūrah Mā'idah* 5:90-91.
247 *Sahih Muslim*, vol. 3, p. 1108, no. 4963.
248 *Sūrah Mā'idah* 5:4; *Sūrah Mā'idah* 5:5.
249 "So eat of (meats) on which Allāh's name has been pronounced, if you have faith in His Signs." *Sūrah An'ām* 6:118. See *Sūrah Mā'idah* 5:4.
250 *Sūrah Baqarah* 2:268.
251 *Sūrah Baqarah* 2:268.
252 *Sūrah Tawbah* 9:28.
253 *Sūrah Duḥā'* 93:8.
254 *Sūrah Duḥā'* 93:8.
255 *Sūrah Qaṣaṣ* 28:78.
256 *Sūrah Najm* 53:48.
257 *Sūrah Nisā'* 4:128.
258 *Sūrah Muddatthir* 74:14-15.
259 *Sūrah Ma'ārij* 70:21.
260 *Sūrah Ma'ārij* 70:21.
261 *Sūrah Humazah* 104:2.
262 *Sūrah Humazah* 104:3.
263 *Sūrah Fajr* 89:20; *Sūrah 'Ādiyāt* 100:8.
264 *Sūrah 'Ādiyāt* 100:8.
265 *Sūrah Takāthur* 102:1.
266 *Sūrah Taghābun* 64:16
267 *Sūrah Munāfiqūn* 63:9.
268 *Sūrah Nisā'* 4:37; *Sūrah Layl* 92:8; *Sūrah Ḥadīd* 57:24.
269 *Sūrah Muḥammad* 47:38.
270 *Sūrah Banī Isrā'īl* 17:100.
271 *Sūrah Banī Isrā'īl* 17:100.
272 *Sūrah Qalam* 68:24.
273 *Sūrah Tawbah* 9:34-35.
274 *Sūrah Ma'ārij* 70:18. "Whatever they meanly withhold will be hung around their necks on the Day of Resurrection." *Sūrah Al'Imrān* 3:180.
275 "He who withholds goods when people need it till the price rises

- is a sinner." *Mishkat*.
- 276 *Sūrah Baqarah* 2:254.
- 277 *Sūrah Muḥammad* 47:38.
- 278 *Sūrah Baqarah* 2:265.
- 279 *Sūrah Ḥashr* 59:9;
- 280 *Sūrah Banī Isrā'īl* 17:27.
- 281 *Sūrah An'ām* 6:141; *Sūrah A'rāf* 7:31.
- 282 *Sūrah Furqān* 25:67.
- 283 *Sūrah Taghābun* 64:16.
- 284 *Sūrah Dahr* 76:9; *Sūrah Baqarah* 2:272; *Sūrah Layl* 92:20.
- 285 *Sūrah Muḥammad* 47:38; *Sūrah Baqarah* 2:262.
- 286 *Sūrah Ḥadīd* 57:10.
- 287 *Sūrah Layl* 92:18.
- 288 *Sūrah Dhāriyāt* 51:19; *Sūrah Ma'ārij* 70:24-25; *Sūrah Banī Isrā'īl* 17:26; *Sūrah Rūm* 30:38.
- 289 *Sūrah Rūm* 30:38.
- 290 *Sūrah Rūm* 30:38.
- 291 *Sūrah Muḥammad* 47:38; *Sūrah Baqarah* 2:267.
- 292 "(Charity is) for those in need, who, in Allāh's cause are restricted (from travel) and cannot move about in the land, seeking (for trade or work): The ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing mark): They beg not importunately from all and sundry." *Sūrah Baqarah* 2:273.
- 293 *Sūrah Baqarah* 2: 215; *Sūrah Rūm* 30:38.
- 294 *Sūrah Baqarah* 2: 215.
- 295 *Sūrah Baqarah* 2:215;
- 296 *Sūrah Baqarah* 2: 215;
- 297 *Sūrah Baqarah* 2: 215
- 298 *Sūrah Baqarah* 2:280.
- 299 *Sūrah Āl 'Imrān* 3:92.
- 300 *Sūrah Baqarah* 2:267.
- 301 *Sūrah Baqarah* 2:267.
- 302 *Sūrah Baqarah* 2:267.
- 303 *Sūrah Baqarah* 2:267.
- 304 *Sūrah Ḥāqqah* 69:34.

- 305 *Sūrah Dahr* 76:9.
306 *Sūrah Muddaththir* 74:44; *Sūrah Fajr* 89:18.
307 *Sūrah Balad* 90:14-16.
308 *Sūrah Muddaththir* 74:42-44.
309 *Sūrah Mā'ūn* 107:1-3.
310 *Sūrah Balad* 90:14-16.
311 *Sūrah Fāṭir* 35:29; *Sūrah Baqarah* 2:274, 271.
312 *Sūrah Fāṭir* 35:29; *Sūrah Baqarah* 2:274, 271.
313 *Sūrah Nisā'* 4:38
314 *Sūrah Baqarah* 2:262.
315 *Sūrah Baqarah* 2:262.
316 *Sūrah Baqarah* 2:263.
317 *Sūrah Ḥadīd* 57:18.
318 *Sūrah Ḥadīd* 57:11, 18; *Sūrah Taghābun* 64:17.
319 *Sūrah Taghābun* 64:17.
320 *Sūrah Ḥadīd* 57:11.
321 *Sūrah Anfāl* 8:28.
322 *Sūrah Āl 'Imrān* 3:186.
323 *Sūrah Baqarah* 2:3, 254, 267; *Sūrah Ḥajj* 22:35; *Sūrah Shūrā* 42:38; *Sūrah Sajdah* 32:16; *Sūrah Ḥadīd* 57:7; *Sūrah Munāfiqūn* 63:10.
324 *Sūrah Baqarah* 2:3, 254, 267; *Sūrah Ḥajj* 22:35; *Sūrah Sajdah* 32:16. *Sūrah Shūrā* 42:38; *Sūrah Munāfiqūn* 63:10.
325 *Sūrah Baqarah* 2:267.
326 *Sūrah Ḥadīd* 57:7.
327 *Sūrah Muḥammad* 47:36.
328 *Sūrah Najm* 53:34.
329 *Sūrah Najm* 53:34.
330 *Sūrah Āl 'Imrān* 3:134.
331 *Sūrah Talāq* 65:7.
332 *Sūrah Baqarah* 2:219.
333 *Sūrah Tawbah* 9:104.
334 *Sūrah Taghābun* 64:16.
335 *Sūrah Baqarah* 2:272
336 *Sūrah Sabā* 34:39.
337 *Sūrah Fāṭir* 35:29.

- 338 *Sūrah Yā Sīn* 36:47.
 339 *Sūrah Baqarah* 2:273.
 340 *Sūrah Tawbah* 9:121.
 341 *Sūrah Baqarah* 2:274; *Sūrah Qaşaş* 28:54. See *Sūrah Baqarah* 2:272.
 342 *Sūrah Qaşaş* 28:54.
 343 *Sūrah Ḥadīd* 57:7.
 344 *Sūrah Baqarah* 2:274.
 345 *Sūrah Fāṭir* 35:29.
 346 *Sūrah Baqarah* 2:261; *Sūrah Ḥadīd* 57:18.
 347 *Sūrah Nisā'* 4:114.
 348 *Sūrah Baqarah* 2:271.
 349 *Sūrah Baqarah* 2:264.
 350 *Sūrah Layl* 92:11.
 351 *Sūrah Ḥaqqah* 69:31-34.
 352 *Sūrah Baqarah* 2:220.
 353 *Sūrah Baqarah* 2:177.
 354 *Sūrah Balad* 90:14-15.
 355 *Sūrah Baqarah* 2:83; *Sūrah Nisā'* 4:36.
 356 *Sūrah Duḥā* 93:9; *Sūrah Fajr* 89:17.
 357 *Sūrah Ma'ūn*:107:2.
 358 *Sūrah Nisā'* 4:6.
 359 *Sūrah An'ām* 6:152; *Sūrah Banī Isrā'īl* 17:34.
 360 *Sūrah Banī Isrā'īl* 17:34; *Sūrah An'ām* 6:152.
 361 *Sūrah An'ām* 6:152; *Sūrah Banī Isrā'īl* 17:34.
 362 *Sūrah Nisā'* 4:6.
 363 *Sūrah Nisā'* 4:2.
 364 *Sūrah Nisā'* 4:2, 6.
 365 *Sūrah Nisā'* 4:10.
 366 *Sūrah Nisā'* 4:2.
 367 *Sūrah Nisā'* 4:127.
 368 "Show kindness to...the neighbours who are of kin and the neighbours who are strangers..." *Sūrah Nisā'* 4:36.
 369 "Thou shalt love thy neighbour as thyself" See Matthew 19:19.
 370 *Mishkat* and *Baihaqi*.
 371 *Sūrah Ma'ārij* 70:24-25; *Sūrah Dhāriyāt* 51:19.

- ³⁷² *Sūrah Hashr* 59:7.
- ³⁷³ *Bukhāri*. See Muhsin Khan, *Summarized Sahih Al-Bukhāri*, p. 349.
- ³⁷⁴ *Sūrah Tawbah* 9:103.
- ³⁷⁵ *Sūrah Tawbah* 9:71.
- ³⁷⁶ *Sūrah Rūm* 30:39.
- ³⁷⁷ *Sūrah Mu'minūn* 23:1-4.
- ³⁷⁸ *Sūrah Baqarah* 2:277.
- ³⁷⁹ *Sūrah Nūr* 24: 56; *Sūrah A'rāf* 7:156.
- ³⁸⁰ *Sūrah Āl 'Imrān* 3:180.
- ³⁸¹ "Any cash that attains the value of *nisab* is leviabale for *Zakāt*...*Zakāt* assessment comes into effect when its *nisab* is attained, which is calculated based on the value of 20 *mithqal* or approximately 86 grams of gold." See Syed Isa Semait, *A Guide To Zakāt*, 9.
- ³⁸² See *Sahih Al-Bukhari*, vol. II, no. 487, p. 277.
- ³⁸³ *Abu Dawud*. See Syed Isa Semait, *A Guide To Zakāt*, p. 14. Also see Malik, *Muwattā*, V Kitab Al-Zakāt, 'Zakāt on Merchandise', p. 135.
- ³⁸⁴ See YūsufAli, *The Holy Qur'ān*, n. 1318.
- ³⁸⁵ *Sūrah An'ām* 6:141.
- ³⁸⁶ *Sūrah Tawbah* 9:60.
- ³⁸⁷ *Sūrah Baqarah* 2:273.
- ³⁸⁸ *Sūrah Baqarah* 2:280.
- ³⁸⁹ *Sūrah Tawbah* 9:60.
- ³⁹⁰ *New Straits Times* (Malaysia); August 3, 2002.
- ³⁹¹ www.muis.gov.sg.
- ³⁹² *Qantara.de*, May 26, 2006.
- ³⁹³ *Khaleej Times*, 13 March 2005.
- ³⁹⁴ *Sūrah Baqarah* 2:177; *Sūrah Āl 'Imrān* 3:76.
- ³⁹⁵ Prophet Muḥammad (ṣ) said: "The best of you is the one who is best in repaying his debts." See *Sahih Muslim*, vol. 3, p. 843, no. 3898.
- ³⁹⁶ *Sūrah Mā'idah* 5:1.
- ³⁹⁷ *Sūrah Banī Isrā'il* 17:34. Prophet Muḥammad (ṣ) said: "The best of people are those who fulfil their trusts." *Bukhari*, vol. 3, no.

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- ³⁹⁸ “Why do you say that which you do not do? Grievously odious is it in the sight of Allāh that which you utter but do not do.”
Sūrah Ṣaff 61:2-3.
- ³⁹⁹ *Sūrah Ma‘ārij* 70:32.
- ⁴⁰⁰ See e.g., *Sūrah Zumar* 39:20.
- ⁴⁰¹ *Sūrah Anfāl* 8:27.
- ⁴⁰² *Sūrah Ma‘ārij* 70:32.
- ⁴⁰³ *Sūrah Nisā’* 4:58; *Sūrah Baqarah* 2:283.
- ⁴⁰⁴ *Sūrah Ma‘ārij* 70:32
- ⁴⁰⁵ *Sūrah Baqarah* 2:188; *Sūrah Nisā’* 4:29, 161.
- ⁴⁰⁶ *Sūrah Fajr* 89:19.
- ⁴⁰⁷ *Sūrah Raḥmān* 55:7; *Sūrah Shūrā* 42:17.
- ⁴⁰⁸ *Sūrah Banī Isrā’il* 17:35; *Sūrah Shu‘arā’* 26:182.
- ⁴⁰⁹ *Sūrah Raḥmān* 55:9.
- ⁴¹⁰ *Sūrah Raḥmān* 55:9.
- ⁴¹¹ *Sūrah An‘ām* 6:152; *Sūrah A‘rāf* 7:85; *Sūrah Shu‘arā’* 26:181;
Sūrah Hūd 11:85.
- ⁴¹² *Sūrah An‘ām* 6:152; *Sūrah A‘rāf* 7:85; *Sūrah Hūd* 11:85.
- ⁴¹³ *Sūrah An‘ām* 6:152; *Sūrah Hūd* 11:85; *Sūrah Raḥmān* 55:9.
- ⁴¹⁴ *Sūrah Raḥmān* 55:9.
- ⁴¹⁵ *Sūrah Hūd* 11:84.
- ⁴¹⁶ *Sūrah A‘rāf* 7:85; *Sūrah Hūd* 11:85; *Sūrah Shu‘arā’* 26:183.
- ⁴¹⁷ *Sūrah Raḥmān* 55:9.
- ⁴¹⁸ *Sūrah Muṭaffifin* 83:1.
- ⁴¹⁹ *Sūrah Muṭaffifin* 83:3.
- ⁴²⁰ *Sūrah Shu‘arā’* 26:181.
- ⁴²¹ *Sūrah Muṭaffifin* 83:1-3.
- ⁴²² *Sūrah Nahl* 16:91.
- ⁴²³ *Sūrah Nisā’* 4:29.
- ⁴²⁴ *Sūrah Baqarah* 2:282.
- ⁴²⁵ *Sūrah Baqarah* 2:275. See *Sūrah Āl ‘Imrān* 3:130; *Sūrah Nisā’*
4:161.
- ⁴²⁶ *Sūrah Rūm* 30:39.
- ⁴²⁷ *Sūrah Baqarah* 2:276.
- ⁴²⁸ *Sūrah Baqarah* 2:278.

- ⁴²⁹ At the end of 2001, Argentina shocked financial markets by defaulting on more than US\$90 billion of sovereign debt. *Financial Times*, November 13, 2002.
- ⁴³⁰ "The US Federal Reserve has virtually resorted to Islāmic banking practices by slashing interest rates down to 2 per cent. The Keynesian economic policies, attacked and derided in the 1980s, are now back in favour." *Africa News Service*, January 21, 2002.
- ⁴³¹ See 'Gambling' under 'Law, order and Justice'. A contribution of Rp two billion made from Indonesia's national sports lottery, arranged by President Suharto was returned by the first Islāmic Bank of Indonesia (Bank Muamalat) soon after its establishment on the ground of prohibition of gambling under *Shari'ah*.
- ⁴³² *Federation of Pakistan v. Public at large* 1988 SCMR 2041.
- ⁴³³ See the author's book *Islāmic Banking, Finance and Insurance, A Global Overview*.
- ⁴³⁴ The Islāmic calendar started from this event, which took place on 13 September 622.
- ⁴³⁵ See 'Man's anxiety, haste and patience' in the Chapter ALLĀH MANKIND AND THIS WORLD.
- ⁴³⁶ *Tirmizi and Ibn Majah*.
- ⁴³⁷ Prophet Muḥammad (ṣ) said: "It is better for you to leave your off-spring wealthy than to leave them poor, asking others for help." See Muhsin Khan, *Sahih al-Bukhāri*, vol 8, No. 725.
- ⁴³⁸ The nominee under a will is not an absolute beneficiary but only a trustee. *Fatwa* issued by the National Council for Muslim Religious Affairs in Malaysia. See [1974] IMLJ, p. X.
- ⁴³⁹ *Sūrah Naḥl* 16:90; *Sūrah A'rāf* 7:29.
- ⁴⁴⁰ *Sūrah Naḥl* 16:90; *Sūrah Nisā'* 4:58.
- ⁴⁴¹ *Sūrah A'rāf* 7:29; *Sūrah Mā'idah* 5:42.
- ⁴⁴² *Sūrah Mā'idah* 5:48.
- ⁴⁴³ *Sūrah Nisā'* 4:105.
- ⁴⁴⁴ *Sūrah Mā'idah* 5:44.
- ⁴⁴⁵ *Sūrah Shūrā* 42:15.
- ⁴⁴⁶ *Sūrah Mā'idah* 5:42, 48; *Sūrah Nisā'* 4:58.
- ⁴⁴⁷ *Sūrah Nisā'* 4:59.

- 448 *Sūrah Nisā'* 4:59.
 449 *Sūrah Mā'idah* 5:8.
 450 *Sūrah Tīn* 95:8; *Sūrah Yūnus* 10:109
 451 *Sūrah A'rāf* 7:89.
 452 *Sūrah Ṣād* 38:26.
 453 *Sūrah Baqarah* 2:42.
 454 *Sūrah Baqarah* 2:42; *Sūrah Baqarah* 2:283.
 455 *Sūrah Baqarah* 2:283.
 456 *Sūrah Mā'idah* 5:48, 49; *Sūrah Shūrā* 42:15; *Sūrah Nisā'* 4:135.
 457 *Sūrah Nisā'* 4:135.
 458 *Sūrah Mā'idah* 5:48, 49; *Sūrah Shūrā* 42:15.
 459 *Sūrah Ṣād* 38:26.
 460 *Sūrah An'am* 6:152.
 461 *Sūrah Nisā'* 4:135.
 462 *Sūrah Mā'idah* 5:8.
 463 *Sūrah Mā'idah* 5:8.
 464 *Sūrah A'rāf* 7:181.
 465 *Sūrah Mā'idah* 5:42.
 466 *Sūrah Baqarah* 2:188
 467 *Sūrah Mā'idah* 5:8.
 468 *Sūrah Mā'idah* 5:106
 469 *Sūrah Mā'idah* 5:106
 470 *Sūrah Nisā'* 4:135.
 471 *Sūrah Nisā'* 4:135.
 472 *Sūrah Furqān* 25:72.
 473 *Sūrah Ma'ārij* 70:33.
 474 *Sūrah Ma'ārij* 70:35.
 475 *Sūrah 'Ankabūt* 29:20.
 476 *Sūrah Sabā* 34:18.
 477 *Sūrah Sabā* 34:18.
 478 *Sūrah Sabā* 34:18.
 479 *Sūrah Rūm* 30:38.
 480 *Sūrah Rūm* 30:38.
 481 *Sūrah Nisā'* 4:36.
 482 See *Sūrah Anfāl* 8:41.
 483 *Sūrah Mā'idah* 5:33.

- 484 *Sūrah Mā'idah* 5:38.
- 485 *Sūrah Mā'idah* 5:38.
- 486 *Sūrah 'Ankabūt* 29:29.
- 487 "The right of the people to be secure in their... houses... against unreasonable searches and seizures shall not be violated."
- 488 "O you who believe! Enter not houses other than your own, until you have asked permission and offered *salām* upon the people thereof. That is better for you, that you may be heedful. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back; for it is purer for you." *Sūrah Nūr* 24:27-29. See also *Sūrah Nūr* 24:61.
- 489 *Sūrah Baqarah* 2:189.
- 490 *Sūrah Mā'idah* 5:90-91; *Sūrah Baqarah* 2:219.
- 491 *Sūrah Baqarah* 2:30
- 492 *Sūrah Shūrā* 42:42.
- 493 *Sūrah Shūrā* 42:42.
- 494 *Sūrah Baqarah* 2:60; *Sūrah A'rāf* 7:74; *Sūrah Hūd* 11:85; *Sūrah Shū'arā'* 26:183; *Sūrah 'Ankabūt* 29:36.
- 495 *Sūrah Baqarah* 2:205.
- 496 *Sūrah Mā'idah* 5:64.
- 497 *Sūrah Baqarah* 2:205; *Sūrah Mā'idah* 5:64.
- 498 *Sūrah Baqarah* 2:205.
- 499 *Sūrah A'rāf* 7:56; 7:85.
- 500 *Sūrah Baqarah* 2:11.
- 501 *Sūrah Naḥl* 16:90.
- 502 *Sūrah A'rāf* 7:33.
- 503 *Sūrah Shūrā* 42:42.
- 504 *Sūrah Baqarah* 2:30
- 505 *Sūrah Baqarah* 2:84
- 506 *Sūrah Mā'idah* 5:32.
- 507 *Sūrah Mā'idah* 5:32
- 508 *Sūrah Banī Isrā'īl* 17:33; *Sūrah An'am* 6:151; *Sūrah Furqān* 25:68.
- 509 *Sūrah An'am* 6:151; *Sūrah Banī Isrā'īl* 17:33; *Sūrah Furqān* 25:68.
- 510 *Sūrah An'am* 6:151; *Sūrah Banī Isrā'īl* 17:33; *Sūrah Furqān* 25:68.
- 511 *Sūrah Nisā'* 4:92.
- 512 *Sūrah Nisā'* 4:29.

- ⁵¹³ *Sūrah Banī Isrā'īl* 17:33;
- ⁵¹⁴ *Sūrah Banī Isrā'īl* 17:33; *Sūrah Baqarah* 2:178.
- ⁵¹⁵ "Whoever kills a believer by mistake it is ordained...pay blood-money (*diya*) to the deceased's family, unless they remit it freely." *Sūrah Nisā'* 4: 92. "Remission (forgiveness)...means to accept the blood-money in an intentional murder...the relatives should demand blood-money in a reasonable manner" *Ṣaḥīḥ al-Bukhāri*, vol. ix, p. 13.
- ⁵¹⁶ Penal Code s. 302 (a).
- ⁵¹⁷ Sudan Criminal Act: s. 28 (2), s.28(3) s.32 (1). "The relative of a victim in case of murder...shall have the right to claim...*diya* or reconciliation upon an amount of money or complete pardon..." s. 32 (4).
- ⁵¹⁸ Law on Homicide 1973.
- ⁵¹⁹ *Sunan Abu Dawood*, vol. 2, p.565, no. 2540.
- ⁵²⁰ *Sūrah Yā Sīn* 36:83. *Sūrah Shūrā* 42:49; *Sūrah Tawbah* 9:116. See *Sūrah Taghābun* 64:1. *Sūrah Mā'idah* 5:17, 40. *Sūrah Baqarah* 2:107. *Sūrah Mā'idah* 5:120; *Sūrah Burūj* 85:9. See *Sūrah Āl 'Imrān* 3:189; *Sūrah Furqān* 25: 2.
- ⁵²¹ *Sūrah Baqarah* 2:115
- ⁵²² "*Sūrah Āl 'Imrān* 3:26. "The earth is Allāh's. He gives it for an inheritance to whom He will." *Sūrah A'raf* 7:128.
- ⁵²³ *Sūrah Yūsuf* 12:56.
- ⁵²⁴ See e.g., the *Constitution of the Islāmic Republic of Iran*: "His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands." (Art 2.1). See *The Oxford Encyclopedia of the Modern Islāmic World* 1995, vol. III, 'Republic', p. 429; see also vol. I, 'Islāmic State', pp. 318-25; David Beetham, *The Legitimation of Power*, 'Types of Islāmic State', pp. 191-204; Hamid Enayat, *Modern Islāmic Political Thought*, Ch. 3, 'The Concept of the Islāmic State'; Muḥammad Hamidullah, *The Muslim Conduct of State*; Abul A'lā Maududi, *Islāmic Law and Constitution*.
- ⁵²⁵ See e.g. the *Constitution of the Islāmic Republic of Pakistan*: "Preamble. Whereas sovereignty over the entire universe belongs to Almighty Allāh alone, and the authority to be exercised by the

people of Pakistan within the limits prescribed by Him is a sacred trust.”

⁵²⁶ The full title is *Khalifah Rasūl Allāh*. See *The Oxford Encyclopedia of the Modern Islāmic World* 1995, vol. I, p. 239; Bernard Lewis, *The Political Language of Islām*, p. 44.

⁵²⁷ In the opinion of the author, a 'republic' is not a European form of government. It is only legitimate that when the Muslim states regained their independence they declared themselves to be Islāmic Republics in their Constitutions, e.g., The Islāmic Republic of Pakistan, Islāmic Republic of Iran. They were simply reasserting the heritage and reminiscence of the golden period of the 'rightly guided khalifas' who were chosen to be the Leader of the Believers (*Amīr al-Mu'minīn*) by the Muslim community (*ummah*). "The Iranian revolutionary slogan *nah gharbi, nah sharqi, jumhuri-yi Islām* ("neither Western nor Eastern, but an Islāmic") sums up the point that the term 'republic' today is without significant controversy and is in fact understood nearly as an indigenous concept in a Muslim world presently reasserting its Islāmic identity." See the view of Louis J. Cantori in *The Oxford Encyclopedia of the Modern Islāmic World* 1995, vol. III, 'Republic', p. 429.

⁵²⁸ The Islāmic law never recognised the theory of divine right of a king to rule his people which flourished in England until the execution of king Charles I in 1649 and in France until the French Revolution in 1789. A Western scholar on Islāmic law expressed : "Although Islām has known many despots, it has always insisted that sovereignty belongs to God alone, and in theory has never conceded to any human being any greater right than that of enforcing His law and protecting and leading His people." See S. Vesey-Fitzgerald, *Muhammadan Law*, p. 26.

⁵²⁹ *Sūrah Jāthiyā* 45:18.

⁵³⁰ *Sūrah Jāthiyā* 45:18.

⁵³¹ *Sūrah Qaṣaṣ* 28:85.

⁵³² See C. G. Weeramantry, *Islāmic Jurisprudence*, p. 172.

⁵³³ *Sūrah Ḥashr* 59:7.

⁵³⁴ "You have indeed in the Messenger of Allāh an excellent example (*uswatun ḥasanah*) for him who hopes in Allāh and Final Day

and remembers Allāh much.” *Sūrah Aḥzāb* 33:21.

⁵³⁵ See Constitution of the People’s Republic of Bangladesh, Art 2A; Constitution of Islāmīc Republic of Pakistan, Art. 2; Constitution of Malaysia, Art 3 (1).

⁵³⁶ See the issue of August 24.

⁵³⁷ “Unlike Christianity, Islām could never become a private religion of personal conscience and ethics. Rather it is a complete way of life governing dress, economics.” See Horrie & Chippindale, *What is Islām?*, ‘The Universal Religion’, p. 3.

⁵³⁸ Issue of 13 April.

⁵³⁹ “Those who launch a charge against chaste women and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after.” *Sūrah Nūr* 24:4.

⁵⁴⁰ See the author’s book, *Islāmīc Banking Finance and Insurance A Global Overview*.

⁵⁴¹ *The World Today*, 3 February 2000.

MUSLIMS IN THE MODERN WORLD

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Allāh does not change the condition of a people until they change what is in themselves

(Sūrah Ra'd 13:11)

Muslims: One community (ummah wāhidah)

It is said that the first bond to bind people is the natural bond by blood, which forms a family. When Prophet Muḥammad (ṣ) preached Islām, he tied a new bond bound by religion and established a brotherhood amongst the Muslims, uniting them as one single community (*ummah wāhidah*).¹ In the Qur'an, Allāh declares the Muslims as brothers (*innamal mu'minūna ikhwatun*)² and as such, they should have brotherly feelings with each other. Muslims should keep in mind that Allāh has made them a favour (*allāhu yamunnu 'alaykum*) by guiding them to their faith (*hadākum lil-īmānī*).³ Allāh asks Muslims to remember His grace (*ni'mah*) upon them when He removed their enmity amongst them and bonded their

hearts (*allafa bayna qulūb*)⁴ into brotherhood (*ikhwān*). Whenever in need, Muslims should come to each other's help and protect themselves from others. Allāh asks them to be protecting friends (*awliyā'*)⁵ one of another. The Muslim community (*ummah*) should work together with a view to cultivating friendship, creating unity and establishing solidarity amongst them. The Prophet (ṣ) said: "Undoubtedly the faithful are to one another like (parts of) a building-each part strengthening the others."⁶ So if there is any disunity between two individual Muslims or between two groups of Muslims, all efforts should be made for amicable reconciliation. Allāh asks the Muslim community to settle peace amongst themselves as brothers. Ideally Muslims should be compassionate towards each other (*ruḥamā'u baynahum*)⁷ as Allāh asks them to demonstrate helping attitude towards each other.⁸ The Muslim community should have brotherhood and friendship amongst themselves and not to take the Jews and the Christians as allies.⁹

Obey Allāh and obey His Messenger

There are differences of opinion not only between the adherents of different schools of Islāmic law (*Sharī'ah*) but also between the adherents of different interpretations of the same school of law. Both in the Qur'ān and *Hadīth*, Muslims have been asked to establish unity amongst themselves and look after each other as the members of one community. There should not be water-tight divisions within the Muslim community (*ummah*) in the diverse camps of

Sunnī, Shī‘ah, Tablighi Jamā‘āt, Jamā‘āt-e-Islāmi, Wahhābī, Ahl al-Ḥadīth, Ṣūfī or Salafī. Allāh asks the Muslims to obey Him and obey Prophet Muḥammad (ṣ) (*aṭī‘ūllāha wa aṭī‘ur-rasūl*).¹⁰ Addressing Prophet Muḥammad (ṣ), Allāh says that those who divide (*farrāqū*)¹¹ their religion (*dīn*) and break up into factions will be dealt with directly by Himself.

Muslims need to follow the *Sunnah* (example) of Prophet Muḥammad (ṣ) who has been described in the Qur‘ān as the model example (*uswatun ḥasanatum*)¹² for Muslims. Prophet Muḥammad (ṣ) was not only the founder of Islām and the spiritual leader of the Muslim community (*ummah*) but he was also the head and administrator of the first Muslim state. Keeping in mind that he was the fountain of both spiritual and temporal knowledge, Muslims should follow the commands of Allāh and Prophet Muḥammad (ṣ). If Muslims obey the guidance of the Prophet (ṣ), they can rest assured that they are obeying the commands of Allāh.¹³

Hold the rope of Allāh

The Qur‘ān asks Muslims to hold fast the rope of Allāh all together and not to be divided (*wa ‘taṣimū bi-ḥablillāhi jamī‘aw wa lā tafarrāqū*).¹⁴ In matters of religion (*dīn*), Allāh asks them to uphold (*aqīm*) the religion (*dīn*) and not to divide into factions (*tatafarrāqū*) within it.¹⁵ Islām is like a vast landscape and there exist variations in it. Muslims are broadly divided into two groups, Sunnī and Shī‘ah. The majority of the Muslims are Sunnī Muslims, while a small minority comprises Shī‘ah Muslims. The division is based on political and legal principles. The Shī‘ah Muslims deny

the succession of the three Khalifas before Khalifa Alī and hold that the Prophet (ﷺ) appointed Alī, his son-in-law as his successor. The two primary sources of Sunnī law is the Qur'ān and the *Hadīth* (sayings and examples) of Prophet Muḥammad (ﷺ). The sources of the Shī'ah law are the same but they accept *Hadīth* related by an Imām descended from the Prophet (ﷺ). The Shī'ah *Mujtahids* interpret law and give opinion.

Both Sunnī and Shī'a Muslims are further divided into sub-groups. The four Sunnī Schools of law are Ḥanafī, Shāfi'ī, Mālikī and Ḥanbalī, while the major Shī'ah School of law is *Ithna 'Ashariya* (Twelvers), who recognize 12 Imāms. The predominant Sunnī School, the Ḥanafī law (founder: Imam Abu Ḥanīfa) prevails in the Middle East and the Indian sub-continent, while Shāfi'ī law prevails in Indonesia, Malaysia and some parts of the Middle East; Maliki law in some parts of Africa and Hanbali law in Saudi Arabia. Until the abolition of the universal authority of Khalīfah in 1924, the Sunnis looked upon the Khalīfah as the titular head of the Muslim community (*ummah*). The Shi'ah Muslims however follow the doctrine of the *Imāmat* in which Khalīfah 'Alī is looked upon as the first Imām and the *Imāmat* devolved upon the descendants of the Prophet (ﷺ) through his daughter Fātimah (May Allāh be pleased with her). The *Ithna 'Ashariya* Shī'ah Muslims look upon their Imāms with divine essence.

Qur'ānic rules in daily lives

With a view to following and establishing the guidance and commands of Allāh in this world as laid down in the Qur'ān and the *Hadīth* for the benefit of mankind, it is essential that the Muslims must be aware of these commands. However, the knowledge of these commands would remain incomplete without knowing the meaning of the words in the Qur'ān and the *Hadīth*. In the Qur'ān, Allāh says that He revealed it in the Arabic language so that it may be understood.¹⁶ It is very important for Muslims to realise that an understanding of basic Arabic is essential to grasp the meaning of the words in the Qur'ān and the spirit and significance behind them. Muslims whose mother tongue is not Arabic should make all efforts to learn Arabic, particularly the classical, in which the Qur'ān is written. Unless one comprehends the meaning of the words in the Qur'ān, he will remain unaware and unconcerned about his obligations and duties mentioned by Allāh in the Qur'ān.¹⁷ It is important that all Muslim countries where Arabic is not the major language should prescribe school curriculum in such a way so that the Muslim students of secondary level attain certain standard in understanding the meaning of the Qur'ān, and to a certain extent *Hadīth*. Prophet Muḥammad (ṣ) said: "The best among you is he who learned the Qur'ān and then taught it."¹⁸ So the Qur'ān should be studied closely and teaching others.

Whoever learns the Qur'ān should spread and disseminate the knowledge acquired by him to others enabling them to derive benefit of the teachings of the

Qur'ān. The traditional religious institutions are certainly ideal for the learning of the Qur'ān and the *Ḥadīth*. But it should not be underestimated that it is possible for anyone to acquire knowledge of the Qur'ān and the *Ḥadīth* who do not attend these traditional institutions, remembering that both the learning of the Qur'ān and the dissemination of its teachings to others is an on-going process. Some eminent Muslim scholars and commentators of the Qur'ān like Mawlana Mawdudi, Mawlana Abul Kalam Azad and Yūsuf Ali did not attend the traditional religious schools.

Allāh appointed man as his *Khalīfah* in this world (*dunyā*) for discharging their duties and responsibilities entrusted upon them. Some Muslims may feel contended that if they recite the Qur'ān, they will earn some rewards (*thawābs*), which will help them to be admitted to Paradise (*Jannah*) in the Hereafter. But Muslims cannot keep themselves uninformed and unaware about the obligations and duties mentioned in the Qur'ān, which need to be discharged for the welfare of family, community or the world at large. The Muslims believe that the Qur'ān is a complete guide for solving all problems faced by the community. We should have confidence in the Qur'ān when Allāh says: "No question do they bring to you but We bring to you the truth and the best explanation (thereof)." ¹⁹

Continuation of the task of Prophet Muḥammad (ṣ)

Allāh asked Prophet Muḥammad (ṣ) to preach (*balligh*) the message of Islām. ²⁰ Since then the spreading of the message

of Islām to mankind is a continuous duty upon the Muslim community. We cannot slacken in exerting our continuous efforts in this matter. Like other Prophets, Prophet Muḥammad (ṣ) was mortal.²¹ In his life time, he guided the Muslim community (*ummah*). Warning the Muslims that in carrying out this great task they must not falter, Allāh said: "If he (Muḥammad) died or was killed, will you turn on your heels?"²² After his death, the duty of spreading the broad message of Islām all over the world lies at the hands of the Muslim community. Allāh asks²³ the Muslim community (*ummah*) not to stop in spreading the message of Islām but to continue the responsibilities of the Prophet (ṣ). The duty of continuation of the Prophet's (ṣ) work lies upon the Muslim community (*ummah*). The question is whether the Muslim community (*ummah*) of today is discharging that responsibility as Allāh expects from us.

Acquisition and dissemination of knowledge and research

Today the Muslims must find out the methods, strategies and ways of life emanating from the storehouse of knowledge followed by their ancestors which not only attracted the attention of the Western nations but also left a mark upon their ways of thought. They need to gauge their present situation and realise that they have now fallen in the penumbra of their past glory, while the Western nations have not only come out of the umbra of the Dark Ages but are basking in the full floodlight of knowledge, wealth and power in the world. The past guidelines and heritage remain inactive

until putting into effect, if need be with appropriate modifications. However, the current generation of Muslims remain responsible for keeping the good things inherited intact for the benefit and welfare of the next generation.

Muslims must realize that there is no intrinsic merit in the knowledge coming from the East or the West. Simply because Islām started its journey from Arabia does not mean that it is a religion of the East. Today a large number of Muslims reside in the West. "East is East, and West is West, and never the twain shall meet"²⁴ is poetic imagination but for Muslims there is no inherent virtue either in the East or the West. What is the Western science today is the science discovered and established by the Muslim scientists during the Golden Age of Islām. There is nothing wrong if the Muslims re-learn the Western science of the present-day, further developed by the Western scientists, which they took over from the Medieval Muslim scientists. Sometimes there is a cry from some traditionalist Muslim leaders that the Western knowledge is not Islāmic. But there is no boundary in the acquisition of knowledge for the benefit of mankind, remembering the verse in the Qur'ān: "To Allāh belong the East and the West" (*wa lillāhil-mashriqu wal-maghrib*).²⁵

To regain the past glory of the Muslims there is no short cut except establishing universities and centres of higher learning with attached libraries and laboratories. It appears that the Muslim countries are not allocating sufficient funds in the various projects of education for carrying out research. Care should be taken to include not only basic traditional areas of learning but also to introduce various branches of science and technology which are

changing our day-today lives. Today the connotation of "overseas students" gives the picture of a one-way track thronging the Western universities from the developing countries, which include the Muslim countries. Long-time projects should be undertaken to reduce this flow by making a growing number of educational courses available in the Muslim countries. It needs to be emphasised that the acquisition of knowledge is essential for disseminating the commands of Allāh to the world at large.

Prophet Muḥammad (ṣ) said that the seeking of knowledge is obligatory upon every Muslim (*talabul 'ilmi farīdatun 'alā kulli muslimīn*).²⁶ Any knowledge is Islāmic provided it conforms to Islāmic principles. The Qur'ān mentions that Prophet Sulaymān (pbuh) used his engineering skills when he constructed basins like water wells and boilers built into the ground with the help of *jinn*s over whom Allāh gave him command.²⁷ People who were oppressed by Ya'jūj and Ma'jūj asked Zul Qarnain to help them against them who used his engineering skills when he constructed a high wall preventing them from penetration.²⁸

The whole orbit of knowledge comprises not only knowledge in the areas of religion (*dīn*) or *Sharī'ah* but also includes all natural or scientific laws as well. One learned man's field of study can be *Sharī'ah* while another man of learning can be exploring the mysteries of natural sciences, which exalt the position of Allāh, the Creator. In Islām, acquiring knowledge in any field is encouraged and regarded as beneficial provided that the knowledge is not un-Islāmic.

Acquiring superficial or artificial knowledge in any

subject should be discouraged as it is not of any substance. To attain the status of a learned man there must be depth in knowledge. Otherwise the position would be similar to the illustration given in the Qur'ān of an ass carrying books without knowing their contents and value.²⁹ It is important to appreciate that the Qur'ān provides guidelines to the learned people and scholars to carry out research in the fields of natural environment consisting of mountains, rivers, agricultural products like fruits and natural phenomena like sun, moon, days and nights.³⁰

Regarding expanding the boundaries of knowledge, the Prophet (ﷺ) advised Muslims: "Seek knowledge even if you have to go to China for it." The *Hadīth* need not be taken in the literal sense but its spirit needs to be understood and followed. In the time of the Prophet (ﷺ), travel was mostly by means of animals or on foot, and China was a country far, far away from Arabia. So travel to China was not easy but hazardous and difficult. What this *Hadīth* connotes is that the acquisition of knowledge needs to be pursued even when there are heavy odds against it. The other point, which is more important and obvious in this *Hadīth* is that when the Prophet (ﷺ) asked Muslims to go to China, the advice was not learning the Qur'ān and the *Hadīth* from that country but those useful knowledge which apparently were not available in Arabia at that time. We may recall that the great Islāmic reformer Ibn 'Abd al-Wahhab propagated the concept of "travelling the land in order to seek knowledge" (*rihla fi ṭalab al-'ilm*). In this context, it should be kept in mind that the useful knowledge cannot be confined only to the religious

matters, which is only a part of the ocean of knowledge for mankind with a view to comprehend the Signs (*āyāts*) of Allāh.

In the spirit of the Hadīth mentioned above, what was China in the time of the Prophet (ﷺ), could well be the Western countries of today as the home of the seats of learning in the twenty-first century. It appears that the present generation of Muslims are partially justifying the spirit of the Hadīth when today they are in large numbers pursuing their higher studies at the universities of the West. It is commonsense that if a Muslim wants to acquire and accomplish in Western natural and social sciences he goes to Europe or the United States to quench his thirst for that knowledge. No knowledge can be branded as Western unless it is based on culture. Do Muslims like to acquire degrees from the Western universities? During these days of Globalization, one would not consider that his education is complete or worthwhile unless supplemented from the Western sources. Today the Western countries happen to be the custodian of the knowledge of the sciences and technology. No arguments can be made in asking Muslims not to acquire the Western knowledge, which if not acquired would certainly keep them backward. Muslims have already paid heavy price by not coming forward to learn the Western science and technology after losing their empires to the Western powers. There is plenty of potentiality of Muslim community (*ummah*) that they will again shine on the intellectual horizon of the world as they did before passing the treasure of knowledge to

the people of the West who had been plunged into the Dark Ages.

A person endowed with knowledge is really fortunate³¹ and commands respect in the society. Prophet Muḥammad (ṣ) said: "The ink of the scholar is more sacred than the blood of the martyr." Man needs proper guidance to find the right path, which can only be provided by the men who are knowledgeable. Allāh will give great rewards to those who are firmly rooted in knowledge (*rāsikhūna fil-‘ilmī*).³² He will accord high position (*darajah*) to those who have been given knowledge (*ūtūl-‘ilma*).³³ In a number of verses of the Qur'ān, Allāh has addressed the 'men of understanding' (*ūlūl-albāb*),³⁴ mentioning their special responsibilities and duties towards mankind. The Qur'ān mentions that He provides guidance to them (*ūlūl-albāb*).³⁵

There are many verses of the Qur'ān, which have not been fully studied and explored. The Muslim scholars of repute need to look into and study deeply those verses closely, like the one, where Allāh says: "And there are many Signs (*āyāt*) in the heavens and the earth that they pass by and give no heed to."³⁶ The Muslim community may hope that they would again be the torch-bearers of knowledge.

Changing according to the changed circumstances as laid down in the Qur'ān

In the Golden Age of Islām, Muslims were supreme in the world affairs. It is a historical fact that in the Medieval period, the Muslim community was the dominant power in the world. In Europe, the Ottomans ruled for more than six

hundred years (1299-1923) while in India, the Moguls ruled for more than three hundred years (1526-1858). But the Muslim community lost these empires and today they lie at the bottom tier of world supremacy.

The benefit and prestige of being the super power in the Medieval period was certainly conferred upon them by Allāh. But how the benefit was lost? How did the Muslims lose those two vast empires? Besides the historical facts, the answer lies in the Qur'ān: "Allāh would never change a favour (*ni'mah*) He had conferred on a people unless they changed what was within themselves."³⁷ From the above mentioned verse of the Qur'ān, it is clear that the Muslims themselves were responsible for their steep decline in the political power on the world stage during the last centuries.

Today the Muslims must come to the hard realisation that they can no longer bask in the glory of the past but must come out of the abyss of lethargy and stagnation and carry the banner of progress and advancement as an enlightened nation of the world community. Muslims should no more be harping on their past glories. The reminder in the Qur'ān that they are the best community³⁸ in the world should be looked upon as a goal to recover that position which they have lost through inertia and stagnation.

How should the Muslim community (*ummah*) cope with the challenges of the changing circumstances in the twenty-first century? The present generation of Muslims can of course look into the good activities of the past generations as guidelines. It is good to maintain and cultivate the heritage, provided it has not lost its importance or utility. But it needs to be kept in mind that what was good and

useful for the past generations may not be good and suitable for the present generation. Civilisations of the world have moved forward from bullock carts to Boeing jets. In the early days of Islām, the Companions of the Prophet (ﷺ) performed *Hajj* riding on camels as mentioned in the Qur'ān.³⁹ But today a large majority out of two million pilgrims travel to Jeddah *en route* to Makkah each year by airplanes from all corners of the globe.

Life style of an individual or a community undergoes a change with time and environment. Is there any guidance in the Qur'ān regarding introduction of changes with a view to uplifting the condition of a community? Allāh asks the living generation to bring about the changes for the good of the present community (*ummah*). The very well-known verse of the Qur'ān in this respect is: "Allāh does not change the condition of a people until they change what is in themselves."⁴⁰ It appears that the people of Tunisia and Egypt have actually implemented the above mentioned verse when they successfully launched revolutions during the Arab spring in their countries in 2010-2011 for more freedom and democracy against the oppressive and autocratic dictators. At the time of finalising this book in February, examples of Tunisia and Egypt influenced the people of the Arab countries demanding more political freedom and economic reforms from the long-standing autocratic regimes.

Shari'ah, the heart of the Muslim community should be looked upon as a fresh stream of water flowing with new life and vigour and not a pool of stagnant water. Fortunately, there is a built-in tool in the *Shari'ah* for coping with this challenge. The name of this important legal tool for solving

the current situations is known as *Ijtihād*.

It is implicit in the verse 13:11 mentioned above that Allāh asks the living generation to bring about the changes for the good of the present community (*ummah*). The effective legal tool for upliftment of the present position of the Muslims around the world and regain its past glory and go further is *Ijtihād*.⁴¹ It is surprising that the word *Jihād* is well-known to Muslims and non-Muslims as well, whereas *Ijtihād* is not a familiar word even to Muslims. Both words are derived from the same root *jahada*, which means "to strive or endeavour." The popular symbolic impression of *Jihād* may be sword, whereas *Ijtihād* means independent juristic reasoning by an Islāmic scholar. This legal tool was actually approved by Prophet Muḥammad (ṣ) in the framework of *Shari'ah*. The foundation of *Ijtihād* was narrated in a very well-known Hadith. "Before Prophet Muḥammad (ṣ) sent Mu'adh ibn Jabal to Yemen as the new governor and judge, he asked him: "On what would you base your judgement?" The judge answered: "On the Qur'an." Prophet (ṣ): "But if that contains nothing to the purpose." Judge: "Then upon your *Hadith*." Prophet (ṣ): "If that also fails you." Judge: "Then I will follow my own opinion." The Prophet (ṣ) congratulated the judge for his wisdom and approved his method."

Ijtihād proved to be an important tool for the development of nascent *Shari'ah* for three centuries until the Islāmic scholars of the time decided to close the door of *Ijtihād* and replace it by the doctrine of *taqlid* (adoption of the earlier decisions as final). Under this doctrine, no Islāmic jurist was allowed the freedom to independent thinking for

solving a legal issue at hand.

Ibn Taymiyah (1268-1328) is known for asserting his right to *Ijtihād*. He advocated that *Ijtihād* should be used for the development of *Shari'ah* in changing circumstances of the relevant time. Ibn Taymiyah was imprisoned a number of times by the Egyptian government and died in prison in 1328. He left behind a number of disciples to carry out his thought. Muḥammad 'Abduh (1849-1905) of Egypt was one of the great Islāmic reformers. In his thought, he was influenced by Ibn Taymiyah and Jamal al-Din al-Afghani. 'Abduh injected fresh vigour in Islāmic thought which remained stagnant since Medieval times. He believed that the internal decline of Muslims and the ascendancy of European imperialism need to be checked. Muslims need to return to the spirit of early Islām but at the same time a reinterpretation of the Qur'ān and the *Sunnah* is necessary in light of modern times. 'Abduh was exiled from Egypt from 1882-1888. In 1884 'Abduh joined Jamal al-Din al-Afghani in Paris to publish a short-lived journal, *The Indissoluble Bond*, which preached Muslim unity against Western imperialism. 'Abduh became Grand Mufti, Egypt's highest official interpreter of the *Shari'ah* and taught at the university of Al-Azhar.

The question is why the door of *Ijtihād* will remain closed? The two primary sources of *Shari'ah* are the Qur'ān and the Hadith. The issue before the Muslim community (*ummah*) is that nobody is entitled to close a door, when the door was opened by the Prophet (ﷺ) himself. In the Qur'ān, Allāh has reminded Muslims repeatedly to obey Him and

the Prophet (ﷺ). The obstacles before the present Muslim community (*ummah*) today is that they have made their religion rigid and divided themselves into water-tight groups and sub-groups. Taking into account of the present situation of stagnation of law reforms in the Muslim countries, the door of *Ijtihād* should remain open for the scholars of Islām for bringing change in the Muslim community (*ummah*) as Allāh asks them to do that for bringing improvement to their condition.

In modern times, people who are eligible to exercise *Ijtihād* should include not only eminent Muslim judges and jurists who are well-versed in *Shari'ah* but also the legislators of the Parliament who are directly responsible in passing legislations catering to the needs brought about by the changes in the society. But it needs to be kept in mind that any change must at the same time conform to the fundamental laws of the Qur'an and the Hadith. With change in time and environment, pattern of life of a community also changes. No progress can be achieved unless changes are introduced in the context of time and place. If the present Muslim community wishes to be the dominant power of the world, a serious review and consequent change is not only necessary but urgent.

The Qur'an contains some salutary laws and rules for mankind. In the heydays of Islāmic supremacy in the world, *Shari'ah* was the supreme law from Spain in Europe to Java in Indonesia. *Shari'ah* covered the whole spectrum of laws, whether commercial or criminal. But it is unfortunate that the Muslim countries of today do not properly appreciate the value and significance of the laws and rules laid down in

the Qur'ān for the benefit of mankind. These countries are apprehensive that any efforts towards codifying the rules from the Qur'ān may be branded by the Western nations as religious-oriented and not modern. So time is overdue to amend laws, which were introduced by the colonial rulers in the Muslim countries and reset them in the light of the Qur'ān and *Hadīth*.

A social menace prevailing in modern societies is violation against women. The Qur'ān prescribes severe punishment of inflicting eighty stripes for making slanderous statement against the character of a woman without evidence.⁴² Currently, throughout the Muslim world, law reforms are taking place in the various aspects of family law, criminal law, banking, finance and insurance. Some Muslim countries have introduced the Qur'ānic laws in their legal systems to deal with the criminal law matters, through amendment of the existing criminal codes passed by the colonial rulers. Statutes have been passed in some countries like Pakistan prescribing severe punishment for offences against women. But it appears that these statutes have made little inroads in improving the condition of women in these countries. It is important that sheer enactment of statutes should not be used by the leaders as political gestures without genuine intention of transforming the society.

Democracy in the Muslim countries coming out of dim light

The Muslim population in the world today is 1.82 billion, forming 23 percent of the world population of 6.9 billion.

Muslims will make up 26 per cent of the world's projected population of 8.3 billion in 2030. There are 50 countries in the world which are Muslim majority. The position of operation of democracy in the Muslim countries is at a low ebb. The Arab countries from where Islām spread give a very dismal picture of practising democracy in the state apparatus. Today, a number of Muslim countries are ruled by kings, Amīrs and Sultāns. Some countries are governed by political dictators in the veil of democracy or military dictators. In the name of stability, the state of emergency is continuing in some Arab countries for years after years. The people of Egypt are living under emergency rule since 1967.

The state brutality is so severe in some Muslim countries that virtually they have become police states. These forms of government are completely alien to the principles of Islām. Democracy in limited form operates only in a few Muslim countries. It is far from ideal that Arabia, the birth place of Prophet Muḥammad (ṣ) is now the land of kings and Amīrs. How could the Muslim community (*ummah*) create so many ruling dynasties when the Prophet (ṣ) did not leave any ruling dynasty after him?

On the issues of presence of freedom of expression and democracy, the picture is gloomy in a number of Arab countries for long time rule by the self appointed rulers. The autocratic and oppressive rules of the Arab governments reached the boiling point when the frustrations of the unemployed youth brought revolution in Tunisia in December, 2010, against the autocratic rule of President Zine al-Abidine Ben Ali for 23 years since 1987, when he went

into exile on the 14 January, 2011. It appears that the Tunisian revolution has become a catalyst in bringing popular uprisings for freedom and democracy in other Arab countries against their oppressive rulers. The immediate effect of this revolution had a catastrophic event in Egypt when the youth revolution engulfed that country for freedom and democracy and President Hosni Mubarak resigned on 11 February, 2011 after his autocratic rule for 30 years since 1981. As a result of these newly found revolutions for securing freedom of the citizens and accountability of the rulers to them, popular uprisings have started taking place in a number of Arab countries.

When the text of this book was being finalised in February of 2011, reverberations of the Tunisian and the Egyptian revolutions were taking place in the other Arab countries, where authoritarian rulers have entrenched their own personal ownership, denying the ordinary citizens their rightful shares in their states. What is happening in the Arab countries in the beginning of 2011, reminds one that the Qur'ān is replete with the fate of the oppressive rulers mentioning that Allāh's severe punishment will come upon them all of a sudden.

In Libya, Colonel Muammar Gaddafi, 68, is in power for 41 years since 1969 when he ousted King Idris through a military coup, abolishing the monarchy in the country. He is one of the most autocratic rulers of the region. Although protests of any kind are prohibited in Libya, pro-democracy protests and demonstrations started against his autocratic rule on 17 February, 2011. It was reported on 26 February that he was losing control of his

authority against the pro-democracy protestors. In Yemen, President Ali Abdullah, 64, is in office for 33 years since 1978. Pro-democracy demonstrations demanding political reform have started in the country since January 2011. In Algeria, President Abdelaziz Bouteflika, 73, is in office for 11 years since 1999. Protests and demonstrations have started since January 2011 for lifting the state of emergency rule imposed since 1992. In Bahrain, King Hamad, 61, is in power for more than a decade since 1999. This small Gulf state Kingdom became independent in 1971 when the British left. Popular uprising took place in the month of February, 2011, when protesters complained of lack of political freedom and economic hardship. In Jordan, King Abdullah II is in power since 1999. Demonstrations have started in January 2011, demanding better political and economic reforms. In Syria, President Bashar al-Assad is in power for 10 years since 2000. The country is under emergency law since 1963. In Saudi Arabia, absolute monarchy prevails where King Abdullah al-Saud, 87, is in power since 2005. It is one of the most insular countries in the Middle East where opposition movements are banned within the country. For the first time, a political party has been established in February 2011, waiting for official government approval. The new party, Islāmic Nation Party supported by lawyers, businessmen and political activists is seeking more political freedom. It is paramount for the government to introduce genuine consultation or Islāmic democracy through popular representation in the future parliament (*majlis*). Pakistan

claims to advocate Islāmic concepts and ideologies. But the irony is that it has been governed by successive military generals, who ruthlessly crushed democratic aspirations of its people even at the cost of dismemberment of the country which resulted in the creation of Bangladesh in 1971.

Islāmic democracy

If the foundation of modern democracy means to decide on matters affecting the members of public through consultation, one finds that foundation in the Qur'ān revealed to Prophet Muḥammad (ṣ) over 1400 years ago. *Sūrah* 42 of the Qur'ān bears the title 'Consultation' (*shūrā*). The Qur'ān instructs the Muslims to decide matters affecting general public through the medium of consultation (*amruhum shūrā baynahum*).⁴³ The principle of consultation or transparency is so Islāmic that even Allāh informed the angels regarding His intention of creating man who would become His vicegerent on the earth. In deciding matters affecting community, Allāh asked Prophet Muḥammad (ṣ) to consult with others (*shāwirhum fil-amri*)⁴⁴ before taking decision. The Qur'ān mentions about a queen⁴⁵ who submitted to the will of Allāh when she met Prophet Sulaymān (pbuh). As a matter of practice she asked advice from her counsellors before taking any decision in matters regarding the administration of her state.⁴⁶

It is well-known that the institution of Caliphate (*Khilāfat*) was based on consultation, which is the manifestation of Islāmic democracy. As the Prophet (ṣ)

did not leave any successor, the question arose who will be the new head of the Islāmic state. It is well-known that the four rightly guided *khalīfahs* were chosen by the people and that they did not impose themselves as the rulers of the country. In public matters a leader should not impose his unitary decision upon others. Once chosen, the chosen or elected person needs allegiance and commands respect, provided he is on the right path. Allāh asks us to obey those who are in authority (*ūlīl-amr*), who come after obedience to Him and the Prophet (ﷺ).⁴⁷

Islāmic consultation (*shūrā*) is better than monarchy prevailing in Saudi Arabia or the Emirates in the Gulf countries or one-man dictatorship. Islāmic consultation (*shūrā*) assures introducing no laws or legislation in violation of the Qur'ān and the *Sunnah*. It is apparent that the Islāmic principle of consultation in the administration of state is much more prevalent in the Western countries than in the Muslim countries.

The Muslim community (*ummah*) cannot return to the past glory by adhering to un-Islāmic institutions, like monarchy, emirates or dictatorships, which have no support from the Qur'ān or the *Sunnah*. Allāh reminds the Muslims that He will not change the destiny of any community, which includes the Muslims, unless they change it on their own initiative. The choice certainly lies with the Muslim community (*ummah*) regarding introduction of true and transparent Islāmic democracy in the form of participatory government and accountability to the people for the government policies in the state apparatus. In the 21st century, the Muslim countries must come to understand

that in a globalised world, societies can no longer be isolated and information can no longer be arbitrarily stopped or filtered.

The Western media and some Western scholars give the impression that democracy and Islām do not mix due to their misunderstood conceptions on true democracy and Islām. As explained above, Islām has no conflict with democracy, rather Islām gave birth to democracy. After the separation of state and church in the Western countries, the state became supreme, subservient only to the people and not under God's laws. As the secular laws became supreme, democracy meant only secular democracy. But in the Muslim countries, true democracy can co-exist with the overriding divine law as laid down in the Qur'ān. The result is that some Western parliaments are passing legislation permitting same-sex marriage, which is clearly against the law of nature and as such prohibited by Allāh and His law, the *Sharī'ah*. Many Western nations are now conscience-free in legalizing concepts like surrogate motherhood and de-facto relationship between man and woman without marriage. But the Qur'ān is the supreme overriding law in a Muslim country and no law can be passed which is prohibited by it. The parliaments of the Muslim countries are not supreme but subservient to the sovereignty of Allāh and His Book, the Qur'ān, where the supreme and lasting guidance has been laid down for the mankind.

In the Western countries, the full play of democracy has no limitations under God's laws. But in the Muslim countries, democracy may have full run in all spheres

except conflicting with the Qur'ānic laws and regulations. Simply because Allāh's laws or the Qur'ān are supreme in the Muslim countries, it cannot be argued that the operation of democracy is under limitations and as such not present in these countries. Muslims countries can and do operate all democratic principles except not conflicting with the Qur'ānic principles and this situation does not mean curtailment of democracy, rather enrichment of democracy securing watchful guidance of the creator of mankind, Allāh.

The Western media and the Western leaders have coined a new terminology, 'Islāmists' from Islām for orthodox or devout Muslims but not coining a similar terminology for the Christians. The term is a misnomer and has no basis in Islām. In truth all Muslims are Islāmists as a 'Muslim' is someone who says: "I am of those who surrender (to Allāh)" (*innanī minal muslimīn*).⁴⁸ During the peaceful revolutions by the protestors for democracy in Tunisia and Egypt, the world was revising their wrongful notions about Muslims when they found that the protestors were not branding themselves that they were Islāmists and they were also not vocal about propagating, 'Islām is the solution'. Allāh asks Muslims that they should be careful not to publicize or claim that they are purer or better Muslims than others as it is He Who only knows who have fear of Allāh in their hearts.⁴⁹ A Muslim is someone who has not only surrendered to the will of Allāh but also a person, all of whose activities in his life are engaged to obey the commands of Allāh as His servant.⁵⁰

Poverty and unemployment in the Muslim countries

The majority of the Muslim countries in the world today fall in the category of poor countries, where poverty is a national problem. In some Muslim countries, the unemployment of educated youth has become a matter of serious concern. In these countries the situation has reached a crisis point. In January 2011, the Tunisian government was brought down by the unemployed youth of the country, where unemployment is more than 13%. It was followed by the Egyptian revolution where unemployment rate is more than 9%. Anti-government protests have started since January 2011 in Yemen, the most impoverished Arab country, where the poverty rate is nearly 42%. The unemployment rate being 35%, nearly half of the population lives on less than \$2 a day. Demonstrations have started in Algeria, where the unemployment stands at more than 10%. In Morocco, the opposition has demanded deep economic reform to ease severe economic problems and counter high unemployment rate of 10%.

There is a misunderstanding in the mind of some Muslims that there is a blessing in poverty and postponing affluence to be enjoyed in Paradise in the Hereafter. But who will enjoy the countless bounties of Allāh in this world and give thanks to Him? Throughout the Qur'ān, Allāh asks Muslims to spend for others out of their income and wealth. Allāh asks Muslims not to hoard wealth or squander resources which are always limited. But there is no virtue in suffering from financial hardship and

miseries. Allāh asks Muslims to help others from their own wealth. How can one help others when he has not acquired wealth for his own comfortable living and some savings for distribution to others in need? It is Satan who threatens man towards poverty (*faqr*) whereas Allāh promises us with bounty (*faḍl*)⁵¹ and good enjoyment (*matā'ān ḥasanān*).⁵² Allāh has provided all the bounties which need to be harnessed by man to achieve prosperity. In *Sūrah Raḥmān*, Allāh repeatedly asks mankind how can they deny the unbounded bounties bestowed by Him upon them? If the Muslims translate this *Sūrah* into action in a positive way and harness all the bounties provided by Allāh then poverty will diminish and instead prosperity will flourish.

If a country does not have natural resources, it is susceptible to suffer from poverty. The dramatic change in the economic condition of Saudi Arabia during the last fifty years due to its oil reserves transformed it from a middle tier country in economic activities to one of the wealthiest countries of the world. If a country suffers from poverty, then primarily, it is its creation and responsible for its eradication. But it is also an international and humanitarian problem. The concept of brotherhood of the Muslim community (*ummah*) as repeatedly mentioned in the Qur'ān and the *Ḥadīth* of the Prophet (ṣ) would bear less meaning and less effect if the economic welfare of the Muslim community (*ummah*) is only uttered in the prayers (*du'ā'*) to Allāh in congregations and not in carrying out concrete programmes for the elevation of the economic condition of the poor Muslims by collective efforts. For the removal of

poverty there is a responsibility upon the Muslim countries which are poor and also upon the entire Muslim community (*ummah*) to come out of the curse of poverty and aim towards enjoying prosperity. Muslims aspire that instead of poverty, the affluence and authority of power in this world (*dunya*) should be in their hands.

The Islāmic financial system stands for removing poverty from the society, equitable distribution of income and wealth and optimum utilisation of resources which all aim towards achieving economic prosperity and stability. The affluence or poverty of a person is entirely at the hands of Allāh depending on the efforts exerted by him.⁵³ The earth belongs to Allāh and He gives it to whom He likes.⁵⁴ In his early life, Prophet Muḥammad (ṣ) was not only an orphan (*yatīm*)⁵⁵ but also a destitute (*ā'il*)⁵⁶ but Allāh enriched (*aghna*)⁵⁷ him. The Qur'ān repeatedly urges affluent people to come forward for extending their charity to the needy people and the beggars (*sā'il*).⁵⁸ Like promoting for any good cause there should be urging one another (*tahāddūna*)⁵⁹ for providing food and shelter for others which would reduce or eliminate the social scourge of poverty. Significant efforts need to be taken for eradicating poverty and reducing unemployment in the Muslim countries.

Corruption in the Muslim countries

Corruption is a social menace which adversely affects all but its effect is disastrous upon the section of the people who are under privileged. Today some Muslim countries

have been labelled as nations where rampant corruption prevails in the various sectors of the society and government. In some Muslim countries, corruption reigns supreme at the highest level when we find that not only the kings and the Amirs enjoy regal life styles but also the Presidents, their families and cronies are submerged in lavish life styles, while a large majority of their citizens cannot have ordinary survival meals. Corruption by the elite of Tunisia was primarily responsible for the youth revolution in that country, which started in December 2010. The Tunisian popular uprising against corruption shamelessly practised at the highest level proved this point to the hilt. In Morocco, King Mohammed VI is in power for 11 years since 1999. However, on July 1, 2011 a referendum took place on constitutional reforms. Although there is a demand for a parliamentary monarchy, the charter explicitly grants executive powers to the government but retains the king at the helm of the cabinet, army, religious authorities and the judiciary. The Gulf Arab monarchies should follow the example of Morocco for satisfying reform calls in their jurisdictions. In corruption, both Yemen and Libya rank 146 out of 178, while Syria ranks 127 and Egypt 98.

Taking bribes or underhand dealings should always be looked upon unacceptable behaviour and as such contemptible. These heinous practices can never be relied upon on the supposed ground of want and financial inadequacy. Some Muslims may think that attending masjids and performing Prayers (*ṣalāt*) are enough in discharging their duties to Allāh so that after coming out of masjids

they may overlook the commands of Allāh in the matter of discharging their duties and obligations in worldly affairs detailed in the Qur'ān. The result may be that after performing Prayers (*ṣalāt*), when they return to their office duties or sit behind business counters, they tend to take bribes from the customers and commit underhand dealings. They may think that Allāh would overlook their wrong dealings due to their imaginary difficulties or special circumstances. Allāh asks Muslims to perform Prayers (*ṣalāt*) which will restrain them from committing scandalous acts and evil deeds.⁶⁰ If a person performs Prayers (*ṣalāt*) and at the same time remains corrupt, the conclusion would be that that he performed his Prayers simply to comply with the rigid formalities. In such circumstances, he will be deprived of the beneficial effects of performing Prayers upon his character, particularly in his day-to-day dealings with others. One should not be concerned with buying *ḥalāl* food and drinks but overlook that his income is not lawful (*ḥalāl*), being contaminated with money coming from underhand dealings amounting to blatant bribery. Some Muslims need to change their character not to ask for any extra money beyond prescribed fees in return for services for which they are employed.

Dialogue among the Muslim countries

Ideally, Muslim countries should resolve their bilateral differences through dialogue. An Islāmic Information Centre should be established which must be a focal point for disseminating cultural, political, economic, social and

other messages for the purpose of offering to the Muslim community and to others a vision of Islām devoid of manifestations of falsehood and distortion. An Islāmic Common Market should be established aiming at achieving effective economic cooperation among the Muslim countries. Information, economic data should be exchanged and feasibility studies carried out among the Muslim countries. Islāmic economists and thinkers should identify the principal causes behind the sluggish economic integration among the Muslim countries. Steps should be taken to encourage and attract Islāmic capital for investment in the Muslim countries. Legislations should be enacted for facilitating the transit, exchange, and the free movement of commodities among the Muslim countries. Frequent Industrial and agricultural fairs should be organised among these countries.

Relationship of Muslim countries with the other countries

Mankind is not one nation but consists of many nations. The world belongs to Allāh, where Muslims and non-Muslims should live peacefully. The title of the last *Sūrah* (*Sūrah* 114) of the Qur'ān is called "Mankind" (*An-nās*). In this *Sūrah*, Allāh is mentioned as the "King of mankind" (*malikin-nās*).⁶¹ The Qur'ān says that in the beginning of the civilisation, mankind were one community (*ummatanw wāhidah*).⁶² But in course of time, they differed (*ikhtalafū*)⁶³ and split into different nations. This diversity is in accordance with Allāh's plan. If He

willed He could have made the whole mankind one community (*ummatanw wāhidah*).⁶⁴ But even then they will not cease to disagree.⁶⁵ Mankind by nature is diverse and as a result there is bound to be conflict between these groups. But all these conflicts should be resolved through dialogues and consultations and not resorting to coercion or any form of violence. It is the beauty of creation of Allāh that He made mankind into different nations (*shu'ūb*) and tribes (*qabā'il*) so that they can recognise (*lita'ārafū*) one another.⁶⁶

The Qur'ān prohibits any form of compulsion for accepting Islām. Allāh very clearly says that there is no compulsion in the matter of religion (*lā ikrāha fiddīn*).⁶⁷ An oft-quoted verse of the Qur'ān says: "To you your religion and to me my religion" (*lakum dīnukum wa li-ya dīn*).⁶⁸ If it was the will of Allāh, all people of the world would have believed in Islām.⁶⁹ He asked Prophet Muḥammad (ṣ) not to force (*bi-jabbārin*)⁷⁰ or compel (*tukrihu*)⁷¹ people to accept Islām. If people turned away (*tawallaw*),⁷² the duty of the Prophet (ṣ) was only to convey (*balāgh*)⁷³ the message and not to watch (*ḥafīz*)⁷⁴ over them. The Qur'ān asks the Muslims to use the Qur'ān as a tool for bringing the non-believers within the fold of Islām.⁷⁵

The principle of tolerance and co-existence⁷⁶ should be the bedrock of the Muslim countries in their relationship with the outside world. Allāh specifically asked His Messengers to establish the true religion (*dīn*) for the guidance of mankind and not to make any division in it. "The same religion has He established for you...saying:

establish the religion (*dīn*), and make no divisions (*lā tafarraqu*) therein.”⁷⁷ Islām stands for tolerance and harmonious co-existence. No force or compulsion can be used even for preaching Islām. This is an illustrative pointer to Indonesia, the largest Muslim country, where not a single Muslim soldier stepped on its soil unlike the situation in India in the 8th century, when Muhammad bin Qasim conquered Sindh. It is a matter of interest to note that today in India, once ruled by the Great Moguls, 138 million Muslims form a minority of 11 percent of the total population. Historically, there should be a close affinity between Muslims and the “People of the Book” (*Ahl al-kitāb*) consisting of the Jews and the Christians. Allāh asked Prophet Muḥammad (ṣ) to say: “O People of the Book! Come to terms which are common between us and you.”⁷⁸ It is estimated that in Europe several thousand people convert to Islām each year and more women convert than men.⁷⁹ Extremism cannot be the medium for advancement for any cause of Islām, rather it needs to be condemned as the enemy of Islām.

Muslim countries should not serve the interests of the Western nations at the cost of the Muslim community (ummah)

It is humiliating for the Muslim community (*ummah*) and a disgrace that a number of Muslim countries are client states and virtually puppets in the hands of the West. Today the Muslims are vulnerable from all sides. The Bush era is a black spot in the current history so far

the miseries of the Muslims are concerned. Under the camouflage of protecting the interests of the United States, he unleashed an imaginary war on terror against the Muslims all over the world. He invaded Iraq under the pretext of the presence of weapons of mass destruction which caused the death of 1,297,997 Iraqis. In the name of the unfounded September 11 conspiracy the United States launched war in Afghanistan under the banner of NATO in 2001 and there is no exit strategy as yet in 2011. It is an irony that the Afghans have become insurgents or as they are called the Taliban in their own country. How could they lose their own identity? As the sons of the soil they have the right how they like to be governed. Under the plea of introducing the Western type of democracy for the professed good of the people there, the country remains under foreign occupation.

Egypt is the second largest recipient of aid from the United States after Israel. It gets \$2billion annual aid from the United States, out of which \$1.3billion for military purposes. It has been alleged that President Hosni Mubarak carried out the interests of the United States in the matter of Middle East which are not in the best interest of the Muslims in the region. On the 14th January, 2011, the oppressive Tunisian government of Zine al-Abidine Ben Ali supported by the West was toppled by popular uprising of the youth in the country when the President fled from his country. During the Iranian Revolution in 1979, Shāhan Shah of Iran, the puppet monarch in the hands of the United States, also fled from his country. Time has come to reflect why some Muslim countries wish to maintain defence treaties

with the United States against imaginary onslaughts from the other neighbouring Muslim countries. Ideally the Muslim countries should cultivate good relationship with the neighbour Muslim countries. They need not feel any apprehension amongst each other and in truth there would be no need for military help from the United States. Following the guidance of the Qur'an it is high time that the Saudi Arabia and some other Muslim countries should come out of defence agreements with the United States against any Muslim country. Saudi Arabia, the Custodian of the Two Holy Masjids, should think seriously to place itself in a model position to prove that no foreign troops are present on its soil or for that matter in the Arab world.

Until Islāmic democracy in its true form is implemented, the West will certainly not give up their hegemony of apparent or disguised rule over the Muslim countries. It is clear as black and white that in international political strategy, the United States has a vital interest to secure the supply of oil from the Arab countries. This super power wants to protect its authority and domination in the Middle East by supporting the authoritarian governments who act as surrogate guardians on its behalf in this region. The undemocratic repressive rulers are under hallucination that their fortresses (*ḥuṣūnuhum*)⁸⁰ or defence treaties will protect them forever. But Allāh may bring catastrophic disaster all of a sudden upon such rulers when they will be driven from their own lands. Allāh asks such vulnerable rulers to take heed (*i'tabiru*)⁸¹ from impending dangers awaiting them.

Khilāfat (Caliphate)

The political future of the Muslim countries lies in establishing the well-known Islāmic institution, *Khilāfat*. Today, the Muslims need a *Khalīfah* (Caliph) like 'Umar to electrify the Muslim community (*ummah*) to reclaim their past glory and prestige in all fields. The Qur'ān mentions that when Prophet Sulayman (pbuh) prayed to Allāh: "O my Lord!...bestow on me a kingdom (*mulk*), which will not belong to anyone after me. For You are the Grantor of bounties (without measure),"⁸² Allāh answered his prayer. Pinning their hope upon Allāh, the Muslims should harness the bounties provided by Him and at the same time should pray and rely upon Him, Who is "Lord of kingdom" (*mālikal-mulk*)⁸³ for granting them the sovereignty upon this world. The Muslim community (*ummah*) also needs the chivalry and generosity of a leader like Salahuddin Ayyūbi (1138-1193). Better known to the Western world as Saladin, he won the heart of the Western generals during the Crusade Wars. Remembering that Allāh sent man in this world to discharge various responsibilities towards each other after facing tests and trials set by Him, Muslims in their prayers (*du'ā'*) say: "Our Lord! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the doom of the Fire."⁸⁴

The West just shudders at the concept of the revival of the Caliphate (*Khilāfat*) which might rejuvenate the glory of the *Shari'ah*, which is currently putting a dent to the accepted Western financial principles by

introducing the concept of banking without interest, which may seem to be revolutionary in the Western sense but just a norm under the principles of *Shari'ah*.

Muslim community is middle community: No liberalism and no extremism

Muslims need to demonstrate before the world both by their pronouncements and deeds that Allāh has described them in the Qur'an as "a moderate community" (*ummatanwasat*).⁸⁵ A moderate Muslim is one who avoids excesses in observing the guidelines as set out in the Qur'an and the *Hadith*. Muslims love to follow Prophet Muḥammad (ṣ) regarding his habits in dress and eating. But they tend to forget his advice to his community (*ummah*) not to be extremists in following the principles of Islām, when he (ṣ) said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection."⁸⁶

It is a challenge before the modern Muslim community (*ummah*), wherever they may live in the world, to put their best efforts to present a balanced picture of Islām of compassion and tolerance. The oft-quoted Qur'anic verse where Allāh asks Muslims to participate for a good cause and protest against a bad cause was translated into vivid example for the whole mankind during the spontaneous staging of the revolutions in Tunisia and Egypt in 2010-2011. During these revolutions the whole world watched that the protestors felt compelled to participate for a just

cause in changing repressive regimes for regimes concerned with the welfare of all citizens. But the world was stunned to see that the demonstrations by the protestors in such historic revolutions were at the same time peaceful and not showing violence. It was unbelievable to see young families with children were mingling with the demonstrators. The Western propaganda of equating Islām with extremism was proved to be a myth once for all and utterly false. The ceaseless deceptive Western media cry of 'war on terror', which in truth means 'war on Islām' was drowned when the peaceful protestors fell to the ground to offer their Prayers (*Ṣalāt*) with the cry of 'Allāhu Akbar'. The non-violence character of Islām was spontaneous and natural as there was no pre-rehearsal for its explicit show.

In Islāmic terminology, there are only two broad divisions amongst Muslims: Muslims who have Allāh-consciousness in their hearts and others who lack in it or weak in their belief (*īmān*). There is of course a wide range of variations in between these two positions. A moderate Muslim is one who avoids excesses in observing the guidelines as set out in the Qur'ān and the *Ḥadīth*. It is a challenge before the Muslim community (*ummah*) of today wherever they may live in the world, to put their best efforts to present a balanced picture of Islām. The duty of Prophet Muḥammad (ṣ) always lies upon the current Muslim community (*ummah*) and carry the banner of Islām.

As a matter of policy, neither liberalism nor extremism is good either for an individual or a community. Allāh has made the Muslims a community which follows a middle course avoiding too much flexibility or too much rigidity.

Tuning with modernity, some sections of Muslims advocate for soft attitude towards following the fundamental rules and principles of Islām. There is danger in this approach that they may be derailed from the Straight Path of Islām blurring the distinction between Muslims and non-Muslims. On the other hand, some other sections preach for following formal rules of Islām emphasising more on outward expression than enlightening the inner spirit and soul. They make themselves captives of formalities, so that they tend to become regimental in their thoughts and ideas far away from the spirit of the guidelines in the Qur'ān or the *Sunnah*. The greatness of Islām lies in following its spirit and inner message than observing rigid formalities for giving outward appearance. Today the Muslims who are prone to factions, need to remember that in the matter of religion (*dīn*), Allāh has not laid any hardship (*ḥaraj*).⁸⁷

In a *Hadīth*, innovations (*bid'ah*) in the Islāmic customs and practices have been disapproved. But all new things or innovations cannot be disapproved. Some innovations may be good for a community which do not conflict with the principles of the Qur'ān or the *Sunnah*. It is only those innovations, which are not supported by the principles of the Qur'ān and the *Sunnah*, should be looked upon as *bid'ah* and not *carte blanche* all innovations, good or bad. Some Muslims are particular to follow the literal formalities observed by the Prophet (ﷺ) but they are not mindful of following the noble aspects of his character and behaviour. Even before preaching Islām, Prophet Muḥammad (ﷺ) earned the title of "the trustworthy" (*al-amīn*). How many Muslims aspire to be trustworthy in their own

communities? Islām does not allow Muslims to live in masjids like Christians in monasteries, far away from the realities of life remembering Allāh only with lips.

Muslim community is the best community

A high responsibility lies upon the Muslim community when Allāh proclaims that it is the best community in the world (*kuntum khayra ummatin ukhrijat lin-nāsi*)⁸⁸ which encourages what is right (*ma'rūf*) and forbids what is wrong (*munkar*).⁸⁹

Allāh asks Muslims to set the highest example before the world regarding their dealings with others whether individually, or at national or international levels. It is evident that it is here that the Muslim community (*ummah*) is failing. The Muslim community (*ummah*) needs to appreciate that the bestowal of this special honour upon them is associated with the discharge of higher duties and responsibilities related to the over-all welfare of mankind.

Addressing Muslims, Allāh says that He has chosen the Muslim community (*huwajtabākum*).⁹⁰ He asks them to be witnesses for mankind.⁹¹ Discharging this role of witnesses must be prestigious and full of responsibilities. If the Muslim community does not or cannot play this role, they cannot reach the prestigious position to be acknowledged and recognized by the other communities of the world. In the Qur'ān, Allāh says that His righteous servants will inherit the earth (*annal-arḍa yarithuhā 'ibādiyaṣ-ṣāliḥūn*).⁹² Who are these righteous servants? Today, the present Muslim community certainly is not

the dominant power of the world. The Muslim community being the chosen community of Allāh, it has the potentiality to be the righteous servants of Allāh. But the question is how the Muslims will reach that goal? It is only possible through sincere and vigorous change of the Muslim community relying on Allāh.

Jihād

It appears that *Jihād* is one of the misunderstood words in international politics. The Arabic word '*Jihād*'⁹³ comes from the verb '*jāhada*' which means 'to strive'. Performing *Jihād* for the cause of Allāh (*fi sabīlillāh*) is a commendable act.⁹⁴ Usually *Jihād* means striving of Muslims for the cause of Allāh, with their wealth and lives (*bi-amwālihim wa anfusihim*),⁹⁵ seeking the good pleasure (*marḍāh*)⁹⁶ of Allāh, expecting to be admitted to Paradise (*Jannah*).⁹⁷ The true Muslims do not ask for exemption from performing *Jihād*.⁹⁸

There is a conception that the *Jihād* is performed against the non-believers (*kuffār*) only. But Allāh asked the Prophet (ﷺ) and the Muslims to perform *Jihād* not only against the non-believers (*kāfirīn*)⁹⁹ but also against the hypocrites (*munāfiqūn*).¹⁰⁰ Muslims are aware that the most praise-worthy *Jihād*, one can launch is against his own self to control his own self against doing something not permitted by Islām.

Unfortunately there is a popular notion that *Jihād* means 'holy war'. In truth there is a wide difference between 'striving' and 'war'. For fighting or engaging in

battle, the word used in the Qur'ān is 'qitāl', originating from the verb 'qātala'. Another word used for 'war' in the Qur'ān is 'ḥarb', and its verb is 'ḥaraba'. Riding upon the emotions of people, political leaders in the Muslim countries, sometimes give calls for *Jihād*. Assuming that *Jihād* means holy war, the question is who has the legitimate authority to call for *Jihād*, asking the Muslim community (*ummah*) to fight for the cause of Allāh. During the long eight years Iraq-Iran war (1980-88) between two Muslim countries, the death toll reached 1 million. Each country's leaders issued *fatwa* that the war in which they had engaged, was not an ordinary war but a *Jihād*, implying that the participants who would sacrifice their lives would be martyrs (*shahīd*). The question is, would Allāh be pleased when the two sections of the Muslim community (*ummah*) have waged war against each other in His name? It is very difficult to find out the legitimacy of this kind of wars when the real motives usually remain camouflaged. Allāh will test (*lanabluwannakum*)¹⁰¹ for the purpose of knowing¹⁰² who have performed *Jihād* (*mujāhidīn*).

Those who perform *Jihād* in the Way of Allāh (*fi sabīlillāh*) are called *mujāhidūn*.¹⁰³ Allāh has condemned those who disliked (*karihū*)¹⁰⁴ to perform *Jihād* accompanying the Prophet (ṣ) with their wealth and lives. Performing *Jihād* should be the dearer object (*aḥabba*)¹⁰⁵ in the world compared with the other loving matters in the heart of a true Muslim. The Prophet (ṣ) himself and the Muslims around him performed *Jihād* with their wealth and lives (*bi-amwālikum wa anfusikum*).¹⁰⁶ Allāh

asks Muslims to perform *Jihād* (*jāhidū*)¹⁰⁷ with their wealth and lives (*bi-amwālikum wa anfusikum*)¹⁰⁸ in the Way of Allāh¹⁰⁹ in which He has right.¹¹⁰ The Muslims who perform *Jihād* along with other good deeds are true Muslims (*mu'minūna ḥaqqā*).¹¹¹ Those who perform *Jihād* in the way of Allāh do not fear (*lā yakhāfūna*) anybody's reproach.¹¹² In the estimate of Allāh, those who sit idle at home not being handicapped and the *mujāhids* are not equal.¹¹³ Those who are killed in the Way of Allāh (*sabilillāh*), He will never let their deeds be lost (*lanyyudilla*).¹¹⁴

The Qur'an assures Muslims rewards for performing *Jihād* in the way of Allāh. Allāh will grant great (*'azīm*) reward (*ajr*) to *Mujāhids*. Those who perform *Jihād* in the way of Allāh (*fi sabilillāh*)¹¹⁵ will have the good things (*khayrāt*)¹¹⁶ and they will be successful (*mufliḥūn*).¹¹⁷ Those who perform *Jihād* in the way of Allāh (*fi sabilillāh*) with their wealth and their lives¹¹⁸ stand higher (*a'zamu*) in rank (*darajah*)¹¹⁹ in the estimate of Allāh. Allāh has exalted (*faddala*)¹²⁰ in rank (*darajah*)¹²¹ to those who perform *Jihād* with their wealth and lives than to those who sit at home. Allāh will guide them to His path¹²² and will be Forgiving (*ghafūr*) and Merciful (*rahīm*) upon them.¹²³ They are entitled to hope (*yarjūna*) of the mercy (*rahmah*) of Allāh.¹²⁴ Allāh will save them from the painful punishment (*'adhābin alīm*).¹²⁵

In the context of *Jihād*, it needs to be kept in mind that Allāh forbid (*ḥarrama*) unjustified aggression (*baghā*).¹²⁶ An oppressed person is entitled for taking steps against the aggressor to defend himself.¹²⁷ Aggressive

measures can be taken against those who transgress in the land without any right.¹²⁸ Under Islāmic principles wanton war for aggression is not permissible. Fighting is permissible until there is no more persecution. Waging war is only permissible for the cause of Allāh (*qātilū fi sabilillāh*) against aggressors.¹²⁹ Fighting is permissible (*alā tuqātilūna*) against a people, who has violated its pact (*qawman-nakathū aymānahum*), while they attacked first.¹³⁰ Allāh is aware that some of His servants remain engaged in fighting (*yuqātilūna*) in Allāh's way.¹³¹

Allāh asks Muslims not to transgress (*lā ta'tadū*) limits in the course of a war as He does not love the transgressors.¹³² Peace should always be the ultimate goal in any warfare. Allāh asks Muslims to resort to peace if the enemy resort to peace (*wa in janaḥū lis-salmi*),¹³³ putting their trust in Him. If a community offers peace (*salām*), no aggression can be waged against them.¹³⁴ After the cessation of hostilities, there can be no further hostility except towards the aggressors.¹³⁵ If any of the idolaters (*mushrikīna*) seeks protection from the Muslims, he should be given protection and later putting him to a place of safety.¹³⁶ Treaty (*mīthāq*) with any community should be respected.¹³⁷

The violation of international peace is always an issue for mankind. The real terrorists are those who in the name of establishing peace launch attacks upon the innocents. In the Qur'ān, Allāh unmasks them and expose their true colour and identity: "When it is said to them: 'Make not mischief on the earth.' They say: "We are only ones that put things right. Are not they indeed the

mischief makers? But they perceive not.”¹³⁸ There is a possibility that violence will break up after peace has been restored. In such circumstances, Allāh asks us not to create turmoil in the world after it has been set right.¹³⁹

Victory for Muslims

The *Sūrah* no. 48 the Qur’ān bears the title, Victory (*Fath*).¹⁴⁰ Muslims feel confident that if Allāh helps them, then none can overcome them (*falā ghāliba lakum*).¹⁴¹ Allāh asks Muslims not to lose their heart (*lā taḥzanū*) nor grieve (*lā tahnū*), as eventually they will have the upper hand (*a’lawna*).¹⁴² If the Muslims fight for the cause of Allāh (*fī sabīlillāhi*), they may feel assured that He will create a vision in the eyes of the non-believers (*kāfiratun*) when they will see the number of Muslims twice their number.¹⁴³ If Allāh wishes He may multiply the number of the Muslim soldiers fighting against the enemy.¹⁴⁴ Muslims who rely upon Allāh remember: “How often a small force has defeated a large army with Allāh’s permission!”¹⁴⁵

In the Qur’ān, Allāh says that He gave Prophet Muḥammad (ṣ) a manifest victory (*innā fataḥnā laka fatham-mubīnā*).¹⁴⁶ Prophet Mūsā said to his people that if they rely upon Allāh, He might destroy (*yuhlika*) their enemy and make them successors to their land.¹⁴⁷ It is Allāh’s plan to check one set of people by means of another to free the world from oppression and corruption.¹⁴⁸ The question is whether the Muslims wish to play the role of liberators of oppression and corruption

relying upon Allāh. Muslims should remember that in the Qur'ān, Allāh says that He “supported the believers against their enemy and so they were triumphant.”¹⁴⁹

Allāh gives power or authority to whom He pleases. Since the beginning of the world, many kingdoms have been established. In this world there is always fight between communities and countries to establish one's authority over the other so that one nation comes under the domination of another. If one nation wrongfully comes under the occupation of another, Allāh may free the occupied country not only from wrongful domination but may grant it authority over a new territory.¹⁵⁰

Allāh strengthened the kingdom of Prophet Dāwūd (pbuh).¹⁵¹ He gave the descendants of Prophet Ibrāhīm (pbuh)¹⁵² a great kingdom. Allāh has assured that He will help the Muslims¹⁵³ in the present life of this world. It appears that the oft-quoted verse¹⁵⁴ in the Qur'ān, where Allāh says that He grants authority to whoever He wishes, was reflected in the periods of Khalīfa 'Umar, Saladin (Salahuddin), Harunur Rashid or Sulaymān the Magnificent. As the Muslims around the world wish to restore their lost glory and affluence, they should collectively work hard towards that end and pray to Allāh asking for sovereignty as was done by Prophet Sulaymān when he prayed to Allāh: “O my Lord! Forgive me and bestow on me sovereignty such as will not belong to any one after me.”¹⁵⁵

Chapter 4 Endnotes

- 1 *Sūrah Anbiyā'* 21:92; *Sūrah Mu'minūn* 23:52.
- 2 *Sūrah Hujurāt* 49:10.
- 3 *Sūrah Hujurāt* 49:17.
- 4 *Sūrah Āl 'Imrān* 3:103; *Sūrah Anfāl* 8:63.
- 5 *Sūrah Tawbah* 9:71.
- 6 Bukhārī & Muslim. See Doi, *Introduction To The Hadith*, p. 79.
- 7 *Sūrah Fath* 48:29.
- 8 *Sūrah Hijr* 15:88.
- 9 *Sūrah Mā'idah* 5:51.
- 10 *Sūrah Taghābun* 64:12; *Sūrah Āl 'Imrān* 3:32.
- 11 *Sūrah An'ām* 6:159.
- 12 *Sūrah Aḥzāb* 33:21.
- 13 *Sūrah Nisā'* 4:80.
- 14 *Sūrah Āl 'Imrān* 3:103.
- 15 *Sūrah Shūrā* 42:13
- 16 *Sūrah Yūsuf* 12:2.
- 17 It is commendable that with a view to promoting the understanding of the Qur'ān and the *Hadīth*, the Constitution of The Islāmic Republic of Iran, Art.16 provides: "Since the language of the Qur'ān and Islāmic texts and teachings is Arabic, since Persian literature is thoroughly permeated by this language, it must be taught after elementary level, in all classes of secondary school and in all areas of study."
- 18 Narrated by the six ones except Muslim. See Yūsuf Ali, *The Holy Qur'ān*, p.iii; Muhsin Khan, *Summarized Saḥīḥ Al-Bukhārī*, p. 881.
- 19 *Sūrah Furqān* 25:33.
- 20 *Sūrah Mā'idah* 5:67.
- 21 *Sūrah Āl 'Imrān* 3:144.
- 22 *Sūrah Āl 'Imrān* 3:144.
- 23 *Sūrah Āl 'Imrān* 3:144.
- 24 Rudyard Kipling, "The Ballad of East and West"

- ²⁵ *Sūrah Baqarah* 2:115, 142.
- ²⁶ *Mishkat*. He also said that he who goes forth in search of knowledge is in the way of Allāh till he returns. (*Tirmidhī*).
- ²⁷ *Sūrah Sābā* 34:13.
- ²⁸ *Sūrah Kahf* 18:94-97.
- ²⁹ *Sūrah Jumu'ah* 62:5.
- ³⁰ See *Sūrah Ra'd* 13:3.
- ³¹ *Sūrah Baqarah* 2:269.
- ³² *Sūrah Nisā'* 4:162.
- ³³ *Sūrah Mujādalah* 58:11.
- ³⁴ E.g., *Sūrah Mā'idah* 5:100.
- ³⁵ *Sūrah Zumar* 39: 18.
- ³⁶ *Sūrah Yūsuf* 12:105.
- ³⁷ *Sūrah Anfāl* 8:53.
- ³⁸ *Sūrah Āl 'Imrān* 3:110.
- ³⁹ *Sūrah Hajj* 22:27.
- ⁴⁰ *Sūrah Ra'd* 13:11
- ⁴¹ See the author's article, '*Ijtihād*' in *The All Pakistan Legal Decisions*, Journal Section, vol. XXXII (1980), p.1.
- ⁴² *Sūrah Nūr* 24:4.
- ⁴³ *Sūrah Shūrā* 42:38.
- ⁴⁴ *Sūrah Āl 'Imrān* 3:159.
- ⁴⁵ According to the commentators, her name was Bilqis, the Queen of Sheba.
- ⁴⁶ *Sūrah Naml* 27:32.
- ⁴⁷ *Sūrah Nisā'* 4:59.
- ⁴⁸ *Sūrah Fuṣṣilat* 41:33.
- ⁴⁹ "Therefore do not ascribe purity to yourselves. He knows best who is fearful of Him (of not obeying His commands) (*falā tuzakkū anfusakum huwa a'lamu bimanit-taqā*). *Sūrah Najm* 53:32.
- ⁵⁰ "I have created jinn and mankind only to serve Me" (*wa mā khalaqtul-jinna wal-insa illā liya'budūn*). *Sūrah Dhāriyāt* 51:56.
- ⁵¹ *Sūrah Baqarah* 2:268.
- ⁵² *Sūrah Hūd* 11:3.
- ⁵³ *Sūrah Āl 'Imrān* 3:73.

- 54 *Sūrah A'raf* 7:128.
 55 *Sūrah Duḥā* 93:6.
 56 *Sūrah Duḥā* 93:8.
 57 *Sūrah Duḥā* 93:8.
 58 *Sūrah Rūm* 30:38; *Sūrah Baqarah* 2:177, *Sūrah Duḥā* 93:10.
 59 *Sūrah Fajr* 89:18.
 60 *Sūrah 'Ankabūt* 29:45.
 61 *Sūrah Nās* 114:2.
 62 *Sūrah Baqarah* 2:213; *Sūrah Yūnus* 10:19.
 63 *Sūrah Yūnus* 10:19.
 64 *Sūrah Mā'idah* 5:48; *Sūrah Nahl* 16:93; *Sūrah Shūrā* 42:8, *Sūrah Hūd* 11:118.
 65 *Sūrah Hūd* 11:118.
 66 *Sūrah Hujurāt* 49:13.
 67 *Sūrah Baqarah* 2:256.
 68 *Sūrah Kāfirūn* 109:6.
 69 *Sūrah Yūnus* 10:99.
 70 *Sūrah Qāf* 50:45.
 71 *Sūrah Yūnus* 10:99.
 72 *Sūrah Āl 'Imrān* 3:20; *Sūrah Nisā'* 4:80.
 73 *Sūrah Āl 'Imrān* 3:20.
 74 *Sūrah Nisā'* 4:80.
 75 *Sūrah Furqān* 25:52.
 76 See the author's article 'Tolerance the key to a harmonious shared existence' in *The Sydney Morning Herald*, May 26, 1995.
 77 *Sūrah Shūrā* 42:13.
 78 *Sūrah Āl 'Imrān* 3:64.
 79 *The Christian Science Monitor*, December 27, 2005.
 80 *Sūrah Hashr* 59:2.
 81 *Sūrah Hashr* 59:2.
 82 *Sūrah Sād* 38:35.
 83 *Sūrah Āl 'Imrān* 3:26.
 84 *Sūrah Baqarah* 2:201.
 85 *Sūrah Baqarah* 2:143.
 86 See *Sahih Bukhari*, vol. I, *Hadith* no. 38.
 87 *Sūrah Hajj* 22:78

- 88 *Sūrah Āl 'Imrān* 3:110.
 89 *Sūrah Āl 'Imrān* 3:110.
 90 *Sūrah Ḥajj* 22:78.
 91 *Sūrah Ḥajj* 22:78.
 92 *Sūrah Anbiyā'* 21:105.
 93 *Sūrah Tawbah* 9:24.
 94 *Sūrah Anfāl* 8:75.
 95 *Sūrah Anfāl* 8:72.
 96 *Sūrah Ḥujurāt* 49:15.
 97 *Sūrah Āl 'Imrān* 3:142.
 98 *Sūrah Tawbah* 9:44.
 99 *Sūrah Tawbah* 9:73; *Sūrah Furqān* 25:52; *Sūrah Tahrim* 66:9.
 100 *Sūrah Tawbah* 9:73.
 101 *Sūrah Muḥammad* 47:31.
 102 *Sūrah Āl 'Imrān* 3:142; *Sūrah Tawbah* 9:73; *Sūrah Muḥammad* 47:31.
 103 *Sūrah Nisā'* 4:95.
 104 *Sūrah Tawbah* 9:81.
 105 *Sūrah Tawbah* 9:24.
 106 *Sūrah Tawbah* 9:88.
 107 *Sūrah Tawbah* 9:41, *Sūrah Ḥajj* 22:78; *Sūrah Mā'idah* 5:35.
 108 *Sūrah Tawbah* 9:41; *Sūrah Ḥajj* 22:78.
 109 *Sūrah Mā'idah* 5:35; *Sūrah Tawbah* 9:41.
 110 *Sūrah Ḥajj* 22:78.
 111 *Sūrah Anfāl* 8:74; *Sūrah Ḥujurāt* 49:15
 112 *Sūrah Mā'idah* 5:54.
 113 *Sūrah Nisā'* 4:95; See *Sūrah Tawbah* 9:19.
 114 *Sūrah Muḥammad* 47:4.
 115 *Sūrah Tawbah* 9:20.
 116 *Sūrah Tawbah* 9:88.
 117 *Sūrah Tawbah* 9:88; see *Sūrah Mā'idah* 5:35.
 118 *Sūrah Nisā'* 4:95; *Sūrah Tawbah* 9:20.
 119 *Sūrah Tawbah* 9:20.
 120 *Sūrah Nisā'* 4:95.
 121 *Sūrah Nisā'* 4:95.
 122 *Sūrah 'Ankabūt* 29:69.

- 123 *Sūrah Nahl* 16:110.
 124 *Sūrah Baqarah* 2:218.
 125 *Sūrah Şaff* 61:10.
 126 *Sūrah A'raf* 7:33.
 127 *Sūrah Shūrā* 42:41.
 128 *Sūrah Shūrā* 42:42.
 129 *Sūrah Baqarah* 2:190.
 130 *Sūrah Tawbah* 9:13.
 131 *Sūrah Muzzammil* 73:20.
 132 *Sūrah Baqarah* 2:190.
 133 *Sūrah Anfāl* 8:61.
 134 *Sūrah Nisā'* 4:90
 135 *Sūrah Baqarah* 2:193.
 136 *Sūrah Tawbah* 9:6.
 137 *Sūrah Nisā'* 4:90.2
 138 *Sūrah Baqarah* 2:11.
 139 *Sūrah A'raf* 7:56; 7:85.
 140 The signing of the peace of Hudaibiyah and the capturing the settlement of Khaybar were important episodes of victory on the part of the Muslims, which were mentioned in this *Sūrah*. See 48:27.
 141 *Sūrah Āl 'Imrān* 3:160.
 142 *Sūrah Āl 'Imrān* 3:139.
 143 *Sūrah Āl 'Imrān* 3:13.
 144 *Sūrah A'raf* 7:86. When Prophet Muḥammad (ṣ) sought help of Allāh against enemies, He promised: "I will reinforce you with a thousand angels in succession." *Sūrah Anfāl* 8:9; "Your Lord will reinforce you with five thousand angels sweeping on if the enemy should suddenly attack you." *Sūrah Āl 'Imrān* 3:125.
 145 *Sūrah Baqarah* 2:249.
 146 *Sūrah Fath* 48:1.
 147 *Sūrah A'raf* 7:129.
 148 *Sūrah Baqarah* 2:251.
 149 *Sūrah Şaff* 61:14.
 150 *Sūrah A'raf* 7:137.
 151 *Sūrah Şād* 38:20.

¹⁵² *Sūrah Nisā* 4:54.

¹⁵³ *Sūrah Mu'min* 40:51.

¹⁵⁴ *Sūrah Āl 'Imrān* 3:26.

¹⁵⁵ *Sūrah Ṣād* 38:35.

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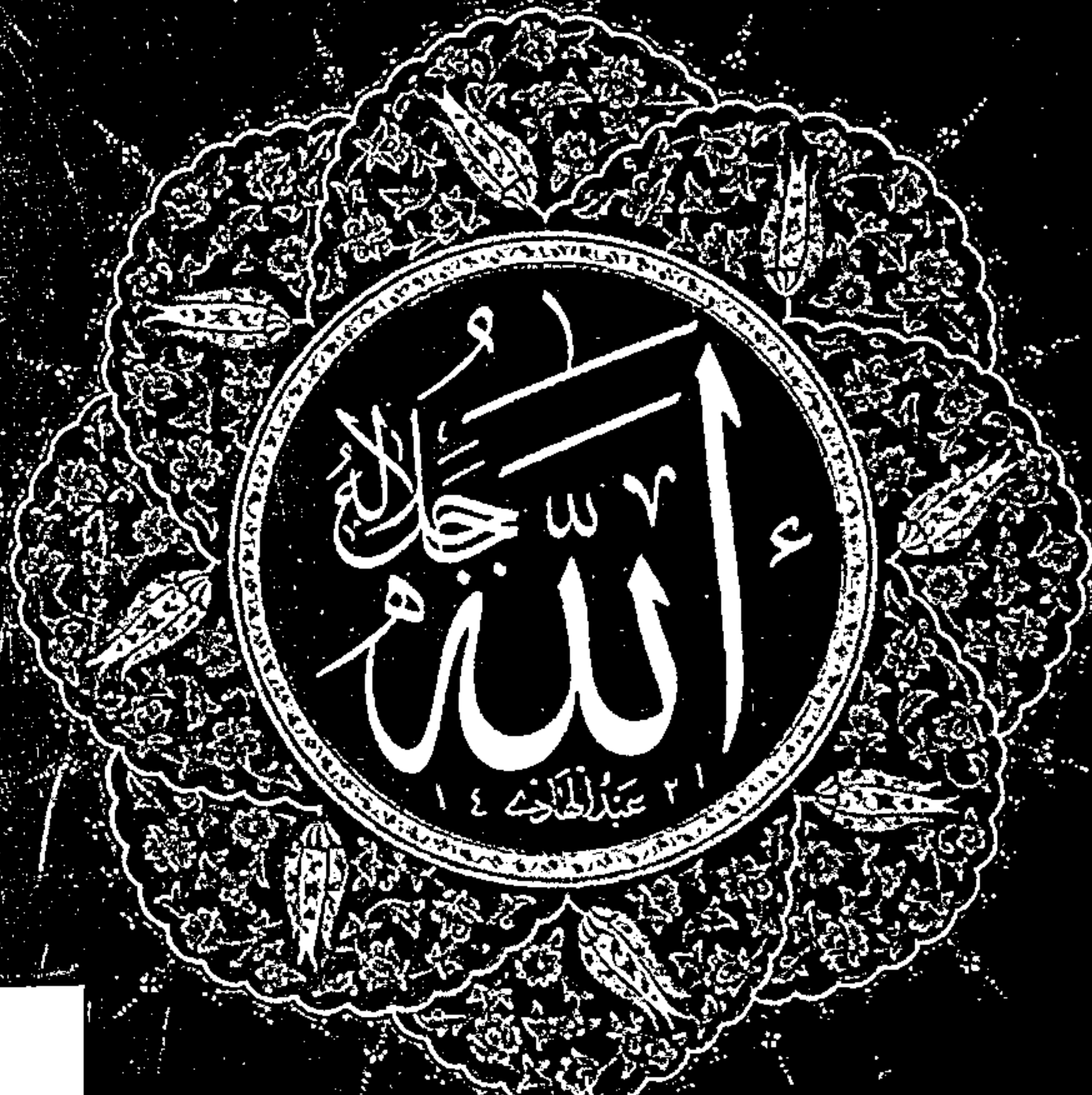
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GUIDANCE from the QUR'ĀN



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