



ISLAM According to QURAN

By

Shamshad Ali Khan

BISMILLAH HIRREHMAN NIRRAHIM

ISLAM

according to

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159-164

QURAN

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(Theology Scholar)

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BISMILLAH HIRREHMAN NIRRAHIM

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PREFACE

During my service career, I stayed abroad for a long period of time. There, I noticed that children of many muslim Expatriates do not get proper Islamic education with the result that they lack the knowledge of their duties and obligations as True Muslims. The situation further aggravates if these children study in Missionary or American schools; or if their parents do not practice Islamic Commandments. On my recent visit to USA, I observed another unfortunate trend that some Islamic centers are controlled by very rigid and orthodox ulmas (scholars) and they produce and distribute literature rebuking the opposite group. For example, one group labels as "SHIRK" (to associate someone with Allah) even innocent & permissible acts like 'offering Fatiha for a dead muslim', 'visiting graveyard even by male muslims', and uttering the word "Ya-Rasulullah" or Reciting "Na'at" (Poem praising our Prophet Muhammad Sallalahu Aleihi Wa-sallam, S.A.W.). On the other side, the other group in the name of Love or Praise to our Prophet Muhammad s.a.w. does certain things which can be termed as "Bidat" (practices which are not supported by Sunna), like reciting "Salam" to Prophet before each

Azan (call of Prayer) and after finishing each prayer; offering Niaz and Fatiha for many different Saints and sufis, etc. The literature distributed by these centers is dividing American muslims in two or more groups, and is making young muslims totally confused and perplexed. They do not understand which practice is right and in confusion remain ignorant of even fundamental commandments of Allah which are compulsory for every true Muslim. And because of lack of knowledge of Islamic religion, these young muslims follow what they hear in sermons from the *pulpit* of mosques in the centers. Thus the dark forces are trying to confuse young minds and to malign the religion of Islam.

The matter is not very difficult if these youngsters try to find the truth by studying Quran and authentic books of Hadiths. But they do not have time for such studies. Quran in Sura 6 Al-Anam, Ayat 159 says:

"Lo! As for those who create difference in the religion and form different sects, you have no concern at all with them. Their case will be dealt by Allah who then will tell them what they used to do."

The need of hour is to create harmony and unity among muslims, particularly when western media, being anti-Islamic, is trying to label even essential commandments of Allah and practices of Sunna, as "Fundamentalism and

Terrorists practices." It is incumbent on every Muslim (Ulema and parents) to guide these young muslims towards practising and obeying all commandments of Allah and His Prophet Muhammad, s.a.w.; keeping in mind that their Teachings:

- 1) assist in creating Islamic Brotherhood and Unity in the community;
- 2) make children good Muslim citizens, and
- 3) inculcate in them a spirit of doing good Deeds which would be instrumental for their entry to Paradise after death.

Though many books in english are available in the market on various topics of Islam, there is a need for a concise book which contains all Commandments of Allah as mentioned in Quran in easy to understand english, and which could be read even by the busiest young muslim.

This book has been written from the above point of view. All Quranic Commandments which are essential for every muslim are included. Only those authentic Sunna of the Prophet are included which complement Allah's Commandments. This book is written especially for young muslims living in christian dominated countries, though it can equally be useful for all muslims who have

no time to study Islamic Shariah in detail. It should not be considered as a substitute for scholarly treatise on Islam. This book explains only the clear Commandments, leaving out controversial topics, which can be investigated by each individual himself, if he so desires. It is Allah who opens hearts of those who HE wants to guide to the right path.

I request readers to read this book in the light of above explanation. This would avoid many questions and doubts about the inadequacy of this book, which I admit, cannot be considered as complete or authority on all points.

May Allah pardon me for my shortcomings. Ameen.

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January, 1998 (Ramadan 1418 A.H.).

Shamshad Ali Khan

ISLAM according to QURAN

CHAPTER - 1

INTRODUCTION

Al-Quran or Quran is the Holy Book of muslims. Its contents were revealed by Allah to our Prophet Muhammad, s.a.w. through Angel Gebrail. This transmission is called "Wahi". The messages of Quran were revealed in small pieces and whole Quran was completed in 23 years. The messages of Quran are in the form of Talk, Speech and Sermon. Hence Al-Quran is unique Book in the world which is not arranged according to various topics and often one finds repetition of certain verses in many Suras of Quran. This is done by Allah to emphasize his Commandments whenever these were revealed. The whole Quran is divided into 114 chapters (called Sura); these Sura are of varying length, the largest, Sura 2 Al-Baqarah, comprises of 286 verses (called Ayat) and the smallest Sura 108 Al-Kausar, and Sura 110 Al-Nasr contain only three verses each. The total number of Verses in Quran is 6,360. For purpose of recitation, Quran is divided into 30 Parts (called Juz in Arabic or Para in Persian & Urdu) of equal length, to complete its recitation in 30 days or a month. The present arrangement of Suras and Ayats in Quran is not according

to the time sequence of their revelations. Earlier suras and ayats which were revealed in Mecca related to (i) Belief in One God, Allah, and to stop worshipping idol-gods; (ii) Warning to Infidels of Doomsday, the Day of Judgement, and Hell, and (iii) to follow Muhammad, s.a.w. who was Allah's messenger and His true Prophet. These earlier revealed suras are placed in the last part of Quran. Then, suras containing commandments for Prayer, Fasting, Zakat & Charity were revealed; and in support, examples of other Prophets and their nations were mentioned. When a Muslim community was established in Medina, more Commandments on the conduct of man, Society, War with Infidels, and treatment of spoils of war, and rights and duties of women, etc. were revealed. In order to guide new Muslims and newly formed society, Prophet Muhammad, s.a.w. ordered for the arrangement of all Verses in the present order of Suras in Quran.

The authenticity of Quran as word of Allah is beyond doubt, as there are many *verses* to this effect in Quran. To quote only few:

Sura 32 As-Sajdah: Ayat 2 & 3

"The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds. Or say they: he (prophet) has invented it? Nay, but it is the Truth from the Lord, that thou may warn a

folk to who no warner came before thee, that haply they may walk aright."

Sura 40 Al-Mu'min: Ayat 2

"The revelation of Scripture is from Allah, the Mighty, the Knower."

Sura 81 At-Takvir: Ayat 15-23

"Oh, but I call to witness the planets, the Stars which rise and set, and the close of Night, and the breadth of Morning. That this is in truth the word of an honoured messenger, Mighty (Gebrail), established in the presence of the Lord of the Throne, One to be Obeyed, and Trustworthy; and your Comrade (prophet Muhammad, s.a.w.) is not insane. Surely he beheld him on the clear horizon."

It is obligatory for every muslim to read Quran. Those who cannot read Arabic are advised to read its translation in the language which they understand. However, they should try to learn Arabic also, so that they read Quran in its original form. There are many Arabic words which cannot be translated exactly in other language, particularly in English, and in translation word nearest to meaning in the whole context is used. I would request young muslims to devote at least 15 minutes every day to read Quran or

its translation. Allah commands the reading of Quran in
Sura 17 Bani Israel: Ayat 78

*"Establish Prayer the going down of the sun until
the dark of night and the Reading of Quran at
Dawn."*

Sura 29 Al-Ankabut: Ayat 45

*"Recite that which has been inspired in thee
(Prophet) of the Scripture (Quran) and establish
Prayers....."*

Sura 7 Al-A'raf: Ayat 204

*"And when Quran is recited, give ear to it and pay
heed, that ye may obtain Mercy."*

Quran is Allah's Guidance and Mercy and Blessing for
believers:

Sura 7 Al-A'raf: Ayat 52

*"Verily WE have brought them a Scripture (Quran)
which WE expound with knowledge, a guidance
and a mercy for a people who believe."*

Sura 16 An-Nahl: Ayat 64

*"And WE have revealed the Scripture unto thee
only that ye may explain unto them that wherein
they differ and as a guidance and a mercy for a
people who believe."*

Sura 17 Bani Israil: Ayat 9

"Lo! This Quran guides unto that which is straightest and gives tidings unto believers who do good deeds that theirs will be a great reward."

To understand Quran properly, it is necessary to study the biography of Prophet Muhammad, s.a.w. and to have some knowledge of the History of Arabia particularly during the life time of Prophet Muhammad, s.a.w. He was 40 years of age when Allah decided to reveal to him Quranic Message for the Guidance of all mankind. He was married and was a successful trader, whose reputation of Honesty, Trustworthiness, and Truth-speaking was well-established in Mecca and areas of Arabia and Syria where he had commercial dealings. When Allah made him His Messenger, he gave up his successful business, and started preaching Allah's Commandments. Many rich & influential Meccans opposed him and made his life quite miserable. At one time, he and his family and followers were even imprisoned in a valley in Mecca where they had nothing to eat. But he remained steadfast in his mission, obeying Allah's orders. Later, he moved to Medina (called Hijrat in arabic, it is the start of Islamic calendar Hijra). There he conducted himself as leader of the new society of Muslims, teaching them the Commandments of Allah: Salat (Prayer), Som (Fasting), Zakat, Hajj, etc., also practising these Commandments to show as an Example

to believers. These practices and conduct of prophet Muhammad, s.a.w. are called "SUNNAH". During prophet's life-time, people could see with their own eyes how he performed and obeyed Allah's commandments. People could hear with their own ears, the explanations made by him of various Quranic verses.

After prophet's demise, it became necessary to keep some written record of prophet's Sunnah. These writings are called Hadiths. Often it becomes necessary to refer to Hadiths to know the Sunna in order to understand the true meaning of a particular verse of Quran or to know the correct form of compliance of Allah's Commandment, e.g. form of Prayer. Since the writing of Hadith was done after the demise of Prophet, the writer had to quote person or persons who were alive during the life of prophet (called Sahabi) as to the source of his Hadith. If the source is weak or not direct, those Hadiths are sometimes considered as weak. Many renowned muslim scholars had made life-time investigations and researches to find authentic Hadiths. Now, we find compilation of good Hadiths in "Mota by Maalik", "Mishkatul Masabih", "Sahih Bukhari", "Sahih Muslim", "Tirmizi", "Abu Daud", etc.

SHARIAH or Islamic Laws comprise of teachings of Quran, Sunnah or Hadith, Ijmaa or Interpretations by Eminent Muslim Scholars, called Mujtahids, and their

Qayas for things and situations not previously happened. There have been four very eminent sunni Muslim Jurists (called Faqih) who wrote Islamic law (Fiqah):

1. **Fiqh Hanafi:** This is compiled by Abu Hanifah Nu'man bin Thabit, with the assistance of Abu Yusuf and others. He was born in Basrah in 80 A.H. (699 A.D.) and died in 150 A.H. (767 AD). His centre of activity was Kufa. He was the first who directed attention to the great value of "Qiyaas" or analogical reasoning in legislation. His school of thought is known as "Mazhab Hanafi". There are approximately 350 million followers of Hanafi Mazhab, living mostly in Turkey, Pakistan, India, Bangladesh, Afghanistan, Trans-Jordan, China and Russia (now Central Asian States).
2. **Fiqh Maliki:** This is compiled by Maalik bin Anas who was born in 93 A.H. (714 A.D.) and died in 179 A.H. (798 A.D.). Maalik limited himself almost entirely to the Hadith which he researched and collected in Medinah. His jurisprudence is based entirely on the Traditions and practices of the people of Madinah. His book, Mota or Muwatta, is the first collection of Hadith and considered as one of the most authoritative books on Hadith. His school of thought is known

as "Mazhab Maliki". There are approx. 45 million followers of his mazhab and are mostly concentrated in Morocco, Algeria, Tunis, Sudan, Kuwait and Bahrein.

3. **Fiqh Shaafii:** This is compiled by Muhammad bin Idris Al-Shaafii. He was born in Palestine in the year 150 A.H. (767 A.D) and died in 240 A.H. (854 A.D) in Egypt. He passed his youth in Mecca and travelled a lot to research and collect Sunnah. His fiqh is also based mostly on Hadiths; however, he collected these Hadiths from different centers and extensively used them. His school of thought is known as "Mazhab Shaafii". He has over 100 million followers residing mainly in Palestine, Lebanon, Egypt, Iraq, Yemen, Malaysia, Indonesia and Philippines; and also partly in Saudi Arabia.
4. **Fiqh Hanbali:** This is compiled by Ahmad bin Hanbal. He was born in Baghdad in 164 A.H. (780 A.D) and died there in 241 A.H. (855 A.D). His famous work is known as "Musnad" of Ahmad bin Hanbal which contains thousands of Hadith. In contrast to Imam Abu Hanifah, Imam Ahmad bin Hanbal rarely used reason and judgment in deciding any religious point, and mostly used Sunnah for interpretation. His

followers are 30 million mostly living in Saudi Arabia, Syria, and Lebanon.

All these "Fiqh" of four Mazhab were compiled within two hundred years after the Prophet Muhammad, s.a.w. There are some differences in some interpretations. But the unimpeachable integrity of these four Imams and the authenticity of the method they adopted is the reason that all Muslims regard all four schools of thought as correct and true. Every Muslim (sunni) in the world may choose any one of these four Mazhab. Like an ordinary person who cannot practice Medicine himself and uses the services of qualified doctors, it is not advisable for average muslim to start interpreting Quran and Sunnah in his own way. It is always safer to refer to Fiqah of these four learned scholars.

Niyat (Intention) and Amal (action or deed)

It is necessary that the importance of these two terms should be properly understood by every muslim student. To become a true believer it is required to have also good intention for a good deed. The good intention means that whatever you intend to do is for the sake of Allah and/or to gain reward (sabab) in the world after death. Without good intention, even good deed might not be acceptable for reward on the Day of Judgement. For example, if a person does not eat or drink for the whole day, it cannot

be accepted as Fast (som), if there was no intention to keep "Fast"; or if some money is given as charity without intention of paying it as Zakat, it cannot be termed as Zakat, it is considered as Sadaqah or simple charity. It should also be understood clearly that a "bad intention" can make a good deed as bad deed in the eyes of Allah. For example, if someone says his Prayer or gives charity just to please his Boss or to show the public that he is a pious or generous man, these good deeds will not benefit him in the next world. It is because "Good Deed" is considered good if it is in accordance with the Commandments of Allah or His Prophet.

Sura 2 Al-Baqarah, Ayat 264-265

"O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spends his wealth only to be seen of men and believes not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smites it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guides not the disbelieving folk.

"And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruits twofold. And if the rainstorm

smite it not, then the shower. Allah is Seer of what ye do."

Allah is very kind and merciful for Believers. In some cases when a believer has a "good intention" but is unable to complete his "deed", still he will be rewarded. For example, if a person has done his "Niyat" for performing Hajj in that year but before going there or during the journey, he dies, he will still get the reward of "Hajj" on the last Day. It is therefore always advisable to have "good intention" at heart for everything and not to give place for bad things in your heart and mind.

ISLAM according to QURAN

CHAPTER - 2

FOUNDATION OF RELIGION OF ISLAM

In many books on Islam, you will find the mention of Five Pillars of Islam, as Iman (Belief or Faith), Salat (Prayer or worship), Som (Fasting), Zakat (charity or poor tax) and Hajj (Annual Gathering at Mecca). Some scholars regard Iman (Belief) as basic foundation of Islam, and add "Jihad" (struggle or holy war) as the fifth pilar of Islam. We all know that no pilar or structure can stand without a sound foundation. The foundation of Islam is composed of not only Iman (Belief) but also of Truth & Trust, and Justice. If we read the biography of Prophet Muhammad, s.a.w., we immediately notice that his Truthfulness and Trustworthiness were well established and recognized by Meccans, even before he was bestowed upon the Prophethood by Allah at the age of 40. It is written in History books that on the very first occasion when he called Meccans to gather to listen to Allah's Message, Prophet Muhammad asked the congregation: "if he told them that an enemy army was behind the mountain ready to attack Mecca, would they believe him?" The answer was a resounding YES, because they always found him Sadiq (Speaker of Truth)

and Ameen (Trustworthy). After hearing this answer, Prophet Muhammad, s.a.w. delivered Allah' message that Allah is the sole and only God of Universe and only HE be worshipped; and all idol-gods should be discarded.

Muhammad s.a.w. as a Trader used to handle goods, valuables and money of many fellow Meccans as Trustee. Even after his prophethood, many Meccans (not muslims) continued to keep their valuables and money with him in Trust. When he decided to migrate from Mecca to Medina secretly during night, he instructed his ~~nephew~~^{cousin} Ali (Allah is pleased with him) to return all Amanahs (valuables kept in trust) to their respective owners who were still unbelievers next morning. Allah says in Quran: Sura 39 Az-Zamar, Ayat 3 last line and 33

"Lo! Allah guides not him who is a liar, an ingrate."

"whoso brings the truth and believes therein--such are the dutiful."

Sura 40 Al-Mu'min, Ayat 28 last line

"Lo! Allah guides not one who is a prodigal, a liar."

Sura 5 Al-Ma'idah, Ayat 119

"Allah says: This is a day in which their truthfulness profits the truthful, for theirs are

Gardens underneath which rivers flow, wherein they live for ever."

On Trust and Covenants, Allah's orders as stated in Quran are:

Sura 8 Al-Anfal, Ayat 27

"O ye who believe! Betray not Allah and His messenger nor knowingly betray your trusts."

Sura 70 Al-Ma'rij, Ayat 32-35

"And those who keep their pledges and their covenant, And those who stand by their testimony, And those who are attentive at their Prayers, These will dwell in Gardens honoured (Paradise)."

Justice

Allah has emphasized on Justice and Equality in the community. This is His Commandment to do justice even with non-believers (all mankind):

Sura 4 An-Nisa, Ayat 58 and 135

"Lo! Allah commands you that ye restore deposits to their owners and if ye judge between mankind, that ye judge justly."

"O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or your parents or your kindred, whether a richman or a poor man, for Allah is nearer to both. So follow not passion lest ye lapse from truth, and if ye lapses or fall away, lo! Allah is ever informed of what ye do."

Sura 5 Al-Ma'idah, Ayat 8

"O ye who believe! Be steadfast witness for Allah in equity and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to Taqwa. Observe Taqwa-fear to Allah. Lo! Allah is informed of what ye do."

Sura 2 Al-Baqarah, Ayat 283 last line:

"And never conceal evidence for he who conceals it, has a sinful heart; Allah knows everything you are doing."

Sura 6 Al-An'am, Ayat 152

"And approach not the wealth of the orphan save with that which is better, till he reaches maturity. Give full measure and full weight, in Justice. We task not any soul beyond its capacity. And if ye give your word, do justice there unto, even though it be against a kinsman, and fulfil the covenant of Allah. This HE commands you that haply ye may remember."

✓ Iman (Belief or Faith)

Iman is the real foundation of the Religion or Dinil Islam. It distinguishes a Believer from a non-believer. Quran defines Iman in Sura 4 An-Nisa, Ayat 136:

"O ye who believe! Believe in Allah and His Messenger and the Scripture (Quran) which He revealed unto His messenger, and the Scriptures which He revealed aforetime. Who so disbelieves in Allah and His angels, and His Scriptures and His Messengers and the Last Day (of Judgement), he verily has wandered astray."

In order to become a true believer, one has to express his unconditional belief in the above mentioned Commandment, e.g. Belief in (1) Allah, (2) Prophet Muhammad, s.a.w., and other prophets, (3) Quran and earlier revealed Books like Tora, Bible, Zabur, etc., (4) Angels, and (5) the Last Day (Dooms Day and the day of Judgement). The belief is not sufficient to be declared verbally -- the Kalima "La Ilaha Illallah, Muhammadur Rasul Allah (There is not God but Allah, and Muhammad is His messenger) is generally accepted as sufficient to become Muslim -- but one must be convinced of it in ones heart as well. Allah says in Quran, Sura 49 Al-Hujurat, Ayat 14-15:

"The wandering Arabs say: We believe. Say (to them, O Muhammad) Ye believe not, but say "we

submit" for the belief has not entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you the reward of your deeds. Lo! Allah is Forgiving and Merciful. The true believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and lives for the cause of Allah. Such are the sincere."

Allah

(The main component of Iman and the First Article of Islamic Faith is the Belief in Allah Who is One and there in none like Him. He has no partner. He neither begets (having children) nor is He begotten (child of somebody). He is indivisible. He is Eternal and Infinite. He has neither beginning nor end. He is Creator of Heavens and Earths (Universe) and all that is between them or in them. He is everywhere. Quran says in Sura 2 Al-Baqarah, Ayat

163

"Your God is One God, there is no God save HIM, the Beneficent, the Merciful."

Sura 112 Al-Akhlas, Ayat 1-4

"Say: He is Allah, the One. Allah, the eternally Besought of all. He begets not, nor was begotten. And there is none comparable to Him."

Sura 2 Al-Baqarah, Ayat 255 (also known as Ayatul Kursi):

"Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the Heavens and the Earth. Who can intercede with him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His Knowledge save what He wills. His Throne includes the Heavens and the Earth, and He is never weary of preserving them. He is the Sublime, the Tremendous."

Some of qualities of Allah, as perceived by man, are the All-Knowing, Almighty, the Nourisher, the All-Just, the Guide, the Helper, the Merciful and Compassionate. There are many verses in Quran which mention Allah's Omnipotency and Qualities. A few are quoted below:

Sura 6 Al-Anam, Ayat 95-99

"Lo! Allah is Who splits the grain of corn and the date-stone (seed) for sprouting. He brings forth the living from the dead, and is the bringer forth of the dead from the living. Such is Allah. How then ye are perverted?

He is the Cleaver of the Daybreak, and He has appointed the night for stillness, and the Sun and

the Moon for reckoning. That is the measuring of the Mighty, the Wise.

And He it is Who has set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.

And He it is Who has produced you from a single being and has given you a habitation and a repository. We have detailed Our revelations for a people who have understanding.

He it is Who sends down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which we bring forth thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendent bunches; and We bring forth gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe."

Sura 14 Ibrahim, Ayat 32-34

✓ "Allah is He Who created the Heavens and the Earth and causes water to descend from (clouds) the sky, thereby producing fruits as food for you, and makes the ships to be of service unto you that they may run upon the sea at His command, and has made of service unto you the rivers. | And He

made the sun and the moon, constant in their courses, to be service unto you, and has made of service unto you the night and the day. And He Gives you of all ye ask of Him, and if ye count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate."

Sura 2 Al-Baqarah, Ayat 107

✓ *"Do you not know that it is Allah unto Whom belongs the Sovereignty of the Heavens and Earth; and you have not, beside Allah, any friend or helper?"*

✓ Sura 1 Al-Fatiyah, Ayat 1-3

"Praise be to Allah, Lord of the Universe, The Beneficent, the Merciful. Owner (Lord) of the Day of Judgement."

Sura 13 Ar-Ra'd, Ayat 13

"The thunder hymns His praise and so do the Angels for awe of Him. He launches the thunderbolts and smites with them whom He will while they are in doubt concerning Allah, and He is Mighty in wrath."

¶ Sura 24 An-Nur, Ayat 41

"Have you not seen that Allah, He it is Whom all who are in the Heavens and the Earth Praise, and

the birds in their flight? He knows verily the worship and the praise; and Allah is Aware of what they do."

Sura 3 Al-Imran, Ayat 26-27

✓ "Say: O Allah! Owner of Sovereignty! Thou gives sovereignty unto whom Thou will, and Thou withdraws sovereignty from whom Thou will. Thou exalts whom Thou will, and Thou abases whom Thou will; In Thy hand is the good. Lo! Thou art Able to do all things. Thou causes the night to pass into the day, and Thou causes the day to pass into the night. And Thou brings forth the living from the dead, and Thou brings forth the dead from the living. And Thou gives sustenance to whom Thou chooses, without limit."

Shirk

To associate anybody or anything with Allah or His Powers and Qualities is called Shirk in Arabic and it is the gravest Sin which Allah will not pardon. All favors should be asked from Him directly in Prayers.)

Sura 4 An-Nisa, Ayat 48 and 116

"Lo! Allah forgives not that a partner should be ascribed unto Him. He Forgives all save that to

whom He will. Who so ascribes partners to Allah, he has indeed invented a tremendous sin. "

"Lo! Allah pardons not that partners should be ascribed unto Him. He pardons all save that to whom He will. Whose ascribes partners to Allah has wandered far astray."

Sura 5 Al-Ma'idah, Ayat 72

"They surely are disbelievers who say: Lo! Allah is the Messiah, son of Mary. The Messiah had said: O children of Israel! worship Allah, my Lord and your Lord. Lo! whose ascribes partners unto Allah, for him Allah has forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers."

Sura 19 Maryam, Ayat 35

"It befits not the Majesty of Allah that He should take unto himself a son. Glory be to Him! When He decree a thing, He says unto it only: Be! and it is."

Sura 22 Al-Hajj, Ayat 73

"O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took

something from them, They could not rescue it from it. So weak are both the seeker and the sought."

Sura 7 Al-A'raf, Ayat 55-56

"O mankind! Call upon your Lord (Allah) humbly and in secret. Lo! He loves not aggressors. Do not spread confusion in the earth after the fair ordering thereof; and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good."

Sura 17 Bani Israil, Ayat 110

"Say to mankind: Cry unto Allah, or cry unto the Beneficent (Rehman), unto whichsoever ye cry. His are the most beautiful names."

Sura 27 An-Namal, Ayat 62

"Is not He Who answers the wronged one when he cries unto Him and remove the evil. and has made you viceroys of the earth? Is there any God beside Allah? Little do they reflect."

Sura 15 Al-Hijr, Ayat 20-22

"And We have given unto you livelihoods therein, and unto those for whom ye provide not.

And there is not a thing but with Us are the stores thereof. And We send it down in appointed measure.

And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof."

Angels

The second article of Iman is Belief in the Angels of Allah. The Angels are the spiritual creatures whom Allah has created from light (Noor) and endowed them with life, speech and reason. They have no material body but can assume any form as desired by Allah. They have no sex and hence no parents or children. They are free from carnal desires and hence are devoid of Anger. They are ever obedient to the will and commands of Allah. The qualities of Angels are pure, holy, righteous, truthful, and obedient to Allah. The Angels cannot be worshipped and cannot be prayed or asked for help, because they are servants of Allah like human beings. Allah alone is to be worshipped and He is alone from Whom to ask for help. The number of angels is indefinite. Nobody knows their numbers; however, important angels are ten:

Gibrail: Who has been assigned the duty of conveying the Divine Messages of Allah to His Prophets on earth at different times. He delivers the messages to prophets without any addition or omission.

Mikaail: He is made the guardian of the land, sea and water.

Israafil: He is in charge of "Luh Mahfooz", a protected Board on which all earthly actions or future happenings are written. He is also in charge of "Suur", the trumpet which will be blown for the destruction of the worlds on doomsday, and again for the Resurrection of mankind for Judgement of Allah.

Izraail: He is in charge of Death, hence also called 'Malakal maut' or Angel of Death.

Ridhwan: He is in charge of Heaven or Paradise.

Maalik: He is in charge of Hell.

Raqib and Atid: They are two angels who record all the good and bad actions of all persons on earth. This record of good and bad deeds

will be shown to every person on the Day of Judgement for reward or punishment.

Munkar and Nakeer: These two angels are assigned to question every soul of human being, immediately after death, regarding his belief in Allah and His Prophet Muhammad, s.a.w.

Quran in Sura 2 Al-Baqarah, Ayat 285 and Sura 4 An-Nisa, Ayat 136 mentions the word "Malaika" (Angels) and makes it an article of Belief to believe in Angels. All angels are not mentioned by name in Quran, but it is confirmed in Hadith that it was Angel Gibrail who brought the very first Verses of Quran (Sura 96 Al-Alaq, Ayat 1-5) to Prophet Muhammad, s.a.w. Angel Gibrail is also mentioned as Holy Spirit in Quran, Sura 16 A-Nahl, Ayat 102

"Say: The Holy Spirit has brought it (Quran verses) from thy Lord with truth, that it may confirm the faith of those who believe, and as guidance and good tidings for those who have surrendered to Allah."

Some other Ayats of Quran wherein Angels are mentioned are:

Sura 2 Al-Baqarah, Ayat 30

"And when thy Lord said unto the angles: Lo! I am about to place a viceroy (man) in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not."

Sura 15 Al-Hijr, Ayat 28-30

"And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of clay of black mud altered, So when I have made him and have breathed into him of My spirit, do ye fall down prostrating yourselves unto him. So the angels fell prostrate, all of them together, save Iblis."

Sura 82 Al-Infitar, Ayat 10-12

"Lo! there are above you guardians (angels), Generous and recording, Who know all that ye do."

Sura 32 As-Sajdah, Ayat 11

"Say: The angel of death, who has charge concerning you, will gather you, and afterward unto your Lord ye will be returned."

Sura 16 An-Nahl, Ayat 32

"Those whom the angels cause to die, are good, they (angels) say: Peace be unto you! Enter the Garden because of what ye used to do."

Sura 8 Al-Anfal, Ayat 50

"If thou could see how the angels receive those who disbelieve, smiting their faces and their backs and saying: Taste the punishment of burning."

Sura 3 Al-Imran, Ayat 42

"And when the angels said: O Mary! Lo! Allah has chosen thee and made thee pure, and has preferred thee above all the women of creation."

Allah's Scriptures

The third article of belief (Iman) is "Belief in all the Scriptures (Books) of Allah, revealed on different prophets for the guidance of mankind. There are four famous Books of Religion:

Taurah: It was revealed to Prophet Musa. It is in Hebrew language.

Zabur: It was revealed to Prophet Daud, in Greek language. It is also named as Psalms.

Injil: It was revealed to Prophet Isa (Jesus) in Syrian language. It is also known as Gospel and Bible.

Quran: It was revealed to Prophet Muhammad, s.a.w. in Arabic Language. It is also called "Furqan".

Prior to Taurah, Allah sent Commandments to certain prophets (called Suhuf). Ten (10) Commandments were revealed to Prophet Adam; Fifty (50) commandments were sent to Prophet Shisth; Thirty (30) were sent to Prophet Idris; Ten (10) commandments were revealed to Prophet Ibrahim; and Ten (10) commandments were first given to Prophet Musa, on whom Taurah was revealed later on. Earlier revealed Book was replaced with the new Book. Hence Quran is the last revealed Book containing Guidance and Commandments for all mankind and it will not be replaced till the Last Day, as Prophet Muhammad s.a.w. is the Final and last Prophet and Messenger of Allah. Quran confirms the previous Revealed Books:

Sura 3 Al-Imran, Ayat 3-4

"He has revealed unto thee (Muhammad) the Scripture with truth, confirming that which was revealed before it, even as He revealed the Torah and the Gospel. Aforetime, for a guidance to mankind; and has revealed the Criterion of right

and wrong. Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite the wrong."

Sura 14 Ibrahim, Ayat 1. (Purpose of Quran's revelation)

"Alif. Lam. Ra. This is a Scripture which We have revealed unto thee (Muhammad) that thereby thou may bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise."

Sura 10 Yunus, Ayat 37

"And this Quran is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Universe."

Quran contains Allah's commandments for all sphere of a man's life, his Duty to Allah, his rights and obligations to his family and society, broad guidance for his social and economic systems, and Guiding instructions for following the right path which leads to Paradise and Light of Allah. Description of these Commandments and Guiding Instructions will be made in following Chapters of this book.

Prophets & Messengers

The fourth article of Iman is Belief in All the Prophets of Allah. At different stages of history Allah sent Prophets and Messengers for the guidance of mankind. All these prophets were human beings and were chosen as model and teacher for mankind of that period. Their mission was to preach worship of only One God, Allah and to obey His Commandments. All prophets are considered Pious and Innocent. They possess these four qualities: Speaker of Truth (Siddiq), Trustworthy (ameen), Wise (Hikma), and Preacher of Allah's Message (Muballig). All Prophets were not given Scripture (Book). The names of all the Prophets are known to Allah only, we know only those names which are mentioned in Quran. These are: (25) Adam, Nuh, Idris, Hud, Salih, Ibrahim, Lot, Ismail, Ishaq, Yaqub, Yusuf, Yunus, Ayyub, Shuaib, Musa, Haroon, Al yasa, Zul kifili, Daud, Sulaiman, Ilyas, Zakaria, Yaha, Isa, and Muhammad, s.a.w.

Sura 10 Yunus, Ayat 47

"And for every nation there is a messenger. And when their messenger comes on the Day of Judgement, it will be judged between them fairly, and they will not be wronged."

Sura 13 Ar-Ra'd, Ayat 38

"And verily We sent messengers to mankind before thee and We appointed for them wives and offspring, and it was not to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed."

Sura 14 Ibrahim, Ayat 4 and 11

"And We never sent a messenger save with the language of his folk, that he might make Our Message clear for them. Then Allah sends whom He will astray, and guides whom He will. He is Mighty, the Wise."

"Their messengers said unto them: We are but mortals like you, but Allah gives grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust."

Sura 42 Ash-Shura, Ayat 13

"He (Allah) has ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad) and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion and be not divided therein. Dreadful for the idolaters is that unto which you call them. Allah chooses for

*Himself whom He will, and guides unto Himself
him who turns towards Him. "*

In Quran there are many verses which describe in detail the true stories of certain prophets, like Moses, Yusuf, Ibrahim, Isa (Jesus) and his mother Mary, Suleman, Nuh, etc. The Religion of all Prophets was Islam which means "Surrender (to Allah)".

Sura 3 Al-Imran, Ayat 67-68

"Ibrahim was not a Jew, nor a Christian; but he was an upright Muslim (one who has surrendered to Allah), and he was not of the idolaters. Lo! those of mankind who have the best claim to Ibrahim are those who followed him, and this prophet and those who believe with him; and Allah is the protecting Friend of the believers."

Sura 4 An-Nisa, Ayat 163

"Lo! We inspire thee (Muhammad) as We inspired Nuh and the prophets after him, as We inspired Ibrahim and Ismail and Ishaq and Yaqub and the tribes and Jessus and Ayyub and Yunus and Haroon and Sulaiman, and as we imparted to Daud, the Zabur (Psalms)."

Sura 6 Al-An'am, Ayat 161

"Say (O Muhammad): As for me, my Lord has guided me unto a straight path, a right religion, the community of Ibrahim the upright who was no idolator."

Prophet Muhammad s.a.w.

- ✓ It is an integral part of Iman to Believe in Prophet Muhammad, s.a.w. as Prophet and Final Messenger of Allah, alongwith other prophets.
- ✓ The word "Muhammad" literally means "the highly praised". He was sent as a Mercy for the whole mankind. Allah himself says in Quran.

Sura 34 Saba, Ayat 28

"And we have not sent thee save as a bringer of good tidings and a warner to all mankind; but most of mankind know not."

- ✓ Allah has ordered all mankind to obey Prophet Muhammad s.a.w. and as part of Iman all Muslims have to obey him and his instructions and follow his traditions.

Sura 3 Al-Imran, Ayat 31-32

"Say (O Muhammad to mankind): If ye love Allah, follow me; Allah will love you and forgive your

sins. Allah is Forgiving and Merciful. Say Obey Allah and the Messenger. But if they turn away, lo Allah loves not the disbelievers."

Though Prophet Muhammad s.a.w. was also a mortal man, but he was conferred the highest exalted position which a man can attain, when his Ascension to Heaven was ordered by Allah in a night journey, called Meraj. And hence he is to be respected by all Believers as Allah has ordered.

Sura 17 Bani Israil, Ayat 1

"Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship, the neighbourhood whereof We have blessed, that might show him of Our tokens. Lo! He, only He, is the Hearer, the Seer."

Sura 33 Al-Ahzab, Ayat 56

"Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings (of Allah) on him and salute him with a worthy salutation."

Sura 49 Al-Hujuraat, Ayat 1-3

"O ye who believe! Be not forward in the presence of Allah and His messenger, and have fear of

Allah. Lo! Allah is Hearer, Knower. O ye who believe! Raise not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your good deeds be rendered vain while ye perceive not. Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah has proven unto righteousness. Theirs will be forgiveness and immense reward."

Sura 33 Al-Ahzab, Ayat 45-48

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. And as a summoner unto Allah by His permission, and as a lamp that gives light. And announce unto the believers the good tidings that they will have great bounty from Allah. And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee."

Sura 42 Ash-Shura, Ayat 52

"And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knows not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of our bondmen. And lo! thou verily does guide unto a right path."

As stated in Chapter 1 on Introduction, it is necessary for muslims to read the biography of Prophet Muhammad s.a.w. as it will immensely help them to understand and follow the religion of Islam fully and properly. Some of the events of his life are mentioned below very briefly:

Prophet Muhammad, s.a.w. was born on Monday, the 12th Rabiulawwal or 23 April, 571 AD in Mecca, Arabia, in the tribe of Quraish, Hashimi branch, who were descendants of Prophet Ismail son of Prophet Ibrahim. His father Abdullah had just died before his birth and his grandfather Abdul Muttalib took care of him till the age of 8 years when grandfather also died and uncle Abu-Talib became his guardian. Prophet's mother, Aminah also died when he was 6 years old. Hence, he used to be called an Orphan. At the age of 25 he married a rich widow, Khadijah aged 40, for whom he was doing business and trade as her agent earlier.

At the age of 40, Prophet Muhammad, s.a.w. received the first revelation from Allah, in the cave of Hira, through angel Gibrail. He migrated to Madinah in July, 622 A.D. when he was of 53 years of age. By that time, his wife Khadeja and uncle Abu Talib had also died. He had only one wife in mecca upto the age of 53 years. While in Medina, he had to marry again mainly for political reasons. He died at the age of 63 in June, 632 A.D. or the month of Rabiulawwal, 11 A.H. By that time

almost all the Arabia had submitted to Islam. Some important events of Medina are:

1. Battle of Badr between 313 believers led by Prophet himself and an army of 1000 of Quraish of Mecca, on 17 Ramadan, of Second Hijri Year. In this battle Prophet won. (Sura 8 Al-Anfal, Ayat 7 to 18 relate to this battle).
2. Battle of Uhud between Muslims and Quraish of Mecca was fought in Shawwal, 3 A.H. Though Muslims won but they lost many companions of Prophet. (Sura 3 Al-Imran, Ayat 121 to 125 and 151 to 171 relate to this battle).
3. Battle of Khunduq (ditch) took place in Shawwal, 5 A.H. The Quraish and their allies invaded Medinah with an army of 10,000 persons, and Muslims, under instructions of Prophet, dug a ditch around the side of city of Medina as a line of defence. (Sura 33 Al-Ahzab, Ayat 9-25 refers).
4. Peace of Hudabiya was concluded between the Prophet and the Quraish in ZiQad, 6 A.H. (Sura 48 Al-Fateh, Ayat 18 relates to this treaty).
5. Battle of Khyber between Muslims and Jews in Muharram, 7 A.H.

6. Expedition of Tabuk during Rajab to Ramadan, 8 A.H. (Sura 9 At-Tauba, Ayat 42 refers).
7. Prophet conquered Mecca without spilling any blood in Ramadan, 8 A.H. and upon entering the city declared a general amnesty for Meccans. (Sura 48 Al-Fateh, Ayat 27-29 refer).
8. Battle of Huneyn in Shawal, 8 A.H. (Sura 9 At-Tauba, Ayat 25 refers).
9. Prophet Muhammad, s.a.w. visited Mecca and performed his last Hajj in 10 A.H. He delivered his famous last Khutba (sermon) on Friday, the 9th of Zil-Hajjah, 10 A.H. in Arafat, when Ayat 3 of Sura 5 Al-Ma'idah was revealed: "This day I (Allah says) perfected your religion for you and completed My favour unto you, and have chosen for you a religion AL-ISLAM...."
10. Prophet Muhammad, s.a.w. breathed his last in Rabiulawwal, 11 A.H. in June, 632 A.D. A few weeks before his death, Sura 110 An-Nasr was revealed to him, giving an indication of his approaching transfer to next world.

The Historical Last Sermon of Prophet Muhammad s.a.w.

1. "Verily all the rites and traditions of the Ignorance Period are trampled under my feet."
2. "No Arab is superior to an Ajmi (non-Arab) and no Ajmi has superiority over an Arab. You all are in the progeny of Adam, and Adam was created out of dust." Every Muslim is the brother of another Muslim."
3. "Do justice with you slaves. See that you give them to eat of what you eat and clothe them with what you clothe yourselves."
4. "The revenge of all the bloods of Ignorance Period are treated as canceled; and first of all I cancel the blood of the son of Rabiah bin Harith."
5. "This day all sums of interest on Debt of the Days of Ignorance are remitted, including that of my family and that of Abbas bin Abdul Muttalib."
6. "O my people! Fear Allah in the treatment with women. You have certain rights over them and they have rights over you."

7. "Your lives, your properties and your honour are as sacred to one another as this Sacred Day, as this Sacred Month and as this Sacred City."
8. "Verily I leave behind me one great thing, if you hold fast to it you shall never go astray. That is the Book of Allah, Quran."
9. "Allah has given the rights of possession (inheritance). Therefore, there is no right of leaving a Will in ancestral rights of inheritance."
10. "The proper wedded life gets a true son, adultery is subject to stoning and then Allah shall not take him to task. Allah's curse is on the person who claims a lineage other than that of his own father, and on the slave who relates himself to a person other than his own master."
11. "Without the consent of her husband, a wife has no right to give away any part of her husband's property or wealth."
12. "The debt must be paid; the borrowed things must be returned; a guarantor must be responsible for the loss."

After the sermon, Prophet asked the audience "What shall you tell when Allah asks you about me on the Day of Judgement?" All the Companions said in one voice: "We shall say that you have delivered the Message." The Prophet directed his eyes towards the heavens and said: "O Lord! Thou art my witness."

Prophet Muhammad, s.a.w. was a perfect man with superb morals and good Character. Allah testifies that in Quran, Sura 68 Al-Qalam, Ayat 4: "And surely thou art of a tremendous morals and character."

✓ The Day of Judgement

The fifth article of Iman is The Last Day or "Qiyaamah." On this day all human beings who had lived in the world since its beginning will be raised to life again. They will all assemble in "Hashar" and Allah will sit in court on that day to make final judgement for each person. Each human being will be given his record of good and bad deeds and if needed their parts of the body will testify what they did.

There are numerous ayats in Quran on this subject. These describe the terrible and horrible happening on the Day of Qiyamah when this Earth will be destroyed, its mountains will be raised to ground, its oceans will evaporate due to intense heat of Sun which will be

brought nearer to Earth. Then there will be Resurrection or deads coming to life again. Those with the record of good deeds will go to Paradise and those with bad deeds will be put into Hell.

Sura 81 At-Takvir, Ayat 1-14

"When the sun is over-thrown, And when the stars fall, And when the Hills are moved, and when the camels, big with young, are abandoned, And when the wild beasts are herded together, And when the seas rise, And when souls are reunited, And when the girl-child that was buried alive is asked: for what is she was slain, And when the pages (record of deeds) are laid open, And when the sky is torn away, And when hell is lighted, And when the garden (Paradise) is brought nigh, Then every soul will now what it has made ready."

Sura 79 An-Nazi'at, Ayat 34-41

"But when the great disaster comes, The day when man will call to mind his endeavours, And hell will stand forth visible to him who sees, Then, as for him who rebelled (against Allah) and chose the life of this world, Lo! hell will be his home. But as for him who feared to stand before his Lord and restrained his soul from lust, Lo! the Garden (paradise) will be his home."

Sura 17 Bani Israil, Ayat 49-52

"And they say: When we are bones and fragments, shall we really be raised up as a new creation? Say: Be ye stones or iron or some other thing that is stronger in your thoughts! Then they will say: Who shall bring us back to life? Say: He who created you at the first. Then they will shake their heads and say: When it will be? Say: It will perhaps be soon: A Day when He will call you, and ye will answer with His Praise, and ye will think that ye rested (in graves) but a little while."

Sura 24 An-Nur, Ayat 24

✓ *"On the Day when their tongues and their hands and their feet testify against them as to what they used to do."*

Sura 21 Al-Anbiya, Ayat 47

"And We set a just Balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it out. And We suffice for reckoners."

Belief in the Day of Judgement and life after death has always been a part of the teachings of all Prophets. It is the belief or disbelief in life after death which makes man adopt different courses in life in this world. A man who

has in view the success or failure of this world alone will be concerned with the benefits and harms of this life only. He will not be prepared to undertake any good act if he has no anticipation of gaining thereby some worldly interest, nor he will try to avoid any wrong acts of his, if it results in worldly gains for him. But a man who believes in the next world after death and has firm conviction of the final consequences of his acts done in the present life will not do any harm to other fellow human beings and will do acts which would result in everlasting benefits for him. He will judge things from the viewpoint of their eternal consequences and would not submit to his whims and caprices. Therefore, it is absolutely impossible for a disbeliever to fashion his life as suggested by Islam.

Belief in Qadha and Qadar: (Measurement of Good and Evil, all by Allah).

Some Muslim scholars put a sixth article of Iman, the Belief in Will of Allah that the power of doing good and bad actions by man comes from Allah and Allah alone. To the writer, this is covered in our Belief in Allah as it include His Sovereignty, Omnipotency, Knowledge, and Will. Allah says in Quran:

Sura 10 Yunus, Ayat 107

"If Allah afflict thee with some hurt, there is none who can remove it save Him; and if He desires good for thee, there is none who can repel His bounty. He strikes with it whom He will of his bondmen. He is the Forgiving, the Merciful."

Sura 4 An-Nisa, Ayat 79

"Whatever of good befalls thee, O man, it is from Allah, and whatever of ill befalls thee it is from thyself"

Sura 6 Al-An'am, Ayat 125

"And whomsoever it is Allah's will to guide, He expands his bosom unto Al-Islam, and whosoever it is His will to send astray, He makes bosom close and narrow as if he were engaged in ascending height. Thus Allah lays ignominy upon those who believe not."

Sura 16 An-Nahl, Ayat 93

"Had Allah willed He could have made you all one nation, but He sends whom He will astray and guides whom He will, and ye will indeed be asked to what ye used to do."

It is for this reason that scholars suggest that following Dua (beseeching prayers) should be made after each Salat (Prayer):

Sura 3 Al-Imran, Ayat 8

"Our Lord! Cause not our hearts to stray after Thou has guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower."

Sura 2 Al-Baqarah, Ayat 201

"Our Lord! Give unto us in the world which is good and in the Hereafter (next world) that which is good, and save us from the doom of Fire."

All these six articles of Iman constitute Imanil Mufassal or Belief in detail. Concise form of Iman (Imanil Mujmal) constitutes Belief in Allah and in His words, and Belief in the Messenger of Allah and in all his words. And this is represented by Kalima Tayyibah: "La Illaha Illallah Muhammadur Rasulullah." It is sufficient for a person to say this Kalima in order to become a Muslim. In order to become a Momin (Believer) one has to obey and follow all Commandments of Allah and his Prophet Muhammad, s.a.w.

Sura 49 Al-Hujurat, Ayat 14-15

"The wandering Arabs say: We believe. Say to them: Ye believe not, but rather say "We are muslim" for the faith has not yet entered into your hearts. If ye obey Allah and His messenger, He will not withhold from you the reward of your deeds. Lo! Allah is Forgiving, Merciful. The true believers are those only who believe in Allah and His messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere."

Sura 2 Al-Baqarah, Ayat 177

"It is no virtue that you turn your faces to the East or the West for Prayer; but righteous is he who believes in Allah, and the Last Day and the Angels, and the Scripture and the Prophets; and gives his wealth, for love of Him (Allah), to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and for ransom to set slaves free; and observes proper Salat and pays Zakat; and those who keep their treaty when they make one, and show fortitude (Sabr) in tribulation and adversity and time of stress, such are truthful people. Such are pious and God-feering."

ISLAM according to QURAN

CHAPTER - 3

THE RELIGION OF ISLAM (Din-il Islam)

The word Islam in arabic means "Surrender, or obedience, or peace." The word Din (religion) means control, the way of life, rule of conduct, and ideology. This means that persons who claim to follow the religion of Islam, called muslims, should adopt a way for life which is obedience or surrender to Allah's Will and Guidance. Allah himself says in Quran Sura 3 Al-Imran, Ayat 19 and 85:

"Lo! religion with Allah is Al-Islam."

"And whoso seeks as religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter."

Even earlier Prophets were also Muslims, as Quran says in Sura 3 Al-Imran Ayat 67 & 68:

"Ibrahim was not a Jew, nor a Christian, but he was an upright Muslim, and he was not of the idolaters."

"Lo! those of mankind who have the best claim to Ibrahim are those who followed him, and this Prophet and those who believe (in Allah's

Guidance); and Allah is the Protecting Friend of the believers."

Sura 42 Ash-Shura, Ayat 13

"He (Allah) has ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Ibrahim, and Mosa and Isa (Jesus), saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou calls them. Allah chooses for Himself whom He will, and guides unto Himself him who turns towards Him (Allah)."

The Religion of Islam, Din-il Islam, is primarily based on five things, called Arkan in Arabic (In english we may call them pillars):

1. Establishing Salat (Prayers) five times a day;
2. Paying Zakat (charity) out of Wealth;
3. Keep Som or Fasting during the day in the month of Ramadhan;
4. Performing Hajj once in a life-time, if one can afford expenses; and

5. Striving and struggling for Allah's Din, both by peaceful means and by wagging war, called Jihad against infidels, when ordered by Muslim Ruler of the country.

SALAT (PRAYER OR WORSHIP)

The first rukun of Din-il Islam is Salaat or Prayer. It is one of the most important arkan of Islamic religion. Salat, in practice is the act of worshipping Allah according to the teachings of Prophet Muhammad s.a.w. which consists of Qiyam (standing), Ruku (bowing), Sajda (prostration) and Qaud (sitting), reciting Quranic verses and Dua, and it begins with the Takbiir (Allaho Akbar) and ends with Salaam. Salat is the way to communion with Allah. There are numerous verses in Quran wherein Allah has emphasised for Salat:

Sura 2 Al-Baqarah, Ayat 43 and 110

"Establish Prayer, pay zakat, and bow your heads with those who bow."

"Establish Prayer, and pay zakat; and whatever of good ye send before you for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do."

Sura 22 Al-Hajj, Ayat 77

"O ye who believe! Bow down and prostrate yourselves and worship your Lord, and do good, that haply ye may prosper."

Sura 23 Al-Muminun, Ayat 1 to 5

"Successful indeed are the believers, who are humble in their prayers, and who shun vain conversation, and who are paying zakat and who guard their modesty."

Sura 24 An-Nur, Ayat 56

"Establish prayer and pay zakat and obey the messenger that haply ye may find mercy (of Allah)."

Sura 27 An-Naml, Ayat 2-3

"A guidance and good tidings for believers who establish Prayer and pay zakat and are sure of the Hereafter."

Sura 29 Al-Ankabut, Ayat 45

"Recite that which has been inspired in thee of the Scripture (Quran) and establish Prayer. Lo! the Prayer preserves from Lewdness and iniquity, and verily remembrance of Allah is more important. And Allah knows what ye do."

Sura 70 Al-Ma'rij, Ayat 34-35

*"And those who are attentive at their prayer,
These will dwell in Gardens honoured (Paradise)."*

(It is important to note that the word "establish" Prayer has been used, instead of simple word "read" or "recite" Prayer. It has two significance: (i) to pray salat in Jamaat (congregation) in mosque (women are exempted), and (ii) to offer Prayers at their proper times.)

Timings of Prayer

Five Prayers are to be made every day. These are called. *Fajr* (morning - before sunrise); *Zuhr* (after declining of Sun from its Zenith at noon), *Asr* (mid-afternoon), *Magrib* (after sun-set) and *Isha*. Following Hadith, as quoted in Abu Daud and Tirmizi, is quite famous on the timings of Prayers:

"Ibn Abbas reported that the Messenger of Allah said: Angel Gebrail led my Prayers twice near the K'abah. He prayed Zuhr with me when the sun declined a little and shadow became like the length of a shoe-lace, and he prayed Asr with me when the Shade of everything became like itself, and he prayed Magrib with me when the fasting man broke his fast, and he prayed Isha with me when the red-hue (of the sun) totally disappeared, and he prayed Fajr with me when food and drink

became unlawful for a fasting man. When he came the following day, he prayed Zuhr with me when his shade was like his length, and he prayed Asr with me when his shade was double of his length, and he prayed Magrib with me when the fasting man broke his fast, and he prayed Isha with me at one-third part of the night, and he prayed Fajr when there was clear morning. Afterwards he looked at me and said: O Muhammad, S.A.W.! this was the time of Prayers of the Prophets before you, and the times are what is between these two times."

In Quran, the mention of five Prayers is derived from the following verses:

Sura 2 Al-Baqarah, Ayat 238

"Be guardians of your Prayers, and of the midmost Prayer (Asr), and stand up with devotion to Allah."

Sura 11 Hud, Ayat 114

"Establish Prayer at the two ends of the day and in some watches of the night! Lo! good deeds annul ill deeds. This is a reminder for the mindful."

Sura 17 Bani Israil, Ayat 78-79

"Establish Prayers at the going down of the sun until the dark of night, and the recital of Quran at dawn. Lo! The Quran at dawn is ever witnessed. And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised place."

(Note: this last verse refers to Tahajjud prayer -- a sixth one, which was obligatory for the prophet but is optional for his followers).

Sura 20 Ta Ha, Ayat 130

"O Muhammad, bear with what they say, and Praise thy Lord before the rising of Sun and before going down thereof. And Praise Him, some hours of night, and at two ends of the day, that thou may find acceptance."

Sura 9 At-Tauba, Ayat 18

"He is the only one to tend Allah's Mosque who believes in Allah and the Last Day and observes Prayers properly and pays zakat, and who fears none save Allah. For such persons it is possible that they can be of the rightly guided."

It is in the light of this verse that Prophet Muhammad, s.a.w. had emphasised on all male Muslims to offer their

H.P has emphasized all alike to offer their prayers in the mosque. There is a Hadith wherein Prophet had said that believer gets Sawab (reward by Allah) 25 times more, if he prays in the mosque than in his home. Importance of Prayer can be judged from the fact that it is not exempted even for soldiers who are in the act of war or when you are in the status of travel; of course its length has been reduced in these cases.

✓ Sura 4 An-Nisa, Ayat 101-103

"And when ye go forth in the land, it is no sin for you to curtail your Prayer, also if ye fear that those who disbelieve may attack you. In truth, disbelievers are an open enemy to you."

"And when thou (O Muhammad) art among them and arranges Prayer for them, let only a party of them stand with thee (to Prayer) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that has not prayed and let them pray with thee, and let them take precaution and their arms. Those who disbelieve want that you neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedes you or ye are sick. But take precaution. Lo! Allah prepares for disbelievers a shameful punishment. When ye have performed the act of worship, remember Allah,

standing, sitting and reclining. And when ye are in safety, observe proper Prayer. Prayers at fixed hours have been enjoined on the believers."

True Muslim soldiers even these days perform their Prayers while engaged in war on front lines according to the above guideline of Quran. This has been observed for Pakistani Muslim soldiers, Afghanistan Taliban soldiers, and Chichenia soldiers. It is said that during Korean War of 1952, a Turkish contingent of troopers offered their Prayers this way. It was first time that Koreans had seen muslim Prayer; they were so much impressed that many south Korean soldiers became muslims -- the origin of Islamic religion in Korea.

The permissible curtailing of Prayers in Travel is according to Sunnah of the Prophet.

A muslim on Travel status is exempt from praying Sunnat Rakats. He is required to pray only Fard, two Rakat of Fard for *Fajr, Zuhra, Asr* and *Isha* Prayers, except when he is praying behind an Imam in Mosque (then he should follow Imam and pray full four Rakats). *Maghrib* Prayer's three Fard remain as it is. One is considered on Travel status if he goes on travel exceeding approx. 45 miles or 85 kilometers and his stay, away from his Home, is for a period less than fourteen (14) days. If his stay outside ~~home~~ is extended than on 15th day & onward he will pay regular prayers.

home is extended, then on 15th day and onward, he will pray regular Prayers.

Jum'ah Prayer

Once a week every Friday, *Zuhr* Prayer is turned into Jum'ah Prayer. It is a weekly congregation of the community of a town or an area of a big city. Before the start of prayer, a sermon is also delivered. Allah has given specific instructions in Quran relating to Jum'ah Prayer in Sura with the same name:

Sura 62 Al-Jum'ah, Ayat 9-10

"O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know. And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful."

There are many Hadith on the virtues and superiority of Jum'ah Prayer. Prophet said "The day of Jum'ah (Friday) is better than other days of the week. On this day Adam was created and on this very day he was ordered to enter and reside in Paradise; on this very day he was sent down to earth, and Last Day will also occur on Jum'ah."

(Muslim)

Jum'ah prayer can only be offered in a congregation of at least 40 persons. If one cannot make it to attend Jum'ah prayer, then he has to offer his *Zuhr* Prayer as usual.

Azan (Call to Prayer)

For each Prayer of the day, Azan is said in each mosque at least 15 minutes before the Prayer. It reminds believers that the time of Prayer is approaching and he should try to come to mosque to offer his prayer, as soon as he can.

Sura 5 Al-Maidah, Ayat 58

"And when ye call to prayer, they take it for a jest and sport. That is because they are a folk who understand not."

Azan has to be delivered in a very loud voice. In present time, the use of loud speaker is very common. Azan wording in Arabic are:

Allaho Akbar Allaho Akbar; Allaho Akbar Allaho Akbar (Allah is great - 4 times)

Ashadho An Lailaha Illallaha; Ashadho An Lailaha Illallaha (I witness there is no God except Allah - 2 times)

Ashadho Anna Muhammadur Rasul ullah;
Ashadho Anna Muhammadur Rasul ullah (I
witness that Muhammad is Allah's Messenger - 2
times)

Haiyya Alas Salah; Haiya Alas Salah (Come to
Prayers - 2 times)

Haiyya Alal Falah; Haiyya Alal Falah (Come to
Betterment - 2 times)

(As Salato Kairo Minan Naum; As Salato Kairo
Minan Naum (Prayer is better than sleep - 2 times
is recited only in Fajr Azan)

Allaho Akbar, Allaho Akbar (Allah is great - 2
times)

Qiblah (Direction)

For Prayer, Muslims turn their faces towards Ka'abah.
Persons living in far and distant places from Ka'abah, are
required to ascertain its Direction for offering their
Prayers. If a muslim cannot determine the correct
direction due to darkness or forest or new place (and
nobody to guide), he is permitted to pray facing any
direction to which his heart says it is Qibla's direction.
During his stay in Mecca and also during first year of

Hijra in Medina, Prophet Muhammad, s.a.w. used to stand for Prayer facing Jerusalem which was Qibla for Prophets Ibrahim, Mosa and Isa (Jesus). Then in 2nd year Hijra Allah's commandment came to Prophet (in Medina) to change his Qibla from Jerusalem to Ka'abah in Mecca. Since then, Ka'abah is observed as Qiblah by Muslims all over the world. This Change of Qibla also marked the end of the religious leadership of Bani Israil.

Sura 2 Al-Baqarah, Ayat 144

"We (Allah) have seen the turning of thy face to heaven for guidance. And now verily We shall make thee turn toward a Qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship (Masjidil Haram - Ka'abah). And ye, O Muslims, wheresoever ye may be, turn your faces towards it (in Prayer). Lo! those who have received the Scripture know that this revelation is the Truth from their Lord. And Allah is not unaware of what they do."

Wudhu (Ablution) and Tayamum (Dry Ablution)

Prophet Muhammad, s.a.w. has said "Prayer is not accepted without purification nor is charity accepted out of what is acquired by unlawful means." Purity of the body is required as a pre-requisite to the Prayer. Clean clothes should be worn to cover the body. And before

each prayer. Face, hands upto elbow and feet upto ankle should be washed by clean water. This is called Wudu. While washing face, rinse your mouth and clean your nose too. It is sunna to do all these actions 3 times.

~~Sura~~ 5 Al-Maidah, Ayat 6

"O ye who believe! When ye rise up for prayer, wash your faces, and your hands upto the elbows, and do Masah (lightly rub) your heads, and (wash) your feet upto the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you comes from the closet, or ye have contact with women, and ye find no water, then go to a clean, high ground and very lightly rub your faces and your hands with some of it (ground sand). Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks."

Since Head (with hairs) cannot be washed when cleaning the face and Hands, Allah has allowed to do Masah, (translated as very light slide with wet hand). Muslim Ulemas have also allowed to do Masah over heavy socks or leather socks, instead of washing feet each Prayer time, if feet are washed once in the day and then socks are put on.

For Tayamum (dry Ablution) one has to put his two palms of hands on clean sand or ground soil and then to pass very lightly hands over his face; then again put his palms on sand and pass them over his hands upto elbows. In places where no sand or ground soil is available, there are some other methods to do Tayamum. These can be found from the books on fiqah. Similarly for disabled persons for persons too weak to stand or even to sit, it is permissible to say their Prayers just by Signs. Here, a mention should also be made for women having monthly menstruation and Lochia (nifaas) at the time of giving birth to a child. In both these status, woman is considered in a state of impurity and hence she cannot say her Prayers nor can she recite Quran or even touch it, during those days. There is no Qadha for these Prayers for women. Qadha means to say Prayers after the lapsed prescribed time of Prayer, at any future time or day. It is necessary on every Muslim to pray Qadha, if he has not prayed at proper time.

There are two annual congregation Prayers, one after the end of Ramadhan on 1st Shawwal to celebrate the joy of Fulfilling Allah's commandment for keeping fast (sayyam) for full one month and is called Idul Fitri. The other on the 10th of Zil-Hajj to commemorate the Sacrifice performed by Prophet Ibrahim, is called Idul Azha. These Prayers are offered in the morning after sun-rise, and are in addition to normal five Prayers of that day.

Prayer is the most important rukun of Dini Islam. It is the first test of obedience to Allah's commandments. Those muslims who do not Pray, they are likely to go to Hell, as per Quran:

Sura 74 Al-Muddaththir, Ayat 41-44

"Concerning the guilty: What has brought you to this burning (Hell)? They will answer: We were not of those who used to Pray, Nor did we feed the wretched."

Hadith: (Muslim, and Bukhari & Muslim)

"Jaber reported that the Messenger of Allah said: Between a man and infidelity, there is the abandonment of Prayer."

"Ibn Masud reported: I asked the Holy Prophet: which action is dearest to Allah Almighty? He said: Prayer in its time. I asked: then what is next? He said: Obedience to parents. I asked: then what is next? He said: Jihad in the way of Allah."

"Prophet said that with Prayer of five times, Allah blots out all sins."

Form of Prayer

After Wudu, one stands facing Qibla. Then Niyat (intention) for Prayer is to be made. It can be done silently in own language, just saying that this Prayer of so many rakats Fard or sunna for this time is for Allah, and I put my face towards Ka'aba.

Actual Prayer consists of the act of standing (called Qiyam), Bowing (Ruku) Prostration (Sajdah) and sitting (Qaida). These acts constitute one Rakat (Sajdah is always done in pair). Usually two rakats are offered in a Prayer, though in certain Prayers there are three or four Rakats.

After saying Niyat, two hands are raised upto the ears, palms facing towards Ka'aba (Qibla) and the words "Allaho Akbar" are said. Then the hands are folded over belly, for women over bosom. Then Sana (Praise to Allah) is recited in Arabic:

"Subhana Kalla Humma wabe Hamdika wa Tabara Kasmoka wa Taala Jaddoka wa La Illaha Ghairoka".

Then Tauz (seeking Allah's protection from Satan) is recited:

"Aauzo Billah Minash Shaitan Nir Rajim".

Then Sura 1 Al-Fatiha of Quran and any other sura or Ayat of Quran are recited in Arabic. Sura 112 Al-Ikhlas can be recited as it is short containing only 4 Ayats:

Sura 1 Al-Fatihah, Ayat 1-7 "Bismillah Hir Rehman nir Rahim."

"Al Hamdo Lillahe Rabbil Alamin, Ar Rehm in nir Rahim, Malike Yaumid Deen, Iyyaka Na'abudo wa Iyyaka Nastayeen, Ihdinas Siratal Mustaqeem, Siratal Lazina Anamta Aleihim, Ghairil Maghdoobe Aleihim WaladDualin." Ameen (silently)

Sura 112 Al-Ikhlas, Ayat 1-4 "Bismillah Hir Rehman nir Rahim."

"Qulho Wallaho Ahad, Allah hus Samad, Lam ya lid, walam yulad, Walam ya Kullahu Kufwan Ahad."

Note: Last 15 suras of Quran are short. These should be memorized, so that one of these is recited in each Rakat after Sura Fatihah.

After this, one has to go into Ruku form, bending the upper body horizontal to the ground and holding knees with hands. Then recite the words: "Subhana Rabbial Azeem" three times, then again stand up erect just to say "Same Allah huleman Hamed, Rabbana Lakal Hamd"

Then go to the ground in Sajda (prostrating) putting palms of hands, forehead, and knee on the ground and say "Subhana Rabbial Aala" three times. Then sit on your knees and feet for few seconds and again go for the second Sajda reciting same words "Subhana Rabbial Aala" three times (this completes one rakat). After this, one should stand up again and start second Rakat doing same things as in first rakat.

After doing two Sajda of second rakat, one has to sit on knees and feet and recite Atahiyyat, Darood and Dua (wordings are given below) and after that to finish the prayer, one should turn his face first to right side saying "Assalamo Aleikum wa Rehmatullah" and then to the left side saying same words. This completes a Prayer of two rakats. Please remember that one has to sit only after second rakat and not after first rakat, for reciting Atahiyyat, Darood and Dua to finish the Prayer.

If the Prayer is for four Rakats, then one should say only Atahiyyat after second rakat and stand up for third rakat and do it according to first rakat and for fourth rakat, do similar to second rakat, then after sitting recite again Atahiyyat, and then Darood and Dua and then Salam to both sides to end the Prayer.

If the Prayer is of three rakats (there are only two such Prayers, Maghrib Fard Prayer and Isha Vitar Prayer) then

after second rakat and reciting Atahiyyat, one should stand up and do exactly as in the first rakat and after two sajda of third rakat, sit down on knees and feet and recite Atahiyyat again, and then Darood and Dua and finish the prayer by saying Salam to both sides.

Atahiyyat

*"Attahi Yato Lil Lahe wa Salwato wa Tayyabato,
Assalamo Aleika Ayyo Hannabio wa Rehmatullahe wa
Barkatahu. Assalamo Aleina wa ala Ibadillah Hiss-alehin.
Ash Hado Allahilaha Illallaho wa Ash Hado Anna
Muhammadan Abduhu wa Rasuluhu."*

Darood

*"Allah Humma Salle Ala Muhamadin wa Ala Aale
Muhamadin Kma Sallaita Ala Ibrahima wa ala Aale
Ibrahima Innaka Hamidum Majeed. Allaha Humma Barik
Ala Muhamadin wa ala Aale Muhamadin Kma Barakta
ala Ibrahima wa Ala Aale Ibrahima innaka Hamidum
Majeed."*

Dua (any one or two)

*"Rabbana Aateina Fiddunya Hasnataun wa Fil Akhirate
Hasnataun wa Qina Azaban Nar." O Our Lord! Give to
us in this world which is good, and in the Hereafter world*

which is good. And guard us from the doom of Fire (Hell)."

OR

"Rabbi Jalne Muqimus Salate wa min Zurriyati, Rabbana wa Taqabbal Dua, Rabbanagh Firli wali waledayya wa lil mominina Yauma Yaqumul Hisab." Our Lord! Make me to establish proper prayer and my offspring too. Our Lord! accept my prayer. Our Lord! Forgive me and my parents and believers on the day when the account will be taken (Day of Judgement).

OR

"Allahumma Inni Zalamto Nafsi Zulman Kasira, wa La Yaghfiruz Zunooba illa Anta, Faghfirli Maghfiratam Min Indika war Hamnii Innaka Antal Ghafoorur Rahim." O Allah! I have done many zulm (wrongs) on myself and otherwise, And there is no other than Thou who can pardon. Forgive me, order for my salvation, Have mercy on me, because Thou is Pardoner, Merciful.

These Dua can also be recited after the Prayer.

As already mentioned earlier, Prayers for 5 times are compulsory. The details of Rakats for these Prayers are as under:

<i>Fajr</i> (Dawn morning)	2 rakat sunnat, 2 rakat Fard
<i>Zuhr</i> (mid-day)	4 rakat sunnat, 4 rakat Fard, 2 rakat sunnat, (2 nafil)
<i>Asr</i> (afternoon)	(4 rakat sunat), 4 rakat Fard
<i>Maghrib</i> (sunset)	3 rakat Fard, 2 rakat sunnat (2 nafil)
<i>Isha</i> (ear night)	(4 rakat sunnat), 4 rakat Farz, 2 rakat sunnat (2 nafil)
	3 rakat Vitar (2 nafil)

Note:

4 rakat sunnat in the beginning of *Asr* and *Isha* Prayers and 2 rakat nafil after *Zuhr*, *Maghrib* and *Isha*, which are shown in bracket, are optional and are usually prayed by Hanafi Mazhab followers.

Vitar Prayer in *Isha* is usually of 3 rakats. Those pious persons who also pray Tahajjud (optional prayer in very late night, or very early hours of the day according to English Day Time system) vitar are not prayed at *Isha* time but are prayed after Tahajjud Prayer. Here it may be mentioned that under Islamic system, the date starts with evening at sunset, and hence night comes first and then the day. Thus whole night falls under one date, unlike English system, which divides night at mid-night, the

later part falling in next date and is therefore called early hours of the day.

While praying Vitar Prayer of 3 rakat, the first two rakats are as usual, but in the third rakat after reciting sura Fatiha and Sura Ikhlas, one has to raise his hands again upto ears saying Allaho Akbar and then again folding on belly and then reciting the following Dua, **before** going into Ruku position:

*"Allah Humma Inna Nastayinoka wa Nastaghfiroka
wa Numinobeka wana Tawwakkalo Aleika wa
Nusni Aleikal Khaira, wa Nashkuroka wala
Nakfruka wa Nakhlao wa Natruko Mayyaf Juroka.
Allah Humma Iyyaka Naabudo wa laka Nusalli wa
Nasjudo wa ileika Nas'a wa Nahfido wa Narjuo
Rehmataka wa Nakhsha Azabak Inna Azabaka bil
Kuffare Mulhiq."*

(O Lord, We beg for Thy forgiveness and beseech Thy help. We have faith and complete confidence in Thee, and Praise Thee and are grateful to Thee. We are not ungrateful and shun those who are ungrateful to Thee. O Lord! Thee do we serve, and to Thee we pray and to thee we prostrate and to Thee we run for protection and we hope for Thy Mercy, and we fear Thy anger, surely Thy anger and Doom overtakes the unbelievers).

It is recommended that Ayat 255 of Sura 2 Al-Baqarah of Quran, which is also called Ayatul Kursi should also be memorized. It can be recited in Prayer. Its recital at any time, particularly in the night, protects the reader and his property and house from robbers:

"Allaho La ilaha Illahu; Al-Hayye-ul Qayyum; La takhuzuhu sinnatun wala Naum. Lahu ma fis samawate wa ma fil ard. Manzal lazi Yashfa'u Indahoo Illa bi izneh. Yalamo ma bene ayeدهيم wa ma khalfahum; wala yuheetuna bi Shayim Min Ilmehii illa bi Masha. Wasia kursihus samawate wal Ard; wala yauduhu Hifzuhuma; Wahu wal Aliul Azeem."

(Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor Sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His Knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous).

If Prayer is being offered behind an Imam, then Imam will recite Sura Fatiha and any other sura in each rakat, and the followers should just listen. In Zuhra and Asra Prayers, Imam is not supposed to recite loudly these sura:

Hence some persons recite these sura themselves in their heart, but some, the followers of Hanafi school, still keep quite. Also in 4 rakat of *Farz* Prayers (of *Zuhr*, *Asr*, and *Isha*), Sura Fatiha and another sura is recited in the first two rakats and in third and fourth rakat only sura Fatiha is recited.

For Tahajjud Prayer, which is an optional prayer, either 4 or 8 or 12 rakats are prayed, by making Niyat for 2 rakats (nafil for Tahajjud) each time. Most people pray 8 rakats under 4 niyats, and they pray it an hour before the time of Fajr-Sahr.

Soul of Prayer

While the form of Prayer is prescribed and is considered like the body of the Prayer, concentration and devotion during Prayer is also necessary and it is considered as the soul of Prayer. One should stand in Prayer in all Humility and fear of Allah, as if he is standing in front of Him. When Allahu Akbar is recited, one's heart should also think that Allah is really Great, Almighty. When the words, 'Iyya ka Na'abdu wa Iyya ka Nasta'ayin' of Sura Fatiha are recited, one should really feel that he means it (Thee alone we worship; Thee alone we ask for help).

Sura 8 Al-Anfal, Ayat 2-3

"They only are the true believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase in faith, and who trust in their Lord and who establish Prayer and spend of that We have bestowed on them."

Sura 23 Al-Mu'minun, Ayat 1-5

"Successful indeed are the believers, Who are humble in their Prayers, And who shun vain conversation, And who pay zakat, And who guard their modesty."

Sura 29 Al-Ankabut, Ayat 45

".... Lo! Prayer preserves from Lewdness and iniquity, and verily remembrance of Allah is more important, and Allah knows what ye do."

Sura 107 Al-Maun, Ayat 4-7

"Ah, woe to worshippers Who are heedless of their prayer, Who are seen Praying, yet (they) refuse small kindness."

Sura 4 An-Nisa Ayat 142

"Lo! the hypocrites seek to beguile Allah, but it is Allah who beguiles them. When they stand up to

Prayer they perform it languidly, and showily for people, and are not mindful of Allah at all."

Janazah Prayer

For a dead Muslim, it is necessary to offer for him a Prayer after his body is washed and wrapped in kafan white cloth, but before its burial in the grave. In this Prayer, there are no Ruku or Sajda. An Imam leads the Prayer and there are 3 or 5 or 7 rows of people. Janaza (dead body) is put in front of Imam who faces towards Qibla. There are four Takbirs (raising hands to ears and saying Allaho Akbar) in Janazah Prayer. After first Takbir, Sana (Praise to Allah) is said, then, after second Takbir, Darood is said, and after third Takbir, Dua for the dead person is said. Then fourth Takbir is said and Salam is done by turning face to right and left. All this is done in standing position. Some persons raise hands upto ears only for first Takbir and say Allahoakbar for other Takbirs without raising their hands upto ears.

ZAKAT AND CHARITY

Zakat is the second rukun of dinil Islam. In Quran, Allah has said in many verses that "spend (as charity) out of what I have given to you." In many Ayats, it is stated that "pay Zakat." Scholars have determined that Zakat is compulsory part of spending on charity to poor. It is not equivalent to Charity, as in addition to zakat, more is supposed to be spent in the way of Allah by a believer. For example, if you support your parents, the money spent on them is considered as 'spent in the way of Allah' but is not zakat. Similarly, payment of Sadaqat is not zakat. Giving donation for the construction of a mosque is definitely an act of Charity but it is not Zakat.

Sura 2 Al-Baqarah, Ayat 43, 110, 215, 261-263

"Establish Prayer, pay Zakat, and bow your heads with those who bow."

"Establish Prayer, and pay Zakat and whatever of good ye send before for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do."

"They ask thee (O Muhammad), what they shall spend. Say: That which ye spend for good to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is aware of it."

"The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which

grows seven spikes, in every spike a hundred grains. Allah gives increase manyfold to whom He will. Allah is All-Embracing, All-Knowing. Those who spend their wealth for the cause of Allah and afterward make no reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve."

"A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement."

Sura 3 Al-Imran, Ayat 92

"Ye shall not attain piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware of it."

Sura 14 Ibrahim, Ayat 31

"Tell My bondmen who believe to establish Prayer and spend of that which We have given them, secretly and publicly, before a day comes wherein there will be neither barter-trade nor befriending."

Zakat is obligatory (wajib) on all Muslims who have in their possession Wealth, for one complete year, equivalent to Nisab (limit fixed) which is 20 misqal of gold (80 gram of gold) or 200 Dirham of Silver (580 grams).

There is Zakat on "Goods for business", "Animal Herds", e.g. camel, horses, cows, sheeps etc., "Agriculture produce and fruit orchards", and "Minerals from mines". The Zakat payer has to be an adult and owner of the property. The rates of zakat are different for these 5 categories of wealth.

For Gold and silver, money either cash or deposited in the Bank, and for "Goods for business", the rate of Zakat is 2½ percent. There is no Zakat on "Goods bought out of Borrowed capital".

For Agriculture Produce the rate is 10 percent but if there is cost of water or any other cost (like fertilizer in present days) to the owner, then the rate is only 5 percent. Similarly on fruit orchards, the rate is 5 percent. Some ulemas say that in fruits only Dates and Grapes are liable for zakat and not other fruits. But this is not a wise decision, as in Arabia, there were orchards for dates and grapes; other fruits were grown very sparingly.

Zakat on animal Herds is calculated on the basis of number of Herd and one is advised to consult any good book of Zakat for it. In brief, on 5 camels or more till 24 camels, the zakat is one sheep or goat. If you have 25 to 29 camels then Zakat is one camel of 1 year of age; on 30 to 45 Camels, zakat is 1 camel of 2 years of age. For Cows on 30-39 cows, one calf of 1 years old is to be

given, for 40-59 cattles, one heifer of 1 year old is zakat. For cattles 60-69 in number, two calves of 1 year old to be given as Zakat. For goats and sheeps, for 40 to 120 goats or sheeps, only 1 goat is to be given as Zakat.

Most Ulemas have given fatwa that there is no Zakat on Houses. If House is in use for self occupation or near relations and no rent is earned, then there is no Zakat. But if House Property is constructed or purchased for investment purposes, then it seems logical that zakat should be paid on its value (excluding borrowed money). It can be either $2\frac{1}{2}$ percent of its acquired value, or 5 percent of the rent or profit received in an year.

- ✓ In the time of Prophet Muhammad, s.a.w. and Caliph Abu Bakr, zakat used to be collected by the government to be spent on poor. But in the reign of Caliph Umer, when government got plenty of booty, it was permitted that individuals paying Zakat, could themselves distribute it among poor or who deserve it.
- ✓ Who are entitled to receive Zakat funds? Quran says in Sura 9 At-Tauba, Ayat 60: "The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and for the way farer; a duty imposed by Allah. Allah is Knower, Wise."

1. Poor (Faqir): those who are unable physically, or otherwise, to earn their living and do not possess any wealth or property.
2. Needy (Miskin): those who may be able to earn their livelihood, but do not have sufficient means to meet their essential wants.
3. Collector (Aamil): those persons who are employed to collect zakat from people on behalf of the government.
4. New Muslims (Muallaf): those new converts to Islam whose hearts are to be harmonised by material support.
5. Captives (Riqaab): those who are taken prisoners of war. Zakat can be used to obtain their freedom or release.
6. Debtors (ghaarim): those who are in debt and are unable to pay it back. There is a saying (Hadith) of Prophet Muhammad s.a.w. "If a person is killed in the way of Allah (called Shaheed) and then raised to life, and again killed in the way of Allah, and then again raised to life, and again killed in the way of Allah, and if a debt is due

from him, he shall not enter Paradise till his debt is satisfied. (Ahmad)

7. Fighters and Workers in the way of Allah (Fii Sabilillah): those persons who are voluntarily fighting "Jihaad". Included in the word "fii sabilillah" are charitable projects like construction of hospital, orphanage, school, etc. Only wages and salaries of persons can be paid out of Zakat.
8. Wayfarer (ibnissabil): person who is travelling for legal purposes, such as seeking for knowledge. They may be rich but sometimes may need help in a strange place or country.

Zakat can be paid only to Muslims. Charity to non-muslim will fall under Sadaqa. There is no Zakat on residential house, clothes for wearing, household furniture and appliances, conveyance for self or family use i.e. car, arms and ammunition for defence (and not as stock-in-trade), tools and equipment of any profession, Books (not as stock-in-trade), utensils and pieces of decoration. According to ulema, wealth which has been set aside specifically to cover the expenses of Hajj Waajib (first Hajj which is obligatory on muslims who can afford) is exempt from Zakat.

Sadaqah

Sadaqah or charity is also strongly recommended by Prophet Muhammad, s.a.w. It can be given at any time and can be of very little value in money. Sadaqah should be given to please Allah and Allah alone. In places where water is not available, and one brings water to another person, it is also a Sadaqah. It is sunnah (Prophet's practice) to give sadaqah at times of sickness or distress, on days of the Eclipse of sun and moon, on 10th Muharram, on 15th Shawwal, during the whole month of Ramadan, and during one's stay in the holy cities of Mecca and Medina.

It is also considered a Sadaqah what you spend on little children, relations, and neighbours. It is preferable if Sadaqah is given secretly. To give loan to needy, to be returned at his convenience without interest (called Qard Hasna) is also considered as Sadaqah.

"Fitrah" is Sadaqah wajibah (obligatory and it is given every year at the end of the Fast month of Ramadan for all members of the family. It is normally given in kind e.g. wheat, barley, dates, dry milk, etc. (edible items) to poor before or after Idul Fitri Prayer. These days, each year, ulemas announce the money amount of Fitrah. At present, it is 50 cents (U.S. currency) per person of the family.

Sura 2 Al-Baqarah, Ayat 219

"... ... And they ask thee (Prophet Muhammad, s.a.w.) what they ought to spend (in the way of Allah). Say: That which is surplus (in excess of your genuine needs). Thus Allah makes plain to you His revelations, that haply ye may reflect."

Sura 4 An-Nisa, Ayat 29

"O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not yourselves. Lo, Allah is every Merciful unto you."

Sura 9 At-Tauba, Ayat 34-35

"... ... They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Prophet) of painful doom. On the Day when it will be heated and their backs will be branded therewith (and it will be said to them) Here is that which ye hoarded for yourselves. Now, taste of what ye used to hoard!"

Sura 17 Bani Israil, Ayat 29

"And let not thy hand be chained to thy neck (i.e. do not be miser), nor open it with a complete opening (total spendthrift), lest thou sit down rebuked, denuded."

Many poor people feel sad that being poor they cannot give any zakat or Sadaqa. But our Prophet Muhammad, s.a.w. said that charity or Sadaqa can also be done by giving time for any charity or humanity work. To visit a sick person or to go with a Janazah of dead person or to assist a weak person in lifting his load or even to say kind words for consolation are considered as Sadaqa and they will receive Savab (reward) of charity on the Judgement Day.

Hadith: (Tirmizi)

"Abdullah bin Masud reported that Messenger of Allah said: Allah loves the man giving alms with his one hand and conceals it from his other hand."

It is said that to give secretly saves a person from the sin of hypocrisy -- which comes in the shape of snakes in the grave of an Hypocrite. Never boast of giving charity particularly in front of the person whom the charity is given. The purpose of giving charity is to avoid the sin of avarice and to clean your wealth. It is the scum of your wealth, and for this you should rather be grateful to the poor person who accepts it, rather than showing proudness to him.

Sura 9 At-Tauba, Ayat 103

"Take alms of their wealth, wherewith you may purify them and may make them grow, and pray

for them. Lo! your prayer is an assuagement for them. Allah is Hearer, Knower."

Always give charity happily and with smile, and give better goods in charity. When you do not like bad things for yourself, how you think that Allah would like them. Also try to find a good poor muslim family for giving charity. Some Good and pious men remain busy in preparing for the world hereinafter, and hence do not find time to earn sufficient livelihood for their subsistence -- (like As-habe Suffah in the days of Prophet Muhammad, s.a.w. in Medinah). They are also eligible to receive zakat and charity.

SAUM (FASTING)

Plural of Saum is Siyam. Fasting for all days of the month of Ramadan (29 or 30 days) has been prescribed by Quran for all adult and healthy persons. It is considered as third pillar (Rukun) of the Dinil Islam.

Sura 2 Al-Baqarah, Ayat 183 and 185

"O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off evil."

"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs of guidance, and the Criterion of right and wrong. And whosoever of you is present let him fast the month, and whosoever of you is sick or on a journey, let him fast the same number of other days. Allah desires for you ease; He desires not hardship for you; and that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful."

Saum or Fasting is the act of abstaining from eating, drinking, smoking, voluntary vomiting, allowing anything to enter your body (by mouth or injection etc.) or emission of semen, for the whole day from break of Dawn till sunset. During night, after sunset till break of

Dawn, one can eat, drink and sleep with spouse. For places near North or South pole where days are very long in summer and nights are very long in winter, Muslim Ulemas have ruled that fasting can be made on the basis of hours which are observed by muslims living in the country near to them.

Following persons are excused from observing Fasting, but they should do fasting as "Qadha" (restitution) when they are relieved of their respective disability after the month of Ramadan:

1. Sick person.
2. Women having menstruation or lochia on child birth.
3. Women who are breast feeding their infants and feel weak.
4. Travellers.
5. Persons who are very old and cannot bear the hardship of fasting. They should give away a poor man's food as charity every day during the month of Ramadan, if they can afford it.

Niyat (intention) for fasting: "Bis Saume Ghadan Nawaitu adai farde Ramadan" Niyat for breaking the fast (evening): "Allah Huma Bika samatuka wa rizkoka aftarto."

Taravi Prayer

During the month of Ramadan, it is Sunna to add "Taravi" Prayers after Isha (night) prayer. Hanafi followers offer 20 rakats of Taravi Prayer (2 rakats at a time) each night after Isha, but before saying their Vitar Prayer. Usually the whole Quran is recited during 29 days during Taravi Prayers by Imam who is Hafiz Quran (memorized by heart). Some followers of Shafai and Hanbali offer only 8 rakats in Taravi Prayers.

It is also Sunna to do Etikaaf in mosque during last 10 days or 7 days or 3 days of Ramadan. Etikaaf means meditation and seclusion from wordly affairs, and to remain in the mosque. One who is in etikaaf can go out to toilet, and also to get food to eat, if no one is bringing it to him. At least one person of the locality should do Etikaaf. Ladies can also do Etikaaf in one corner of their house.

During the month of Ramadan, one should do more Ibadah (worship) i.e. Praying Nawafil (voluntary prayer), Reciting Quran, giving Sadaqa (charity), and doing other good deeds. Our Prophet has said that Allah said that Fasting is for Me and hence I shall myself compensate it, on the Day of Judgement. If a person deliberately breaks his fast during the day, by doing any prohibitive act i.e. eating, drinking, going to women, etc. it is a sin. He has

not only to fast again as "Qadha" (restitution) but he has also to pay a penalty "Kaffarah" which can be either (i) to set free a muslim slave, or (ii) fast continuously for 60 days, or (iii) to feed sixty poor persons at one time. This penalty of Kaffarah is also prescribed for unintentional killing of a Muslim, or for swearing before Allah for a lie, or for Zhihaar, telling wife that she is like the back of his mother i.e. not having anymore marital relation with her.

Voluntary Fast or Saumut Tatawwu is done on:

1. **Yumut Tasua wa Ashuura, Ninth and 10th of the month of Muharram.**
2. **Nisfus Shaban, 15th of Shaban.**
3. **Six days in the month of Shawwal, preferably from 2nd to 7th Shawwal.**
4. **Yumu Arafah, 9th day of the month of Zil-Hajjah.**
5. **Ayyamul Abyaadh, i.e. 13th, 14th and 15th of all Lunar months.**
6. **Thursday and Monday of each week.**

However, voluntary Fasting is Forbidden (Haram) on 1st Shawwal (Idil Fitri), 10th of Zil-Hajjah (Idul Azha), Ayyamut tashrik, 11, 12 and 13 of Zil-Hajjah.

Fasting is an exercise in self-control. When a person eats less, his carnal desires are also subdued. That is why it is said that during the month of Ramadan, Satan with his evil forces is chained and the gates of Heaven are opened for believers. Apart from abstaining from eating, drinking, smoking, and sexual activity during Fast, it is necessary to refrain from all bad and evil behaviour like quarrelling, back-biting, seeing movies, card-pling etc: and to remain engaged in good work or acts, like reading Quran, doing some charitable work, etc. It is also recommended to eat less and not to have full belly otherwise it will hamper in offering Travih Prayers with Isha Prayer and it will be hard to rise early morning for eating Sahari (it is sunna) and for offering Fajr Prayer. It is also recommended to offer Tahajjud Prayer during the month of Ramadan.

AL-HAJJ

Hajj or pilgrimage to Mecca is the fourth rukun of Dinil Islam. The performance of Hajj is incumbent (wajib) on all muslims, who possess physical ability and sufficient means to go to Mecca and for the maintenance of their dependents during their absence.

Sura 2 Al-Baqarah, Ayat 158, 196-200 and 203

"Lo! As-Safa and Al-Marwah are among the indications of Allah. It is, therefore, no sin for him who is on pilgrimage to the House of Allah or visits it, to go around them (as Pagan custom was). And he who does good of his own accord, lo! Allah is Responsive Aware."

"Perform the pilgrimage and the visit to Mecca for Allah. And if ye are prevented, then send such offerings (animals for sacrifice) as can be obtained with ease, and shave not your heads until the offerings (animals for sacrifice) have reached their destination. And whoever among is sick or has an ailment of head must pay a ransom of fasting or alms giving or offering. And if ye are in safety, then whosoever contents himself with the Visit for the Pilgrimage shall give such offering of animal as can be had with ease. And whosoever cannot find animal, then a fast of three days while on the pilgrimage, and of seven days when ye have

returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Fear Allah, and know that Allah is severe in punishment."

"The pilgrimage is in the well-known months, and whoever is minded to perform the pilgrimage, there is no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knows it. So make provision for yourselves; for the best provision is taqwa (to ward off evil). Therefore keep your duty, unto Me, O men of understanding."

"It is no sin for you that ye seek the bounty of your Lord by trading (during your journey) but when ye are in the multitude in 'Arafat' remember Allah, also at the sacred monument. Remember Him as He has guided you, although before ye were of those astray."

"And when ye have completed your devotion, then remember Allah as ye remember your fathers or with a more lively remembrance"

"Remember Allah through the appointed days. Then whoso hastens by two days, it is no sin for him, and whoso delays it, it is no sin for him; that is for him who does taqwa (ward off evil). Be

*careful of your duty to Allah and know that unto
Him ye will be gathered."*

Sura 5 Al-Maidah, Ayat 96 and 97

*"To hunt and to eat the fish of the sea is made
lawful for you, a provision for you and for
seafarers; but to hunt on land is forbidden to you
so long as ye are on the pilgrimage. Be mindful of
your duty to Allah, unto Whom ye will be
gathered."*

*"Allah has appointed the Ka'abah, the Sacred
House, a standard for mankind, and the Sacred
Month and the offerings and the garlands...."*

Sura 22 Al-Hajj, Ayat 27-29

*"And proclaim unto mankind the Pilgrimage. They
will come unto thee on foot and on every lean
camel; they will come from every deep revine."*

*"That they may witness things that are of benefit
to them, and mention the name of Allah on
appointed days over the beast of cattle that He
(Allah) has bestowed upon them. Then eat thereof
and feed therewith the poor unfortunate."*

*"Then let them make an end of their unkemptness
and pay their vows and go around the ancient
House (Ka'abah)."*

The essentials of Hajj are:

1. to put Ihraam: i.e. discarding all sewn dress by male and putting on two unsewn sheets of white cloth, leaving the head and face uncovered. Also wear no shoes, only slipper with no cover, like Hawain chappal. Female pilgrim may put on her ordinary sewn cloth but should put on a head-cover with face open. It is sunnah to take a bath before wearing Ihraam.
2. Niyyat - Intention to perform Hajj. It is sunnah to pray 2 rakats.
3. Waquuf bi Arafah: Staying in Arafah (ground) on 9th of Zil-Hajj from noon till sunset.
4. Wajuud bi Muzdalifah: Staying for sometime at Muzdalifah during the night between 9th and 10th Zil Hajj.
5. Offering Sacrifice of animal on 10th (can be on 11, or 12 or 13) Zil Hajj.
6. Halaq au taq-siir: Shaving off head or cutting some hairs atleast.

7. **Tawaaf Ifaadah:** Performance of tawaf (going around the Holy Ka'bah) seven times on either 10, or 11 or 12th Zil Hajj.
8. **Sai bainaa Safaa wal Marwah:** walking fast between mount Safaa and marwah seven times, after Tawaf Ifaadha.
9. **Mabiit bi Minaa:** Staying at Minaa during nights Between 10th and 11th and 12th and 13th of (Zil Hajj. (Ayat 203 of Sura 2 Al-Baqarah refers to this stay's shortening).
10. **Ramyu Jamrat** i.e. throwing seven small stones against each of the three pillars (to ward off satan) Jamratul Uqbah, Jamratul Wusta, and Jamaratul Uula, on 10th and 11th and 12th Zil Hajj. (All three days).

Note: After doing item No.6 shaving of hairs, one can take off his Ihraam, bathe and put on his sewn clothes, before going to Ka'bah for item 7 & 8. If for any reason beyond one's control items 9 & 10 are omitted, Hajj still remains valid, but fidyah (atonement) is to be given by sacrificing atleast one goat.

Some other Sunnah which are performed at the time of Hajj are:

1. Reciting Talbiyah: "Labbaik Allahumma Labbaik" I am present here O Allah." It should be recited upon putting Ihraam and most of the time during 9-13 zil Hajj, particularly after each Prayer.
2. Tawaaf Quduum i.e. going around Ka'bah seven times as soon as a person reaches Mecca. It is preferable if one makes full umra when he arrives at Mecca before the start of Hajj.
3. Salaat sunnah Tawwaf: two rakats prayer after doing tawaf.
4. Tawaf Widah: It is a farewell tawaf (going around Ka'bah) before going back to your country.

Umrah

A visit to Mecca (Ka'bah) at any time other than Hajj days is called Umrah. To perform Umrah, one has to put on Ihraam (two sheets of white cloth) like in Hajj, before entering the boundary of Mecca (called Meeqat). Then, one has to do Niyyat - Intention to perform Umrah. It is sunnah to take a bath before putting Ihraam, and to pray two rakats after Niyyat. Then one has to make Tawaaf around Ka'bah (House of Allah) seven times, and to pray two rakat at Maqaam Ibrahim in Mosque of Ka'bah. It is

sunnah to drink zam zam water. Then, one has to do Sai i.e. fast walking between mount Safaah and Marwah. Then, either head is shaved off or few hairs are cut. Thus Umrah is complete and Ihraam can be taken off.

Persons coming to Arabia from abroad normally do Hajj & Umrah at the same time. It is called Hajje Qiran, that is in one and the same Ihraam, Umrah & Hajj are performed. If Umrah is done first and then the person decides to take off Ihraam, (mainly due to reason that Hajj is still far away), then he has to put on Ihraam again for Hajj, and it is called Hajje Tamattu. In both these cases, fidyah or Sacrificing an animal is to be done at the time of Hajj. For local Arabs, Hajj can be performed first and it is called Hajje Ifraad, Umrah can be done afterwards separately, though locals normally do Umrah very often at their convenience.

Sacrifice

Slaughter of animal in the name of Allah is one of the obligatory requirement of Hajj, provided one can afford it. It is in the memory of famous sacrifice by Prophet Ibrahim, who first tried to sacrifice his son Ismail in the way of Allah, as he saw it in dream three nights consecutively; but then Allah sent Angel Gebrail to Prophet Ibrahim with message that he (Ibrahim) was being tested and he has passed the test; so instead, he

sacrificed a Ram (He-sheep) brought by Gebrail as a token. It pleased Allah so much that Allah prescribed the sacrifice for later generations. Quran narrated this episode in Sura 37 As-Saffat, Ayat 102 to 109:

"And when his son was old enough to walk with him, Ibrahim said, "O my dear son, I have seen in a dream that I must sacrifice thee. So look, what do you think? He said: O my father! Do that which you are commanded. Allah willing, you shall find me of the steadfast. Then, they both surrendered to Allah, and he (Ibrahim) flungged him (son-Ismail) down upon his face. We called to him: O Ibrahim! thou has already fulfilled the vision. Lo! thus do We reward the good. Lo! that verily was a clear test. Then We ransomed him with a tremendous sacrifice (a big Ram Sheep). And We left (this tradition) for him among later generations." 'Salam be upon Ibrahim.'

It is for this reason that sacrifice is offered by muslims every year, even if they do not go for Hajj, on 10th Zil-Hajj. It can be done even on 11th or 12th or 13th Zil-Hajj (before sunset). It is in accordance with Quran and Sunnah:

Sura 22 Al-Hajj, Ayat 34, 36-37

"And for every nation have We appointed a ritual, that they may mention the name of Allah over the

beast of cattle that He has given them for food; and your God is One God, Allah, therefore surrender unto Him. And give good tidings to the humble."

"And the camels of Sacrifice! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall dead, eat thereof and feed the beggar and the suppliant. Thus We have made them subject unto you, that haply ye may give thanks. Their flesh and their blood does not reach Allah, but the devotion from you reaches Him. Thus We made them subject unto you that you may magnify Allah that He has guided you. And give good tidings to the good."

Hadith (Tirmizi)

"Ibn Omar reported that Prophet stayed at Medina for ten years and used to make sacrifice each year."

Hadith (Ahmad,& Ibn Majah)

"Zaid bin Arqam reported that the companions of the Prophet asked: O Messenger of Allah what is this sacrifice? He said: The way of your fore-father Ibrahim. They asked: What is for us

therein? He said: there is one reward for every hair."

For details of doing proper Hajj according to Sunnah and to recite various Arabic Dua (prayers) at different places, one must consult some authoritative book or see a Muslim scholar, before proceeding for Hajj. Hereunder, the procedure and sequence of various steps required in the performance of Hajj are stated in brief:

1. Upon reaching the boundary line of Haram (Holy Land of Mecca) or before it, it is necessary to put on Ihraam (2 pieces of white unsewn cloth) for men. Women can wear normal clothes, but must cover their Head by a scarf, their face should remain uncovered. For men, the head should remain uncovered. During Ihraam wearing period, one cannot put perfume or comb hairs, because even the break of one hair intentionally results in paying a penalty of offering a sacrifice of an animal. Hence taking a bath is also not done. Wudhu (Ablution) should be done whenever needed. It is sunnah to take a bath before putting on Ihraam, then making an Intention to perform Hajj (or Umrah) and offering two rakat of Prayer.
2. The pilgrim should start reciting Kalima Talbia (call):

"Labbaik allah-humma labbaik, labbaik la Shariika laka labbaik, Innal Hamda wan Ni'mata laka wal mulka, la sharikalaka. (Repeating it over and over)" (Here I am at Thy service O Allah, here I am at Thy service; Here I am at Thy service there is no Partner to Thee here I am at Thy service; To Thee the Glory, the Riches, and the Empire (of all worlds), there is no Partner to Thee).

3. On approaching Mecca Grand Mosque, the pilgrim prays Dua and then enters the mosque and performs an optional Tawaaf (called Tawaaf Quduum) going around Ka'aba seven times. If he wants to perform Umrah alongwith Hajj, this Tawwaf will be part of Umrah and then the pilgrim will also do the Sai (walking fast between mount Safaa and Marwah, seven times) and praying two rakat sunna at Mukam Ibrahim, near Ka'aba, and drinking Zamzum water. But do not cut hair or take off Ihraam if it is intended to perform Hajj immediately after, i.e. that day or the next day.
4. On 8th day of Zil Hajj, the pilgrim has to go to Minna, an open area outside Mecca about 5 kilometers and stay in tent for the night.

5. On 9th Zil Hajj, after Fajr Prayer, the pilgrims go to "Arafah, a big open area with a Hill, called Jable Rehmat. This place, Arafah is five kilometers from Mina or 10 kilometers from Mecca. Here, one has to stay from noon to sunset and pray to Allah individually, standing or sitting, whole afternoon. This is in fact the real part of Hajj. Upon reaching Arafah, at about 12-30 noon, the Zuhra and Asr Prayers are offered combined, so that after that pilgrim can pray individually whole afternoon.
6. Just when the sun starts setting (on 9th Zil Hajj) the pilgrim has to leave Arafah, without praying Maghrib Prayer. He goes to Muzdalifah, a place between Mina and Arafah. There, upon reaching, Maghrib and Isha Prayers are to be prayed together. Night should be spent in remembering Allah, though one can sleep also, on the ground in the open. The pilgrim should also pick up small pabbles (stones) at least 50 pieces and keep these with him to be used in Mina, as explained later on.
7. Fajr Prayer is offered very early and then one should return, to Mina. Due to traffic, some pilgrims start in the night and pray Fajr either on the way or in Mina. It is already 10th Zil Hajj.

8. Upon reaching Mina, the small stones collected are washed. Seven of these stones are to be thrown on same day at Shaitan, called Jamratul Uqbah, on a signified Pillar. Ladies, old persons and children can authorize another pilgrim to throw these stones on their behalf.
9. The pilgrim then makes a sacrifice of an Animal (camel, cow, bull, goat or sheep) and after that shaves off his head or cuts some hairs. Then, Ihraam can be taken off and ordinary sewn clothes can be worn after taking a bath.
10. One should try to go to Mecca, Ka'aba same day, even in night, or early hours of next morning to Perform Tawwaf Ifaadha after which two rakat of sunnat Prayer be prayed. Then, Sai should be done, by walking fast between mount Safaa and Marwah, seven times. Then, the pilgrim should return to Mina tent for spending night there.
11. On 11th and 12th days of Zil-Hajj, after mid-day, the pilgrim has to throw stones, seven pieces each, on Jamratul Uqbah, then on Jamratul Wusta, and then Jamratul Uula. This act is done to copy the tradition of Prophet Ibrahim, to whom Iblis (satan) had appeared three times when he was bringing his son Ismail for sacrifice. He was ward off by

throwing stones at him. If one stays for 13th Zil Hajj in Mina, then stones should also be thrown on that day.

12. The pilgrim returns either to Mecca or goes to Medina, or if permitted by the government can go to any other city. However, before leaving Mecca for good, the pilgrim should perform a departing tawwaf, called Tawwaf Wada.

Hajj is one of the Ibaadah, (worship). It is in fact a substitute of monk-hood or Priest-hood for muslims. Though Allah is free from needing a House or Place, He blessed Ka'aba as His House, and Mecca Haram Area, as His Place where neither hunting, nor cutting trees, nor killing or hurting any living thing is permitted. Prescribing Tawwaf of Ka'aba signifies that believers demonstrate they that they are obedient servants of Allah. Similarly putting Ihraam, by all rich or poor, even kings, signifies the total humility and modesty of man, bare head, bare clothes, unkept hairs, no perfume or decoration, before Allah, Al-mighty, Omni-potent, Lord of Universe. Hajj also reminds the pilgrim his death, leaving all worldly things, including family, putting Kafan, and then appearing before Allah after death.

JIHAD

The fifth rukun of Dinil Islam is Jihad. Usually Jihad is referred to Holy War in the way of Allah, but it has a far wider meaning and includes every kind of serious effort to achieve the objective. A muslim is required to do all kind of efforts in the way of Allah alone in order to establish the way prescribed by Allah and for elevating His Word above all. These efforts can be propagation of Dinil Islam by tongue and pen as well. Similarly a muslim's struggle to follow the way of Allah in adverse atmosphere is also a Jihad. Jihad, or Holy War, is not a general war of extermination against infidels, as anti-Islam writers have written, but in fact is a war of self-defence as Allah has stated in Quran that "do not commit aggression". Jihad has been ordained by Allah for all Muslims.

Sura 2 Al-Baqarah, 190, 216-218

"Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loves not aggressors."

"Warfare is ordained for you though it is hateful unto you; but it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, ye know not."

"They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great transgression, but to turn people from the Way of Allah, and to disbelieve in Him and in the Inviolable-Place of Worship, and to expel its people thence, is a greater (sin) with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becomes a renegade and dies in his disbelief, such are they whose deeds have fallen both in this world and the Hereafter. Such are rightful owners of the Fire (Hell): they will abide therein."

"Lo! those who believe, and those who emigrate (to escape persecution) and strive in the Way of Allah, these have hope of Allah's Mercy. Allah is Forgiving, Merciful."

Hadith (Bukhari, and Muslim)

"Abdullah bin Omar reported that the Messenger of Allah forbade to kill women and children."

"Zaid bin Khalid reported that the Messenger of Allah said: Whoso supplies a warrior with arms in the way of Allah fights indeed a holy fight. And

whoso keeps behind a warrior in charge of his family, fights indeed a holy fight."

According to Prophet Muhammad, s.a.w. "To speak truth in front of a Tyrant King is also a Jihad."

The entire life of Prophet Muhammad s.a.w. shows that wars he fought were of three kinds: defensive, punitive and preventive.

Sura 4 An-Nisa, Ayat 95-96.

"Those of the believers who sit still, other than those who have a disability, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealths and lives, a rank above the sedentary. Unto each Allah has promised good, but He has bestowed on those who strive a great reward above the sedentary."

"Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful."

Sura 8 Al-Anfal, Ayat 60-61

"Make ready for them all you can of armed forces and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not. Allah

knows them. Whatsoever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged."

"And if they incline to peace, incline you also to it, and trust in Allah. Lo! He is the Hearer, the Knower."

Jihad or Holy War with others is humane. It makes a distinction between belligerents and combatants: it does not permit the killing of minors, women, old men, sick, and monks; devastation of crops and fruit orchards is forbidden; prisoners are well-treated and their acts of belligerency is not considered as crime. Any booty of war does not go to one who seizes it, but to the government, which centralizes all spoils and redistributes four-fifth among all participants equally and keeping one-fifth in its Treasury.

Shaheed

Persons who are killed in the way of Allah or in Jihad are called Martyrs or Shaheed. They have a special status and special award from Allah, which probably is the ineffable Presence and Nearness of Allah --

Sura 4 An-Nisa, Ayat 74.

"Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the

way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward."

Sura 2 Al-Baqarah, Ayat 154

"And call not those who are slain the way of Allah 'dead'. Nay, they are living, only ye perceive not."

Sura 3 Al-Imran, Ayat 169-171

"Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision: Jubilant because of that which Allah has bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: that they shall no fear come upon them neither shall they grieve. They rejoice because of favour from Allah and kindness, and that Allah wastes not the wages of the believers."

Hadith (Abu Daud)

"Abu Malek Al-Ashari reported: I heard the Messenger of Allah say: Whoso goes out in the way of Allah and then dies or is killed, or his horse or camel tramples him to death, or a serpent bites him, or he dies upon his bed of whatever calamity Allah wishes, he is a Shaheed and there is certainly Paradise for him."

Control of Nafs Ammarah (self)

The struggle and strife to control Nafs Ammarah is also considered Jihad. It is difficult to translate the arabic word "Nafs" in english. Loosely, it is translated as 'Self'. Ordinarily, the man is considered to be composed of two things: body (Jism) and soul or spirit (Ruh). But there is a third thing: which is called Nafs. Nafs is not one thing: it is further classified into five categories.

- 1) Nafs Ammarah, when it has inordinate appetite for wealth (greed) and carnal desires (lust).
- 2) Nafs Lawwamah is one's conscience, or accusing soul of a man.
- 3) Nafs Natiqah, is Reason or rational soul.
- 4) Nafs Mulhimah is the Inspiring spirit.
- 5) Nafs Mutmainnah is Benevolence or the satisfied soul.

Allah wants that all mankind should try to control Nafs Ammarah which is full of greed, lust and envy. Believers are asked by Allah to control their Nafs Ammarah otherwise the obedience of Nafs Ammarah will lead a man to hell.

Sura 2 Al-Baqarah, Ayat 96

"And thou (O Prophet) will find them greediest of mankind for life, even greedier than the idolaters. Every one of them would like to be allowed to live thousand years. And to live even that much would by no means remove him from the doom. Allah is Seer of what they do."

Sura 59 Al-Hashr, Ayat 9 last line

"And whoso is saved from his own Nafs (ammarah), such are they who are successful."

Sura 64 Al-Taghabun, Ayat 15-16

"Your wealth and your children are only temptation, whereas Allah! with Him is an immense reward."

"So keep your duty to Allah as best as you can, and listen, and obey, and spend; that is better for your Nafs. And whoso is saved from his own Nafs (Ammarah), such are the successful."

Another evil thing is Envy (jealousy); In fact, often it is created out of greed. When a greedy person cannot obtain the possessions of other persons, he becomes envious of them. He desires that only he be the wealthiest person in the world and all others should be poor. Greed and Envy are spiritual diseases. According to a Hadith (Ibn Maja),

Prophet said that Envy destroys your good and noble deeds like fire destroys dry wood. Allah does not like a person who envies. It signifies that he does not agree with Allah's distribution of wealth and sustenance among mankind.

Sura 4 An-Nisa, Ayat 32

"And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. Envy not one another but ask Allah of His bounty. Lo! Allah is ever knower of All things."

To be saved from the disease of Envy or Jealousy, one should always think that his envy cannot snatch other's wealth but on the other hand his good deeds are being destroyed. Effort should be made to demonstrate pleasure and happiness towards other persons. This will by and by reduce and eliminate the envy in your heart.

Sura 113 Al-Falaq, Ayat 1-5,

"Say: I seek refuge in the Lord of Daybreak, From evil of that which He has created, and from the evil of darkness when it is intense, and from the evil of malignant witch-craft, And from the evil of the envier when he envies."

A by-product of lust, greed and envy is wrath (anger). When a person cannot get what he desires, he becomes angry inside. Often it is demonstrated as wrath (anger). Wrath in itself is not an evil thing. In fact, it is desirable to feel angry when one sees injustice being done to innocent persons or when acts contrary to Allah's commandments are done. Wrath should always be kept under control by a believer. Its control requires a stiff struggle inside and that is why it is considered as Jihad. To control his wrath, one should do three things. First he should ask Allah's protection from Satan by reciting "Auzo billahe minush shaitan nir Rajeem." Second, one should start thinking whether his wrath or anger is justified. And thirdly to cool it down, one should sit if he is standing and drink cold water, if necessary. Those believers who control their Nafs Ammarah and obey commandments of Allah, they become "Nafs Mutmainnah", and for them the gates of Paradise are opened.

Sura 89 Al-Fajr, Ayat 27-30

"O ye Nafs Mutmainnah, Return unto thy Lord, content in His good pleasure. Enter ye among My bondmen, Enter ye in My Paradise."

Tablighe Deen (Propagation of Islam)

In time of peace and within muslim communities, Tabligh is a way to fulfil the rukun "Jihad", as the ultimate objective of Holy war is to invite people to follow the way of Allah. It is considered as very noble deed in the way of Allah.

Sura 3 Al-Imran, Ayat 104

"And amongst you, there should be a group who invite to goodness and enjoin right conduct and forbid indecency. Such are they who are successful."

Sura 41 Fusilat (Ha Mim Sajda), Ayat 33

"And who is better in speech than him who calls (others) towards Allah, and does right and says: I am of those who are Muslimin (surrender)."

Allah and His messenger have commanded that each community should have a group of Preachers for telling people to do good and to forbid indecency and lewdness. The Preacher should be well-versed in religious knowledge and in his practical life he should be a follower of shariah (Islamic laws). However, if he is not a perfect muslim, still as a scholar it is his duty to preach Islam to others.

The Preacher should be kind and soft-spoken, so that people may listen to them. Allah told Prophet Moses to go to Pharaoh for preaching Allah's Commandments; and to use gentle words:

Sura 20 Ta Ha, Ayat 43-44

"Go, both of you (Moses & Harun), unto Pharaoh. Lo! he has transgressed. And speak unto him a gentle word, that peradventure he may heed or fear."

Preachers have a duty to try to stop people from doing evil deeds, if they have power or influence to do so; otherwise they will also be liable for Allah's punishment. If they are weak in the society or they fear for their safety, then atleast they should refrain from the company of such evil-doers, and should not give impression of approving the disobedience of Allah.

ISLAM according to QURAN

CHAPTER - 4

OTHER COMMANDMENTS OF ALLAH

In earlier chapters, we have mentioned Quranic Commandments relating to Iman (Belief) and Arakan of Dinil Islam. Now, Quranic verses pertaining to man's behaviour and conduct in a Society. Allah says in Quran:

Sura 17 Bani Israil, Ayat 22-39

"Do not associate with Allah any other god lest thou (O man) become reprehensible, forsaken.

Thy Lord has decreed, that ye worship none save Him, and ye show kindness to parents. If one of them or both of them attain to old age with thee, do not say even 'oh - uf' to them nor repulse them, but speak to them kind gracious words. And remain to them very submissive and merciful, and say: (to Allah) My Lord! have mercy on them both as they did care for me when I was little.

Your Lord is best aware of what is in your minds. If ye are pious, then lo! He was ever Forgiving unto those who turn to Him.

Give the kinsmen their due, and the needy, and the wayfarer; and do not squander thy wealth in wantonness. Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

But if thou turn them away, seek mercy from the Lord, for which thou hopes, and speak to them a kind or reasonable word.

And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down reproached, denuded. Lo! thy Lord enlarges the provision for whom He will, and straitens it for whom He will. Lo, He was ever Knower, Seer of His slaves.

Slay not your children, fearing fall to poverty. We shall provide for them and for you. Lo! the slaying of them is a great sin.

And come not near to Adultery. Lo! it is an abomination and an evil way.

And slay not the life which Allah has forbidden, unless justified. Whoso is slain wrongfully, We have given power to his heir, but let him not commit excess in slaying. Lo! he will be helped.

Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

Fill the measure when ye measure and weigh with a right balance; that is virtue, and also better in the end.

Do not follow that for which thou has no knowledge. Lo! the hearing, the sight, and the heart (mind), of each of these, it will be asked (on Last Day).

And walk not in the earth exultant (with pride). Lo! thou cannot rend the earth, nor can thou stretch to the height of the mountain. The evil of all that is hateful in the sight of thy Lord.

This is of that wisdom wherewith thy Lord has inspired thee. And set not up with Allah any other god, lest thou be cast into Hell, reproved, abandoned."

These ayats of Quran contain 12 Commandments of Allah. These are not total Commandments, there being many more in Quran like Commandment for Salat (Prayer), Sayyam (Fasting in Ramadan), Hajj

(Pilgrimage) etc. Out of these 12 Commandments, only three have been discussed in previous Chapters. The remaining nine (9) of these Commandments, together with some others are discussed hereunder:-

Commandments relating to following topics are discussed first:

- 1) **Haram (Prohibited) items of Food**
- 2) **Prohibition on Intoxication & Gambling**
- 3) **Duty toward Parents and orphans**
- 4) **Prohibition to Kill a Muslim, and women & children**
- 5) **prohibition to commit Adultery and fornication**

Haram Food

Allah has directed believers to eat only good and clean things and render thanks to Him, but has prohibited (Haram) to eat following four items:

- i) carriion i.e. dead animal,
- ii) blood

- iii) pork
- iv) anything offered or scarified in the name of idols or other gods.

Sura 2 Al-Baqarah 168, 172-173

"O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you."

"O ye who believe! Eat of the good and clean things wherewith We have provided you, and render thanks to Allah, if you really worship Him."

"He (Allah) has forbidden you only carrion, blood, and swineflesh, and which has been immolated to any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful."

{ Please note that in case of dire necessity (to preserve one's life, for example in desert where there is nothing to eat) one can eat the prohibited food.

In Sura 5 Al-Maida, Ayat 3, the details of dead animal are also given i.e. strangled, dead through beating, dead

by falling from height, or killed by goring of horns of other animal, or partly devoured by wild beasts. In next Ayat of this sura, it is permitted to eat animals and birds which you hunt and catch by using trained hounds (dogs) and falcons, provided you slaughter them by mentioning the name of Allah. Ayat 5 of this Sura also allows muslims to eat food of Jews and Christians i.e. Kausher meat.

According to Hadith, carnivorous animals are Haram to eat. Only those animals who eat vegetation can be eaten. However, all kind of fish of the sea are Halal. The arabic word Halal is antonym of Haram.

All kinds of cereals, lentils, milk and Honey is also Halal to eat. Similarly all fruits and vegetables can be eaten and are Halal, provided they are not poisonous.

Intoxication (Hard drinks) and Gambling

Since the Commandment of Allah for both these items is contained together in one Ayat, hence these two items are discussed together. Also many instances show that winners of Gambling resort to hard drinks.

Sura 5 Al-Maida, Ayat 90-92

"O ye who believe! Strong drink or Intoxication and games of chance or Gambling and idols and

divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may be successful. Satan seeks only to cast among you enmity and hatred by means of intoxication and gambling, and to turn you from remembrance of Allah and His worship. Will ye then have done? Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance of the message."

The arabic word "Khumaa" means the state of intoxication. "Khumar" is the thing which creates intoxication. Since in Arabia those days only Wine was in use, the word 'Khumar' also means wine. Prophet Muhammad s.a.w. made all kinds of wine and spirits as Haram (Prohibited). In modern days, Haroin, the derivative of opium, is used for Intoxication. Therefore, it also falls in the category of Prohibition. For Gambling, all kinds of games of Chance, are prohibited, including betting on horse races. In my opinion, even lottery game falls in this category of prohibition.

Duty towards Parents

The Commandment of Allah for serving parents and to show kindness to them is so important that it is stated immediately after the First Commandment of believing in

One God, Allah only. Prophet Muhammad s.a.w. has said that Paradise is under the feet of a mother; and even a kind look towards parent is awarded by Allah as equivalent of one accepted Hajj. The Prophet deplored those who have parents and still could not make for Paradise (by not keeping them happy). (Hadith Bukhari).

Sura 17 Bani Israil, Ayat 23-24

"Thy Lord has decreed, that ye worship none save Him, and ye show kindness to parents. If one of them or both attain old age with thee, say not even "oh, uf" to them nor rebuke or repulse them, but speak to them kind gracious words. And remain to them very submissive and merciful, and say: My Lord, have mercy on them both as they did care for me when I was little".

Sura 46 Al-Ahqaf, Ayat 15

"And We have Commanded man to show kindness toward parents. His mother bears him, and brings him forth, and bearing of him and the weaning of him is for thirty months, till he attains maturity and then reaches the age of forty years. Then he says: My Lord! Arouse me that I may give thanks for the favour wherewith Thou has favoured me and my parents, and that I do right things acceptable to Thee. And be gracious to me in the matter of my seed (children). I turn to Thee

repentant, and I am of those who surrender to Allah (Muslimeen)."

There are many Hadith which emphasise showing respect, kindness, and providing sustenance to parents even if they are not kind to you, or they are nonbelievers. However, Allah orders not to follow the parents if they ask him (son) to become non-believer or to remain non-believer (Sura 29 Al-Ankabut, Ayat 8, and Sura 31 Luqman, Ayat 14-15).

In my own life and by observing others, I have noticed that Allah bestows abundant subsistence (Rizq) unto them who show kindness to their parents and keep them happy. Allah also listens to Dua (prayers) of parents for their children and accepts it.

Rights of Orphans

Allah has made special mention of orphans in Quran on several places. It is incumbent on near relation to take care of an orphan till he matures. If an orphan owns property, it has to be preserved and taken care of till the orphan reaches the age of maturity and then it should be handed over to him. If the orphan is poor, the near-relation Guardian should leave something from his heritage for his ward (orphan).

Sura 2 Al-Baqarah, Ayat 215 and 220

"They ask thee (O Prophet), what they should spend. Say: That which ye spend for the good of your parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it."

"And they ask thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs (business goods) with theirs, then they are your brothers. Allah knows who spoils their affairs and who improves it."

Sura 4 An-Nisa, Ayat 2, 6 and 8

"Give to orphans their wealth. Exchange not their good for your bad, nor absorb their wealth in your wealth. Lo! that would be a great sin."

"Test orphans when they reach the marriageable age; then if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste, lest they should, grow up. Whoso is rich, let him abstain generously, and whoso is poor, let him take thereof in reason (for guardianship). And when ye deliver up their fortune unto orphans, have it witnessed in their presence. Allah suffices - as a Reckoner."

"And when kinsfolk and orphans and the needy are present at the division of heritage, bestow on them therefrom and speak kindly unto them."

Sura 4 An-Nisa, Ayat 9-10

"And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies and they will be exposed to burning flame (hell)."

Sura 17 Bani Israil, Ayat 34

"Come not near the wealth of the orphan save with that which is better till he matures: and keep the covenant. LO! of the covenant it will be asked (on the day of judgement)."

Hadith (Ibn Maja)

"Abu Hurairah reported that the Messenger of Allah said: The best home of Muslims is one wherein there is an orphan who is treated well."

Hadith (Ahmad and Tirmizi)

"Abu Omamah reported that the Messenger of Allah said: Whoso shows kindness to an orphan

girl or a boy under his care, I and he shall be in Paradise together like these two. And he joined together his two fingers."

Allah's Commandment not to kill a muslim

Sura 4 An-Nisa, Ayat 93

"Whoso slays a believer intentionally, his reward is Hell for ever; Allah is angry with him and he is cursed and will surely have an awful doom."

Sura 4 An-Nisa, Ayat 92

"It is not for a believer to kill a believer unless by mistake. He who has killed a believer by mistake must set free a believing slave and pay the blood-money to the family of the slain, unless they remit it as a charity And whoso has not the resources (to pay blood-money) must fast two consecutive months. A penance from Allah. Allah is Knower, Wise."

Sura 2 Al-Baqarah, Ayat 178

"O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven by his injured brother, prosecution according to usage and payment unto him in kindness. This is

an alleviation and a mercy from your Lord. He who transgresses after this will have a painful doom."

While interpreting this Ayat (178 of sura Al-Baqarah), one should not think that if someone has killed a women, he will not be punished but his woman will be killed in retaliation. This is wrong and against the canons of justice and equity. In fact it means that the murderer however high in status or low as a slave, only he is to be punished for the crime.

Hadith (Bukhari and Muslim)

"Abdullah bin Musud reported that the Apostle of Allah said: The murder of a Muslim is not lawful except for one of the three persons: life for life, a married adulterer and a retrograde from the religion of Islam."

Hadith (Abu Daud, Nisai)

"Amr bin Shuaib reported from his father from his grand-father that the Holy Prophet said: Whoso medically treats while medicine is not known to him will be held responsible for the death of the patient" and also Holy Prophet gave decision of one third of blood-money for the loss of eye-sight of the patient."

Murdering own children

Sura 17 Bani Israil, Ayat 31

"Slay not your children, fearing a fall to poverty. We shall provide for them and for you. Lo! the slaying of them is a great sin."

It is under this Ayat, that all religions prohibit the abortion, as a method of family Planning.

Murdering Others (non-believers)

Sura 17 Bani Israil, Ayat 33

"And slay not the life which Allah has forbidden, save with right justification. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped."

This is very significant Commandment of Allah. Any life, even of unbeliever or of women or child, is considered sacred by Allah; and should not be murdered unless it is for a right and justified purpose i.e. self-defence, fighting a War, or as a punishment for a grave offence like treason, rape and murder, etc.

Sura 5 Al-Maidah, Ayat 32

"For that cause We decreed for the Children of Israel that whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs of Allah's Sovereignty, but afterwards, lo! many of them became prodigals in the earth."

Adultery & Fornication

The arabic word 'Zina' includes both Adultery and fornication. It is considered one of the gravest sins after Shirk and murder of innocent person. There are many verses in Quran which ask believers not to even go near to this sin.

Sura 17 Bani Israil, Ayat 32

"And come not near to adultery (zina). Lo! it is an abomination and, and an evil way."

Sura 23 Al-Muminun, Ayat 5-7

"And who guard their modesty, save from their wives, for then they are not blame-worthy, But whoso craves beyond that, such are transgressors."

Sura 24 An-Nur, Ayat 2

"The adulterer and the adulteress, scourge, ye each one of them with a hundred stripes. And let not pity for them withhold you from the obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment."

Sura 60 Al-Mumtahanah, Ayat 12

"O Prophet! If the believing women come to thee, taking oath of allegiance unto thee that they will ascribe nothing as partner to Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful."

It is forbidden to marry non-believers by muslims. Allah has also forbidden believers to marry an adulterer or adulteress. (See Ayat 3 of Sura No.24 An-Nur). It is a great sin to accuse any women of adultery without evidence of witnesses. Similarly, for a husband it is a big sin to accuse wife for committing adultery without evidence. (Please refer to Ayat 4-5 and 6-9 of Sura 24 An-Nur).

Under Islamic Fiqah, the penalty of 100 lashes is for fornication by unmarried persons (man or women). But if the person accused is married and the sin is proved, the punishment is Rajam -- death by stoning. There are many Hadiths on this punishment. In Islamic History it is stated that one of Caliph Omar's relations was accused of fornication and was punished with 100 lashes. He died on 80th lash, but on direction of Caliph, full punishment was given, in order to save him from the punishment of the Day of Judgement.

Right of Children

Sura 2 Al-Baqarah, Ayat 233

"Mothers shall suckle their children for two whole years; for those who wish to complete the suckling. The duty of feeding and clothing nursing mother in good manner is of the father of the child."

Hadith (Abu Daud)

"Ibn Abbas reported that the Messenger of Allah said: If any body has got a female child, and then does neither bury her alive, nor treats her unjustly, nor prefers his male children (over her), Allah will admit him in Paradise."

Hadith (Muslim)

"Anas reported that the Messenger of Allah said: Whoever maintains two daughters till they attain maturity, he and I shall come on the Resurrection Day like this; and he joined his fingers."

Hadith (Tirmizi)

"Ayyub bin Musa from his father from his grandfather reported that the Messenger of Allah said: No father can give a better gift to his son than good manners."

Under Shariah Law of Inheritance, major share of the property of a person after his death goes to his children, both sons and daughters (Sura 4 An-Nisa).

Rights of Wife and Women

Hadith (Ahmad, Abu Daud, Ibn Maja)

"Hakim bin Muawiyah from his father reported: I asked: O Messenger of Allah! what right has the wife of one among us got over him? He said: It is that you shall give her food when you have taken your food, that you shall clothe her when you have clothed yourself, that you shall not slap her on the face, nor revile her, nor leave her alone except within the house."

Hadith (Tirmizi)

"Abu Hurairah reported that the Messenger of Allah said: The most perfect of the believers in faith is he who is the best of them in conduct, and the best of you are those who are the best to their wives."

Sura 4 An-Nisa, Ayat 128

"If a women fears ill-treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed has been made present in the minds of men. If ye do good and keep away from evil, lo! Allah is ever Informed for what you do."

Women and Men are equal in the eyes of Allah:

Sura 9 At-Tauba, Ayat 72

"Allah promises to the believers, both men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And greater ! their acceptance by Allah. That is the supreme triumph."

Rights of Neighbours

Allah tells in Sura 4 An-Nisa Ayat 36 to show kindness to the neighbour who is your kin and the neighbour who is not of kin.

Hadith (Bukhari and Muslim)

"Ayesha and Ibn Omar reported from the Messenger of Allah who said: Gabriel did not stop to advice me about neighbour till I thought he would soon make him an heir."

"Anas reported that the Messenger of Allah said: One whose neighbour is not safe from his troubles, shall not enter Paradise."

Hadith (Mishkat-ul-Masabih)

"Ibn Abbas reported: I heard the Messenger of Allah say: He is not a true believer who eats his full, while his neighbour lies hungry by his side."

According to an Hadith, among neighbours, there is priority: first is neighbour relative, then neighbour muslim non-relative, and then neighbour who is a non-believer.

Rights of Relatives and Kinsmen

Sura 2 Al-Baqarah, Ayat 180

"It is prescribed for you, when one of you approaches death, if he leaves wealth, that he bequeath unto parents and near relatives in kindness. It is a duty for all those who ward off evil."

Sura 16 An-Nahl, Ayat 90

"Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that ye may take heed."

Sura 24 An-Nur, Ayat 22

"And let not those who possess dignity and ease (wealth) among you swear not to give to the near of kin and to the needy and to fugitives for the cause of Allah. Let them forgive and show indulgence. Do you not yearn that Allah may forgive you? Allah is Forgiving, Merciful."

Hadith (Abu Daud)

"Abu Hurairah reported: O Messenger of Allah which charity is best? He said: The charity of the needy. And begin with one who is a kinsman."

Hadith (Ibn Maja)

"Solaiman bin A'mer reported that the Holy Prophet said: Alms to a poor man has one merit - charity, and alms to a kinsman has two merits - charity and connection."

Good Conduct and Good Manners

Now, we come to those Commandments of Allah and His Messenger which not only affect our behaviour in the society but also affect our soul. Obeying these commandments develops us spiritually and prepares us for the life after death. Some of these commandments have been discussed further in Chapter 5 on Spiritual Development.

Patience, Steadfastness, and Perseverance

The quality of Sabr or Patience or endurance is so important for the proper development of our personality, both for this world's affairs and for hereafter, that Allah has emphasized it again and again in Quran, and has placed it together with His Commandment for Prayer, which is obligatory to follow.

Sura 2 Al-Baqarah, Ayat 45, 153 and 155-156

"Seek help in Sabr (Patience) and Prayer; and truly it is hard save for the humble-minded."

"O ye who believe! Seek help in steadfastness and Prayer. Lo! Allah is with the Steadfast."

"And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast who say, when a misfortune strikes them: Lo! we are Allah's and lo! unto Him we are returning."

Sura 3 Al-Imran Ayat 200 and 186

"O ye who believe! Endure, outdo all others in endurance, be ready, and have fear of Allah, in order that ye may succeed."

"Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given Scripture before you, and from idolators. But if ye persevere and ward off evil, then that is of the steadfast heart of things."

Hadith (Abu Nayeem)

"Ibn Masud reported that the Messenger of Allah said: Patience is half of faith (Iman)."

Promise and Oath

As the following verses of Quran confirm, it is necessary for a person to fulfil his promise and oath to others in order to qualify to enter into Paradise after his death. Of

course, such promises and oaths should be for good and legitimate purposes. Never make a promise or oath for doing an evil deed or participating in harming others. It is better to break such bad oaths and promises.

Sura 16 An-Nahl, Ayat 91

"Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knows what ye do."

Sura 23 Al-Mu'minun, Ayat 8-11

"And who are shepherds of their pledge and their covenant; and who pay heed to their Prayers; They are the heirs who will inherit Paradise. There they will abide."

Sura 70 Al-Ma'arij, Ayat 32-35

"And those who keep 'their pledges and their covenant, And those who stand by their testimony, And those who are attentive at their prayers, They will dwell in Garden honoured (Paradise)."

Hadith (Ahmad, Baihaqi)

"Abdullah bin Amr reported that the Messenger of Allah said: When four things are in you, there is nothing against you in the world which may cause

you loss: 1. Guarding of trust, 2. Truthfulness in speech, and 3. beauty in conduct, 4. moderation in food."

Modesty, Humbleness; versus Pride

Allah likes humbleness and hates pride. Iblis or Shaitan was Proud and did not prostrate to Adam when ordered by Allah; and he was outcasted and cursed by Allah and will eventually go to hell. It should particularly be noted that Iblis or Shaitan was not proud to Allah; in fact he was also worshipping Allah prior to this incident. His disobedience was disliked by Allah but Allah gave him a chance to explain. Instead of apologising for his mistake, he confirmed his Pride by saying that Adam was made of mud, while he was created out of fire and hence felt he was superior. The believers should be very careful and should not disobey the commandments of Allah, and should never show proudness.

Sura 25 Al-Furqan, Ayat 63

"The faithful obedient of Rehman (the Beneficent) are they who walk upon earth modestly, and when foolish people address them, they answer, 'Salam' (peace)."

Sura 31 Luqman, Ayat 19

"Be modest in your bearing and subdue your voice. Lo! the harshest of all voices is the voice of the ass."

Sura 17 Bani Israil, Ayat 37

"And walk not on the earth exultant. Lo! you cannot rend (tear) the earth, nor you can stretch to the height of mountain."

Sura 4 An-Nisa, Ayat 36 last line and 173

"... ... Lo! Allah loves not such as are proud and boastful."

"... ... and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper."

Sura 16 An-Nahl, Ayat 22, 23 and 29

"Your God is One God. But as for those who do not believe in the Hereafter, their hearts refuse to know, for they are Proud. Surely Allah knows what they keep hidden and that which they proclaim. Lo! He loves not the proud."

"So enter the gates of Hell, to dwell therein for ever: Woeful indeed will be the lodging of the arrogant."

Hadith (Bukhari, Muslim)

"Haresah bin Wahab reported that the Messenger of Allah said: Shall I not inform you about the inmates of Paradise? Every meek, modest man, and if he adjures Allah, he certainly fulfills it. Shall I not inform you about the inmates of Hell? Every ignoble, uncivil, and proud man."

Hadith (Muslim)

"Ibn Masud reported that the Messenger of Allah said: Nobody who has got faith in his heart to the weight of a mustard seed shall enter Hell; and nobody who has got pride in his heart to the weight of a mustard seed shall enter Paradise. Pride is disclaiming truth and despising people."

Chastity

Sura 24 An-Nur, Ayat 30, 31 and 33

"Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do."

"And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands And let them not stamp their feet so as to reveal what they

hide of their adornment. And turn to Allah together, O believers, in order that ye may succeed."

"And let those who cannot find a match keep chaste till Allah gives them independence by His Grace."

Backbite (Gheebat), Deride or Ridicule (Yaskhar), Suspicion (Zann)

Backbiting is a sin of tongue and should be avoided at all cost. This sin will create great hindrance in entering into Paradise; as the good deeds of the back-biter will be transferred to the victim as compensation for his injury. For further discussion of this topic, please refer to next chapter on Spiritual Development.

Sura 49 Al-Hujurat, Ayat 11 and 12

"O ye who believe! Let not a folk deride a folk who may be better than they are, nor let women deride women who may be better than they are; Do not defame one another nor insult one another by nicknames. Bad is the name of lewdness after faith (Iman). And whoso turns not in repentance, such are evil-doers."

"O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not. Do not backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that. And observe Taqwa. Lo! Allah is Relenting, Merciful."

Hadith (Muslim)

"Abu Hurairah reported that the Messenger of Allah said: do you all know what is backbiting? They replied: Allah and his Apostle know best. He said: Your talk about your brother which he dislikes. He was asked what if it is true. Prophet replied, Even if what you say is in him, still you will be backbiting him, and if what you say is not in him, you are slandering him (or telling lie about him) which is a greater sin."

Hadith (Tibrani)

"Ibn Omar reported from the Messenger of Allah who said: The hearer of backbiting is also considered as one of the backbiters."

Hadith (Bukhari and Muslim)

"Abdullah bin Masud reported that the Messenger of Allah said: To backbite a Muslim is transgression; and to fight a Muslim is infidelity."

Hadith (Ahmad, Tirmizi)

"Oqbah bin A'mar reported: I met the Messenger of Allah and enquired from him: What is salvation? He replied: Control thy tongue to thyself, and keep to thy house, and weep over thy sins."

Sura 10 Yunus, Ayat 36

"Most of them follow naught but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do."

Sura 113 Al-Falaq

"Say: I seek refuge in the Lord of Daybreak: From the evil of that which He created, from the evil of the darkness when it is intense, And from the evil of malignant witchcraft, And from the evil of the envier when he envies.

Forgiveness & Pardon

To forgive is a divine quality and Allah has promised special reward for the believer who has this quality.

Sura 3 Al-Imran, Ayat 134

"Those who spend (in the way of Allah) in ease and in adversity, those who control their wrath

(anger) and are forgiving toward mankind; Allah loves the good."

Sura 7 Al-A'raf, Ayat 199

"Keep to forgiveness, and enjoin kindness and turn away from the ignorant."

Sura 42 Al-Shura, Ayat 37, 40 and 43

"And those who shun the worst of sins and indecencies and when they are angry, forgive;"

"The recompense of an ill deed is an ill the like thereof, but whosoever pardons and amends, his reward is with Allah. Lo! Allah loves not wrong-doers."

"And verily whoso is patient and forgives, Lo! that, verily, is a very courageous deed."

Kind words versus Harsh (angry) words

Sura 2 Al-Baqarah, Ayat 263

"A kind word with forgiveness is better than alms-giving followed by injury. Allah is Absolute, Clement."

Sura 4 An-Nisa, Ayat 148-149

"Allah loves not the utterance of harsh words save by one who has been wronged. Allah is ever Hearer, Knower.

If you do good openly or keep it secret, or forgive evil, Lo Allah is Forgiving, Powerful."

Sura 17 Bani Israil, Ayat 53

"Tell my bondmen to speak that which is kindlier. Lo! the devil sows discord among them. Lo! the devil is for man an open foe."

Sura 41 Ha Mim As-Sajdah, Ayat 34

"The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then Lo! he, between whom and you there was enmity, will become as though he was a bosom friend."

Hadith (Tirmizi)

"Huzaifa reported that the Messenger of Allah said: Don't be silly by saying: If people do good, we will do good, and if they do wrong, we will do wrong; but accustom yourselves to do good if people do good, but not to do wrong if they do wrong."

Hypocrisy

Allah wants believers to obey and follow all his commandments. It is not acceptable to Him that they follow some of His orders and ridicule others. He terms such half-hearted persons as 'Munafiq' or Hypocrite and announces severe punishment for them in the other world. In present times, many muslims ignore many Commandments of Allah either knowingly or unintentionally. They should seriously do their self-appraisal and after repentance, should try to mend themselves.

Sura 2 Al-Baqarah, Ayat 208

"O ye who believe! Enter fully in Islam. (surrender totally to Allah); and follow not the footsteps of the devil. Lo he is an open enemy of you."

Sura 2 Al-Baqarah, Ayat 8-16

"And of mankind are some who say, We believe in Allah and the Last Day, when they believe not. They think to beguile Allah and those who believe; they beguile none save themselves; but they perceive not. In their hearts is a disease, and Allah increased their disease. A painful doom is theirs because they lie."

And when it is said to them: Make no mischief in the earth, they say: we are peacemakers only. Are not they indeed the mischiefmakers? But they perceive not. And when it is said to them: Believe as real muslims believe, they say: Shall we believe as the foolish believe? Are they not indeed the foolish? But they know not.

And when they fall in with those who believe, they say: We believe; but when they go to their devils, they declare: Lo! we are with you, verily we did but mock. Allah also mocks them, leaving them to wander blindly on in their contumacy.

These are they who purchase error at the price of guidance, so their commerce does not prosper, neither are they guided."

Sura 9 At-Tauba, Ayat 54, 56, 62, 64, 67, 68

".... And they come to Prayer with tardiness and spend for charity very reluctantly And they swear by Allah that they are in truth with you, when they are in reality not with you, but they are scared (of you). They swear Allah to you to please you. The hypocrites fear lest a Surah should be revealed concerning them, proclaiming what is in their hearts ... The hypocrites, both men and women, proceed one from another. They enjoin the wrong

and they forbid the right, and they withhold their hands (from giving charity or spending in the Way of Allah). They forget Allah, so Allah has forgotten them. Lo! the hypocrites, they are the transgressors. Allah promises the hypocrites, both men and women, and the disbelievers, Fire of Hell for their abode. It will suffice them. Allah curses them, and theirs is lasting torment."

Sura 9 At-Tauba, Ayat 75-77, 79, 81, 82, 85-87

"And of them is he who made a covenant with Allah, saying if Allah give us of His bounty, we will give alms and become of the righteous. Yet when He (Allah) gave them of His bounty, they hoarded it and turned away, averse; So He has made the consequence to be hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied ... Those who taunt the believers for giving alms willingly, and drive them who do not have anything to give but still endeavour. Allah (Himself) derides them. Theirs will be painful doom ... Those who were left behind rejoiced at sitting still, behind the messenger of Allah, and were averse to striving in Allah's Way (Jihad) with their wealth and their lives. And they said: go not out in this extreme heat. Say (to them) The heat of Hell is more

intense of heat, if they but understood. Let them laugh a little; they will weep much, as the reward of what they used to earn. Let not their wealth nor their children astonish thee! Allah's purpose is only to punish them thereby in the world, and that their souls shall pass away while they are acting as disbelievers.

And when a sura is revealed which says: Believe in Allah and make Jihad along with His messenger, the men of wealth ask leave of thee (O Prophet), and say permit us to be with those who stay at home. They are happy to remain with women (useless) left behind; and their hearts are sealed, but they apprehend not."

Sura 63 Al-Munafiqun (Hypocrites), Ayat 1-4

"When the hypocrites come to thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knows that thou art indeed His messenger, and Allah bears witness that the hypocrites are speaking falsely. They make their faith a pretext so that they may turn men from the way of Allah. Verily evil is that which they are wont to do. That is because they believed, then disbelieved; therefore their hearts are sealed so that they understand not. And when thou sees them, their figures please thee;

and if they speak, thou gives ear unto their speech. They resemble to propped-up blocks of wood in striped cloaks. They take every shout to be against them. They are the enemy, so beware of them. Allah confound them. How perverted they are."

Dinil Islam covers all aspects of a believer's life including his family, social and economic activities. Here, some important commandments and injunctions of Allah are stated:

Family Affairs

Marriage

In Islam, all adult persons are urged to marry. Marriage with certain women is prohibited, and consent of the woman for her marriage is necessary. Prophet Muhammad s.a.w. has said "when a man has married he has indeed made his religion half-perfect. Then let him fear Allah for the remaining half." (Mishkatul Masabih).

Sura 2 Al-Baqarah, Ayat 221

"Wed not idolatoresses till they believe; and lo! a believing bondwoman is better than an idolatress though she pleases you; and do not give your daughters in marriage to idolaters till they believe,

*for lo! a believing slave is better than an idolater
though he please you."*

Sura 4 An-Nisa, Ayat 19, 22, 23, 24, 25

*"O ye who believe! It is not lawful for you forcibly
to inherit the women (of your deceased kinsmen)
...."*

*"And marry not those women whom your fathers
married"*

*"Forbidden unto you are your mothers, and your
daughters and your sisters and your father's sisters
and your mother's sisters, and your brother's
daughters and your sister's daughters, and your
foster-mothers, and your foster-sisters, and your
mother-in-law, and your step daughters who are
under your protection and the wives of your sons
who are from your own loins. And it is forbidden
to have two sisters together"*

*"And all married women are forbidden unto you
... It is a decree of Allah for you. Lawful unto you
are all beyond those mentioned, so that ye seek
them with your wealth in honest wedlock, not
debauchery."*

*"And whoso is not able to afford to marry free,
believing women, let them marry from the
believing maids whom your right hands possess
(slaves) ..."*

Divorce

Sura 4 An-Nisa, Ayat 128

"If a woman fears illtreatment from her husband or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better"

Sura 2 Al-Baqarah, Ayat 226, 227, 229, 230

"Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiveing, Merciful. And if they decide upon divorce, Allah is Hearer, Knower."

"Divorce may be pronounced twice and then she may be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them..."

"And if he has divorced her third time, then she is no more lawful unto him thereafter, until she has wedded another husband..."

Sura 4 An-Nisa, Ayat 20, 21

"And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (even large), take nothing from it. Would you take it by the way of calumny and open

wrong? How can ye take it back after one of you has gone in unto the other, and they have taken a strong pledge from you?"

Hadith: (Abu Daud)

"Ibn Omar reported that the Messenger of Allah said: The most detestable of lawful things for Allah is divorce."

Hadith (Nisai)

"Mamud bin Labeed reported that the Messenger of Allah was informed about a man who gave three divorces all at one time, to his wife. Prophet got up enraged and said: Are you playing with Book of Allah Al-mighty and Glorious while I am still amongst you? So much so that a man got up and said: Shall I not kill him."

It may be mentioned here that according to Hanafi Fiqah if all three divorces are announced at the same time, it will be a valid separation, inspite of the fact that such utterance is deplorable and in the time of Hazrat Omar, a man was punished with 10 floggings for announcing 3 divorces at the same time. Some other fiqah treat such utterance as one Talaq (divorce) and as such there remains room for reconciliation amongst husband and wife.

Iddah (Waiting Period)

Sura 2 Al-Baqarah, Ayat 228, 234

"Women who are divorced shall wait, keeping themselves apart, three-monthly courses. And it is not lawful for them that they should conceal that which Allah has created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire reconciliation. And the women have rights similar to those of men over them in kindness and men are a degree above them. Allah is Mighty, Wise."

"Such of you as die and leave behind them wives, they shall wait, keeping themselves apart, four months and ten days. And when they reach the term, then there is no sin for you in aught that they may do with themselves in decency. Allah is Informed of what ye do."

Sura 33 Al-Ahzab, Ayat 49

"O ye who believe! If ye wed believing women and divorce them before ye have touched them then there is no period that ye should reckon. But content them and release them handsomely."

Dispute between husband and wife

Sura 4 An-Nisa, Ayat 35

"And if ye fear a breach between the husband and wife, appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment, Allah will make them one mind. Lo! Allah is ever Knower, Aware."

Sura 24 An-Nur, Ayat 6-9

"As for those who accuse their wives but have no witness except themselves; let the testimony of one of them be four testimonies, swearing by Allah that he is of those who speak truth; and yet a fifth, invoking the curse of Allah upon him if he is of those who lie. And it shall avert the punishment from her if she bear witness before Allah four times that the thing he said is indeed false, And a fifth time that the wrath of Allah be upon her if he has spoken truth."

Inheritance and Wills

In Dini Islam, one is not totally free to bequeath his estate (property and wealth) to any one person, when there are many legal heirs to him. According to Ayat 11, 12, 13, and 176 of Sura 4 An-Nisa, the estate shall be distributed amongst heirs in portions prescribed therein.

For example, the wife will get one-eighth of it, and a male child gets double of what a female child gets. There are details in these ayats and these need not be mentioned here. However, those persons who are not covered in that distribution, it is prescribed in Ayat 180, 181, 182 of Sura Al-Baqarah, to bequeath to them also; for example, Parents, any orphan living with the deceased, any grand child whose parent; had died before grandfather, etc. etc. Also one should leave enough provision for one year for his widow or widows. There are many Hadiths covering many special situations in the distribution of wealth after death. For example, an illegitimate child will not get inheritance, but something can be bequeathed by his father if he so wishes.

Dress and Veil

Sura 7 Al-Ar'af., Ayat 26

"O Children of Adam! We have provided you Dress to conceal your private parts and to protect your body, and give you splendid vesture; however, the best Dress is Taqwah (restraint from all evil). This is of the revelation of Allah, that they may remember."

Sura 24, An-Nur, Ayat 30, 31

"Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do."

"And tell the believing women, to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or father-in laws, or their sons, or their brothers or their brother's sons or their sister's sons And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed."

Sura 33 Al-Ahzab, Ayat 59

"O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close around them, when they go out. That will be better, so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful."

Economic Affairs

Dinil Islam lays down some basic rules which affect the economic life of a believer. Allah emphasizes in many places in Quran that He is the Sustainer, Nourisher; that

He desires man to earn his livelihood through fair means and with honesty; that earned wealth should be spent on legitimate needs of self, family and relations, and should not be hoarded to the detriment of society. For this reason, speculative trading, immoral businesses and charging of Riba (real interest) is prohibited in Islam.

Allah is Sustainer

Sura 7 Al-A'raf, Ayat 10

"And We inhabited you (o, mankind) on the earth with power, and provided your livelihood from it; Little ye show your Thanks!."

Sura 11 Hud, Ayat 6

"And there is not a beast in the earth but the sustenance thereof depends on Allah. He knows its habitation and its repository. All is in a clear record."

Sura 29 Al-Ankabut, Ayat 60, 62

"And how many an animal there is that bears not its own provision! Allah provides for it and for you. He is the Hearer, Knower."

"Allah makes the provision plenty for whom He wills of His bondmen, and reduces it for whom He wills. Lo! Allah is aware of all things."

Sura 34 Saba, Ayat 36

"Say (O Prophet): Lo! my Lord enlarges the provision for whom He will and narrows it for whom He will. But most of mankind know not."

Unfair means Prohibited

Sura 2 Al-Baqarah, Ayat 188

"And do not eat each others property in unlawful ways, nor use your property to give to judges in order to devour a portion of the property of others wrongfully."

Sura 4 An-Nisa, Ayat 29

"O ye who believe! And do not eat others wealth, except it be by way of trade with mutual consent, and do not kill yourselves. Lo! Allah is ever Merciful to you."

Trade and Commerce

Hadith (Ibn Majah, Tirmizi)

"Abu Sayeed reported that the Messenger of Allah said: The truthful and trustworthy merchant will be with the prophets, and martyrs."

"Obaid bin Rafa'a from father reported that the Holy Prophet said: The merchants will be gathered

on the Resurrection Day as transgressors, except those who were fearful of Allah and were pious and truthful."

Trading is permitted even on Hajj and on Fridays as per following ayat:

Sura 2 Al-Baraqah, Ayat 198

"It is no sin for you that ye seek the bounty of your Lord by trading. But, when ye press on in the multitude from 'Arafat', remember Allah by the sacred monument. Remember Him as He has guided you, although before ye were of those astray."

Sura 62 Al-Jumah, Ayat 9-10

"O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto the remembrance of Allah and leave your trading. That is better for you if ye did but know. And when the prayer is ended, then disperse in the land and seek of Allah's bounty (by trading), and remember Allah much, that ye may be successful."

Sura 17 Bani Israil, Ayat 35

"Fill measure when ye measure and weigh with a right balance; that is good, and even better in the end."

Sura 11 Hud, Ayat 85

"O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not do evil in the earth causing spread of corruption."

Trade in Haram items like Liquor is prohibited. It is also prohibited to sell crop of dates or grain or fruits before it is ripe and harvested, as it would involve risk, matter of chance and gambling which is prohibited in Quran. For this reason, forward or future transactions are also not permitted in Islam. There are many Hadiths on it.

Dignity of Labour is obvious in Dinil Islam, as all Prophets worked with their hands. Holy Prophet said that Allah did not raise up any Prophet who did not graze goats. His companions asked: you too? He said, Yes, I used to tend goats for the inhabitants of Mecca for some Qirats. Our Holy Prophet used to mend his shoes, his clothes and engage in other household work. It is famous Hadith of Prophet: "Pay the labourer his wages before his sweat dries up." (Ibn Majah).

Riba (Real Interest)

Sura 2 Al-Baqarah, Ayat 275

"Those who swallow Riba cannot rise up save as he arises whom the devil has prostrated by his

touch. That is because they say: Trade is just like Riba: whereas Allah permits trading and forbids Riba."

Sura 3 Al-Imran, Ayat 130

"O ye who believe! Devour not Riba, doubling and quadrupling. And fear Allah, that ye may be successful."

This is a very important issue. The arabic word "Riba" mean 'Excess, Additional'. In english, some have translated it as 'usuary' like Mr. Picktall in his translation of Quran; while some other ulma, like Maulana Maududi, translated it as 'interest'. While I agree that interest is nearer to the meaning of Riba, it does not encompass its broad meaning. Riba is not restricted with money alone, it also applies to Commodities. In fact, during Holy Prophet's time, it was very common to borrow or lend "Dates", "Wheat" etc. Hence, if someone lends One kilo of a commodity and takes back 1½ kilo of it, then the ½ kilo is Riba and is prohibited. According to Hadith, six commodities were often borrowed; Dinar (money), Gold, silver, Dates, Wheat and Barley and therefore "Riba" on these has specifically been mentioned in Hadiths which was declared as prohibited. In present times, the controversy over Bank interest as Riba is often heard. Some persons take it from Ayat 130 of Sura 3 Al-Imran that only high rate of interest is prohibited and that is why

they translate Riba as "usury". But majority of muslim scholars say that every kind of interest whether low or high or charged by individual lenders (loan-sharks) or by Banks is Riba and hence Haram. Personally, I also subscribe to this view. But to me, interest falls under the definition of "Riba" when there is some excess or addition to the original Principal. However, if your lent Principal (or Deposit in the Bank) by passage of time is eroded in its value due to inflation then the nominal interest you get at the end of the period with your Principal will not be "Riba" if it does not increase your Principal. That is why, I feel inclined to translate Riba as "real interest". My thinking is also supported by the fact that many Ulma do not consider 'Paper currency' as a commodity unless it has an "exchange value". Most Paper currencies are issued by Central Banks based on either Gold or some other tangible value. If that tangible value of the paper currency is reduced, then its payment in redemption of previous debt may not be considered as equivalent. For example, if a Pakistani residing in USA lends to his relation in Pakistan an amount equivalent to \$ 100 (at rate of \$ 1 to Prs 40) or Rs.4,000, and after 6 months at the time of return the rate of Dollar to Rupee becomes 45, then will US resident get 4,000 or 4,500? If we say, Rs.4000 then in fact, he is getting only \$88 and not \$100. If he get Rs.4,500 then it is equivalent to \$100 but Rs.500, difference between Rs.4,000 lent and Rs.4,500 received, may be termed by some as "Riba".

Some ulema's answer is that one should return \$ 100 instead of giving it in Pakistan currency. In this way, there will not be any Riba, as it is being given in another commodity. The principle of Riba says that it should be in the same commodity. This book is not the proper place for fuller discussions of such issues. The main purpose here is to give the reader a clear idea what the word "Riba" means.

Debt

It seems logical to find what Quran and Sunnah say about Debts, when it prohibits Riba. Allah orders the repayment of debt of a deceased person out of his estate as per Ayat 11 of Sura 4 An-Nisa, even before distributing its to legal heirs. Prophet Muhammad s.a.w. refused to offer Jenaza Prayer of a deceased whose debt was not paid. It is for this reason that for poor debtors Allah suggests in Ayat 280 of Sura 2 Al-Baqarah to remit the debt as alms giving. Holy Prophet said "Whoso gives respite to a debtor or grants him remission, Allah will save him from the calamities of the Resurrection Day (Hadith: Muslim); and "Whoso takes loan of the properties of men intending to pay it back, Allah gives him means to pay it, and who takes loan intending to destroy it, Allah will destroy him on its account (Hadith: Bukhari)."

Allah has encouraged to give loan to needy or poor as "Qard Hasna" which Allah mentions as loan to Allah and promised to return it doubled or increased many fold. (Ayat 245 of Sura 2 Al-Baqarah, Ayat 11 and 18 of Sura 57 Al-Hadeed, and Ayat 17 of Sura 64 Al-Taghabun, refers).

ISLAM according to QURAN

CHAPTER-5

SPIRITUAL DEVELOPMENT

Tauba (Repentance)

In earlier Chapters, we have described Allah's various Commandments as given in Quran which every believer is supposed to follow strictly in order to show his total obedience to Allah and His messenger and to become a true believer. However, in present times when Non-Believers are controlling the economic systems of the world and Muslim communities are in a state of decline and moral turpitude, it often becomes difficult for many young muslims to act always according to the Commandments of Allah and the Sunnah of His messenger. This non-compliance or sin committed by muslims should not be intentional. For non-intentional sin, Allah has also given a remedy in Quran, called "Tauba" or Repentance, so that He may Forgive the sinner. In fact, Allah loves that his bondmen (believers) should repent and He Pardon them.

Sura 4 An-Nisa, Ayat 17-18

"Forgiveness is only incumbent on Allah toward those who do evil (sin) in ignorance and then turn quickly in repentance to Allah. These are they toward whom Allah relents. Allah is ever Knower, Wise.

The forgiveness is not for those who do ill deeds until, when death comes unto them, and then he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For such, We have prepared a painful Doom."

Sura 11 Hud, Ayat 90

"Ask pardon of your Lord and then turn unto Him (as repentant), Lo! my Lord is Merciful, Loving."

Sura 66 At-Tahrim, Ayat 8

"O ye who believe! Turn unto Allah in sincere repentance!, it may b̄e that your Lord will remit from you, your evil deeds (sin) and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hand: they will say: O Our Lord, Perfect our light for us, and forgive us. Lo! Thou art Able to do all things."

When a person commits a sin or evil deed, it affects his spiritual heart. By doing sin repeatedly, the heart gets rusted and becomes dark and hard. Sincere repentance to Allah cleans the heart and it becomes soft (merciful) and able to accept the light of Allah. Tauba should not be a lip service. In fact, at the time of Tauba or repentance, one should feel ashamed before Allah for the sin or evil deed committed by him, and should resolve not to repeat it in future.

Allah says in Sura 15 Al-Hijr, Ayat 28 that He created man out of Clay of dark mud. This mud contained four attributes:

- a) of animals, whose nature is greed, lust, debauchery, impudence, but on training it can show obedience and can do service to the owner.
- b) of wild beasts, whose habit is Wrath, Envy, hostility, fighting.
- c) of satan, whose character is to deceive, deceit, cunningness and to create doubt.
- d) of god, whose attributes are to rule, to feel great, to have pride, to listen to praises, but on proper training, can be Forgiving, Merciful, helpful to others.

In childhood, man shows animal instincts; when he becomes young, his nature is more akin to a beast and when he reaches his prime youth, his evil characteristics start showing. And when he succeeds in his desires and wants by using above mentioned three attributes, he starts feeling Proud and wants to grab power over others to rule over them. If he has been trained in dinil Islam, then his wisdom directs him to the right path, he suppresses his evil desires and acquires the good qualities which lights up his Iman. In the beginning, his Heart becomes a battle-field between his bad attributes and his wisdom which is helped by the light of his Iman (belief). If his Iman's light is weak, there is a danger that he might go under the control of evil power. But if his Iman is strong, then with its help his wisdom controls his evil attributes and he becomes a civilized and pious person. Tauba in fact is the light of wisdom which helps a person to control his "Nafs Ammarah." This is the reason that a believer is advised to always do "Tauba" (repentance) and "Astaghfaar" (seeking pardon) even though he has not done sin, apparently to the best of his knowledge. It is sunnah to say at least three times after every Prayer, these words "Astaghfirullah" (I seek forgiveness of Allah). Holy Prophet used to say "Astaghfirullah" 70 times in a day, even though Allah says that all prophets are innocent and hence are devoid of sins.

As a first step towards spiritual development, one should say daily atleast 100 times the following words:

*"Astaghfirullah hillazi, laa illaha illa hu wal ha-
ul Qayyumu wa atuubu ilehi." (I seek pardon from
Allah, apart from whom there is no body to
worship and Who is ever Live and Established. I
refer to Him only).*

Sura 21 Al-Anbiya, Ayat 87-88

*"And mention Zun-Noon (Yunus) when he went off
in anger and deemed that We had no power over
him, but he cried out in the darkness, saying:
There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrongdoer. When We heard his
prayer and saved him from the anguish. Thus We
save believers."*

Remissness and negligence in doing Duty to Allah is also a sin and Tauba and Astaghfaar is necessary and it (Repentance) should be done as early as possible. Many persons delay their Repentance. There are many reasons for it. The punishment for any sin is often not given right away or in this world; hence human mind does not feel the need or urgency of repentance. But one should always remember that death is inevitable and can come at any time, sooner than one thinks. Then he will not get time to repent, and also as per Quran, Sura 4 An-Nisa, Ayat 18, repentance (Tauba) at the time of death is not acceptable

to Allah. Second reason for delay in repentance results in the enjoyment of one's lust and worldly desires which he does not want to give up. But it should be visualized that how one would bear the punishment of eternal life when he cannot bear the loss (by giving up) of enjoyment of lust. Third reason of delay in repentance is the laziness or tardiness, postponing it for tomorrow which never comes. Here again, the remedy is to remember your death which may catch any moment. Fourth reason of delay in repentance is the wrong notion that Allah being Al-Mighty and Merciful will pardon our sin as He does not care for our actions. And this is very common reason for not repenting by many. But please remember clearly that this notion of getting pardon by Allah without repentance is deception created by Satan who is a clear enemy of man and it is Satan's nature to deceive man. It is your Nafs Ammarah who is misled by Satan; hence the need to control our Nafs always. The fifth reason is the doubt in the mind that there would be Dooms day or there is any Hell or Paradise. But such thought is against the basic Iman of a believer; and such doubt may turn a believer into a non-believer, which is a big misfortune. Another important thing one should always remember is that repentance is also needed for smaller sins, particularly because man easily repeats it again and again without realizing its grave consequences. One should never feel happy over committing even a small sin or publicize it, for example in bringing one down or disgracing someone.

In short Tauba (repentance) is necessary and compulsory for every human-being. However, it is done usually by those who fear Allah in their hearts. This fear of Allah is called Taqwa. Most of the sins are committed on account of love of wealth or materialism which is a spiritual disease and its cure is Taqwa. So we first discuss materialism.

Materialism

Sura 104 Al-Humuzah, Ayat 1-6

"Woe unto every slandering traducer, Who has gathered wealth of this world, and arranged it. He thinks that his wealth will render him immortal. Nay, but verily he will be flung to the Consuming One. Ah, what will convey to thee what the Consuming One is! It is the fire of Allah, kindled."

Sura 11 Hud, Ayat 15-16

"Whoso desires the life of this world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the Hereafter save the Fire. All that they contrive here is vain and all that they are wont to do is fruitless."

Earning wealth legitimately is not a sin. But to accumulate wealth beyond your needs is a hindrance in

the spiritual development for three reasons: Wealth is often instrumental creating and satisfying desires and lust and this may lead to sin. Even if he satisfies desires which are permissible, this would make his Nafs (self) accustomed to luxurious and comfortable life. And if in future he does not have wealth, he will try to earn it even unethically because he cannot live without that comfort and luxury. Thirdly, it will be an hindrance in remembering Allah, because he will spend time in managing and accounting of the wealth. What is the need of a person cannot be prescribed, as it differs for each person. However, those who want to reach higher levels of spiritualism, should keep their needs to bare minimum. Their food should be very simple and they should have two or three dresses only at one time. In some books on the subject, it is stated that the permissible wealth accumulation is equivalent to one years' living expenses; beyond which all should be distributed in charity. Accumulation of wealth also afflicts the diseases of avarice and stinginess.

Apart from wealth, too much love of this world also distracts man from attaining spirituality. Acquiring high position, power, children, horses, constructing buildings and factories are example of love of world. Some persons say that their heart remains engaged in 'remembering Allah, though they remain busy with worldly affairs. But this is an allurement or deception by Satan. Acquiring the

world is like drinking sea water, the more you drink, the more you feel thirsty. The believer should consider this world as temporary resting place before starting for the eternal journey; and he should prepare things which would facilitate his journey.

Sura 9 At-Tauba, Ayat 24

"Say: If your fathers and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and the merchandise for which ye fear that there will be no sale, and dwellings ye desire, are dearer to you than Allah and His messenger and striving in His way; then wait till Allah brings His command to pass. Allah guides not wrong-doing folk."

Taqwa

This arabic word is comprehensive to mean (1) to save oneself from evil, (2) to ward off evil, (3) to have fear of ^Allah in heart lest He may not like our act or deed, (4) to keep one's duty to Allah. The person who does Taqwa is called 'Muttaqi'.

Sura 3 Al-Imran, Ayat 15-16

"Say: Shall I inform you to something better than that? For those who keep away from evil, with their Lord are Gardens underneath which rivers

flow, and there are pure companions, and is contentment from Allah. Allah is Seer of His bondmen. Those who say: Our Lord! Lo! we believe, so forgive us our sins and guard us from the punishment of Fire."

Sura 7 Al-Araf, Ayat 201

"Lo! those who ward off evil, when a glamour from the devil troubles them, they do but remember Allah' guidance and behold them seers."

Sura 8 Al-Anfal, Ayat 29

"O ye who believe! If ye will fear Allah, He will give you (power of) discrimination between right and wrong and will rid you of your evil thoughts and deed and will forgive you. Allah is of infinite bounty."

Sura 16 An-Nahl, Ayat 30

"And it is said unto those who ward off evil; What has your Lord revealed? They say Good (reward). For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of God-fearing (Mutaqin).

Sura 3 Al-Imran, Ayat 76

"Nay, but the chosen of Allah is he who fulfills his pledge and wards off evil; for Allah loves Muttaqin."

To do Taqwa, the very first thing is to eat only Halal food. Here, Halal means (i) that the food itself is clean and not prohibited by Allah or His prophet: and (ii) that it is acquired through lawful means, i.e. it is not stolen, nor any Haram money, like Riba or bribe money, has been used. Those who want to rise to higher grades of Spiritualism, should not even use any doubtful thing. Pious persons who reach the high grades of atqiya and siddiqin abstain from eating and using even Halal (permissible) things, if these give pleasure and joy; and because of which their worship schedule is affected or makes them lazy to do worship.

Less Eating and Less Talking

Allah says only purified heart will get salvation, and Holy Prophet has said that purification is half Iman. Less eating is the first step towards cleaning and purifying the Heart. Full stomach creates laziness in doing worship to Allah. Less eating makes heart tender and one feels pleasure in worshipping and in remembering Allah. It also makes your Nafs Ammarah submissive and subservient to your wisdom (intellect). There is a Hadith (Tirmizi) when

Angel Gebrail presented all treasures of the world to Prophet Muhammad, s.a.w. He declined and submitted to Allah that he desired that he wanted food for one day so that he be thankful to Allah for it, and for other day, starvation so that he may exercise patience (Sabr). Allah has emphasized the exercise of Sabr or patience and steadfastness in many Suras of Quran. Companions of Holy Prophet used to eat only 1/2 kilo of food during the whole day. Many persons like Hazrat Omar (Allah is pleased with him) used to consume three (3) kilo of barley in one week. and often they used to eat only bread without any meat or vegetable. Meat was taken once a week, vegetable twice a week, and for other days sometimes milk or yougurt or vinegar was used to accompany the bread. They used to eat only one time in a day; and they used to keep fasting for every monday and thursday.

Tongue is considered as the spokesman of Heart. Whatsoever is uttered by the tongue also affects the Heart. If a person continuously speaks lies, his Heart blackens. There are five sins which are committed through tongue: lie; Backbiting; quarrelling and Insulting, Deriding and cutting jokes; false praises.

Lie

This we have discussed in the Chapter 2 - Foundation of Dinil Islam. Allah says in Quran, Sura 39 Az-Zumar, Ayat 3 and 33

"... Lo! Allah guides not him who is a liar, an ingrate."

"And whoso brings the truth and believes therein - such are Muttaqin (dutiful)."

To tell lies is Haram (prohibited) for earning profit or for gaining position. However, if a lie saves some innocent person's life or honour, then it can be permitted under the law of necessity, like it is permissible to eat Haram to save life -- Ayat 173 of Sura 2 Al-Baqarah.

Backbiting

This has also been discussed in Chapter 4. Allah says in Sura 49 Al-Hujurat, Ayat 12, "do not backbite one another; would one of you love to eat flesh of his dead brother? Ye abhor that."

Your talk about another muslim, even if true, is backbiting if the other person would dislike to hear it. Those who listen backbiting talks are also considered as back-biters. Back-biting can also be done through gestures, and by using simile or metaphor language.

However, back-biting is permissible in following instances:

- i) to convey the complaint of an oppressed person to the Higher Authority, as one has to say bad things against the oppressor.
- ii) in order to get a Fatwa from muslim scholar, one describes the action of a person to illustrate the point/issue.
- iii) to save some person from incurring loss or injury, one has to tell him the truth which may be a back-biting of another person.
- iv) To call a person with a name which is famous and is accepted by him. For example, to ask the address of a person by describing his disability.

The penalty of back-biting is very severe. The good deeds of the person who is back-biting are transferred to the victim, as per Hadith of Holy Prophet.

Quarrelling and Insulting

Allah says in Sura 49, Al-Hujurat, Ayat 11

"O ye who believe! Let not a folk deride a folk who may be better than they are, nor let women deride women who may be better than they are;

neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And who so turns not in repentance, such are evil-doers."

Severe criticism often results in quarrelling. Sometimes one tries to show his pride or superiority over other or tries to humiliate him. Both are acts of sin. Holy Prophet said that any person who avoids quarrel even if he was correct will get a Palace in Paradise.

Deriding

Allah prohibits Deriding. It creates malice and enmity. It darkens the Heart of the speaker.

False Praise

This is another bad use of tongue, creating sin, because if those qualities are not in the person praised, then the speaker is telling lies. It is also hypocrisy to praise a person on his face but in heart hating him. If one praises a tyrant or transgressor, then he will be considered also as a transgressor. Allah condemns the transgressors and says they will go to Hell. False praise also affects badly to the person praised. He becomes proud and arrogant and often slows down doing good deeds. There is a Hadith that to praise falsely a muslim brother is in fact slaughtering him. A muslim should not feel happy on listening his praise, even if the praise is correct. He

should think about his shortcomings and should thank Allah that He has covered these from others.

Sabr (Patience, Fortitude, Steadfastness)

Another important quality needed for Spiritual development is to have "Sabr" which in english can be translated as patience, or fortitude or steadfastness. In Quran, Allah has emphasized at 70 places upon believers to exercise SABR and has said that He (Allah) is always with Sabrin (those who exercise Sabr). Prophet Muhammad s.a.w. has said that Sabr is half Iman, and it is also a treasure of Paradise.

Sura 2 Al-Baqarah, Ayat 45, 153, 155-156

"Seek help in Sabr and Prayer; and truly it is hard save for the humble-minded."

"O ye who believe! Seek help in steadfastness and Prayer. Lo! Allah is with the steadfast."

"And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast who say, when a misfortune strike them: Lo! we are Allah's and lo! unto Him we return."

Sura 3 Al-Imran, Ayat 186, 200

"Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye remain steadfast and ward off evil, that is of the steadfast heart of things."

"O ye who believe! Endure, outdo all others in endurance, be ready, and have fear of Allah, in order that ye may succeed."

Sura 29 Al-Ankabut, Ayat 58, 59

"Those who believe and do good deeds, them verily We shall house in lofty dwellings of Paradise underneath which rivers flow. There they will dwell secure. How sweet the reward to good workers. Who do sabr (persevere), and put their trust in their Lord!".

Sura 103 Al-Asr, Ayat 1-3

"By the declining day, Lo! man is in a state of loss, Save those who believe and do good deeds, and exhort one another to truth and exhort one another for patience."

The real meaning of Sabr is to remain steadfast on Allah's commandments and Holy Prophets orders and not

to allow his Nafs Ammarah (carnal desires) to rule him. For this, one has to use his intellect and wisdom, for example, a sickman takes bitter medicine for cure though his heart (nafs) desires to eat sweet and rich food, which he resists being harmful to his health. A believer exercises Sabr to control his wrath and to control his lust. By keeping Fast, one can control his lust, hence according to a Hadith, fasting is also considered as half Sabr.

The believer is supposed to exercise Sabr throughout his life, both when he is in difficulty and adverse circumstances (Ayat 155-156 of Sura 2 Al-Baqarah refers) and also when he is enjoying a comfortable and rich life (please see Ayat 186 to Sura 3 Al-Imran). When a person is fortunate to have wealth, health, power, children etc., it is all the more necessary to control his nafs and not to forget his duties towards others as prescribed by Allah. He has to remain steadfast in his Prayers, Fasting, Charity, in controlling his greed and lust. This control over his Nafs is also a kind of Sabr, and Jihad. He should also be thankful to Allah for granting him luxuries of the world. In times of difficulty and calamity, it is of course very necessary to show fortitude and patience which is Sabr. When the believer is harmed by other person or is hurt by other person, he can retaliate to the same extent under shariat law; but it is better to endure (sabr) it, and to forgive the other person. He will get a big reward from

Allah for his Sabr. Similarly, when a believer gets an illness and he endures it without accusing Allah or heavens or his fate (of course he is supposed to consult a doctor and get proper treatment of his illness); then he would get immense reward from Allah on his Sabr.

Shukr (Thanks, Gratitude)

As stated above, Sabr is half Iman, and so is the shukr (gratitude) half-Iman of a believer to Allah. Holy Prophet has said that a person who endures (Sabr) hunger and a thankful (shukr) person eating food are equal. Allah desires that man should always be thankful to Him for his favours and wealth.

Sura 7 al-Araf, Ayat 10, 58

"And We have given you (mankind) power in the earth, and appointed for you therein a livelihood. Little give ye thanks!"

"As for the good land, its vegetation comes forth by permission of its Lord; while as for that which is bad, only evil comes forth. Thus do We recount the tokens for people who give thanks."

Sura 14 Ibrahim, Ayat 7

"And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is severe."

Sura 16 Al-Nahl, Ayat 14, 78

"And He it is Who has constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And ye see the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks."

"And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks."

Sura 23 Al-Mominun, Ayat 78

"He it is Who has created for you ears and eyes and hearts. Small thanks give ye!."

Sura 25 Al-Furqan, Ayat 62

"And He it is Who has appointed night and day in succession, for him who desires to remember, or desires thankfulness."

Sura 27 Al-Namal, Ayat 73

"Lo! Thy Lord is full of bounty for mankind, but most of them do not give thanks."

Sura 31 Luqman, Ayat 12

"And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever gives thanks, he gives for his soul. And whosoever refuses -- Lo! Allah is Absolute, Owner of Praise."

Thanks and gratitude to Allah should be done by man for three reasons:

1. He favoured us with something which we can use and enjoy, for example eyes and ears to see and hear.
2. His favour has given us happiness and to comply with His Commandments, e.g. wealth which we enjoy ourselves and also give charity to poors.
3. The third and most important reason for Gratitude and Thanks to Allah, is that all His Favours bestowed upon man should be used for pleasing Him. Eyes should be used to study Quran and to observe Universe, and not to be used for seeing lewd scene. Tongue should be used for Allah's

Praise, for uttering kind words to parents and others and not for back-biting and hurting others.

The ultimate grade of Gratitude to Allah can be achieved by man whose Heart is filled with the light of wisdom and knowledge (both religious and spiritual), because he is totally sincere and has real intent to thank Allah. In fact, the root of Sincerity (Ikhlas) is Intention (Niyat); one should have purity of Intention. And the ultimate grade of Sincerity - Ikhlas is Truth (Sidq). We have already talked about Niyat in Chapter 1 and Truth in Chapter 2. Here, it is suffice to say that Truth is the ultimate reality and therefore, one should be totally Truthful in speaking; Truthful in Intention; Truthful in purpose or Aims; Truthful in Deeds; and finally Truthful outwardly and inwardly or spiritually. Upon reaching higher levels of Spiritualism, a believer has true fear of Allah (Taqwa), and true love of Allah. Then only he can be admitted to the rank of Siddiqeen.

Tawakkul (Trust in Allah)

Sura 3 Al-Imran, Ayat 160

"If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust."

Sura 8 Al-Infal, Ayat 2

"They only are the true believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah is recited unto them they increase their faith, and who trust in their Lord."

Sura 9 At-Tauba, Ayat 51

"Say: Naught befalls us save that which Allah has decreed for us. He is our Protecting Friend. In Allah let believers put their trust!"

Sura 16 An-Nahl, Ayat 98-99

"And when ye recite the Quran, seek refuge in Allah from Satan, the outcast. Lo!he has no power over those who believe and put trust in their Lord."

Tawakkul comes in the Heart of a believer when he is fully convinced that only Allah is the Creator, the Nourisher or Sustainer, and the Controller of all affairs of the world and Lord of Hereafter. When we recite Kalma Tauheed "la Ilaha illalaha" -- there is no God except Allah, we should believe this in our Hearts as well and this is the first stage of Tawakkul. The second stage comes when in each and every action, one should think and trust Allah. For example, when you cultivate your land and put seed in it, you trust Allah that it is He Who will make the seed grow into a crop, or plant, or tree.

Some persons take a wrong meaning of Tawakkul that no efforts are needed by man, and Allah as Sustainer will give us food if we have complete trust in Him. Though in spiritualism, even this can happen that Allah provides food to the believer without his effort, but to reach that stage requires lot of "Tazkia-Nafs" or purification and sanctification of heart and soul. For ordinary person (believer) it is suffice to think that Allah has given him Brain to think and hands to act, so he should utilize these things and try to find his Rizq or daily bread; however he should not do haram (illegal) things to get it, and keep his trust in Allah. Similarly to exhaust one's whole time and energy to accumulate wealth is also against Tawakkul, because such state would be termed as Greed. For common man, it is lawful to accumulate one year's subsistence. For those who want to progress in spiritualism, only 40 days subsistence accumulation is suggested, the excess should be distributed as charity amongst poor and needy. Those who reach higher levels of Spiritualism do not keep any food or wealth beyond one day's need -- but that stage is hard to achieve and is not for every person. Since man does not know when he is going to die, it can happen any moment, even today; for this reason those pious and spiritual persons do not accumulate means of subsistence. On the other hand, it is said that every year in the month of Shabaan (on 15th night - called Shabe Barat) Allah orders a Budget for mankind: lists are prepared of persons who will die or

who will born during coming one year, and sustenance is also prescribed for each human being for that year. That is why, ulema have allowed that a person can accumulate one year's subsistence for his family. Another thing about Tawakkul or trust is that it does not debar a person to take precautions from getting harmed. It is prudent for a person to avoid a path where he feels he would encounter a lion or snakes; similarly it is permissible to get treatment from doctor for any sickness. These actions are not against Tawakkul.

Zikr (Remembering Allah)

Apart from five time Prayers, Allah wants believers to remember Him, day and night, so that believer finally gets salvation.

Sura 7, Al-Araf, Ayat 205

"And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful."

Sura 13, Ar-Ra'd, Ayat 28

"Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!"

Sura 18 Al-Kahaf, Ayat 28

"Endure your Nafs to remain with those who cry unto their Lord at morn and evening, seeking His countenance; and let not your eyes look towards those who desire the pomp of the life of this world...."

Sura 33 Al-Ahzab, Ayat 41-42

"O ye who believe! Remember Allah with much remembrance. And glorify Him early and late."

Sura 63 Al-Munafiqun, Ayat 9

"O ye who believe! let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers."

Sura 87 Al-Ala, Ayat 14-15

"He is successful who purifies himself, And remembers the name of his Lord, and prays."

Zikr or Remembrance of Allah is different from Prayer. The first degree of Remembering Allah is by tongue. One should utter the word "Allah Hu". Other words glorifying Him can also be recited: Allaho Akbar", "Subhan Allah", Alhamdo Lilla", "Al-Hai Al-Qayyum", "Ya Wadudo", "Ya Rehmano Ya Rahimo", etc. In fact, there are 99 names of Allah which can be recited, either one at a time or in certain combinations suggested by ulema according

to Sunnah of our Holy Prophet. The second stage of Zikr is that your Heart also says these words for remembering Allah alongwith your tongue. In the third stage, a believer's Heart automatically and at all times does Zikr i.e. it recites and remembers Allah.

Sura 17 Bani Israil, Ayat 44

"The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns his praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving."

Sura 57 Al-Hadid, Ayat 1

"All that is in the heavens and the earth glorify Allah; and He is Mighty, Wise."

Tahajjud Prayer

This after midnight or early morning Prayer was compulsory for Holy Prophet, but is optional or voluntary for believers. It is prescribed in Sura 17 Bani Israil, Ayat 79 and Sura 73 Al-Muzammil. In its Ayat 4 it says to chant Quran in this Prayer and in Ayat 8 it says to remember the name of Lord. Hence, some scholars think that Tahajjud Prayer can be termed as "Zikr" or Remembrance of Allah. According to Sunnah of our Holy Prophet this prayer should be done at least one hour before Fajr time; and it can be prayed 4, or 8 or 12

rakats, praying 2 rakats at a time. Usually 8 rakats, in 2 rakats batch are prayed. Those persons who do not remember Quran by heart, can pray any Sura or Ayat after Sura Fatiha. It is also recommended that after praying Tahajjud Prayer, one should continue to do Zikr by reciting Allah's names till Fajr. Then, the Fajr Prayer should be done, preferably in a mosque. Here, I may also mention another tradition of our Holy Prophet, who after Fajr Prayer used to read or recite Quran till Dawn -- Sunrise and then pray 2 rakats (called Ishraq Prayer).

Hierarchy

Some people do not accept that there could be ranks in Hereafter i.e. in Paradise; they think it is only in this world that persons have Hierarchy and after death all will be equal, of course some would go to Paradise and some to Hell. For this world, Allah says in Quran in Sura 4 An-Nisa, Ayat 95:

"Those of the believers who sit still (or stay at home), other than those who are disabled, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives, a rank above the sedentary. Unto each Allah has promised reward, but He has bestowed on those who strive a greater reward above the sedentary."

Sura 8 Al-Anfal, Ayat 4

"Those are they who are in truth believers. For them are grades or ranks of honour with their Lord, and pardon, and a bountiful provision."

In Quran, some of the ranks have been mentioned, like "Siddiqueen", Shuhda", Muttaqeen", Saleheen", etc. This is another topic which need not be stated here. It is suffice to say that as true believer, one should believe that it is Allah's will to bestow whatever rank he deems fit, after death. In Sura 56 Al-Waqiah, Allah has described three groups on the day of Surrection:

- i) those on left side:they will be losers and will go to Hell;
- ii) those on right side: they will go to Paradise or Heaven; and
- iii) those near to Allah: they will stay under the shadow of His Throne.

The main endeavor of a believer should be to be successful, as per Quran:

Sura 7, Al-Araf, Ayat 8

"The weighing on that day (Day of Judgement) is the true weighing. As for those whose scale is heavy, they are the successful."

Sura 91 Ash-Shams, Ayat 9

"Indeed he is successful who sanctified his Nafs."

It is also said that the highest award which one can ask for in Paradise is the sight of Allah. What is Allah? To make human beings understand, Quran says:

Sura 24 An-Nur, Ayat 35

"Allah is the Light of the Heavens and the Earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. It (the lamp) is kindled from a blessed tree, on olive neither of the East nor of the West, whose oil would almost glow forth of itself though no fire touched it. Light upon Light, Allah guides unto His Light whom He will. And Allah speaks to mankind in allegories, for Allah is Knower of all things."

ISLAM according to QURAN

CHAPTER-6

CONCLUSION

Islam is a practical religion. It does not require a muslim to leave comforts of this world and become a hermit. It allows him to participate in all lawful social and economic activities. However, it requires him to remember Allah (his Creator) always, and to do justice in all his actions whether involving others or himself only.

In order to show his allegiance to Allah, a muslim should have Iman (belief) in Allah, the One and Only God; in His Prophets and Messengers, including Prophet Muhammad, s.a.w. as His last messenger; in His Scriptures, including Quran; in His Angels; and in Dooms Day or the Day of Judgement.

To show his obedience to Allah, a muslim should practise five arakans of Islam:

Salat: Prayer 5 times a day, to remember Allah.

Zakat:	Charity to poor out of his wealth, to show gratitude to Allah for His Blessings.
Sayyam:	Fasting in the month of Ramadan, to purify his inner self.
Hajj:	Pilgrimage to Mecca, to remember his presence before Allah on the Day of Judgement.
Jihad:	To strive in the way of Allah to glorify Him.

Islam encourages good conduct and good manners so that an atmosphere of Peace and Serenity prevails in the society and it gives a real pleasure to live in that community. A muslim should not commit following ten (10) big sins:

1. kill a believer, child, woman or old man;
2. eat Haram items;
3. mal-treat or disobey parents;
4. commit adultery or fornication;
5. indulge in intoxication (drinking);
6. gamble;
7. devour an Orphan's wealth or property;
8. steal other's wealth;
9. break a covenant or a promise;
10. give false testimony.

Always remember that Niyat (intention) is very important in Islam. One should always have a good intention for any action or deed committed by him. Be kind to fellow-muslims and be polite to all human beings. There is an old saying: "Remembrance of Allah and feeding the poor leads to the gate of Paradise".