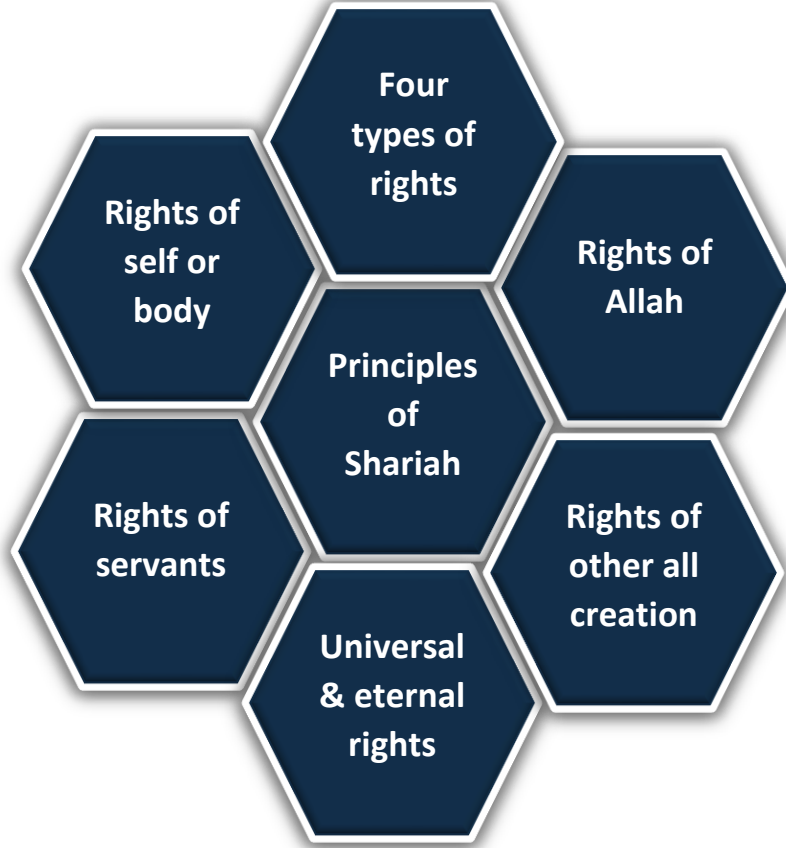


# CONCEPT OF ISLAM FOR STUDENTS

## Part- 2



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# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Rules and regulations of Shariah

(شریعت کے احکام)

1. Principles of Shariah (شریعت کے اصول)
2. Four types of rights (حقوق کے چار قسمیں)
  - a) Rights of Allah (حقوق اللہ)
  - b) Rights of self or body (حقوق نفس یا جسم)
  - c) Rights of servants (حقوق العباد)
  - d) Rights of other all creation (تمام مخلوق کے حقوق)
  - e) Universal and eternal rights (عالمگیری اور دائمی حقوق)

### Preface (تمہید)

#### 1-Principles of Shariah (شریعت کے اصول)

**Q1- How the Islamic law) Shariah (regulated the life of a person to the most discipline code?**

**Ans- Principles of Shariah (شریعت کے اصول);** You would realize that how Islamic Shariah (شریعت) regulated the life of human being using the most discipline code (بہترین ضابطہ) and the code covered all that knowledge and science (حکمتیں). when you think over about your situation (حالت), you would realize that you came with various potentials (قوتیں) in this world concealed in yourself and every potential (قوت) deserves that you should make use of it for your welfares (بہبود) and the betterment (بہبود عام) of people/creation (مخلوق) around you. For instance!

1. You have intellect (عقل) and wisdom (حکمت), intention (ارادہ), desire (خواہش), power of speech (گویائی), eyesight (بینائی), sense of listening (سماعت), sense of taste (ذائقہ), the strength of hands and feet (ہاتھ پاؤں کی طاقت). You also have hate (نفرت) and anger (غضب), fondness (شوق) and love (محبت), fear (خوف) and greed (لالچ), nothing is of no use, amongst these capacities or potentials. These potentials (قوتیں) are bestowed upon you because you need them.
2. The success of your life in the world is dependent on these things that you may fulfill all those needs that your disposition (طبیعت) and nature (فطرت) demand. This is possible only when you put to use all those potentials (قوتیں) that Allah ﷻ granted you together with the means (ذریعہ) for making use of them.
3. Ever since, your body (جسم) with all your external senses and all types of means (ذرائع), spread all around the world like the human beings, the animals (جانور), the botanicals

(نباتات), the inorganic matters (جمادات). Besides, land (زمین), water (پانی), wind (ہوا), heat (حرارت) light (روشنی) and like that, so many things which your Lord (خدا) created to help you and to serve you so that you might put to use them and get assistance by them to carry on your life, most comfortable and peaceful.

## Q2- Enlighten the two types of persons, concerning to utilization of their potentials?

**Ans- Generally, two types of persons come across in the world. For instance!**

1. **First type:** Those persons who deliberately (قصداً) utilize their potentials (قوتیں) in such a manner that they either harm their potentials or cause damage to other persons or their potentials to be wasted uselessly by their own hands, whereas these things were given to them for reaping the benefit, and not for wasting worthlessly.
2. **Second type:** Those persons who do not commit intentionally (قصداً), the errors as cited above. But due to unawareness (ناواقفیت), such shortcomings emerged from them.
  - a. The first type of persons are mischievous (شریر) and for them, such rules (قانون) and code of law (ضابطہ قانون) are required which can help to keep them under control.
  - b. The second type of persons are unaware (ناواقف) and for them, such knowledge (علم) is essential by which they may attain awareness of utilizing their potentials (قوتیں) in the right direction.
3. This is the reason that Almighty Allah (اللہ تعالیٰ) has sent the Shariah (شریعت) to his prophet Muhammad ﷺ to fulfill the need as preferred in para No.3 cited earlier. Shariah-Muhammadi (شریعت محمدی) never likes to destroy any potential (قوت) of yours, or never likes to erase (مٹانا) anybody's wish (خواہش) or never likes to ruin any emotion (جذبہ). It doesn't tell you to leave this world, go and stay in the forests and hillocks. It doesn't ask you to put yourself into trouble by adopting self-denial (نفس کشی) and the comfort (راحت) and tranquillity (آسائش) of the world be made unlawful (حرام) for yourself, not on any account (بہرگز نہیں).
4. This is the Shariah (شریعت) made by Allah ﷻ. Islamic Shariah (شریعت) declares unlawful (حرام) to all those things which are harmful (نقصان دہ) to the human being and those things which are beneficial (فائدہ مند) for mankind are declared lawful (حلال). All the laws of Islamic Shariah (شریعت) are based on (مبنی ہیں) a code (ضابطہ) i.e, "In this world, a human being has right to make all kinds of efforts to fulfill his necessity (ضرورت) and desire (خواہش)". Provided, he shouldn't take advantage of his right to destroy (تلف کرنے) the rights of others ignorantly (جہالت سے) or mischievously (شرارت سے).
5. On other hand, a human being may be possibly helping others with their problems. In case, if there is a scope of benefit (فائدہ) and the other of loss (نقصان), then according to the principle (اصول) of Shariah, he may accept petty (چھوٹا) loss for larger (بڑا) benefit (فائدہ) and give up petty benefit to escape from larger loss (نقصان). Therefore, the people who have trust in Rasoolullah ﷺ are well secured from the loss of ignorance (جہالت) and unawareness (ناواقفیت). Although they do not know pearls of wisdom (حکمتیں), in every

situation (حال), they remained committed to such a law (Shariah) which is framed in conformity with pure (خالص) and revealed knowledge (منكشف علم) based on Quran and Hadith.

By

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## 2-Four types of rights

(حقوق کے چار قسمیں)

**Q3- Exemplify four types of rights mandatory on the human being according to Shariah?**

**Ans- Four types of rights (حقوق کے چار قسمیں);** According to Islamic Shariah (اسلامی شریعت), following rights are incumbent (obligatory) on the human being.

1. Rights of Allah (حقوق اللہ)
2. Rights of self or body (حقوق نفس یا جسم)
3. Rights of servants (حقوق العباد)
4. Rights of other all creatures (تمام مخلوق کے حقوق)
5. Universal and eternal rights (عالمگیری اور دائمی حقوق)

*Note: First- Rights of Allah (حقوق اللہ), second- Rights of self or body (حقوق نفس یا جسم), third- Rights of servants (حقوق العباد), fourth and fifth Rights denotes those matters which Allah gave the man under his control (اختیار), so that he may utilize them and be benefitted.*

### 1-Rights of Allah (حقوق اللہ)

**Q4- What are the various Rights of Allah ﷻ and the ways of performing them?**

**Ans- Rights of Allah (حقوق اللہ);** Following are the Rights of Allah ﷻ!

1. First Right of Allah ﷻ (پہلا حق); This is the foremost Right of Allah ﷻ that you should recognize only Allah ﷻ and should not worship other Gods except Allah ﷻ and abstain strictly from infidelity (کفر) and polytheism (شُرک). This Right (حق) can only be complied (ادا) by expressing Kalmah Tayyeb (کلمہ طیب) La ilaha illallah (لَا إِلَهَ إِلَّا اللَّهُ) intelligibly by the emotion.
2. Second Right of Allah ﷻ (دوسرا حق); Allah's ﷻ second Rights is about the guidance (ہدایت) that received from Almighty Allah, has to be accepted. This Right (حق) can be complied (ادا), only when we have faith (ایمان) in Allah's Messenger Muhammad ﷺ.

3. Third Right of Allah ﷻ (تسرا حق); Allah's ﷻ third Rights is relating the obedience to Allah has to be adopted. This Right (حق) can be complied (ادا), only when we follow (پیروی کرے) the law (قانون), prescribed in the book of Allah ﷻ and Sunnah of Rasoolallah ﷺ.
4. Fourth Right of Allah ﷻ (چوتھا حق); Allah's ﷻ fourth Rights is concerning to worshipping of Allah ﷻ alone. This Right (حق) can comply (ادا), only when you strictly adhere to performing of obligations (فرائض), entrusted upon you such as "five pillars of Islam (پانچ ارکان اسلام)" i.e. conviction (ایمان), Salah (نماز), observing Fasts (روزہ), paying due to poor (زکوٰۃ), the performance of Hajj (حج). Because, this 4th right is more important (مقدم) than other three rights, therefore to fulfill this right (حق), it is necessary to sacrifice other rights to some extent (کسی حد تک). For instant!
  - a. The person sacrifices many rights of his self (خود اپنے نفس کے) and body (جسم کے) to perform Salah (نماز), Fasting (روزہ), etc. of obligatory acts. He wakes up early in the morning for the Salah and makes ablution (وضو) with cold water. During Ramadan (رمضان) tolerates the suffering of starving (بھوک), thrust (بیاس) and evading desires (خواہشات) throughout the month.
  - b. For the sake of complying with the act of Zakah (زکوٰۃ), he has to sacrifice the fondness of wealth (دولت کی چاہت) over the love of Allah ﷻ (اللہ کی محبت پر). While performing Hajj, he endures (برداشت کرتا) the exertion of a journey (سفر کی تکلیف) and sacrifice (قربانی) of affluence (مال و دولت). While in Jihad or legitimate war (جہاد), he sacrifices his own life and wealth.
5. Similarly, other's rights also more or less sacrificed while complying with the rights of Allah ﷻ. For example, an employee (ملازم) giving up the service (خدمت) of his master (آقا) and goes for the prayer/worship (عبادت) of his great Master (Allah ﷻ). A person sets aside his occupation (کاروبار) and takes up the journey of Makah for performing Hajj and consequently, the rights (حقوق) of many people be affected. While in Jihad or legitimate war (جہاد), a person, merely for the sake of Allah ﷻ be killed (جان دیتا) and kill others (جان لیتا). Likewise, spending of money and the cattle (جانور) are also sacrificed in the name of Allah ﷻ.

#### Q5- Exemplify the limits prescribed for the persons while abiding by the rights of Allah ﷻ?

**Ans- Limits prescribed (مقرر کردہ حدود);** Allah ﷻ has prescribed such limits that while abiding by His rights, the sacrifice of others rights should be carried out as minimum as needed, but not more than required. For instance!

1. **About Salah (نماز):** Allah ﷻ has provided every kind of facilities (سہولتیں) for you to act upon obligatory Salah (نماز), like if you don't find water or you are sick (بیمار), you may do Tayyamum (تیمم) in place of ablution (وضو). During journey (سفر میں), shorten Salah (نماز قصر کرنا). During disease (بیماری), sit down and do prayer or lie down and do prayer.

During working hours, prolong prayer (لمبی نمازیں) are forbidden. If a person wants to performed nafl Salah (نفل نماز) in addition to obligatory Salah (فرض نماز), Allah ﷻ would be happy, but Allah ﷻ doesn't like that you may ban for yourself sleeping in nights (رات کی نیند) and day's relaxation (دن کا آرام) or you spend time of earning a livelihood, just in doing prayer (نماز) or go for performing Salah by destroying the rights (حقوق) of servants of Allah ﷻ (بندگانِ خدا).

2. **About Fast (روزہ):** Similarly, for the act of fasting (روزہ), many kinds of facilities (سہولتیں) are provided. Performance of fast (روزہ), is made obligatory during the month of Ramadan only. Fast that you couldn't observe during disease (بیماری) or while in a journey (سفر), can be recompensed by late fasting (روزہ کی قضا). If a fasting person fell sick (بیمار) and there is a danger for his life, then he can break the fast. If somebody wants to have nafil fast (نفل روزہ), this may cause pleasure to Allah ﷻ, but Allah ﷻ wouldn't like you to fast repeatedly constant (پے در پے) and become anaemic (کمزور) and be unable to do routine-work.
3. **About Zakah (زکوٰۃ):** Allah ﷻ has fixed least quantity (کم سے کم) for Zakah (paying due to poor), that it is obligatory (فرض) on those people who have affluence equal to Nisab (نصاب) (minimum taxable income for Zakah). If any person gives charity (خیرات) to poor and helpless and proprietary (صدقہ) to assist him financially in addition to Zakah. Anyway, Allah ﷻ will be happy with him. But Allah ﷻ wouldn't like you to sacrifice the rights of yourself and your dependent (متعلقین) and offer everything (سب کچھ) in charity and proprietary (خیرات و صدقہ) and be yourself penniless (تنگ دست). You should be moderate (اعتدال پسند) and balanced in spending as directed by Allah ﷻ.
4. **About Hajj (حج):** Hajj is made obligatory (فرض) only for those who have provided for the journey (زادراہ) and can endure (برداشت) the problems (صعوبتیں) of the journey. The added facility is, you have to perform Hajj once in his life, whenever it is safe for him. If he has likely threat to his life due to prevailing battle (لڑائی) or disorder (بدامنی) on the way to Makah, you may postpone taking up Hajj. The permission of parents for Hajj is imperative (ضروری), so that old parent may not be suffering in your absence. All these things show that how Allah ﷻ regards other's rights, even in His right.
5. **About Jihad (جہاد):** Jihad means to struggle to sacrifice. This is of two types!
  - a. Struggle to sacrifice own life and others living in the way of Allah ﷻ during legitimate Islamic battle or war times. This is termed as "Minor Jihad (جہادِ اصغر).
  - b. Struggle to sacrifice own carnal desires (نفسانی خواہشات) or striving hard against accusing self (نفسِ لوامہ) in the way of Allah ﷻ during peace times. This is termed as "Major Jihad (جہادِ اکبر), For instance!
6. The period of legitimate Islamic battle is over long ago, thus presently you are supposed to be in a peaceful era (زمانہ امن). Therefore you must focus on "Major Jihad (جہادِ اکبر) and keep on striving hard against your carnal desires (نفسانی خواہشات) and thereby, lurking fear (شیطانی وسواس) from the devil (ابلس), in the way of Allah ﷻ. So that accusing self (نفسِ لوامہ) of yours be improved as inspiring self (ملہمہ نفس) and then finally

remained as satisfying self (نفس مطمئنه). This can be attained, only when you strictly adhere to principle (اصول) of Shariah (شريعة) and Tasawuf (تصوف) and be in utmost-love (عشق) with Rasoolullah ﷺ and follow his Sunnah i.e. eat less, sleep less, speak less, and remain silent or speak truth/good. Be honest (دیانتدار), truthful (راستباز), humble (عاجز), submissive (فرما بردار), and ready to pay poor their due (خیر خیرات). You should be moderate (اعتدال پسند) and rational (معقول) in your action (فعل) as well as in your thinking (سوچ یا رائے) during your life. Besides, it is imperative to associate truthful and God-fearing venerable (بزرگانِ دین) and turn away from ill society. These are the matters of high resolve (باعزم) as commanded by Almighty Allah, saying, “ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ” (O believers! Fear Allah persistently and remain in the (company) of those who uphold the truth.) (at-Tauba-119)

## 2-All about the Rights of self (نفس کے حقوق)

### Q6- Elaborate on all aspects concerning the Rights of self and body?

**Ans- All about the Rights of self (نفس کے حقوق);** A Person has Rights of himself and his body. Perhaps, you will be surprised to listen that would a person (انسان) be the main tyrant (ظالم) of himself. In a way, he is an enemy of himself. But if you think over it, you will realize its truths. The main drawback of a person is that if any desire (خواہش) wins over (غالب ہوتی) him, he will incur a great loss to himself either knowingly or unknowingly to achieve it. For instance!

1. When a person who craves (التجا کرتا) for liquor (شراب) and being crazy for it, endures (گوارا کرتا) loss of health (صحت کا نقصان), loss of money (پیسوں), loss of respect (عزت), in short, loss of everything. Another person, who is so fond of the flavour of dieting luxury food, he takes all kind of rotten food and causes to extinguish his own life. A third person, who became a slave (غلام) of sensual desires (شہوانی خواہشات) and as a result, he involved in such actions (حرکات) which might inevitably slay himself.
2. A fourth person, who involves in the craze (دھن) of his spiritual progress and victimizes (تختہ مشق ستم بناتا) his own life. He is crushing all his desires and refusing to fulfill the needs of his own body and used to refrain from marrying, wearing decent clothes, taking nice diets and drinks. In short (غرض), he doesn't wish to even breathe properly. He likes to go and stays at hills and jungles and think over as if this world is not made for him. These are few models of extremity (انتہا پسندی) of the so-called folks (لوگ), put forth for our valuable readers to be vigilant with such self-indulgent persons around them

**The remedial measures provided by Islamic Shariah:** As Islamic Shariah likes the welfare and prosperity (فلا و بہبود) of human beings, and it alerts (خبردار کرتی) saying, “لِنَفْسِكَ عَلَيْنَكَ حَقٌّ” (you have your rights on you). For instance!

1. Islamic Shariah (اسلامی شریعت) prohibits (روکتی ہے) from all those things which are harmful (نقصان دہ), like liquor (شراب), pork (سور کا گوشت), wild animals (درندے), poisonous animals



(زیریلے جانور), impure living beings (ناپاک حیوانات) and dead (مردار), etc, because of their extreme effect (خطرناک اثرات) on health (صحت), etiquette (اخلاق), intellectual (عقلی) and spiritual (روحانی) potentials (قوتوں).

2. Islamic Shariah (اسلامی شریعت) made lawful (حلال) to all pure (پاک) and beneficial (مفید) things and instruct you, “don’t deprive (محروم) your body from eating neat and tidy (پاک صاف) food, because your body has its right (حق) on yourself.” Shariah (شریعت), also prevents (روکتی ہے) a person from walking about naked (ننگا) and instructs him that the clothes are the grace (زینت) to the body. So doesn’t you be exposing those body’s parts that are supposed to be covered or else, it would expose shamefulness (بے حیائی) on your part.
3. Islamic Shariah (اسلامی شریعت) orders you to earn your livelihood (روزی) and instruct you not to be sitting idle. On other hand, you must keep making sincere efforts, utilizing the potentials (قوتیں) bestowed you by Allah ﷻ and seek livelihood making use of whatever resources (ذرائع) created for you within heavens and earth (آسمانوں و زمین) for your nourishment and comfort (پرورش و آسائش) and attain them through lawful (جائز) ways. Further, Shariah (شریعت) do avoid deleting (مٹانے) your sensual desires (نفسانی) (خوبہشات) and on other hand, instruct you to get married to fulfill your sensual desires (نفسانی خوبہشات), but strictly, not by way of adultery (بدکاری).
4. Islamic Shariah (اسلامی شریعت) disagrees with self-denial (نفس کشی) and instruct you, not to prohibit (حرام مت کرو) rest and comfort (آرام و آسائش) over you. If you desire to attain spiritual progress (روحانی ترقی) and close vicinity (قریب) to Allah ﷻ and salvation of Hereafter (آخرت کی نجات) for this purpose, there is no need for you to leave this world, you can accomplish perfectly the worldly affairs (دنیداری) and at the same time, being mindful of Allah ﷻ (اللہ کی یاد رکھنا) and fearing from the disobedience of Him (اسکی نافرمانی) and following Islamic laws (قوانین کی پیروی) framed Allah and His Messenger ﷺ are the best way of all successes (کامیابیوں) of the world and Hereafter (دنیا و آخرت).
5. Islamic Shariah (اسلامی شریعت) forbids suicide (خود کشی) and inculcates (خوب سمجھاتی) you that in fact, your life is the property (ملک) of Allah ﷻ and this (the life) is entrusted (امانت) to you for enjoying for a fixed time and not for wasting simply.

### 3-Rights of servants (حقوق العباد)

#### Q7- Elaborate on all aspects relating to the Rights of servants?

**Ans- Rights of servants (حقوق العباد);** Shariah (شریعت) on one hand, allows a person to fulfill the longings (خواہشات) of his Body and Soul (نفس) and on other hand, confines him for not adopting such things to attain his desires (خواہشات) which might affect the rights of others. For instant!

1. Islamic Shariah (شریعت اسلامی) has strictly prohibited (حرام) to the Falsehood (جھوٹ), because of Falsehood, not only your soul (نفس) turns out to be grimy (گندہ), but also cause various damages (نقصان) to others. Similarly, Shariah (شریعت) forbids other evil acts like theft (چوری) robbery (لوٹ مار) corruption (رشوت), breach of trust (خیانت), usury

(سودخوری) and forgery (جعلسازی). Because, whatsoever advantage a person attains by such resources (ذرائع), indeed, he achieves it by doing damages (نقصان) to others.

2. Islamic Shariah (شریعتِ اسلامی) also forbids backbiting (غیبت), tale-bearing (چغلیخوری) and false-accusation (بہتان تراشی), because all these acts (افعال) are harmful (نقصان رساں) for others. Gambling (جوئے), speculation (سٹے) and lottery (لاٹری) also prohibited (حرام), because these acts are been profitable (فائدہ بخش) to one person, while damageable (نقصان رساں) to thousands of people. Fraud (فریب) betrayal (دھوکا) in the dealings (لین دین) and all such business matters (تجارتی معاملات) are forbidden (حرام), by these acts, it is likely to harm anyone party (فریق).
3. Islamic Shariah (شریعتِ اسلامی) also firmly forbids murder (قتل) and mischief and riot (فتنہ), because any person has no right to lay down others life (جان لینا) for the sake of any of his benefit (فائدہ) and the consolation (تسکین) of his desire (خواہش), trouble (خوابش) them. Rape (زنا) and sodomy (لواطت) (anal sexual acts) are severely forbidden because the person who commits this heinous offense (نہایت برا جرم) will suffer from filthy diseases (گندی بیماریاں) on one hand, the progenies ruined (نسلیں برباد) and on other hands, Human concerns (انسانی تعلقات) destroyed (بگڑ جائے) and the etiquette and civilization (تہذیب و تمدن) uprooted (خاتمہ).
4. The remedial measures provided by Islamic Shariah: These are those bindings (پابندیاں) which Shariah (شریعت) made mandatory (واجب) with a view that a man doesn't destroy (تلف کرنا) others rights while fulfilling the rights of his self and body. But in addition, it is imperative that for the human civilization (انسانی تمدن), progress (ترقی) and welfare and prosperity (فلاح و بہبود), the mutual connection (باہمی تعلقات) of the people be upgraded in such a manner that they would be helping each other for their betterment (بہتری). For this purpose, a summary (خلاصہ) of laws (قوانین) designed within the Islamic Shariah (شریعتِ اسلامی) are hereby explained!
5. Human connection (انسانی تعلق) initiates with family (خاندان). So, the family (خاندان) in fact, is called that gathering (مجموعہ) which comprises of husband (شوہر), wife (بیوی) and children (بچے). As per Islamic rule (قاعدہ), providing family's needs and safeguarding (حفاظت) of wife and children is obligatory (فرض) of the man (مرد) and the mandatory (واجب) of the woman (عورت) is that to manage house affairs and to bring about comfort (آسائش) to husband and children as for as possible and to bring up the children. Children must obey (اطاعت) their parents (ماں باپ) and respect them and service them when they grow up.
6. Islam approved two strategies (تدابیریں) to set right family's (خاندان کے) regulation (انتظام).
  - I. Husband (مرد) be appointed as authority or ruler (حاکم).
  - II. Wife (عورت) shouldn't move out needlessly (بلا ضرورت).
- I. Husband (مرد) be appointed as authority or ruler (حاکم). Because house management (انتظام) cannot be set right without ruler (حاکم). There must be one authority (حاکم) in

the house and that can be the husband (مرد) because he is responsible for the nourishment of household and their safeguard (حفاظت).

- II. Wife (عورت) shouldn't move out needlessly (بلا ضرورت). By putting the burden of external work of house on the man (husband) (مرد), the Wife (عورت) is ordered to remain at home, so that she may carry out the household obligations (فرائض) conveniently in an efficient manner. This way, the comfort (آسائش) of house and training (تربیت) of offspring (اولاد) wouldn't be disturbed (خلل نہ ہوگا). This doesn't mean that women (عورتیں) shouldn't step out of the house. Women are allowed to go out when they come across any unavoidable exigency (ضرورت). But the intention of Shariah (شریعت) is that real field (دائرہ) of women's (عورتیں) obligations (فرائض) will be within the house bounds and their full attention (توجہ) should be used up in making the life at home better.

### 3.1-Significance Blood-Relation (خون کے رشتے)

#### Q8- Enlighten the significance of blood-relation in the families?

**Ans- Blood-Relation** (خون کے رشتے); the scope (دائرہ) of the family (خاندان) expands (پھیلتا) with the blood-relation (خون کے رشتے) and marriage, wed-lock (شادی بیاہ کے تعلقات). To keep this relation better (درست) and to make them help each other, Islamic Shariah (شریعتِ اسلامی) outlined various rules and regulations (اصول و قاعدے), which are based on great stratagems (حکمتوں), few of them are quoted hereunder!

1. Those men and women who have to live together naturally (فطرۃً), they are prohibited (حرام) for each other, e.g. mother and son (ماں اور بیٹا), father and daughter (باپ اور بیٹی), step-father and step-daughter (سوتیلاباب اور سوتیلی بیٹی), step-mother and step-son (سوتیلی ماں اور سوتیلایا بیٹا), brother and sister (بھائی اور بہن), forester-brother (or sister) (دودھ بھائی اور دودھ بہن), paternal uncle and niece (چچا اور بھتیجی), paternal aunt and nephew (بھوپئی اور بھتیجا), maternal uncle and niece (بھانجی ماموں اور بھانجا اور بھانجا), maternal aunt and nephew (خاللا اور بھانجا), mother-in-law and son-in-law (ساس اور داماد), father-in-law and daughter-in-law (خسر اور بہو), among numerous advantages of prohibiting these relations (رشتوں), one main benefit is that the relations (تعلقات) of such man and women remain extremely chaste (نہایت پاک) and they can meet each other with real love (خالص محبت), selflessly (بے لوٹ) and freely (بے تکلف).
2. In addition to prohibited relations (حرام رشتوں), Shariah (شریعت), allowed (جائز) the marriages and weddings (شادی بیاہ) between other men and women, so that mutual relations be progressed. The relationship (تعلق) of the marriage and wedding (شادی بیاہ) between people would be more successful if they are aware of habits (عادتوں) and attitudes (خصلتوں) of each other. Therefore Islam prefers relative (کفو) over other than relative (غیر کفو) for marriages (شادی بیاہ).
3. In the family members (کنپے) there will be poor (غریب) and rich (امیر), well-to-do (خوش حال) and deprived (بد حال) all types of people. This is the commanding (حکم) of Islam that every person has to realize the right of his relatives on him all the time. In terms of Shariah

(شریعت), this act is named as kindness towards relatives (صلہ رحمی), and much emphasized in the Islam. Lack of gratitude towards relatives is called (قطع رحمی) and it is a big sin in the Islam. It is obligatory on the part of well-to-do (خوش حال) relatives to help poor (مفلس) relatives and afflicted (مصیبت زدہ) relatives. The right of relatives is also specified specially in the Zakah (زکوٰۃ) and charity (خیرات)

4. The rules of inheritance (وراثت کے قانون) are so stipulated that the wealth (مال) left out by a person who died, be distributed among his inheritors (وارث), like son (بیٹا), daughter (بیٹی), husband (شوہر), father (باپ), mother (ماں), brother (بھائی), sister (بہن). They are rightful (حق دار) being most closed relatives (قربی رشتہ دار). Therefore, their shares (حصے) are defined (متعین کئے) first, in the inheritance (وراثت). If there are no such relatives, then such shares would extent to the next closest relatives. In this way, left out wealth (دولت) of a person after his demise (موت) be used (کام آتی) by many relatives (عزیزوں کو). This rule (قانون) of Islam is unique in the world and now other nations (قومیں) also are imitating this Islamic rule of inheritance. But Alas (افسوس)! Muslim, due to their unwise (نادانی) and ignorance (جهالت), used to act against this rule (قانون), particularly a custom of not giving of inheritance's share (وراثت کا حصہ) to the girls (daughters) is widespread in the Muslims of India, even though (حالانکہ), this is great cruelty (ظلم) and clearly denial of rules (احکام) of Quran.

### 3.2-Concerns towards others besides family members

#### Q9- Exemplify human concerns towards other persons besides his family members?

**Ans- Concerns towards others (دوسروں سے تعلق);** The human concerns (تعلق) towards others besides his family members like friends (دوست), neighbors (پہنچائیوں), people of locality (اہل محلہ), people of the city (اہل شہر) and towards those people with whom he has to share on some or other matters (معاملات). For this, the stipulation of Islam regulates you!

1. that you should treat all those persons with honesty (راستبازی), justice (انصاف), good etiquette (حسن اخلاق) in a manner that nobody is hurt, don't cause heart-breaking (دل آزاری) to anybody, Help each other, be visiting (عیادت) ailing persons, attend the funeral (جنازہ) when somebody passes away. Look after (خبرگری) orphans (یتیموں) and widows (بیواؤں), etc.

2. If Allah ﷻ blessed you with wealth, don't be spending in luxury (عیش و عشرت). Therefore, it is forbidden (منع) in Islam that the affluence (دولت) which can provide nourishment to thousands of savants of Allah ﷻ, you spend out only on yourself. This would be a tyranny (ظلم) that the money by which could have catered the hunger (بھوک) of many men, should that be merely (محض) hanged in your body in a form of jewelry (زیور) or decorated in a form of utensil (برتن) at your table or laid in a room in a form of woolen-carpet (قالین) or blazed in the form of firework (آتشبازی).

3. Islam doesn't want to take away your wealth, whatever you earned or received as inheriting (ورثہ), you are the owner of it and the Islam also gives you full right (پورا حق) to enjoy

with your wealth, being legitimate (جائز) and divine grace (نعمت خدا). But the aim and teaching of Islam are that “you should adopt a simple and balanced (سادہ و معتدل) life and be in your limits to fulfill your needs. While considering your own needs (ضرورتیں), you may also keep in your view, about the rights of your friends (دوست), neighbors (ہمسایوں), community (قوم) as well.”

### 3.3-Muslim’s helping good and opposing bad

**Q10- Exemplify the rules and regulations laid down to safeguard the community’s etiquette?**

**Ans- Muslim’s helping good and opposing bad;** Let you come out from minor circle (field) and look out for major circle (field) of Islam where all Muslim are comprehensive (قابلِ فہم) for reforming the nation (قوم). For the major circle (field), Islam has formulated such code of law (ضابطہ قوانین) by which, Muslims help each other in doing well (بہلائی) and in all cases of evil (برائی) likely, let it not be brought in to being as far as possible. For instance few guidelines quote!

1. For the safeguard (حفاظت) of national ethics (قومی اخلاق), this rule (قاعدہ) framed that between those men and women no prohibited relations exist, they shouldn’t mingle freely together. Let ladies society be separate and the men separate. Ladies may mostly be paying attention to obligations (فرائض) of private life (خانگی زندگی). If they have to turn out for necessity’s sake (ضرورتاً), don’t turn out under make-up and decoration (بناو سنگار), the better whole body is veiled or gowned (ڈھانکیں). If there is no need to open face (چہرہ) and hands, hide them too.

2. Similarly, men are ordered, restrained from looking staring towards other (forbidden) women (غیر عورتوں). And if abruptly looked up to, avoid the eyesight (نظر پھیریں). Trying to look at or stare at them is disapproving (معیوب) and trying to meet them is more censorious (معیوب تر). It is obligatory on man and woman to safeguard their moral (اخلاق) and what Allah ﷻ has fixed the limit (دائرہ یا حد) of the wedding (نکاح) to fulfill your sensual desires (نفسانی خواہشات), don’t cross that limit and stop thinking or desiring about it in your heart.

3. Rules to safeguard community’s etiquette; For safeguard community’s etiquette (قومی حفاظت قاعدہ), rule and regulation (قاعدہ) are outlined that man except for body’s part between his knee (گھٹنے) and navel (ناف) and woman except for her face (چہرے) and hands (ہاتھ), any part of his body wouldn’t open before anybody, although he might be his closest. This is called veil (ستر) in terms of Sariah (شریعت) and hiding of this obligatory on man and woman. Islam aims to create modesty (حیا) in the societies and immodesties (بے حیائیاں) can’t be spread over, and ultimately immorality (بد اخلاقی) might be born in the people.

4. **Entertainment and Avocation (تفریحات اور مشاغل);** Islam doesn’t like such entertainment (تفریحات) and avocation (مشاغل) which would spoil etiquette (اخلاق) and invite major desires (بڑی خواہشات) and destroy (ضائع کرنا) time, health and money. Though entertainment (تفریحات) is an essential need, but it should be consequently, refreshing the soul (روح) of a person and not like a filthy (غلیظ) one which makes the soul untidy (کثیف). For instance! Silly and immoral (بیہودہ) entertainment (تفریحات) in which thousands of people sit together and enjoy looking at fictitious

(اخلاق) events of crime (جرائم کے واقعات), these are avocation (مشاغل) which spoil etiquette (اخلاق) and habits of the entire nation (قوم), either it being as much pleasant (خوش گوار) as desired or not.

### 3.4- Nation's unity and welfare and prosperity

**Q11- What emphasis made on Muslims for Nation's unity and welfare and prosperity?**

**Ans- Nation's unity and welfare and prosperity (قومی اتحاد اور فلاح و بہبود);** It is impeditive for the Muslims to maintain National unity (قومی اتحاد) and welfare and prosperity (فلاح و بہبود). Hence, Islam likes that the Muslims execute the following guidelines in this regard. For instance!

1. Muslims are emphasized to maintain National unity (قومی اتحاد) and welfare and prosperity (فلاح و بہبود). For this purpose, they have to first elude (بچنا) mutual opposition (آپسی مخالفت) and abstain (پرہیز کرو) from organizing various sects (فرقہ بندی). If you have a difference of opinion in any matter (معاملہ), you ought to be trying to decide honestly (نیک نیتی سے) in the light of Quran and Hadith. If the matter cannot be resolved, then instead of disputing (لڑنے کے) reciprocally, leave its decision (فیصلہ) to Allah ﷻ and Prophet ﷺ. However, collaborating each other way be carried on in the matters of national (قومی) interest concerning to welfare and prosperity (فلاح و بہبود) and be obeying (اطاعت) the leaders (سرداروں) of your community (قوم). It is better to live apart from quarreling guys and guard your strength (طاقت) against ruination (بربادی) due to mutual fight (آپسی جھگڑے). Let not the community be disgraced (رسوائی).

2. Muslims are allowed to attain art and science (علم و فنون) from non-Muslims-nations (غیرمسلم قوموں) and also learn their useful measures (طریقے). But forbidden to imitation (نقالی) of their lifestyle. Because, a community (قوم) would act upon the imitation of other communities, only when it accepts its-own disgrace (ذلت) and others eminence (برتری). This is the versed kind of slavery (غلامی) and open announcement (اعلان) of own defeat (اپنی شکست) and its ultimate result is that the civilization (تہذیب) of a community of imitation (نقالی) annihilated (فنا ہو جاتی). Therefore, Rasoolallah ﷺ is strictly prohibited from adopting the way of living of non-Muslim communities. It is well-known that power (طاقت) of any community doesn't reflect from their garments and lifestyle, but it unfolds by their knowledge (علم) and organization (تنظیم) and aptitudes of a deed (قوت عمل). If you want to attain power, then take those things by which nations achieve power (طاقت), but not those things by which nations enslave (غلام ہو جاتے).

3. Treatment with the outside nations (غیرقوموں سے برتاؤ); Muslims are forbidden to treat the outside-nation (غیرقوموں), with prejudice (تعصب), meanness (تنگ نظری), ill speaking about their venerable (بزرگوں) and disgracing (توپین) their religion (مذہب). Muslims are also restricted to pick up quarrel with them. They should be treated with due respect. Provided, they are reconciled and make peace with us and wouldn't be indulging (دست درازی) against our rights (حقوق). The demand (تقاضہ) of our national politeness (قومی شرافت) is that have to behave well by

exhibiting human sympathy (انسانی ہمدردی) and courtesy (خوش اخلاق) towards all people. Tyranny (ظلم) and narrow mindedness (تنگدلی) is far (بعید) from the dignity (شان) of Muslims (مسلمان). The aim of Muslim been born in this world would be to prove himself as the best model (نمونہ) of good manners (حسن اخلاق), politeness (شرافت) and virtue (نیکی) and winning over of people (اصولوں سے) using their worthy principles (تسخیرِ قلوب).

#### 4-Rights of all other creatures (تمام مخلوق کے حقوق)

##### Q12- Describe briefly the Rights of all other creatures?

**Ans- Rights of all other creatures (تمام مخلوق کے حقوق);** Allah ﷻ has bestowed control over numerous (بے شمار) other creation (دوسری مخلوق) to the human being (انسان). Man controls them through his power, gets work done, and be benefited. He has got full right (پورا حق) to do so, behaving supremacy over them. On other hand, those things (all other creatures) have also their rights (حقوق) on human beings and about this, plenty of rules (احکام) are mentioned the Shariah (شریعت). For instance!

1. No approval for killing the animals (جانوروں), merely to remain unharmed from them or simply for taking food (flush). And also restricted from slaying them without any exigency but only for the sake of playing and entertainment (کھیل و تفریح). To get useful (مفید) flush from lawful animals (حلال), best way as stipulated (مقرر ہے) would be slaughtering them in a prescribed Islamic way (ذبح). Killing the animals by troubling them mercilessly (بے رحمی سے) is strictly disapproved (مکروہ).
2. Islam allows killing the poisonous animal (زہریلے جانور) and the beast (درندوں) because human life is more valuable than those. But then killing them in a torturing way is also not allowed. Islam forbids to keep starving (بھوکا), to take hard labor (سخت مشقت) and to beat cruelly to those animals which are utilized as conveyance (سواری) and transport (باربرداری).
3. Islam disapproves (مکروہ) to seize the birds baselessly (خواہ مخواہ) and confines into cages (پنجروں). You have no right (حق) to cut or destroy the trees needlessly. Islam also prohibits to destroy lifeless things baselessly (خواہ مخواہ) like water etc.

#### 4.1-Universal and eternal rights (عالمگیری اور دائمی حقوق)

##### Q13- Elucidate the meaning of Universal and eternal rights and their importance?

**Ans- Universal and eternal rights (عالمگیری اور دائمی حقوق);** this is the brief (سرسری) note (خلاصہ) on rules and regulations (احکام و قوانین) of such an everlasting Shariah (شریعت) which is sent through Rasoolullah ﷺ for the entire world. In this Shariah (شریعت), there has been no difference (فرق) whatsoever between person to person (انسان اور انسان) except based on faith (عقیدہ) and action (عمل). Whereas the religions (مذہبوں) who have difference (فرق), for instance!

1. The religions (مذہبوں) and Shariah (شریعتیں), in which if there is a distinction (امتیاز) amongst persons (انسانوں) based on lineage (نسل), country (ملک) and color (رنگ), those can never be universal Shariah (عالمگیری شریعتیں), because the person of one progeny (نسل) cannot

become the person of other progeny (نسل) and the entire world has wrapped up (سمیٹ (کر), couldn't be accommodated (سماسکتی) in one dominion (ملک), nor blockishness (سیاہی) of Habshi (حبشی), or yellowishness (زرردی) china (چینی) nor whitishness (سفیدی) of westernized (فرنگی) couldn't be replaced. Therefore, this type of religion (مذہب) and rules (قوانین) would remain inevitably (لازمی طور سے) in only one nation (قوم).

2. As against this, Islam's Shariah (شریعت) is universal (عالمگیر شریعت). Because, according to this Shariah (شریعت), every person who believes in "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ" (there is no God except Allah, Muhammad is the Messenger of Allah), can come into Muslim's community (قوم) with precisely equal rights (حقوق). Since, in Islam, there is no distinction (امتیاز) of lineage (نسل), language (زبان), dominion (ملک), motherland (وطن), color (رنگ) and things like.

وَإِخْرَدَعُونَ أَن لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ



**Islam** is a universal religion. Islam remains a complete way of life with a balance of spiritual and practical content. The Arabic word Islam means peace, submission, and obedience. Therefore, a Muslim submits to the will of Allah and spread peace and love in humanity.

**Muslims** believe that Allah is merciful, loving, wise, and just o all the creation of the entire universe. Muslims worship and ask help from Allah only. Salvation comes from Allah only. Allah says in Quran, “O my servant, who have transgressed against their souls! Don’t despair at the mercy of Allah. For Allah forgives all sins, for HE oft-forgiving, Most merciful. (39-53

**Islam** is not a new religion. It is in essence, the same message and guidance revealed to all Messengers and Prophets. The message revealed to Prophet Muhammad ﷺ is Islam in its comprehensive complete final. Muslims believes Prophet Muhammad ﷺ is the last and final messenger of Allah to all humanity

**Basic beliefs (Article of faith);**

1. Believe in one Allah, the alone and only worthy of all worship.
2. Believe in the angels.
3. Believe in all the Messengers and Prophets sent by Allah.
4. Believe in all the revealed books and scriptures by Allah.
5. Believe in the Day of Judgment.
6. Believe in Destiny (Fate). It is to believe that Allah knows everything and has recorded all actions.

**Declaration of faith (Testimony of faith);** This is a simple declaration with conviction, to bear witness that there is none worthy of worship except Allah and that Muhammad ﷺ is the Messenger of Allah.

**Salah or Prayers;** Salah are offered at dawn, noon, mid-afternoon, sunset, and nightfall, and thus determine the rhythm of the entire day. They strengthen and enliven the belief in Allah and inspire man to a higher morality. They purify the heart and prevent temptation towards wrong-doings and evils. The Salah is good for spiritual and physical health. Although it is preferable to worship together in a Masjid, a Muslim may pray almost everywhere, such as in fields, offices, factories, and universities.

**Zakah and charity;** the word Zakah means both purification and growth. Our surplus wealth and effects are purified by setting aside a small portion for those in need. Every wealthy Muslim must pay annually 2.5 % of one’s total surplus wealth on which a year has passed as a

religious duty and purifying sum to be spent on poorer sections of the community. The poor include widows, orphans, the disabled, the needy, and the destitute.

**Saum or Fasting;** every year in the month of Ramadan, all Muslims fast from dawn until sunset, abstaining from food, drink, and other pleasures. The fast is meant to strengthen one's faith, draw a Muslim closer to Allah by abandoning physical pleasures. Fasting also includes abstaining from any falsehood in speech and action and hurting others.

The fast is an excellent means of spiritual purification, it is known to benefit health also. Some of the medical benefits of fasting are ditch bad habits, lower cholesterol, detoxify the body and boost brain health.

**Hajj Pilgrimage;** annual pilgrimage to Makah, the Hajj is an obligation to be performed once in a lifetime, only for those who are physically and financially able to reform it. Millions of Muslims with different backgrounds, nationalities, languages, races, and cultures, male and female, meet in Makah Hajj pilgrimage to worship Allah. Pilgrim's wear is simple garments, two pieces of unstitched white cloth wrapped over the body which sets aside the distinction of class and culture. Muslim pilgrims learn many lessons including unity, equality, brotherhood, tolerance, and patience.