

New Edition

Deen-e-Kamil

The Perfect Religion for Complete Guidance
in Life



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Deen-e-Kamil

(The Perfect Religion for Complete Guidance in Life)

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for all the nations of the world at any stage which is the sole solution to all the problems of past, present and future. Other religions and so called systems of life in comparison to Islam are incomplete which can never cover the whole human life; while Islam is the only wholesome religion which covers all affairs of life whether they are ideologies and beliefs, prayers or sociology, politics and economy, individuality or collectivism provide comprehensive guidance. After accepting Islam, one has to lead his life according to the belief system of Islam. Any person accepts Islam whole heartedly becomes a Muslim and becomes ultimately a real member of Islamic State i.e Islam. He is bound to perform obligations which are compulsory to be followed for a Muslim.

Islam is not only the name of Prayers and Fasting. It is a complete code of life. There is no place for corrupt politicians and authorities. Human life is the name of a system based on six elements:

1. Beliefs
2. Prayers
3. Ethics
4. Dealings
5. Sociology
6. Politics and State

Islam is the name of following these six elements. Each element is important and cannot be ignored or substituted, besides the efforts for warning the willingness of Allah here and hereafter. It is must for a Muslim to achieve excellence in the worldly affairs. The beliefs of Islam, worships, ethics, economy, sociology and politics cannot be separated from one another and are equally important. Belief system comprises of effective practical life and mature attitude towards Islam. It means that belief is compulsory in all actions and affairs fundamentally. If a person is having apparently belief and actions, ethics and dealings, social life and politics but his belief is not according to the stated standard; all his actions are in vain. These six elements pertaining to affairs of

practical life will be given in a gist, so that, being acquainted to essence and philosophy of Islam one may become a preacher and practical Muslim.

3. The Belief System of Islam

Beliefs occupy the basic position in Islam. The structure of Islam cannot be erected and no prayers accepted in the sublime court of Allah without a firm belief. This is why, ignoring correction of beliefs and doing rest of the actions on poor beliefs is like the erection of buildings on weak foundations. As said in the Holy Quran:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُخْسِبُهُ الظَّنُّ مَاءً حَتَّىٰ إِذَا جَاءَهُمْ لَا يَجِدُونَ شَيْئًا وَوَجَدَ
 اللَّهُ عِنْدَهُ قَوْلَهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ [الدور: ٣٩]

But the Unbelievers, their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

The current unpredictable circumstances have made people frustrated. And it is created in the minds of political workers that any person raises his voice for challenging supremacy. They are against the ideology. Actually, they ally with the people having beliefs against Islam. Moreover, they interpret the belief adversely which lead them towards unislamic act. Their this attitude is against the religious fervor and teachings of the Holy Prophet (SAW).

Human basic need is untiring struggle for righteous belief and philosophy. The most impeccable belief and thinking adopted by any society give guarantee of strong and durable society. The substandard ways of life confuse people. Thus, Islam presents a

complete and wholesome way of life in comparison to other religions which is the distinguishing feature of Islam.

The Prophet Adam (AS) and the Prophet Muhammad (SAW) preached the same belief from start to end. And they ever abstained from compromise on it. They never afforded any amendment in it. All the prophets of Allah were harder than steel and stronger than mountains on belief. Actions are futile unless and until they are not based on the beliefs which are exhorted by the Prophets (AS) of Allah. These were the sole destination of their preaching. This is the only thin red line which separates the Prophets (AS) of Allah from the other national and political leaders.

Following are the basic and important beliefs which are also known as The Detailed Faith:

أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ
بَعْدَ الْمَوْتِ -

“ I do here accept the faith on Allah, angels, Holy Books (Revealed), Prophets (AS), doomsday and good and evil decreed from Allah and after getting alive after death.”

Amongst all the beliefs, Oneness of Allah, hereafter and Prophethood are called the mother of all beliefs. The distinctive features of these basic beliefs is that Revealed Law (Sharias) of the Prophets (AS) of Allah depends on these beliefs. Thus, these three are the philosophical and believing foundations of Islamic Way of Life. This is why, these beliefs do have key importance in Religion. The Holy Quran has described it in detail at various places.

Types of Beliefs:

1. A belief which has proof from the Holy Prophet (SAW) and has denied any change at any time. Such beliefs are called “Necessities of Religion”.

The mother of all beliefs includes Oneness of Allah, hereafter and Prophethood is the first type of beliefs. We should have faith on the Holy Quran, heaven and hell, angels and the Prophets. The Holy Prophet (SAW) is the last prophet of Allah and has given an end to Prophethood. This is why, if a single faith is denied out of them, a person cannot remain a Muslim.

2. The second types of belief are those which are acceptable and much satisfactory but they have not attained the degree surety and confirmation and after which the degree of probability is almost extinguished.

In the examples of second types of beliefs, Alalam e Barzakh (The domain between Death and Resurrection), Agonizing Sufferings of Grave, Some of the Details of Doomsday and Hereafter like, Balance (Meezan), the Path (Sirath), Recommendation (Shifa’at), watching the Holy Face of Allah Az o Jal etc. The appearance of Gog Magog before the erection of doomsday, appearance of Jesus Christ (AS) and some other signs of doomsday. It implies that although they have enough proofs from the Holy Prophet (SAW) but they are not of the level of the surety.

Hence, amongst these beliefs, the foremost is believing on Allah which implies in clear words that He is the only One who is giving us life. He is the creator of this whole universe. He is the only One who runs this whole universe. He is One and Unique and having no partner none other than Himself in His Existence, Attributes, Actions and Verdicts.

4. The Existence of Allah

This is very important doctrine for a Muslim to believe on Allah as the sole creator of the whole universe and He is the lone mover of the cosmos. The beginning starts with Him and the end He knows and without Him nothing was possible because a clever man when looks at something. He thinks about the creator of that object. When we look at a building; we think about the maker and when we look at a machine, we think ultimately about the creator because no building and no machine could be imagined without the maker and the inventor. Likewise, looking at the universe, we think about the creator of this universe. No sane person can think about this universe to be built all by itself. On the existence of Allah much more intellectual and Quranic proofs are there which are often presented. But we shall talk on it in a new way. Those people who believe on the existence of Allah and those who are defiant to this, by viewing their views separately; the maze solves by itself.

- The Holy Prophets (AS) who have preached people towards the recognition (Marifat) of Allah. They had the claim of Prophethood. And they had claimed of being conversant with Almighty Allah. And they were extremely close to Allah and those got real honour of being blessed with revelations. They tell this fact on the basis of surmise but on their personal experiences and observations who are the men of unfaltering believing and faith. Contrary to these men who are defiant of the existence of Almighty Allah. They are devoid of any such claim and have no other proof except baseless thinking. They try to test everything on the touchstone of acumen. They accept the thing which

is clear to them and denies what they are unable to understand. Their thinking led them to doubts and uncertainty. Rather, they are unable to be brave to defend their own thinking.

- Holy Prophets (AS) are sent in every age and to every land who were themselves the strict believers of Allah's Existence. Some are sent to Arab, some to Egypt, some are sent thousand years earlier, someone was sent thousand years after the other but each one had the words for the same belief. Their teachings are also basically alike, most evidently, all have been graduated from a single institution, contrary, to disbelievers they all have contradictions in their thoughts. As though belong to same area or far flung areas or having been appeared before or after; must have incongruities in their perceptions. They do not belong to one another.
- The Prophets (AS) did not feel to bring about a change in their statements through out their lives. Contrary to this, the heterodox reject their opinion in supporting the idea of another heterodox. Behold their philosophers who once presented the idea yesterday; now they are postponing theirs altogether and are creating another one.
- The Prophets (AS), the preachers of Allah's existence, through their character i.e. rectitude, trusteeship, truthfulness, politeness were perfect in themselves and were the salt of earth; what they preached, first, acted on it for setting an excellent example. But the heterodox have clear contradiction in between their saying and ways of life and they were failed in saying and doing the same.
- The Prophets (AS) besides they faced a lot of miseries and hardships but led a contemplatory and successful life

among their neighbours and relatives. And the disbelievers despite their worldly satisfaction led a worrying and abortive life. Amongst them some philosophers killed themselves from becoming upset of their lives.

- The history of human being announces unanimously decision regarding the Prophets of Allah that they influenced the human beings most and they were the pioneers of Islamic Revolutions while the deviators neither left a single impact on the human beings by through their teachings of Existence of God and nor they were the cause of revolution of rectification.

Now, if we place all these facts in front of us, then, the healthy brain will announce unhesitantly its decision in favour of the Holy Prophets (AS). It is plain truth, that Prophets (AS) in such a huge number having pious character and true to their words followed their cause with such a conviction and faith that none in the history has done so.

Furthermore, People in such a huge number and being from different areas and time were united on their claim by having a sole source of knowledge and that is Revelation which is a direct source form Allah. And all the Prophets (AS) preached the same teachings and faced hardships and happily laid their lives for their cause on different occasions. Though, they were not from the same age and time. Some were thousands miles away towards East. Some were thousands miles away towards West. Some were thousand years before and some were thousand years after, is it only a coincidence? Only a lunatic and caricatured fellow can call it a coincidence.

5. The Oneness of Allah (AJ)

After being convinced to the existence of Allah, the most irritating issue is of believing on His Oneness which caused all the Prophets (AS) of Allah to be sent to the humans. All the Prophets (AS) preached Oneness of Allah. But people showed most of their negligence in the Oneness of Allah. The cognitive proof on the Oneness of Allah and on the issue Oneness is that if gods were more than one, then, the creation of the world would be a reverie and the whole universe may have scattered into pieces, as the Holy Quran has said:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا [انبیاء: ۲۲]

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!

Whereas one god would pour rain and the other would cause drought. One god would bless a person with child while the other would wish him/her to be childless which might have been resulted in conflict between them just like the kings of the planet earth. They would conquer each other one after the other and only one would occupy the Throne alternately after severe mishaps.

The Holy Quran says:

وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذْ أَذْهَبَ كُلَّ إِلَهٍ مِمَّا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ [مؤمنون: ۲۱]

No god did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others!

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذْ الْأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ
عُلُوًّا كَبِيرًا - [بنی اسرائیل: ۴۳، ۴۲]

Say: If there had been (other) gods with Him, as they say, behold, they would certainly have sought out a way to the Lord of the Throne! Glory to Him! He is high above all that they say! Exalted and Great beyond measure!

Therefore, the continuous and uninterrupted continuation of the whole universe implies that God is One and there is no other god. It is the most explicit proof of Oneness of Allah. Thus, Oneness is believing in singleness of Allah and just deserving for offerings and prayers who is unique in Self and Attributes, names and actions, injunctions and verdicts and law. And the same is the inference and purpose of the first part of the Confession of Faith

(Kalma Tayyaba) لَا إِلَهَ إِلَّا اللَّهُ

That there is no god, no fulfiller, no emancipator, no one to be worshipped, no omniscient, no one present everywhere, no appropriator, no benefactor, listener in absence, no listener and perceiver from near or far away, no bestower of respect giver, no one deserves bowing, prostration, circumambulation (round the Kaaba), dedication, blessing with children, blessing healing and removing misery, the ruler and judge, the sovereign but Allah. In all his Attributes no one shares a single part or portion. The same is the purpose of Holy Quran and hence it says:

وَالهُنَّامُ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيمُ - [بقره: ۱۶۳]

And your Allah is One Allah. There is no god but Allah, most Gracious, Most Merciful

6. The Definition of Polytheism (Shirk)

Things are known by their contrasts, to recognize Allah, it is utmost important that we must know the reality of believing in many gods (Shirk). Sha Waliullah (RA) says:

وَالشِّرْكُ أَنْ يُشْبَهَ لِغَيْرِ اللَّهِ سُبْحَانَهُ وَتَعَالَى شَيْءٌ مِنْ الصِّفَاتِ الْمَخْتَصَّةِ بِهِ .

[فوزالكبير ٢٠]

Polytheism (Shirk) is to assign any of Allah's destined Attributes to any other person (god/goddess) other than Allah.

Polytheism (shirk) does not mean only to announce someone of equal ranks and equivalent to Allah. But the real truth of polytheism is that a man is dealt or treated with such a way and manner which God has kept for Him and has made it a way of best adoration for humans. Like that of Prostrating in front of someone, presenting offerings in the name of someone, asking for help in misery and destitution from someone being absent and having a faith in his presence of everywhere. He knows about the absent things and has a strong belief that someone else is the mover and pusher of this universe except Allah. Likewise, believing in towers in heavens, believing in the magical effects of planets, believing in palmists and disbelievers who tell about absent events/things, all these things invite polytheism (shirk) and a man falls victim to this great sin. Although, he does have the belief to whom (human, angel, jin, Prophet (SAW), Saint, the dead) he is bowing, offering submissions in his name, asking help from him, indeed, he is less in rank to Allah. From the intensive studies of the Holy Quran with open mindedness and sincerity, it becomes clear that the Holy Prophet (SAW) has never considered the idols equal in rank to Allah. Rather, he accepted that things/persons being adored are

creature and created. This was never his belief that their deities were not less in might and influence than Allah and they were on the same page with Allah. But their real disbelief and polytheism was that they called their deities in absence. They offered submissions in their names, they were thought to be emancipators from miseries and they were thought to be recommendatory in the sublime court of Allah. This is why, each person who treats any creature like that of disbelievers, of course, he has accepted that he is the follower of other than Allah. Thus, there is no difference between the iconic idolater and this man.

The same believing in idols, ancestors, elders, saints and polytheism is nothing but universal ignorance which is not linked to any age. This is the most devastating ancient illness which has kept intact the men throughout the human history of all the ages. This is not legitimate in the scenario of changing and demanding needs to decrease the stress on polytheism (shirk). it may be generalized that illness and fault of polytheism were the caricatured shape. Now, man has developed a lot and now his mental deflections appear in only new developmental shapes. This claim and way of thinking are not only against the general observation and experiments but also to the sayings of the Holy Prophet (SAW). The Holy Prophet says:

أَكْثَرُكُمْ فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ دَبِيبِ النَّبْتَةِ السُّودِ آءِ عَلَى صَفَاةِ السُّودِ آءِ فِي ظُلْمَةِ اللَّيْلِ، رواه

ابن سني في عمل الليل والنهار- [مسند احمد: ١٠٥]

“In this community of Muslims the polytheism will spread in such a silent way like the movement of a black ant in the black night on the black rock.”

In this very present day, idolatry and polytheism openly exist and most of the Muslims of the world are addicted to this great sin and Holy Quran witnesses this, like:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ - [يوسف: ١٠٦]

“And most of them believe not in Allah without associating (other as partners) with Him!”

Causes Polytheism (Shirk)

Normally, polytheism enters through the following ways in a society:

i. Exaggeration in the Respect of Elders:

Human history is the witness that running away from the path of Oneness (Tawheed) and being captivated by polytheism pertains to exaggerated respect, extremism and fanatic reverence of the Prophets (AS) of Allah, Saints (RA) and Pious Ones. The same love takes us away to loving personalities. The same love has taken Jesus Christ (AS), Raam Chand and Krishan to the rank of Allah. And today the same situation is of the lovers of the Holy Prophet (SAW) and Hazrat Ali (RA) while, these people are not aware of the principles of religious law (Shariah). The same blind reverence is termed as exaggeration by the Holy Quran:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ [نساء: 171]

“O People of the Book! Commit no excesses in your religion”

This is why, the Prophet (SAW) said to Ummah in the following words:

لَا تُظَرُونِي كَمَا أَطَرَّتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدٌ فَاقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ

[بخاری و مسلم]

“You do not ever do exaggeration in my ranking like Christians who exalted much in regard of Jesus Christ (AS). There is no doubt that I am a man of Allah; you do suppose me man and Prophet of Allah.”

ii. Polytheism in Attributes of Allah

Some people due to ignorance include humans in the attributes of Allah. Like, in the attribute of Listener and Looker, they consider Prophets (AS), the saints (RA) and the dead equal partners that they can look and listen from near and far way off. Likewise, the belief of having control over the matters of universe and knowledge about the unknown by the Prophets (AS), Saints, Religious Leaders (Pir o Murshid), angel and jin. And they are given authority by Allah that they can do anything in the universe.

While the Holy Quran says about the best of men and the most respected Prophet, Hazrat Muhammad (SAW):

قُلْ لَا أَمْرٌ لِي بِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنْتُ مِنَ الْخَيْرِ وَمَا

مَسْنِي السُّؤء [اعراف: ١٨٨]

Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me."

iii. The Central Sources and Passage Ways (Waseelay)

One of the biggest reasons in polytheism is central sources and passage way that Allah cannot be reached directly because we are

sinners. That is why, we need central sources and passage ways to get closeness to Allah. However, they presume Prophets (AS), the pious ones and the dead into the graves as an access to Almighty Allah. The same situation was of idolaters of Makkah. Al Quran:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ - [زمر: ٣]

“We only serve them in order that they may bring us nearer to Allah.”

وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - [ق: ١٦]

“For We are nearer to him than (his) jugular vein.

Consequently, there are no links required to reach to the Creator of this whole universe.

iv. Intuitions and Prodigies:

Intuitions and prodigies are revealed by some people. It is surmised about those people that they are not deity themselves, but they have got some sort of association with god. Whereas, if intuition is the standard of sainthood, then, the Companions (RA) were unable to see the landing of angels while the Satan could see them. It is mentioned in the Chapter: Al Anfal verse no.48. Now, any dare devil can tell that , God forbid, Satan is more pious than the Companions (RA)? Likewise, Hazrat Moses (AS) could not intuit the acts of Hazrat Al Khidr (AS). Hence, it can be said that neither intuition and prodigy are standards for piety and sainthood nor saint has any control over prodigy. Rather, prodigies take place at the hands of pious with the wish of Allah. The saint could be the performer not the intentional revealer of it. In the books of beliefs, the prodigy is defined, as follows:

هُوَ فَعَلُ اللَّهِ تَعَالَى خَارِجٌ لِلْعَادَةِ يُظْهِرُ عَلَى يَدِ عَبْدٍ ظَاهِرَ صَلَاحِهِ وَتَقْوَاهُ

“Prodigy is that extraordinary and unintentional act which takes place at the hands of any of his worshipper whose life is true reflection of piety and fear of Allah.”

Although, the prodigies of the saints are true and justified but some people have comprehended it like godhood and they did not understand the religious status under the rules. Actually, people do not understand the religious nature of it as per we are told and got indulged into polytheism.

v. Attributes of Physical Features OR Image or Resemblance:

Some people do believe in the physical features of Allah and they have cast Him in a permanent shape in their void assumption. Even, they have made statues for Him which is a cause of idolatry and thus they do believe in the Physical features of Allah.

Whereas, Allah (AJ) says:

لَيْسَ كَمِثْلِهِ شَيْءٌ [شورى: ١١]

There is nothing whatever like unto Him.

And states in another place:

فَلَا تَصْرِبُوا إِلَٰهَ الْأَمْثَالِ [نحل: ٤٣]

Invent not similitudes for Allah.

7. Belief on Hereafter

The things on which ought to have faith on, the Day of Judgment is also included which is commonly known as hereafter. This infers that reality told by the prophets (AS) should be accepted. Furthermore, we should have faith on another life after this temporary life, where humans will be granted rewards for good deeds and punishment for bad deeds. Because we see here many people throughout their lives do bad deeds, plunder, suck the blood of poor, earn ill-gotten money, confiscate others' property, do cruelty to poor, lead a life of great pomp and show and in the same way leave this world forever. Likewise, most of the people lead a pious life, do not treat others cruelly, never cheat others, do not confiscate others' right, they adore Almighty Allah and understand serving creatures is obligatory. Despite all this, sometimes they suffer a lot and lead miserable lives. And in this world they are not given back the deserving rewards of their good doings and leave the world in the same position. We do observe these things ourselves. In this world neither the pious ones are rewarded nor the evil doers are punished. Hence, this is comprehended automatically, that from God there has to be another world for reward and punishment i.e. the life of hereafter in which the people with righteous faith and good doings will be given the reward of Heaven of eternal blessings and polytheists, disbelievers and evil doers will be put in the worst place i.e. Hell. As said in the Holy Quran:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ - [النفطار: ١٣]

As for the Righteous, they will be in bliss. And the sinful will be in hell.

Therefore, erection of hereafter is the real justice of Allah and solely based on wisdom. The belief of hereafter plays key role in

mending ways of human life. It stops a man from evils and disrespect to a great limit. There is no doubt that a law of a country and civilization are all saving a man from evils but they are not that much effective than the belief on hereafter of reward and punishment after death. All the information of hereafter can be known while walking on the pavement of Prophethood. Hence, events coming forth in the life of hereafter are: reward and punishment, accountability, the bridge, recommendation, balance and the pond of abundance etc. Whatever the Holy Quran and the Holy Prophet (SAW) have said about it, we must put our faith on them.

8. Grave and the Domain Between Death and Resurrection:

There are two sessions in the life of hereafter. One is of gathering in the ground and the other is the session before entering in heaven or hell which is termed as the life of grave or the domain between death and resurrection. This domain is also known as curtain because it is there between this worldly life and hereafter, of course, it is an in between life which is neither totally worldly nor of hereafter. This is why, it is known as domain between death and resurrection. Human being is composed of two things i.e. body and soul and their mutual combination in this world is like: when being in pain and grief or mirth and pleasure whatsoever are the feelings of body; the soul affects from it as well. For example, when a man is hurt or burnt by fire, its direct impact is on body but soul perceives the aftermath. Likewise, the body eats and drinks but the soul enjoys the pleasure naturally. Hence, in this world, the body of a human being is real and his body is subordinate to him in worldly existence and circumstances. But when we study the Holy Quran, the same matter seems to us conversely i.e. body is obeyed

to soul which can be best demonstrated by the process of dreaming. Thus, after dying before the doomsday during the domain between death and resurrection, according to hadiths, the effects of good and evil deeds, rewards and punishments will directly be there on soul; and because of having a relationship with soul, the body feels pleasure or pain. The body at this point will be naturally part of this process. After this much detail, where ever is human's body: in grave, in sea, in fish abdomen or in an animals' belly or burnt in fire, however his soul is safe or it will receive blessings or punishments.

Likely, in the domain between death and resurrection, the questions of Raqib and Atid are true and a fact, in which three questions regarding, Allah (belief), Prophethood (ways and action) and Religion (law) will be asked. In grave and in the life of domain between death and resurrection the reward or punishment of worldly life will be given except the few things which are mentioned in the Hadiths. However, staying in grave is like the remaining of a culprit in jail and before being announced as an offender is confined in a lock up.

9. Prophethood

In Islamic beliefs, Prophethood ranks second after Oneness. This is important for us after accepting the existence and Oneness of Almighty Allah that we should show obedience to Allah by spending life of obedient ones. And we should know the commandments of Allah for us, what has he commanded and what not for us? This is for sure that Allah does not tell individually all his commandments and what intelligence God has bestowed upon his creatures is enough for fulfilling daily affairs. To some extent but this is not possible to know exactly what Allah wants from us

by using the limited intelligence and what makes Him sad and happy. Thus, God has sent Prophets (AS) for fulfilling our needs regarding His commandments and He has let us know His will and law through his most venerated and respectable ones. Thus, we have come to know that Prophethood and Messengers are for our own needs just like sun, air and water which are our worldly needs.

10. Humanhood of the Prophets (AS):

The Prophets (AS) of Allah are sent for the guidance of all human beings and they are venerated ones. All of them are from the generation of Hazrat Adam (AS) and they are humans. None of them are created from fire or light. The same announcement from prophets (AS) of Allah is there in Quran:

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ

[الرّاءيم: ١١٠]

Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases."

The Holy Prophet (SAW) has announced his own humanhood in the Holy Quran:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ [كهف: ١١٠]

Say: "I (Muhammad, the Prophet (SAW) of Allah) am but a man like yourselves.

Anyhow, it is important for the guidance and leadership that one must equip himself with the circumstances and trends of the human, should be a human because he knows best the needs and requirements. Therefore, God has sent humans as His

Messengers (AS) and Prophets (AS) because they understand one another's circumstances and physical needs in a best way. If there were other creatures created from light, then, Allah might have sent angels as Prophets:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يُنْشُونَ مُطَبِّئِينَ لَنُرْسِلُنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكَاتٌ رُسُلًا

[نبي اسرائيل: ٩٥]

Say, "If there were settled, on earth, angels walking about in peace and quiet. We should certainly have sent them down from the heavens an angel for a messenger."

Furthermore, neither amongst the Prophets (AS) is partner of Allah or a stake holder in the affairs of the world. None is son of Allah; but they were all down to earth and obedient humans of Allah, whose qualities are repeatedly mentioned in the Holy Quran as humans. When an individual put his faith in a Messenger (AS) or Prophet (AS) then the demand of understanding is to accept each and every of his words from the core of one's heart and their commands may be considered the commands of Allah. This is the purpose of sending a Prophet (AS):

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ - [نساء: ٦٤]

We sent not a messenger, but to be obeyed, in accordance with the will of Allah.

An explanation is obligatory in this regard that Prophets (AS) who are sent to their people is not like a postman whose duty is only to deliver letters to the recipients and then have no concern with them. A follower of a Prophet (AS) has neither temporary relation with his Prophet (AS) nor he is free in his actions but rather he has to follow the Prophet (AS) in the ways which he

wants him to follow. In our society, the relation with the Prophets (AS) is based on wrong ways. In prayers, fasting we consider compulsory the teachings of the prophet (AS) but we feel ourselves free in individual and combined life. This is that wrong and baseless thought which is mostly found in our circles. These are the people who are unaware of the respect of Prophethood and they deny the valid and taught ways of life as mentioned by the Prophet (SAW) and these people have the influence of Christianity and other Western thoughts in dominance.

On the contrary to this fact, Prophets (AS) of Allah are for the over all humanity and have the most comprehensive and final standard on impeccable way of life. Their ethics manners and every way of life is dear to Allah. Their way of life, conduct and etiquettes become favorite to Allah. Whatever, the way the Prophets (AS) adopt; that way become beloved to Allah and that way gets preference over other ways of life. Allah blesses those with His love who adopt the etiquettes of the Prophets and bring about a glimpse of their qualities in their lives and this is the easiest and simplest way to be revered near to Allah. Hence, it is spoken by the Prophet (SAW) of Allah:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ -

[آل عمران: ٣١]

Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft Forgiving, Most Merciful."

11. Miracles

Some times from the hands of the Prophets (AS) strange events take place which is a wonder for layman and are far from their capabilities. Such happenings are known as miracles. The

miracles are not in the control of Prophets (AS) but they take place at the will and wish of Allah. And from these miracles, Allah reveals truth of the Prophets (AS) to the people. Miracle is amongst the needs of human being because some humans are very much poor in understanding. They accept the Prophethood of person when something unusual takes place. Whereas, those who are genius and mature in their nature. They welcome the Prophethood only by the viewing the life of the Prophet and accept with full heart when he announces his Prophethood which is itself a great miracle.

However, miracle is not a condition or necessity for Prophethood but yes, of course, a need for the unintelligent people. It is possible sometimes that no miracles take place at the hands of the Prophet (SAW). Likewise, this is also possible, that God has blessed a Prophet with less miracles but his ranks may be higher and exalted. And those Prophets whose ranks are not that much higher but they had to deal with people of low mentality; he might have been given more miracles.

Thus, neither miracle is the act of prophet nor a condition for Prophethood and nor a standard for superiority. But for the witness of the Prophet and as a sign which is exposed at the hands of the Prophets (AS).

The most common definition of miracle is given the same that miracle is the act of Allah which is performed at the hands of His Prophets (AS). So that, to reveal the truth and veracity of the Prophets (AS). The Holy Quran has described the demand of the people from their Prophets (AS) for showing them miracles:

وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللّٰهِ - [الرّاهيم: ١١]

“It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.”

The Prophet Muhammad (SAW) had many miracles which are mentioned in the books of hadiths which are hard to mention in detail but amongst them the Event of Meraje, splitting the moon and Quran e Majeed is the living miracle of the Holy Prophet (SAW).

12. Chastity of the Prophets (AS):

The Ihl e Sunnat wal Jummat have the unanimous belief regarding the Prophets of Allah in the light of Quran and Sunnah (the way of the Prophet (SAW)) that Prophets (AS) are pure from all sorts of sins before and after the Prophethood:

الأنبياء منزهون عن الكبائر والصغائر قبل النبوة وبعدها-

“Prophets (AS) are pure from all sorts of sins before and after the Prophethood.”

Whereas, the Prophets (AS) are sent to spread the message of Allah and act upon the laws told and issued by Allah and making people obedient to Allah and they try their level best to save people from disobedience. The blessed thinking capability demands if a person himself is not obedient to Allah; how can he make people compliant to Allah? However, Prophets (AS) are obedient to Allah, bound to the commandments of Allah, innocents, submissive to revelation and commandments, innocent to sins and they are safe from evils and from wishes of conscience. Other than this belief is nothing but deviation from real path.

13. An End to Prophethood (SAW) :

The chain of Prophethood which was started from Hazrat Adam (AS) has come to an end with the Holy Prophet Hazrat Muhammad (SAW). The comprehensive, complete and ever remaining Shariah and the Holy Quran are revealed upon the Holy Prophet (SAW). The Prophet Hazrat Muhammad (SAW) is the last Prophet of Allah. No Prophet real, unreal and tangentially after Hazrat Muhammad (SAW) will be sent to the world. Near to doomsday, Jesus Christ will come but his coming will not be as a Prophet (AS) but as a follower of Hazrat Muhammad (SAW). The end to Prophethood is proved from the Hadith and the Holy Quran and all the Companions (RA) and Religious Scholars (RA) are agreed upon. Thus, anyone who is defiant of the end to Prophethood and insist upon arrival of another prophet like Mirza Ghulam Ahmad Qadyani, etc. they are defiant of the Holy Quran, Hadith and agreeing of Scholars (RA) and they are atheists. Thus, it is said in the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رُّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

[احزاب: ٤٠]

“Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.”

Henceforth, there is no need of any prophet after Hazrat Muhammad (SAW) because the Holy Quran has described four situations for sending a Prophet.

Firstly, no Prophet has come yet to any community or the message of another community has not reached to them.

Secondly, the need of the prophet is at that time when people have forgotten the teachings of a Prophet or they have brought changes into it and now it is much hard to follow the teachings appropriately.

Thirdly, the teachings of a Prophet are left incomplete and now a prophet is needed to complete them.

Fourthly, a prophet needs the services of another Prophet.

The Holy Prophet (SAW) is sent for all tribes and communities and today there is no place on earth where the message of our Prophet (SAW) has not reached yet. Therefore, there is no need Prophets to be sent to different nations and communities. The Holy Quran, Hadith and the life of the Prophet (SAW) are witness to this that the teachings and the Holy Quran are in the same shape as they were and are safe; nothing has been altered or changed and it cannot happen till doomsday. Thus, the second need is no more. Through our beloved Prophet (SAW) the religion, Islam, has been accomplished and it needs no further acts and the fourth needs has no chances; if any other Prophet in the shape of helper or assistant had been needed. It might have happened in the life of the Holy Prophet (SAW) and when it had not been taken place. It is not possible any way now when the Holy Prophet has already left this world. Now, which is that fifth urgency which needs another prophet after the Holy Prophet (SAW)? If someone says that nation is in a poor state and needs rectification, then, we shall ask him that when a Prophet is sent for rectification. It only needs reformers and transformers. The belief of the end of Prophethood is blessing from Allah which has caused this whole world to be into a perpetual and universal brotherhood. It has saved Muslims from every basic disruption which may cause

them a constant strangle. Therefore, new Prophethood for this community (Ummah) is a curse and a cause of disruption than reformation.

This is also important to understand that all the Prophets (AS) who came to this world except Jesus Christ (AS) fulfilled their duty and died. After their departure from this world, they have been bestowed a special life which is neither completely worldly life nor completely the life of hereafter but a domain between death and resurrection (Barzakh).

14. The Companions (RA) of the Holy Prophet (SAW):

The Companions of the Holy Prophet (SAW) are the salt of earth. They are the foundation of religion and the first educated nursery who are trained by the Holy Prophet (SAW) himself. Allah has selected special people for the company of the Holy Prophet (SAW) and made them a perfect example to be followed. Any group which is exalted high and considered venerated by the Hadith and Holy Quran, that is the group of the Companions (RA) because they are said collectively to be ones of impeccable faith, perfectly guided, individuals of Heaven, agreed upon the will of Allah and successful ones.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا [انفال: ٤]

“Such (The companions RA) in truth are the believers.”

أُولَئِكَ هُمُ الْمُفْلِحُونَ - [البقره: ٥]

They are truly successful.

أُولَئِكَ هُمُ الرَّاشِدُونَ -

They are guided and are on right path

رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ - [توبه: ١٠٠]

Well- pleased is Allah with them, as are they with Him.

أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْعَادُونَ - [مومنون: ١١]

Who will inherit Paradise: they will dwell therein (for ever)

The cult of Muslims has collective believe that all the Companions (RA) were just. This is why, their consensus is an argument. Their defiant is an infidel and only compliance of the Companions (RA) can save the community of Muslims from every difficulty. This is important to understand that the greatness of the Companions (RA) can be better understood by studying Holy Quran, Hadiths and from the pure and sublime life of the Holy Prophet (SAW). Those who have studied the Companions (RA) in reference to the history, they became infidels. The Companions (RA) of the Prophet (SAW) are not like common people of the world that their place in Islam can be judged from true and false history. Instead, the group of the Companions (RA) is the name of such a sacred group which is a blessed link between the Holy Prophet (SAW) and Allah Himself. For this reason, they have a special place and are much distinct from the common community of Muslims. The Companions (RA) elaborated the teachings of Holy Quran and the Holy Prophet (SAW). This sacred group who were the companions of the Prophet (SAW), they were the disseminators of the teachings of the Holy Prophet (SAW). They kept the Prophet (SAW) more dear than their own wives and sons. They were ever ready to sacrifice themselves over the spreading of message of the Prophet (SAW) to ever corner of the world. This cannot be identified from mere the books of history like, Rawafid and the enemies of Companions (RA) who are ever trying but

these great people of great manners are known from the Holy Quran, Hadith and from the life of the Holy Prophet (SAW).

They cannot be lost in huge references of history. If any reference from the list of hadiths hurts their status and grandeur, then, that reference will have been revoked by the Holy Quran, Sunnah and consensus.

15. Pious Predecessors and Jurists (Mujtahideen):

The Prophet (SAW) has considered three eras as of blessings. The first era is of the Companions (RA), the second is of Successors (RA) and the third is of followers of Successors and they are known as better Eras. These personalities have the status of an authority in the religion. Amongst them, Jurists are the imams. They investigate the explanation of the Holy Quran and those issues which relate to action in Islam and oblige the Muslim community. Whereas, some problems are those which are clearly mentioned in the Holy Quran and Hadiths in which no investigation is needed. But except those issues and problems about which no proper instructions are there in Holy Quran and Hadiths, about which religious jurists and scholars have to investigate them. It means that these gentlemen answer the questions in the light of Islamic Principles and explanation of the Holy Quran and Hadith. It is mentioned in a Hadith:

عَنْ مَعَاذِ بْنِ أَبِي النَّجْبِيِّ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ قَالَ أَرَأَيْتَ إِنْ عُرِضَ لَكَ قَضَاءٌ كَيْفَ تَقْضِيهِ قَالَ أَقْضِيهِ بِكِتَابِ اللَّهِ ، قَالَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ قَالَ فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ قَالَ أَجْتَهِدُ رَأْيِي - [سنن دارمی : ۱/۱۷۱ ، احمد ، ترمذی]

When the Holy Prophet (SAW) appointed and sent Hazrat Muaz (RA) as provost and ruler of Yemen. The Holy Prophet (SAW)

asked him when issues and trials will come to you, how will you decide them? He replied, first I shall lean towards the Holy Quran and after this, towards the Sunnah of the Holy Prophet (SAW) if I did not find anything, then, I shall investigate them. The Holy Prophet (SAW) became much happy after listening to his answer and said him well done and praised Allah and thanked Him.

This Hadith is a base and reason for Jurists. Those Companions (RA) of Allah who were blessed by the training of the Holy Prophet (SAW). They all did investigation (Ijtihad). At the end of first century and in the beginning of second century many of such personalities were born who spent their lives in doing ijthihad. They served the religion by delving into the explanation of the Holy Quran and Hadiths in the light of the way of life of the Companions (RA). And then tried to find out answers and solutions to issues about which no detail was present in the Holy Quran and in the Hadiths. In this way, the principles and laws of Shariah were compiled and arranged. This service of the religion is performed by various jurists but the four imams: Imam Abu Haneefa (RA), Imam e Malik (RA), Imam e Shafi (RA), Imam Ahmad (RA) are famous for their sincere efforts in compiling the Islamic principles comprehensively which got famous a lot.

In the wake of investigation (Ijtihad), this thing has to be kept in mind that this is not task of everyone. Those saints (RA) who did it; their knowledge of Holy Quran and Sunnah was extensive and much meticulous. They got company of such people who received training from the companions (RA) and learnt from them. Including authentic knowledge and training, they had developed a link with Allah and were pious of higher rank. Actually, God took this service from sacred men. But today investigation into matter as per Islamic principles is comprehended low. Some people will

read printed translations of Hadiths and feel themselves able to investigate and give their opinions in religious matters blindly. A Hadith contains information regarding such people:

صَلُّوا وَأَضَلُّوا [صحيح بخاري و مسلم، مكتوبة]

“They are astray themselves and mislead others.”

16. Belief on Angels:

Believing on angels is obligatory in perspective of belief that they are the obedient creature of Allah. They are deputed on some duties by Allah which they perform and act as per the will of Allah. They cannot do anything from their own will as humans do; but they do only as commanded i.e. they work and move as per directives of Allah and they never disobey Allah.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ [تحريم: ٦]

“The Commands they receive from Allah, but do (precisely) what they are commanded.”

People do have some unbalanced views and perceptions regarding angels. Some have considered them the vicegerents and daughters of Allah; while some denied the piety and innocence of theirs; while some have totally denied their existence. Islam has denied all their thoughts and perceptions and corrected them in detail that neither of them is the vicegerent of Allah or partner in any shape and nor they are daughters of Allah because in them no concept of male and female is there. They are all made of light.

17. Belief on Revealed Books

Each nation or country has a constitution or law for resolving the issues amongst people and they are bound to obey it. Likewise, God has revealed laws, books and constitution on Prophets (AS), so that, humanity gets guidance to spend approved life on the planet earth. Amongst these four major books; Towrat is revealed on Hazrat Moses (AS), Zabur revealed on Hazrat David (AS), Bible revealed to Hazrat Moses (AS) and the Holy Quran is revealed on the last and first Prophet of Allah, Hazrat Muhammad (SAW). Besides, many scriptures were revealed on Hazrat Adam (AS), Hazrat Ibrahim (AS), etc. These scriptures were like small books and chapters in which sermons and rosary details were there. In these four books beside these, some rules were there for leading a good life. All these books were fountainheads for their own ages which were proved to be benefitting after the departure of the Prophets from this world. But except the Holy Quran people brought about amendments because of which they are not in original shape and form. Only the Holy Quran is the unalterable till doomsday which is important law of living for all the ages. Now, only the Holy Quran will be acted upon accordingly because this is the stream of guidance, in which contains complete religion i.e Islam and has all the solutions to the needs of human beings. It is necessary to put faith on the rest of revealed books because it leaves no need to act upon other books than the Holy Quran which gives a complete set of instructions and law for leading an exemplary life. Thus, laws of the other revealed books have been annulled. This can be better understood like, people of a country were very poor and destitute, they have no money, they were ignorant, their health was in poor state. The State declares minor rules and principles and gives them much relief and facilities. But when the country develops with the passage of time and their condition get better; then new laws are devised as per their present state. Now, if any one adopts previous laws and rules and denies accepting new rules and laws; he will be culprit and will be put to

proceedings because he disobeys the government and he wants to utilize the distinctive authority himself.

Hence, we should comprehend the status of Islamic laws brought by the Prophets (AS) of the same nature. Allah sent any Prophet (AS) with Islamic Laws (Shariah) to a nation in a certain age, then, after sometime the situation changed and sent another Prophet (AS). Henceforth, changes are brought in laws. At his time, obligations fall on the fellow beings to have faith in the Prophet (AS) and respect all the heavenly laws of the Prophets (AS) because they belong to Allah. Now, this is our duty as Muslims to show obedience and submission to Holy Quran. This is why, the Prophet (SAW) says:

لَوْ كَانَ مُوسَى حَيًّا مَا وَسَّعَهُ إِلَّا لِاتِّبَاعِي [مشكوة]

“Infers that if the most gracious Prophet of Allah, Hazrat Moses (AS) were alive today. He would have followed my brought laws.”

This is the reason that in the last age, as according to the verified hadiths, Jesus Christ will come to this world again and he will act according to the law of Hazrat Muhammad (SAW) because this is the decision of Allah and the previous laws are abrogated by Allah Himself. Now, obeying those will be deviation from the right path.

18. Belief on Fate

Every Muslim ought to have faith on fate. The textual meaning of fate is to surmise while according Islamic law (Sharia) its meaning is of decision which has been made by Allah about all the organisms. The example of fate is like, when a man builds a house. He draws a map on a piece of paper that how many rooms, courtyards, doors, windows, bathrooms, kitchens etc. will be there and pinpoint their places in advance. Then, he builds the whole house according to the map and whenever any partial change he feels to bring about. He does so, but the real map remains the same. Likewise, when Allah decided to bring into existence the

whole universe, He devised some principals and laws. Every creature was given tasks and responsibility according to its capability. Now, under the same principal the system of the universe is running steadily and we never felt a fractional change in it. No one can bring a change into this universe for a single second except Allah. Sun rises; day and night change; the earth revolves; the usefulness of air, water and environment, the structure of human body and functions of its organs; life and death etc. nothing is changed but Allah can bring a change in them when He wishes for doing so. The most super power of the world cannot bring any change for a single second in the rising and setting of the sun and in the revolution of earth around it. The so called senior and expert doctors cannot take work of speaking from the eye neither can use eye for talking and no one has the capability to utilize ear for smelling. Allah has assigned certain tasks to certain organs which cannot be challenged anyway. Hence, everything works according to the laws and regulation made by Allah and it will go with the Will of Allah and no one has neither the power nor permission to run it other way. But this does not mean that man is restricted. Allah has given him authority of doing good and avoiding bad and He has told the man about what is good and what is bad through His Prophets (AS) and Holy Books. The only difference between human beings and other creatures is that that they are given the authority but they are deprived of wisdom, awareness and thinking capability while man is given everything, especially, those things which other creatures are deprived of. Now, due to authority, a man can act righteously or round the way other. Henceforth, Allah knows about everything in advance. He knows that certain person will act a good deed or another person will commit an evil action, murder or rape. Thus, Allah has written all the actions of a man in the book of fate about which Allah

knows in advance. Thus, fate is not only this that certain person will act good or bad; rather, the complete words are these that a person will act good or bad with his blessed authority. A question will raise that when it is written in advance, so, man will be given reward or punishment because of his written fate in advance. We are not bound by the fate because we are given authority of doing good things or bad. Our beloved Allah is not responsible for any of our acts. The endeavours we bear for an objective to be achieved in this world. In the fate such endeavours are attached to our objectives. It should be understood that fate is of two types: unalterable fate and suspended fate. The unalterable is fixed and cannot be changed, while, the suspended fate belongs to human's acts and prayers. Allah changes his suspended fate as result of his good or bad acts or for his prayers to Allah.

In a nut shell, some important beliefs are briefly described. If a Muslim denies any of them or cast a doubt in them or denies an obligation on which the whole Ummah has consensus and are agreed upon or he denies the illegitimate status of an act which all the Muslims consider illegitimate or the Holy Quran considers it illegitimate; if this is even of a single word, he is left with no more faith and he becomes an infidel. To become apostate is the worst crime in perspective of Islam. This is a supreme crime like according to current law to embezzle in the country secrets or betray a nation, etc. If an apostate does not regret from his action, then his punishment is capital punishment. Likewise, faith cannot be divided, if a Muslim has faith on ninety nine beliefs and denies one, he becomes a disbeliever. Whereas, it is important in Islam to have faith on all the necessary beliefs and basic principles, but it is not necessary to deny all of the beliefs to become an apostate, only the rejection of one is enough for kicking one out of the castle of Islam. It is also possible that a person seems to be apparently a

Muslim, like a person who joins a group and takes parts in different congregations but he does not accept the beliefs from the core of his heart. It is likely that he has joined the group for spying or for any other worldly benefit or he wants to distort the original shape of the group; such a Muslim is known as charlatan, who says the faith statement (kalma tayyaba), may be a regular performer of prayers and fasting but he is not a true Muslim by heart. Yes, of course, the impostor may be called a Muslim by others for his appearance but he has no concern with religion, faith and Islam. It is because that we are bound to consider one by his apparent appearance; the inner self is known only to Allah.

19. Islamic Worship System

Islamic worship system is from the basic needs of religion and believing in cults is an important section which comes after the correction of belief. It indicates those actions which take a person to willingness and blessings of Allah and show the Oneness of Allah through his practical performances. Worships is a practical proof of belief of Oneness that I do believe on Allah for being my creator, owner and ruler. This is why, I prostrate in front of Him. I am ready to sacrifice myself and wealth on His single order.

Likely, prayers, fasting, pilgrimage, charities, rosaries, invoking, recitation, Jihad and sacrifice, etc. are those worships and actions which purify the soul and cause closeness and lordship of Allah. These also provide a witness of Allah's greatness and superiority. The worships in Islam are bifurcated into three types. Firstly, those worships which are purely physical like, bowing, prostration, revolving around the house of Allah, prayers and fasting etc. Secondly, those worships which are purely monetary like, spending money in the way of Allah, charity, Zakat, offerings in the name of Allah and sacrifice. Thirdly, these worships are a

combination of both physical and monetary like, Pilgrimage, Umarah, Jihad, etc. After a cursory sketch, few important worships are gifted to the readers:

21. Prayers (Al Salawt)

Prayers is such a worship which is ordered to be performed in all the heavenly religions, as religious scholars say:

كَانَتِ الصَّلَاةُ لِجَمِيعِ الْأُمَمِ -

“Prayers were obligatory over all the groups.”

Likely, in Islamic laws such Islamic beliefs as Oneness, Prophethood and hereafter etc. The first ever obligatory duty imposed on the devotee is of prayers. At various places in the Holy Quran after Belief and Oneness of Allah on priority basis as practical obligation, prayers are mentioned. Allah describes the characteristics of pious and says:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ - [بقره: ٣]

“Who believe in the Unseen, are steadfast in prayer.”

However, the first and important demand in Islam is of Prayers. It was the routine of the Holy Prophet (SAW) after taking from a newly convert the witness of Oneness of Allah, took promise from him of Prayers.

وَكَانَ النَّبِيُّ ﷺ أَوَّلَ مَا يَشْتَرِطُ بَعْدَ التَّوْحِيدِ إِقَامَةَ الصَّلَاةِ [فتح الباري]

The fact is that the confirmation of Declaration of Islam, submission of injunctions of Allah and following the Islamic Principles, wholeheartedly, is demanded from a true Muslim. Perchance, prayer is a link between faith and Islamic life. This is why, it is ranking after faith and is foremost from all actions. When

faith is taken allegorical a seed and rest of all actions are considered as branches. Then, the position of prayer will be in of stem which is itself born from seed but rest of the flowers and twigs bear upon tree because the power of stem gives support to each. Imam Shah Waliullah Delhiwi says about prayer:

أَمَّا الصَّلَاةُ فَهِيَ الْمَعْجُونُ الْمُرْكَبُ مِنَ الْفِكْرِ الْمَضْرُوفِ تَلْقَاءَ عَظِيمَةِ اللَّهِ --- وَمِنَ الْأَدْعِيَةِ
الْمُبَيِّنَةِ إِخْلَاصِ عَمَلِهِ لِلَّهِ وَتَوْجِيهِ وَجْهَهُ تَلْقَاءَ اللَّهِ وَقَضْرَ الْأَسْتِعَانَةِ فِي اللَّهِ وَمِنَ أَعْمَالِ
تَعْظِيمِيَّةِ كَالسُّجُودِ وَالرُّكُوعِ يَصِيرُ كُلُّ وَاحِدٍ عَضْدَ الْأُخْرَى وَمَكْبَلَهُ وَلِبَنَتِهِ عَلَيْهِ -

[حجبه الله البالغه --- ٤٣/١]

Prayer is mostly confession, in which there is pondering into grandeur of Allah and such prayers are also there which refine action only for Allah and turns Self (Nafs) towards Him in attachment. And the prayer comprises of reverent actions like, bowing, prostration, etc.

Therefore, prayer is useful for every one and it is such a beneficial mithridate which gives benefit to everyone according to his capability and competence and bestows advancement. Prayer for a true Muslim is like meeting with Allah which prepares one for the sublime rays of Allah in hereafter. As the Prophet (SAW) of Allah says:

“ Soon you will be blessed with the meeting of Allah, hence, do not show any laziness in Fajar and Asar Prayers.”

Prayer generates the love of Allah and it causes His blessings upon a devotee.

Hence, prayer is but an overwhelming phenomenon of circumstances of life and all the laws of Islam. For example,

standing, sitting, bowing, laying, turning from one state to another and becoming active. All these are accumulated in prayer. Keeping Allah in mind in all the situations, grandeur and superiority of Allah, practice of submission and worshipping, giving witness of Oneness and Prophethood, etc. are all included in prayer. Standing by facing the Qibla reminds one of pilgrimage which is a condition of prayer, forbiddance of eating and drinking in prayer is the reminding of fasting. Likely, when a Muslim postpones his worldly affairs for offering five times prayer and affords some monetary losses is nothing but charity and zakat, then, standing in congregational prayer and announcing an elderly and knowledgeable person as leader for prayer is the practice of fraternity, equality, showing respect for elders and leaders, and discipline in collective life which a Muslim exhibits in his each prayer. The Holy Prophet (SAW) has said in this regard:

الصَّلَاةُ عِمَادُ الدِّينِ [حديث]

“Prayer is the pillar of religion.”

لَا دِينَ لِمَنْ لَا صَلَاةَ لَهُ [حديث]

“A person who is not performing prayer; he is without religion.”

It is in another hadith that Allah has considered five times prayer obligatory. He who performs ablution nicely and offers prayer in time, showed concentration in bowing and prostration: Allah promises such a person that He will forgive him and he who has not done so; no such promise is for him from Allah; he may be blessed or punished as Allah will. (Mishkat)

21. Fasting

Fasting is called Soum in Arabic that means to stop; refrain; and technically it means from dawn till dusk to abstain from drinking, eating and keeping away oneself from other desires is the name of fasting. Allah says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ-

[بقره: ۱۸۴]

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may learn self-restraint.”

In a hadith it is like:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ-

[رواه البخارى ۲۸ و مسلم ۷۶۰]

“He who fasts for only Allah while he is having faith and for the accountability of Self; his previous sins will be forgiven.”

Henceforth, fasting counts many physical, spiritual, social and ethical benefits. Fasting gives for a whole month individually and collectively to Muslims fear of Allah, altruism, equality, sympathy with poor, obeying laws of Allah, control, piety, perseverance and hard work.

Imam Shah Waliullah Dehlwi (RA) says about fasting:

الصَّوْمُ تَرِياقِي عَظِيمٌ يَقْوَى الْإِيمَانَ وَيَقْفُؤُ الْإِلَهَ صَالِحَةَ السَّعِيدِ وَيُنْفَعُ مِنَ الْبَلَاءِ وَفِتْنَةِ الْقَبْرِ وَفِتْنَةِ جَهَنَّمَ وَيُوصِلُ إِلَى بَابِ الرِّيَّانِ وَيَكْسِرُ حِجَابَ الطَّبَعِ كَسْرًا عَظِيمًا-

Fasting is an invaluable antidote which strengthens faith, it saves us from troubles, miseries of grave and miseries of hell and guides one to the door of Heaven named Riyan. (Al Badoor ul Bazia 216)

22. Zakat (Compulsory Charity):

The meaning of zakat is cleanliness, i.e. that by paying zakat to poor purifies money. Allah has said in the Holy Quran:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ - [قره: ۴۳]

“And be steadfast in prayer; practise regular charity.”

The first caliph, Hazrat Abu Bakar (RA) says:

وَاللَّهِ لَأَكْفَاتِكُنَّ مِنْ فُرْقٍ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ -

“I swear unto Allah, one who bifurcates prayer and charity (zakat); I shall fight against him.”

Anyhow, Islam has imposed on the well off Muslims (a specific quantity), so that, altruism amongst Muslims may be created to prevail an ambience of cooperation and sympathy. And the money may be circulated; not to keep the money limited to rich only, rather, the poor may be benefitted and the mutual skirmishes should not take place between the rich and poor. The compulsory charity is for the cooperation with poor and civilization of Self, reforming ethics, benefaction of money, social evils, trickstries of self and purification of money. The compromises of Shah Waliullah Dehlwi (RA) can be described like: In the obligation of charity the two compromises are kept in mind; one of purification of wealth and the other is of civilizing self. And this is that with charity the miserliness is uprooted and miserliness is a bad habit which makes a man harmed in hereafter. When a miser dies, his heart tangles into his going to be bequeathed money which awards him punishment and whoever is regularly paying charity. They get rid of miserliness which is beneficial for him. The most beneficial habit in hereafter after turning to Allah is generous heart.

The second compromise is of civilization and national benefit. In a country weak and needy people live together side by side. Furthermore, national and State system is dependent on monetary sources and resources from which the pay of public servants (soldiers, scholars, politicians, etc.) is paid. When these people are busy in the national and State affairs and left worrying about earning, then, this is the responsibility of State to fulfill their needs. Sometimes, it is hard for some gentlemen and others to manage financial support.

The need was felt to consider an amount for charity; if this was not done, then, it would increase and decrease and the cruels may be cruel to themselves. The amount may be affordable and easy to manage and distribute. So that, the needy should not wait for a long time.

23. Pilgrimage: Hajj

Pilgrimage is one of the most important elements of Islam which is obligatory once in life on a well off Muslim. As Allah has said in Quran:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

[آل عمران: ٩٤]

Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

It is in a hadith that:

مَنْ مَلَكَ رَأْدًا وَرَاحِلَةً تَبْلُغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَبُوءَ يَهُودِيًّا، أَوْ نَصْرَانِيًّا۔

“Anyone who has the necessary arrangements of

pilgrimage and his conveyance is also available that could take him to the house of God (Baitullah), even then, he does not perform pilgrimage; it makes no difference either he dies the death of a Jew or Christian.”

Pilgrimage is an exhibition of equality. The rich, the poor, king, beggar all of them put on the same clothes and do walk around the house of Allah. Muslims from all corners of the world get together and give a practical proof of their national identity, unity and accord and centralization. When Muslims from different parts of the world meet together, their emotions of brotherhood and sympathy surge up in them. Henceforth, there are four diplomacies of pilgrimage:

1. Resemblance with Angels:

In the days of pilgrimage all the pilgrims are directed to deprive themselves of the beast like qualities. This will highlight all the spectrums of humanity and give them a chance to resemble with angels. Allah says in the Holy Quran:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَغْتَابَنَّ اللَّهُ - [بقرة: 197]

For Hajj are the months well-known. If anyone undertakes that duty therein. Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it.

2. Conviction and Admittance of Collective Veneration to Allah:

In the beginning, Allah took the solemn pledge of Oneness and His Lordship from the human souls in the Mount Arafat that all of them will lead entire life in worshipping none other than Him and the same is the demand of faith. Now, each year, in the Mount of Arafat the Grand National gathering is the fulfillment of the same pledge taken from us years back. The devotees of Allah showing Him their conviction and pledge.

3. Reminding Flight of Hereafter:

The journey of Pilgrimage is the reminding of flight of hereafter. The journey of pilgrimage shows metaphorical resemblance of hereafter on each occasion. When one leaves his house, relatives, belongings, friends wealth and goes to a strange

land is like reminding of the death because at the time of death all these mentioned things are left for hereafter. Putting on attire (ihram) is nothing but prompting shroud. And moving around the house of God is nothing but to meet our creator, the Allah. The strolling between Safa and Marwa shows the panicky rising from the grave. The gathering on Mount of Arafat and gathering of Hashar are alike. Henceforth, the degree to which a person executes the hajj rituals with intelligence and wisdom; with the same degree, the process of hereafter will become easy and cozy for him because both the endeavors need fear of Allah, abstention, devotion to Allah and taking pains for others which are the essence of life.

4. Expressing Openly the Love of God:

The relation of a human being with Allah is of two types: devotion and slavery. Allah is spotless, creator, the sovereign and man to him is His property and, of course, man is His creature. The open exhibition to this fact is Prayer which is purely comprised of devotion, slavery and caressing. The execution of this relation is completed by the charity that the wealth which is given to a man by his Allah should be spent on His destitute devotees.

The second relation is of love. It is the nature of a human being to be charmed by beauty and excellence. The rituals of pilgrimage are considered for fulfillment of this emotion and sentiment.

This is not necessary for conviction of slavery and compliance of devotion to leave one's home. Obligations can be performed and slavery can be shown without going anywhere. That is the real love and devotion when one leaves everything for Allah. out of home. It is the foremost sign of true love. One may

accomplish his duties of religion in the noose of house but to prove it; one has to move towards untrodden paths. To win the love of beloved one has to be mad for it. He becomes free of all the formalities of wearing precious clothes, no cap on his head, nothing on his body to cover, no shoes and nothing to care about. The only thing is love of the beloved and only love of His. This is the philosophy of wearing attire (Ihram).

The swollen eyes, tattered clothes and wracked heart

This is the outcome of love in this world.

When one reaches the sacred land of love and rituals in destitute, passionate for meeting, with crying eyes and heart, a body covered with dust and scum and seemed to be a mad devotee. The same is the standard of love and this is called sublime state of devotion and love. The manners of lovers and the ways of mad are crying melancholy. This gives solace to heart; the pilgrim goes crying Labaik in the search of light of faith of His creator and owner. When his eyes catches the sight of Baitullah, the heart becomes out of control and the wisdom leaves him alone. He cares not of his name and honours and no laws and principles can restrict him. He goes round and round of Baitullah, this is Tawaf e Kabba and caresses the walls and doors of its and touches the threshold with the eyebrows and rubs his forehead on it. Tawaf e Kabba starts from the kiss of Hajr e Aswad which is equally considered the hand of the Holy Prophet (SAW). So that, the crying status of heart can be satisfied, this is felt by the heart of a true lover.

Touching the threshold and holding the Ghilaf of Baitullah and rubbing them with eyes and head and again and again calling the creator is a glimpse of love between the created and creator. It is a unique and flimsy style of a lover for his beloved.

24. Nafli Adorations

Other than the prescribed worshipping and elements of Islam some other nafli adorations are there; on their performing a devotee gets closer to his creator, for example, doing rosaries, recitation of Holy Quran, prayer and fasting etc. It is described in Hadith as told by Allah:

وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالْغَوَائِلِ حَتَّى أُحِبَّهُ - [بخاری]

“Always my devotee gets closer to me with nafli adorations, even that, he becomes my beloved.”

Rosary is such a worshipping for which no time is fixed; a man can do it any time with or without ablution in a state of sitting, walking or lying. It cleanses the rust from the heart. It is important to include forgiveness on oneself in rosary because the Prophet of Allah said:

يَا أَيُّهَا النَّاسُ تَوَبُّوا إِلَى اللَّهِ وَاسْتَغْفِرُوا فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ. [مسلم]

“O people! Ask for forgiveness from Allah; and seek compunction for your sins because I seek myself forgiveness hundred times a day from my creator.”

Beside this, sending Darood on the Prophet of Allah is much desired and it comes in a hadith:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا - [بخاری]

“He who sends divine blessings (durood sharif) upon me; Allah blesses him ten times.”

Beside this, other rosaries told by the Prophet (SAW) are equally important. And invoking Allah for one's forgiveness and blessings is also worshipping because man is totally dependent on Allah. As said by Allah:

أُدْعُونِي أَسْتَجِبْ لَكُمْ [مومن ٦٠]

“Invoke me; I shall accept your prayers.”

Beside this the recitation of the Holy Quran should be a part of routine. It was the routine of the Companions (RA) of the Holy Prophet (SAW) that some of them completed once the Holy Quran in a month and some did so in one week. One should understand the meaning of the Holy Quran along with recitation in his own language, so that, one must know what is he reciting and one should act upon on the recited words and afterwards the message of the Holy Quran should be disseminated which is the right of Allah.

25. Important Intimation

The prescribed method and the ways of the Holy Prophet (SAW) is foremost and equally important in the performance of all the worships, prayer, fasting, pilgrimage, charity, rosary and invoking, etc. Any action performed in one's own way and according to the rituals, Allah will not accept it. As told by the Holy Prophet (SAW):

لَيْسَ مِنَّا مَنْ عَمِلَ عَمَلًا بغيرِ سُنَّتِنَا [جامع صغير]

“He belongs to us not who did not act according to the said pattern of ours.”

Therefore, all the religious acts should be performed in accordance with the prescribed manner of the Holy Prophet (SAW). No way or method created by religious leader, scholar or from self is acceptable. All the good deeds performed by the Companions (RA) are a standard for us to be followed and no other way is giving us blessings. It will be called creation (Bid'at).

Anyhow, the basic obligation to be performed by the renaissance and service to religion is to bring life into the elements of Islam. The overt and covert of the prayer, fasting, pilgrimage and charity of the Ummah should be tried to be like the way and methods of the Holy Prophet (SAW).

This was the positive aspect of worships. The second aspect is of rebuffs, these are specific things which are not to be done. All the wise people of the world will agree that these things are rightly refused, for example, killing a person without right, usurping other's rights, cruelties, drugs, rape that spoils reputations and pollutes the coming generations. Likewise, interest, lies, deception, adulteration, breaking promises, avoiding compulsory army training all these are illegitimate and prohibited things. Even worse are the disobedience to parents, false swears and fake witnesses etc. are such crimes which are strictly prohibited by Islam. And those evil doings on which the humans are agreed upon.

If any Muslim practically neglects prescribed obligations or commits some illegible acts or does not perform the compulsory elements or performs some prohibited acts but he admits his negligence. He will remain a Muslim but he will remain a sinner. If he seeks forgiveness from Allah after compunction, Allah may forgive him; if he does not repent and stick to his wrong doings; he will even then be counted amongst Muslims but he will be a sinner

and will be termed deserving for punishment in hereafter and this punishment will be for time being not everlasting like that of an apostate.

26. Jihad (Holy War)

Jihad is the sixth element of Islam. It comes in a hadith:

ذُرُوءُ سَنَامِهِ الْجِهَادُ [مشكوة]

“The height of the hump of Islam (grandeur and force) is holy war (Jihad).”

Islam is the religion of affection and peace. But when the rights of Allah and humans are plundered. Then, it deprives a man from his natural rights, makes him slave, his wealth and chastity fall into danger, cruelties on humanity and his disrespect gets started and naturally it creates a situation like a war. In such situation Islam permits Muslims to excommunicate with despots along with struggles for prevailing peace, religious ambience, and rehabilitation of social and civil rights, so that, the issues may be uprooted and the oppressors may be stopped, because:

الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ - [بقره:]

“And Al-Fitnah is worse than killing.”

Hence, it is said in the Holy Quran:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ [سورة البقره: ١٩٣]

“And fight them until there is no more Fitnah and worship is for Allah (Alone).”

On the same ground, the Prophet (SAW) took part in 75 battles in twenty years life of Medina. Therefore, Jihad is obligatory on Muslims. As said in the Holy Quran:

وَجَاهِدُوا فِي سَبِيلِ اللَّهِ [بقره: 190]

“And fight in the way of Allah.”

In a hadith it comes:

الْجِهَادُ مَا ضَلَّ إِلَى يَوْمِ الْقِيَامَةِ-

“The fight in the way of Allah will continue till the doomsday.”

These days much propaganda is disseminated against the Islam, Jihad and Muslims. It is being said that Islam is the religion of terror and Jihad is its act. Likewise, the fighters are considered terrorists and extremists. In fact, it is not so. Jihad is neither terrorism nor extremism, rather, Jihad is uprooting of terrorism and tyranny. The fighters of Islam are neither old fashioned nor terrorists but yes they are the well-wishers of peace promoters in the world. These fighters spend day on the saddle of horses and spend nights on the prayer carpets. At day time, these fighters fight against the disbelievers and at night time cry before Almighty Allah and recite the Holy Quran. These fighters have fire arms in their hands, respect in their eyes, essence of faith on their lips, emotions in their hearts and intentions of cleansing the dishonor from the forehead of Islamic world. These fighters are not born accidentally, they are born after a great struggle of heaven and earth but the foolish ones respect them not. They are the actual living figures of honour and respect. They do not have personal benefits. They live for Islam and Muslims. They demand nothing from us. They forsake their living of mirth and happiness. Their children, wives, wealth and even their country and everything and take

refuge in mountains and lead a miserable life; which benefits do they seek thousands of miles away from their loved ones? Terrorists are those dangerous and frightening crocodiles which have control of Muslims in destitution from Afghanistan to Chechnya and from Kashmir to Palestine upto Iraq. Those who barbarically treated Muslims in Cuba and Iraq (Guantanamo bay and Abu Gharib prisons). These are the actual terrorists whose tyrannies ashamed the Tatars. Terrorists are those who come miles away to Muslim countries and usurp properties, oil, minerals, etc. These attacked innocent and unarmed Muslims with cruise missiles, daisy cutter and threw cluster bombs over them, as a result, made widows in thousands, made orphans in thousands and tortured the old ones. What terrorism brought about these Islamic fighters...? What damage they made to Christian and Jewish world...? They are blind to their own terrorism but a fighter talks about his homeland and country and talks about the protection of Islam. they raise voice against cruelties and barbarism. They try to becomes crutches of orphans and the helpless; and demand for their ownership and rights; even then they are called terrorism. If the organizations of unislamic world make their one sided rules which is totally brutal in their culture i.e. no distinction between mother and father; in which rape, drinking and even anus fucking is legally protected. Furthermore, men and women for satisfaction of their sexual desires can marry with the same sex. A society in which children are not ready to take care of their old parents, they are free to impose such cruel laws and feel it their right to do so. While doing all these still these people call themselves civilized. But if a devotee performs one of the best obligations for the sake of establishing Shariah. Are they terrorists or extremists? It is ok that a disbeliever calls them terrorists but unfortunately those who call themselves Muslims and speak in the tongue of disbeliever.

27. Exhortation and Preaching

If Jihad is the pride and force of Islam, then, preaching is the backbone of Islam. Dissemination of Islam is impossible without preaching. Therefore, exhortation and preaching is given much value and stress in the Holy Quran. Preaching remained key task of all the Prophets of Allah. Now, the Prophethood is no more but preaching is remaining and it will go till the doomsday. Now, the responsibility lies upon the shoulders of Ummat of Hazrat Muhammad (SAW).

As Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ [آل عمران: ١١٠]

You are the best of peoples ever raised up for mankind. You enjoin Al-Ma 'ruf and forbid Al-Munkar.”

Whereas, the Prophets (AS) had two responsibilities on them. Firstly, seeking for guidance and knowing the way of life. Secondly, conveying the same knowledge to the followers with the intention to act upon it. The meaning of full stop to Prophethood is the same that the Prophethood of the Holy Prophet Hazrat Muhammad (SAW) will not be bestowed to any other from Allah and no Shariah will be revealed upon anyone else. And there will be no obligations upon anyone to follow it. The Shariah of the Holy Prophet (SAW) is more than enough in guidance till the last group of humans up till doomsday. Allah has managed the safety of Islam till the last day of this world. On one hand the Prophethood is accomplished with the Prophet Muhammad (SAW) and on the other hand the preaching of this religion has come to the followers of Hazrat Muhammad (SAW) and they are held responsible for doing so till doomsday.

Asking for doing good and requesting not to do bad thing is key element of the religion Islam. Directing for doing good is a universal department and the followers of Hazrat Muhammad (SAW) are deputed for doing this. When the reason for holiness of the followers of the group of Hazrat Muhammad (SAW) is tried to seek out, we come to know that they are bestowed with such an amazing responsibility. For which they are given the title of the most respectable from all the Ummahs of past. This is also the inspiration of service to humanity and they have the greatest responsibility to save humanity from the fire of hell. In fact, the real purpose of creation of man is to have acquaintance with Almighty Allah. This is impossible until then when creed of man is not cleansed from the ills and dirt and decorated with the best of values and qualities. This is why, it is said that success and praise are for those who perform this work for the betterment of humanity.

Now, the responsibility of preaching is given in the hands of the followers of the Prophet (SAW). Success is hidden in its performance while not performing it causes two harms:

1. The first harm is to declare oneself illegible and take a big blame on his head because Allah has created man for which duty. If he performs that not and performs many others; it is useless.
2. The second harm is that humanity is in acute pain while all the others work are executed. Only the preaching is not being done because this duty was assigned to those who have postponed it and are deprived of blessings.

On the basis of this fact, a Muslim has to be preacher because preaching has to face a situation and the situation keeps changing. Therefore, the preacher must be fluent and

intelligent. Furthermore, they must have acquaintance with the human psychology because these are the men who interpret the pulse of the society. This is why, a preacher must have keen observation of the society. Where ever, he feels the flaw, he guides others keeping in view the basic principles of preaching. It is the foremost responsibility of the preacher to preach according to principles which the Quran and Sunnah have devised.

28. Ethical System of Islam

Ethics are pressed hard after beliefs and worships in Islam. Ethics is not a separate name in Islamic theory. It is a part of Islam. Ethical charm inside the man is natural which likes some characteristics and dislike others. As a whole, human awareness has termed some characteristics good and some bad from inception. Truth, justice, care, trust, sympathy, pity, generosity, patience and tolerance, perseverance and clemency, determination and courage, self-control, ego, courtesy and affection, dutifulness, loyalty, economical, agility, sense of responsibility, discipline, cooperation, helping one another, piety, eloquence, mildness, welfare, veracity and steadfastness, fairness in dealing, correlation in word and act, taking care of parents, helping relatives, treating neighbors fairly, carrying friendship with friends, taking care of orphans, asking about health of sick and helping panic stricken ones etc. such qualities are always exalted of human ethics.

The Prophets (AS) of Allah presented the concept of good and evil. They asked human beings to adopt the good characteristics and act upon them. They abhorred the evil ones and asked them not to go close to them which have always been criticized by the human nature. They are not counted them not in

the beauties of human charms like, lies, tyranny, breaking promises, mistrust, selfishness, brutality, miserliness and narrow mindedness, impatience, sluggishness, cowardice, self-love, ungenerous, disrespect, impoliteness, mismanagement and disruption, disharmony, illegibility, misfeasance, cruelty and injustice, rape, plundering, collusion and corruption, bad mouth, hurting others, backbiting, jealousy, calumny and violence, hallucination, pride, hollowness, insincerity, stubbornness and greed.

29. Basic Reasons, Charming Evil Virtues

Simply, all those actions which cause goodness are the basic reasons of eloquence and those of evilness are the basic reasons of ineloquence. Eloquence is based upon some motives:

- | | |
|---------------------|-------------------------|
| 1. Purity of Nature | 2. Goodness of Habit |
| 3. Sound Wisdom | 4. Firm Belief on Allah |
| 5. Oneness of Allah | |

These are the reasons which cause the eloquence to appear and all the opposites of eloquence are the ineloquence. Some motives of the ineloquence are as follows:

- | | |
|-------------------|-------------------------|
| 1. Worsened Habit | 2. Fierceness of Nature |
| 3. Bad Routine | 4. Bad Company |

These are the reasons which cause bad manners. The effect of these bad ethics affect the life and spoil the hereafter. In the exposition of Surah Araf (Ayat: 33) Moulana Muhammad Tahir

(RA) says that Allah has described four basic characteristics for completion of ethics which are fundamentals of entire ethical values and by adopting them, a man becomes perfect.

1. Piety Towards which indicates: حَمَامَةُ رَبِّي الْفَوَاحِشِ
2. Clemency Towards which indicates: وَالْبَغْيِ بِغَيْرِ الْحَقِّ
3. Bravery Towards which indicates: وَأَنْ تُشِيرَ كَمَا بِاللَّهِ
4. Knowledge Towards which indicates: مَا لَا تَعْلَمُونَ

30. The Way of Adopting Ethics

Allah has blessed a man with different capabilities. Each has different mode of action and has different physical tendency. The religious scholars have pinpointed three ways for adopting ethics rest of others depend on their moderation. Sexual desire, intensity rage, possessive power; amongst these the first two belong to human emotions and desires. Only the last one belongs to spiritual development and training. The first two pull towards evils and vices and the third tries to pull one towards good deeds. When the first two forces are in commanding position, it is not possible that a man saves himself from sins and evil deeds because the third one is weak and incapable. And when strength is gathered in the spiritual one, then, the first two gets weakened and they are left with no power to act furthermore badly. Then, the good deeds take place and Self is adorned with adorable ethics.

Hence, the way of adopting ethics is only to exalt the spiritual capability, so that, the other two are defeated and rule itself. The spiritual strength is only got through beliefs and mystical training. Unless and until the spirit is not acquainted with spiritual tastes; the worldly mirth cannot be forsaken.

31. The Importance of Ethics in Islam

The education of ethics is the most common topic in Islamic teachings. In the Quran and hadith an impeccable, comprehensive and close to human nature system is there. If a man acts upon it, then, he will become blessing for the whole humanity and its practical shape was of the Holy Prophet (SAW). Hazrat Ayesha (RA) says:

كَانَ خُلُقُهُ الْقُرْآنَ [مسند امام احمد بن حنبل]

“The ethics of the Holy Prophet (SAW) were the same which were taught in the Holy Quran.”

The Holy Quran says about the ethics of the Holy Prophet (SAW):

إِنَّكَ لَكَلِمٌ خُلِقَ عَظِيمٌ - [سورة التكم: ٣٠]

“Indeed, the Holy Prophet (SAW) is of the highest ethics.”

It is said by Allh:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ - [احزاب: ٢١]

“Ye have indeed in the Messenger of Allah a beautiful pattern of conduct.”

The key position is given to ethics in the religion Islam. The Holy Prophet says:

إِنَّمَا بُعِثْتُ لَكُمْ مَكَارِمَ الْأَخْلَاقِ - [سند البزار]

“I have been sent to you for completion of ethical values.”

Likewise, says the Prophet(SAW):

عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلُ فِي السِّيَرَانِ مِنْ حُسْنِ الْخُلُقِ - [ابوداؤد، ترمذی]

“There will be nothing so heavier in the scale of a believer than his courtesies and conduct.”

32. The Interpersonal Dealing and Economic System in Islam

1. Islam is wholesome religion in which all the principles and rules are mentioned for leading a purposeful life and it covers all the aspects comprehensively. This is the reason, Islam is comprised of a system which is moderate, comprehensive and completely benefitting the humanity here and hereafter.
2. Islam is opposed to seclusion and favors human activities. Sometimes stresses upon activities and earning an honest penny. It is termed as obligation of the obligation. As our beloved Holy Prophet (SAW) said:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ - [مشكوة]

“Seeking for honest penny is an obligation after another obligation.”

But on the other hand, the secular life is termed as Mata ul Ghuroor in Islam. For all these the word Aldunya is used which does give an abhorrent concept.

3. This is important to know before discussing economic system in Islam that economic matters have got much importance. But it is not the sole of aim of human activities unlike the socialism, communism and capitalism of the world, but this is only accessories for living.
4. This means that economic resources are just needs of life as the Holy Prophet (SAW) says:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَحَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي

فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ - [بخاری]

“You live in the world like as you are a stranger or traveller; rather, dwell in the world like a stranger.”

One day a man passed by the Holy Prophet (SAW). The Companions (RA) saw that he was much active in earning his livings. He was taking much interest, they asked the Holy Prophet (SAW), “You the Prophet (SAW) of Allah, if he were struggling hard in the way of Allah, it would be much better.” On listening this, the Prophet (SAW) said:

فَقَالَ رَسُولُ اللَّهِ ﷺ إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدٍ صَغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ خَرَجَ

يَسْعَى عَلَى نَفْسِهِ يُعْفُهَا فَهُوَ فِي سَبِيلِ اللَّهِ إِنْ كَانَ خَرَجَ يَسْعَى رِيَاءًا وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ

الشَّيْطَانِ [ترغيب بحواله طبرانی]

“If he is striving hard for nourishment of his children; it is from the way of Allah. If he is working hard for his old parents; it is also counted in the way of Allah. If he is struggling for himself and his purpose is not to ask from people; it is reckoned in the way of Allah. If his working hard is for earning money or showing off; then his efforts are counted in the way of Satan.”

Anyhow, the purpose of human life is character building and gathering blessings. But these levels cannot be achieved without going through the stages of this world. Therefore, all those things get important which are necessary for worldly living. Hence, unless and until earning resources play the role of accessories, then, it is blessings from Allah. But when earnings become hurdles in his destination and forgets his hereafter and becomes a disciple of the world. Then, the same earnings become

deception, temptation and his enemy. The Holy Quran has expressed it in one short sentence:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ - [قصص: ٤٤]

"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee."

33. The Economic System of Islam

Islam is an advocate of balanced economy which is devoid of extremism and negligence. Neither it deprives people from earning money nor likes people to lead a horrible life without earning, nor like socialism which favors a life full of mirth, nor advocates private ownership of capital like hoarding money. While, Islam prefers mediocrity and rejects extremism. In Islamic point of view Allah has created earth and its production for the benefits of humans. Its utilization is the birth right of all human beings. No one can be detained from utilizing it by pinpointing specific and generic. No generation is the sole owners of earthly productions. According to Islamic theory of economy anyone who earns according to his capabilities and takes something from the treasure of nature; he becomes owner of it and no other is given permission to usurp it from him. Islam protects the legitimate right of ownership and rejects the illegitimate ownerships. If the ownership is legitimate, no government can confiscate it. According to the Holy Quran, wealth in any form or shape is created by Allah and ownership is His. Man owns a thing due to the bestowing of Allah. It means the ownership of Allah is real and the ownership of man is unreal. It is said in the Holy Quran:

وَأَتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ - [نور: ٣٣]

“Give them something yourselves out of the means which Allah has given to you.”

When the real ownership over wealth is of Allah and He gave the right of utilization to man form it, then, this is the right of Allah to abide the man by His laws and principles. It means that a man has got authority to do whatever he want to do with wealth but he is bound to obey Allah. He should not suppose himself without law. A man should spend money accordingly as per injunctions of Allah and should not waste it. It should be earned honestly not dishonestly like, deception, adulteration, interest, corruption, etc.

Conditions for Dealing in Islam

1. Agreement:

Agreement of parties like that of a shopkeeper and customer, likewise, the agreement between laborer and owner which is very important if either of them is not agreed, then, Islam considers such dealing illegitimate.

2. Legitimate Dealing:

The dealing should not contain any illegitimate thing, for example, any of trade or agricultural deal in which interest, deception, adulteration, lies etc. are there. They turn dealing illegitimate.

3. Faulty Dealing:

The parties should have consensus and the dealing should not be faulty. The dealing should be legitimate like, accepting the matter in buying and selling. Any hidden matter should not be there. The fruit which is sold; it should be there in the orchard or it should not be spoiled. If the seller took control of the sold things, the dealing may be completed but comes under interest.

4. Principles of Islamic Economy:

There are three basic principles of Islamic economy:

1. Taking Care of
2. Valuing Labor
3. Exploitation is the spoilage of wealth

1. Taking Care of:

This means that the real owner of wealth is Allah and He considers rules and regulations for its use. The owners of the wealth are not the sole owners of their wealth. But this is also important to hand over the wealth to deserving ones as told by Allah. Thus, calender, poor and destitute are deserving ones. In the Holy Quran it is said:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّغْلُوبٌ لِّلسَّائِلِ وَالْبَخْرِؤْمِ - [معارف: ٢٥، ٢٣]

“And those in whose wealth is a recognized right. For the needy who asks and he who is prevented for some reason from asking.”

It means that they should be helped from charity, redemption, fitrana, assistance, inheritance, tax etc.

2. Valuing Labor:

In Islamic economy, the second characteristic is valuing labor. Islam promotes hard work and struggle, earning skills and honest pennies. And it tries to establish such a system in which a man lovingly and with choice offers his services rather than compulsion and force. So that, his services become more effective, beneficial and healthy and a cause of good relation between the owner and the laborer and take care of each other's rights.

3. Exploitation is the spoilage of wealth:

The third rule is of distribution of wealth which has much importance in Islam that money should not be gathered in few hands. It should circulate in the society. The difference between the rich and poor should be minimized to the best possible extent. The basic sources of money are mines, forests, lands, water, hunting, meadows, seas and rivers, booty etc. They should not be under the control of a single person or group, rather, each person of the society should take benefit from them. People are given permission to earn as much as they can as per their skills. It is said in the Holy Quran:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ- [حشر: 4]

“In order that it may not (merely) make a circuit between the wealthy among you.”

It is said in the Holy Quran as well:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

[زخرف: ۳۲]

“It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks.”

In the purpose of distribution of money, the foremost purpose is getting distinction from communism, plutocracy and from the both.

The Deserving Persons of Money

According to Islamic system of distribution of money, the deserving ones are of two types. Firstly, those who are deserving indirectly and have not taken part in production and are factors of production. Secondly, the secondary deserving ones; those whose responsibility falls over the producers, e.g. poor and destitute etc.

As it is told, the foremost deserving ones are producers but consideration of factors is not like that of communism. The basic factors for production of money are three:

1. Investment
2. Land
3. Hard work

The income which is generated from the combination of these three factors; firstly, it will be divided amongst these three. The first share will be paid as profit to investment; the second will be given to land in the shape of rent. The third share will be given to hard work in which physical, mental and natural hard work is included. Whereas, in plutocracy the fourth pillar is organization. That keeps engaged all the three and take risk of profit and loss, the example is banks based on interest. In plutocracy, the benefit which is obtained from all these four; it is divided on these four in such a way that one share is given to the investment in the shape of

interest, the second share is given to hard work remuneration, the third share is given to land as tax or rent and the fourth share is given to bank in the shape of benefit. On the contrary, in communism, the land is not owned by a person and it is owned by the government, owner is not an individual person but government itself. Therefore, tax and benefit are altogether impossible and now only hard work remains. In communism, the deserving for wealth is only who wins remuneration.

Possibilities of Investment

In Islam possibilities of investment are three:

1. Individual Business
2. Partnership
3. Joint Enterprise

The fourth form is of interest which is illegitimate in Islamic Law and is equal to fight against Allah and His Prophet (SAW). Likewise, benefit obtained from wine, drugs, obscenity, dancing and mirth, gambling, bribery, confiscating someone's right etc. This is why Allah has given command of earning legitimate:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا۔ [بقره: ۱۶۸]

“O ye people! Eat of what is on earth, Lawful and good.”

And said in other place

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ۔ [بقره: ۱۸۸]

“And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye

may eat up wrongfully and knowingly a little of (other) people's property."

The Holy Prophet (SAW) says:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَبْدُو يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لِذَلِكَ- [مسلم]

"Allah Himself is pure and accepts only uncontaminated offerings. Then, a person is mentioned who travels far and wide in a state that his head totally covered with dirt and covered with dust from head to toe and invoking humbly by turning his face to the sky; why should his invoking be accepted while his eating and drinking is from illegitimate earnings."

In a second reference says:

مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ وَفِيهِ دِرْهَمٌ حَرَامٌ لَمْ يَقْبَلُ اللَّهُ تَعَالَى لَهُ صَلَاةٌ مَا دَامَ عَلَيْهِ-

[مشكوة]

"Anyone who buys cloth for ten dollars and only one dollar is illegitimate; during all the time in which the clothes from that cloth is used; no prayer of his is accepted."

This is about the foremost deserving ones amongst whom the wealth is distributed. The secondary deserving people will be discussed briefly. The weak elements of the society have to be made strong and the useless have to be made useful through an established system. These financially weak people should be helped from charity, ushr, redemption, fitrana, assistance, inheritance, tax etc.

34. Islamic Sociology

According to Shah Waliullah Delhwi (RA), man is gregarious by nature and he is dependent on collective living. Leading a life without collective living is impossible for him. He likes to lead life in a society from birth to death. He opens eyes in a family and he needs mother, father, sister, brother, relatives etc. for grooming. As he grows more, he becomes acquaint with society, colony, city, nation, culture and civilization. Furthermore, he is dependent on groups for living in food, clothes, house and everything.

If man is excommunicated then he is left with nothing and he loses his identity. Hence, different links which connected man with one another are the reasons for holding them tightly and are responsible for human welfare. This is why, Islam have given much importance to society. Allah has revealed different Surahs for rectification of society like, Al Nisa, Al Hujarat, Al Ahzab etc. and the Prophet (SAW) has termed them the excellence of Islam because Islam is a comprehensive system of living and its important element is beauty of social interaction.

Islamic Society

Islam has a durable and just system of social interaction for humans whose principles are based on justice. It is such a comprehensive and great system which has covered all the aspects and activities of living. It represents all the individual and collective matters pertaining to human feelings with perfect guidance and laws for here and hereafter success. Society is the name of collection of individuals; therefore, Islam does not distort the individual status of humans like communism for paving the way of autocracy. In which the status of an individual is left not

more than a part of a machine which ceases most of his capabilities dormant. And the western plutocracy and secular society is not developed which give an individual independence and use him for personal developments which harm both the society and the whole community. Islam runs parallel to them a third moderate system which develops a moderate and balanced temperament in an individual. In this system, an individual is a separate status because he is an important part who has the right to utilize all his capabilities and brings awareness in an individual that he is responsible for all his actions and he is answerable to Allah. It is important matter after sense of responsibilities that he keeps his faith alive on the Holy Prophet (SAW) and Allah. On one side, Islam accepts the individuality and on the other side, equally promotes the collective living and impose such restrictions on an individual that his personal development may not cause any harm to the society. The foundation stone of Islam is that the humanity is the offspring of Hazrat Adam (AS). And it is wrong to create differences on the basis of colour, pedigree, tribe etc. The natural distinction is only for the individual identity and if any difference is there that will be based on, theory and thoughts, actions, ethics and piety. As Allah has told in the Holy Quran:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ - [حجرات ۱۳]

“Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.”

Islamic society is based on equality, justice, altruism, welfare, responsibility, caring others rights, interpersonal dealings, manners of eating and drinking, visiting one another and respect which is the guarantee of peace of individual and nation.

Islam is the forerunner of peace and love and is the messenger of peaceful living. Its system of living is comprised of peace, justice and equality. There is no distinction on the basis of colour and tribe.

The concept of human equality which is present in Islam is not there in any religion of the world. The actual standard of honour and respect is of the best of actions and moral values. Islam hates cruelty, extremism and killing. It has clean hands from the unjust killing of humanity. It is from tip to toe love and message of love. It is hot advocate of peace and delivers the message of peace. It is like a lamp in the darkness of brutality and cruelty and is a message of love in the hurricanes of extremism. A Muslim in his religious thoughts and in the light of the teachings of Holy Quran is much peace loving and a hot devotee of peace.

Islam devised permanent laws for the protection of life and wealth of all the human beings and for their protection from disruption and unrest. In its view, protection of a man's life is his foremost right. Killing any person, whoever is he, is a severe crime in the light of Holy Quran, the killing of one human is the killing of whole humanity.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا - [مائدة: ٣٢]

“If any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people.”

And for such a killer the punishment of eternal fire of hell is announced:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَبِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا- [نساء: ٩٣]

“If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.”

In the monetary matter, it is instructed that no one should usurp the money of a person in an unjust way, Allah say:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ- [البقرة: ١٨٨]

“And do not eat up your property among yourselves for vanities.”

In the Holy Quran, the punishment of theft and plunder is mentioned, so that, no society is made restless. As a result, the people will be protected and safe.

Islam has protected the life and respect of a man and spoiling anybody’s life and respect is termed as the biggest sin and declared even severe punishment for rape, so that, no one may go close to it:

وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا- [بنی اسرائیل: ٣٢]

“Do not go near raping; it is verily shamelessness and a bad way to follow.”

Even that, a pious man or woman cannot be blamed without proofs and doing is termed as crime.

One of the basic demands for making peace is that injustice and tyranny amongst the humans should be eradicated. Whenever, the violation cruelty and extremism are increasing, then, peace

from the society is extinguished almost. Therefore, Shariah has announced cruelty prohibited:

وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ - [نحل: ١٩٠]

“ Allah forbids you from vulgarity and bad things.”

In contrast to cruelty, Islam has given the teachings of justice. Rights are protected and accomplished through justice. Only justice is not associated with running governments. In every discipline of life justice is attached to it. The reality of justice is that everyone should be given his right. In its general form the rights of Allah and the rights of humans are also included. No one should be cruel upon anyone else and the tyrant should be stopped from his tyranny. The basic objective of sending Prophets (AS) and revealing heavenly books that peace may be prevailed in the society through justice and every man should adopt justice in his personal life. All the teachings of the Holy Quran are based on justice. The protection of social and human rights is possible only through the ways of Islam. This is why, numerous ayats of the Holy Quran are on justice and condemn cruelty.

In the reformation of society, the concept of human equality is of great importance. When humans are segregated with low and high ranks, and they are divided into casts and groups on the basis of colour and language, then, mutual skirmishes and hate are generated themselves. On the same grounds restlessness and insecurity are created. Islam has broken the idols of differences based on colour and generation, language and has announced equality amongst the humans because their forefather is Hazrat Adam (AS) and the only standard for respect and honour is piety and fear of Allah.

1. Today the world is again the battlefield of cruelty and disruption where the tyrannical people are powerful and weak ones are helpless.
2. The poverty stricken people are being exploited on the basis of wealth and power. One country attacks the other one, the so called peace keepers are plunderers, the forerunner nations for peace and safety are the actual dealers of lethal weapons.
3. In the name of peace and reforms many organizations are present and even then the world is craving for peace. In such situation, it is important that guidance must be got from the Holy Quran and the Holy Prophet (SAW). And the peace loving nature of the religion Islam should be adopted for light in darkness. The thirst of the peace desiring world quenched only through Islam. The platform through which the world sought out justice and peace. Now, the duty falls on Muslims to introduce their religion to the world and convey this message to the world that Islam is the only religion which can solve the present day problems. It is commanded in the Holy Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْبُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ۔ [نحل: ٩٠]

“Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.”

After going through the social system of Islam, it is to see which are those rules and ways which bring about harmony amongst humans to establish a real society. There are the following elements of a society:

35. Family/Household:

In Islamic society, the foremost and basic organization is family. The foundation of family is laid by a husband and wife through the bond of marriage (Nikah). The same bond is responsible for producing a new generation which gives birth to relations, families, relationships of fraternity and extends to the whole society. Therefore, the family is the cradle of human civilization. This is why, Islam has stressed upon the rights of husband and wife, parents and children. So that, the first institution gets reformed and causes the birth of a proper institution of good humans.

Relations:

Relations come after family which has a wide spread circle. Those relations which are created due to the link of mother or father or through brother or sister or because of in laws; all these are relatives. Islam gives them lesson of sympathy, help, sharing grief and of mutual rights. In the Holy Quran in different places stress is given to fair dealing and affection with relatives and at the same time the right of inheritance is given to them. But this should not be interpreted like that they can assist one another in unlawful acts as well but it refers to that assistance and help which comes under the limits of justice.

Community, Neighbourhood and Citizenship:

After relatives, the neighbourhood comes. In the light of teachings of the Holy Quran, the neighbor is relative or stranger, permanent or temporary co traveller, class fellow or friend he should be taken care. Islam exhorts on sympathy, help and

assistance with the neighbours, so that, they may develop trust on one another and make their lives and wealth safe. Being a citizen, some duties fall on a Muslim that he will always think about the betterment of society. He will always be active for good will and piety and will always work hard for uprooting human worries and will try his level best to prevail peace in the society and he will take pity on children, poor and aged ones.

Mosques:

Mosque has the status of a constant institution for maintaining relations and social programmes can be successful in this regard, the effective discipline has great importance, so that, desired conclusions may be achieved. And at the level of mosques there should be management of trainings for reforms of beliefs, actions and social reforms. And people may be introduced to Quran and Sunnah. Along with all such activities, other collectively working institutions like, hujra, madrasa and other places like these have their own importance. Therefore, the care and respect of all these sacred places may be kept in mind.

Education:

Education has key role in the reforms of society and inculcating Islamic values in the coming generations where it plays vital role in sharing the experiences of life. There is no doubt that Education is the prominent pillar of Islamic society. The topmost priority of the system of education is to include teaching and learning of the Holy Quran and understanding its meaning in one's own mother tongue because one can adorn his belief and manners with the Holy Quran. Simply, rights and social respects are called society. And the best principal of social interaction is that one

should keep himself away from troubling His creature; and one should pay rights of his fellow men and keep them happy and they must be comforted in all respects and regards but all such things should be done within the limits of Shariah.

36. Political System of Islam and State

Islam is a complete way of life in which politics and State have got much importance and in this regard Islam has issued clear cut instructions. Islam and politics have an unbreakable relation. Islam and state are dependently compulsory. Islam does not allow to bifurcated religion and worldly affairs. Islam wants to put in obedience the whole life of a Muslim to itself and for the same very reason wants to bring about politics in obedience to Islamic principles.

State and politics without Islam is cruelty, injustice and barbarity.

As Allama Muhammad Iqbal says:

It is the grandeur of Kingdom or the display of democracy

When religion is separated from politics, nothing but barbarity remains

When Muslims under the leadership of Sultan Muhammad Fatih (RA) on Constantinople. At that time between two groups of Christianity, Roman Catholic and Protestant, were at war and arguing on whether Jesus Christ ate fine flour bread in his life or not. They were busy in such arguments that Muslims conquered Constantinople. Christians were fighting on such minor issues and killed many of their own. If the government was of Protestants, they would kill Catholics vice versa. Then, Christians separated

religion from government to give an end to killings and restricted parsons to church only and declared that there will be no relation of religion with government. There is no likeliness between government and religion and every cult is free to lead their lives according to their beliefs. اتواللقيص ما للقيص والله ما لله The matter of government is dealt with government and the matter of Allah is dealt with Allah. In this way, they gave an end to their conflicts and government got free. From this point onward democracy got birth. The concept of politics and religion started getting separation. But we say that this concept is of Christians; if there is no government in their religion because their Prophet Jesus Christ did not have any government. In Islam politics and government are based on religion and they cannot be separated because our Prophet Hazrat Muhammad (SAW) ruled and after his death the matter of caliphate rose which was resolved by the Muslims and appointed Hazrat Abu Bakr (RA) as the first caliph. And except from his, seven other Companions (RA) ruled: Hazrat Umar Farooq (RA), Hazrat Usman (RA), Hazrat Ali (RA), Hasan bin Ali (RA), Hazrat Ameer Muawiya (RA) and Abdullah bin Zubair (RA). And the same government went from one generation to another likely. The Prophet (SAW) said:

يَكُونُ اثْنَا عَشَرَ أَمِيرًا - [بخاری: ۱۰۷۲/۳]

“After me there will be twelve leaders”

And has said:

نَبُوَّةٌ وَرَحْمَةٌ ثُمَّ خِلَافَةٌ وَرَحْمَةٌ - [براز]

“After my Prophethood there will be caliphate.”

The Prophet (AS) and Hazrat Muhammad (SAW) worked hard to bring about reforms in every walk of life, so that, on the land of Allah, His perfect religion Islam may be implemented. This hard work of his was for whole life. These great people exhorted faith and belief in One Allah and reformed all the ill faiths, and reformed politics and States. The Holy Prophet (SAW) says that:

كَانَتْ بِنُؤَامِهِمُ الْإِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ

“The politics of Israelites was done by their Prophets (AS).”

The study of Quran shows that Hazrat Daud (AS), Hazrat Suleman (AS) and the Holy Prophet Hazrat Muhammad (SAW) established Islamic type of caliphates and later on their followers (RA) kept it same. It is important here to understand that we refer to no Western or democratic politics but we refer to purely Islamic politics and State.

37. Islamic State

The lexical meaning of politics is surveillance while in the Shariah terminology means the politics of nation; which means provision of all worldly and religious needs to a nation. Saving them from miseries, planning for their success and benefit, working hard for here and hereafter welfare and adopting beneficial resources is politics.

Whereas, politics and State are the important element of Islam, it is far most necessary to carry it on according to Quran and Sunnah, the ways of the Holy Prophet (SAW) and Caliphates. This politics is based on truth and veracity and if politics is not like this, then, it is novelty and turpitude. Like the present days political

parties have started politics based on falsehood, deception and compromises and name it Islamic politics.

Islamic politics is based on three principles i.e. Oneness of Allah, Prophethood and Caliphate. The detailed system needs to be understood. The brief sketch is presented below:

Oneness of Allah and Prophethood:

Oneness of Allah means that Allah is the creator, sustainer and owner of the universe. The sovereign government is his and He has the right to command for doing and denying of a thing. The grandeur, worship and obedience and almightiness is His without any partnership of anyone else. Our very much existence, physical capabilities and authorities nothing of them we have earned; all of these characteristics are the blessings of Allah and He is the One, Unique and Alone. Thus, the purpose of our living, the use of our capabilities and exercising our authorities cannot be considered by us and no one else can dictate us without Allah who is our creator and has given us authorities.

This principal of Oneness of Allah totally denies the human supremacy. No human being, no family or any group has no right to claim supremacy which belongs to only Allah and His laws have to be obeyed.

Allah's injunctions are delivered to men and women through His appointed man who is called Prophet and his duty called Prophethood. We receive two things through Prophethood: the book in which Allah has described laws Himself and the Holy Prophet (SAW) gave practical explanation to all the injunctions of Allah through hadiths; these two things are termed as Shariah and this is the basic constitution on which the Islamic State and Caliphate sustains.

Islamic State (Caliphate):

Caliphate means that man is representative of Allah on earth which means that the authority blessed by Allah will have to be exercised according to the willingness and law of Allah. Islam considers man as caliph on earth who will accept the Sovereignty of Allah and will rule over earth as per His directions because the designation of Prophethood is comprised of different elements. One element is revelation and in religious laws devising has been ceased on the death of the Holy Prophet (SAW) and this chapter has been closed till doomsday. When the blessing has been completed; it should remain in such an excellent and unquestioned position and changing. The Prophethood was annexed with so many other physical liabilities and it was necessary to continue it and that is caliphate. Thus, rightly guided caliphs and leaders of Islam who received the great honour, they cannot stand for the explanation of revelation but the same Prophethood of the Holy Prophet (SAW) is forwarded with the same spirit. The great personality of the Holy Prophet (SAW) was adorned with many a qualities including rule over people, discipline of nation, politics, army chief, winning over other nations etc. The true reflection of the Prophet (SAW) can be seen in the rightly guided caliphs. They were the caliphs, the jurists and disciplined politicians and the same qualities should be there in the other Islamic leaders. The Islamic system of rule is neither like the current western democracy and nor like the aristocracy and kingship but it stands on the moderate and just system of counseling.

Counseling is an important pillar of Islamic system of rule. In its absence a caliphate cannot run. It is said in the Holy Quran:

وَشَاوِرْهُمْ فِي الْأَمْرِ: [عمران: ١٥٩]

“And consult them in affairs (of moment).”

At another place, it is said:

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ - [شورى: ٣٨]

“Those who (conduct) their affairs by mutual Consultation.”

Islamic counseling is comprised of committee whose members are scholars, pious ones, dream readers and intellectual ones. The words, commands and laws of Allah and the Prophet (SAW) of Allah which cannot be challenged at any forum and the issues on which no clear instructions are there. The words of the Companions (RA) and Imams (RA) have the authority to issue laws of their own with consultation. The same council can select their leader on the prescribed ways and manners which are guided by Quran and Sunnah. If the Ameer (leader/ruler/caliph) is unable to perform his duties accordingly, then, he will be suggested but if he is still unable to perform his duties correctly, then, he may be removed by the council.

Among the prominent principles of Islamic rule one is worth mentioning here that if someone wishes to be selected. He will never be given authority. Abu Mosa Ashari (RA) says that from my family two members requested the Holy Prophet (SAW) for government office, the Holy Prophet (SAW) said:

أَنَا وَاللَّهِ لَا أُؤْتِي عَلَىٰ هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا حَرَّصَ عَلَيْهِ - [بخارى و مسلم]

“It is bonafidely said that we do not offer a public office to those who demand it themselves and are greedy for the post.”

The common principle is same as mentioned earlier but if a sincere person offers his services in the best interest of public with the

blessings of Allah, then, it is legible for him to do so. In this regard, one of worth mentioning matter is this that the government official will not lead a lavish life and will abide by leading a simple life. It was the common practice of Hazrat Umar (RA) that whenever he gave permission to any official to leave for his office. He would impose restrictions on him that he will not live in his assigned territory with pomp and show. In eating and conveyance he will not follow the local people. If he is failed to follow these instructions he will be deprived of his office and he will face legal proceedings.

38. The Objectives of Islamic State and Caliphate And Responsibilities of Elite:

The Holy Quran has mentioned the needs and purpose of Islamic State that through it the revealed injunctions and commands of Allah will be imposed. The system of prayers will be established. The exhortation of doing good will be propagated and stopping people from doing bad, will be managed and government influence will be utilized. Therefore, the Holy Quran says:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

[حج: ٣١]

“Those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.”

- This section tells us about the purpose of Islamic rule and government that it will promote the believing in Allah, spreading of goodness and averting from badness, seduction and misbehave. The most important responsibility of the

government is to provide facilitation for doing all these. For example, the required educational system may be implemented and perform its duties purposefully. Likely, institutions for promoting goodness and prevention from doing immoral and whenever needed the government may be ready to fight self-defense and for the word of Allah.

- The second purpose of Islamic government is to establish peace and justice which are amongst the priorities of it. So that, above from distinctions of colour and creed, country and relations the justice may prevail and it is easy for people to avail peace easily. Likely, the Holy Prophet (SAW) and the rightly guided caliphs whenever appointed provost for an area or locality that his door will remain open for all the justice seekers and he should not let a gate keeper on his door and justice should be provided without any distinction and justice should cry out justice. The life of man is respected and no one should be allowed to harm it. The chastity of women should be maintained and protected and no one harm it. Everyone should be in peace and feels safe his life and wealth. Simply, lay man and every citizen should have his legitimate rights.
- Besides, an Islamic government is welfare state in which all the aspects of life are considered. An Islamic government in its real meaning is a State in which the creatures of Allah are provided with the facilitations. In the best of wake all the resources will be used for the benefits of public and it should be done without discrimination. The poor public may be assisted in the best ways to rehabilitate them by providing them charities and redemption. The destitutes were assisted in the age of the Prophet (SAW) and the Caliphs (RA) in the best possible ways which can be seen in the books based on the life of the Holy Prophet (SAW).

- In the same wake, the implementation of legal punishments is the duty of an Islamic government which will make society safe from harmful effects of those who cannot be made addressed through education, counseling and ethical ways and consistently break laws. Islam has considered punishments for them which are of three types:

1. Revenge
2. Punishments under Islamic Law (Hudud)
3. Penal Codes

Negligence of Muslims:

In short, Islamic system of caliphate is the natural government which is responsible for the humans' success here and hereafter according to the laws devised by Allah. But unfortunately, Muslims have adopted an unilsmic system of government for which Muslims are not ready to abandon and are in a constant sleep of ignorance. Muslims are satisfied with prayers and fasting only and supposed it a success, even that, the responsible ones of pulpits are silent on this. Any person who is bestowed with the authority of considering anything legal and illegal, while it is legal according to the laws of God, whether he is government or in person is expelled from the circle of Islam. This right of considering right or wrong is only to Allah and no one else can challenge it. Likewise, the right of making a law is upto Allah. As it is said in the Holy Quran:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ - [اعراف ٥٣]

“Be aware that all the creatures are of Allah and the order belongs only to Him.”

And Allah loves only His assigned laws and principles:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ - [العمران: ٨٥]

“Anyone who follows other religion than Islam; no actions of his will be accepted and he will be a loser

Some are like this that they protest for Islam and talk about Islam but they are not sincere or they adopt wrong way for its implementation or they are unaware of the actual meaning of Islam. Likely, Islam has no concern with the democracy of west. Allah says:

وَإِنْ تَطِعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

[النعام: ١١٦]

“Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.”

Allah has considered following many or democracy as deviation from the right path. Now, those who firmly believe in western democracy and suppose the majority the rightful; as it is said in western democracy; their this belief is against the clear injunctions of the Holy Quran:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ - [يوسف: ٣٠]

“The command is for none but Allah.”

It should be very much clear that Islam gives permission for counseling but the sovereignty is only of Allah. Islam does not consider majority as authority which considers the pious and impious are considered the same which is the common observation of western democracy. Hence, any system which takes us towards the unislamic ways is nothing but deviation from the right path

because the right to change laws falls into the hands of those who are in opposition to Allah and it is possible that he will consider legal and illegal and vice versa. A person who is constantly in struggles for the implementation of such unislamic governments and laws and even he does not feel guilty is excluded from Islam. And the other one who feels it bad but insistently feels the Islamic law illogical is, of course, excluded from Islam. As Allah says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ [مائدہ: ۴۴]

“If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.”

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ - [مائدہ: ۴۵]

“And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrongdoers.”

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ - [مائدہ: ۴۷]

“If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.”

Some people want the implementation of Islam but wants a moderate, modern and latest one. They think about a new model which according to them is much extensive and flexible. Actually, this is the presentation of new edition to Muslims of the Makki and Madani Islam. In this new model living self and believing on Allah go hand in hand:

Let us make Satan Happy and comply the Almighty Allah

In such system interest is the key component of Islam and dancing and making merriment are considered the part of Fine Arts and culture. Immodest movements of women are considered legal right of women and also consider mixing of male and female legal

and right. And many other issues are there in their modern Islam which are tried to be familiarized with real Islam.

Some sinister are there who openly criticize the Islamic laws and mock at them. When comes the matter of Implementation of Islam, then, they consider it old fashioned, cruel and unjust and call its laws barbaric. The fact is that these men are without faith and they do not have any concern with Islam. They become angry on the Imams of mosques and say this is Imamism. These are those bright stars of the galaxy who follow the stated ways of scholars of Islam and do not let others to bring about any change in Quran and Sunnah. Today, Islam is sustained because of these imams. Yes, of course, those imams who are not calling spade a spade are not from us and we do not second them.

We request the supporters of moderate and secular minded people that they please do not label Islam on western preferences. And they should not cross their limits to that extent that Islam remains second priority of theirs in comparison to western preferences.

39. The Ways and Methods of it:

If this question arises that what is most appropriate and correct way for establishment of Islamic politics and government? Its answer is that Quran and Sunnah are the ways and methods of the pious predecessors show us two ways: one is Jihad which is exhibited for the establishment of Islam in Makkah and the other way is through teaching and learning through which the mental revolution is brought first and then as per the way of the Holy Prophet (SAW) as he did in Makkah and Madina which caused a revolution first and then the Islamic government was established.

We have to follow the philosophy **فِكْ كُلِّ نَهْجٍ** of Shah Waliullah (RA) for changing the entire system. The whole structure has to be changed. After changing the beliefs then we have to step towards economy, trade, social interaction and ethics and the politics as a whole has to be put according to the laws of Shariah.

If we keenly observe the nature of Islam, the past history of Muslims and our present day circumstances that those areas where Muslims were in majority and they wanted to implement Islam and Islamic laws, then, they found it convenient that Muslims became true Muslims and the light of iman illuminated in their hearts. They easily left the worldly wishes and confusions. Unless and until Muslims wish as a whole to bring Islamic revolution, it will remain a dream. This way requires struggles and is very much hard to follow but the true way is only this and all the short cuts of western democracy etc. are means for deviation from the right path.

Besides beliefs and other institutions of Islam, people have to be worked hard in perspective of religion and they may be introduced to the benefits of Islamic system and to the harms of unislamic system. This needs mental training which will bring about revolution. Initially, people may be convinced to act upon the fundamentals of Islam and minor matters for consultation may be brought to religious scholars for guidance because two parts of Islamic laws and Shariah directly concern general Muslims to be acted upon which are called matters of subjects or destination planning and the remaining one part of injunctions may be implemented through public and government which requires combined struggle.

Along with the public mental revolution and reformation, the elite ones have to be worked out. We must try to bring them

closer to Islam and Islam may be presented to them as a complete system of life. This is the Mujaddid politics and we have the way of action in the form of Mujaddid Alf e Sani as a model for guidance.

May Allah bless us with the comprehension of impeccable religion, to act upon it and assistance in implementation of it! Ameen There is nothing upon us except preaching and delivering the actual.

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10.	گلدستہ توحید	مولانا سرفراز خان صفدر صاحبؒ
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13.	اخلاق و فلسفہ اخلاق	مولانا حفظ الرحمن سہوہارویؒ
14.	جامع الاخلاق	مولانا عاشق الہیؒ
15.	تذکیہ نفس اور تہذیب اخلاق	مولانا احتشام الحسن کاندھلویؒ
16.	اسلام کا نظام تقسیم دولت	مولانا مفتی محمد شفیعؒ
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23.	ہمارا معاشی نظام	مولانا مفتی محمد تقی عثمانی صاحب
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