

59.2 He has sent down to you the Book with Truth, confirming that which was (Revealed) before it; and He sent down the Torah and the Evangel aforetime, a guidance to the people and sent down the criterion. Verily those who disbelieve in the signs of God, for them is a severe punishment: God is Mighty, Lord of Retribution. (Qur'an 3:3-4)

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَبْلُ هُدًى
لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو
الْإِنْتِقَامِ

سورہ: آل عمران آیت: ۳-۴

(اے رسول) اسی نے تم پر برحق کتاب نازل کی جو (آسمانی کتابیں پہلے سے اسکے سامنے موجود ہیں) انکی تصدیق کرتی ہے۔ اور اسی نے اس سے پہلے لوگوں کی ہدایت کے واسطے توریت و انجیل نازل کی اور حق و باطل میں فرق بتانے والی کتاب (قرآن) نازل کی۔ بیشک جن لوگوں نے اللہ کی آیتوں کو نہ جانا ان کیلئے سخت عذاب ہے اور اللہ (ہر چیز پر) غالب بدلہ لینے والا ہے۔

59.3 This (Qur'an) is a guidance. Those who disbelieve in the signs of their Lord will suffer a most painful chastisement. (Qur'an 45:11)

هَذَا هُدًى ۞ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ
عَذَابٌ مِّن رَّجْزِ أَلِيمٍ

سورہ: الجاثیة آیت: ۱۱

یہ (قرآن) ہدایت ہے اور جن لوگوں نے اپنے پروردگار کی آیتوں سے انکار کیا ان کے لئے سخت قسم کا دردناک عذاب ہوگا۔

60. All kinds of similitude are displayed in Holy Qur'an to explain.

60.1 We have displayed to the people, in this Qur'an, every (kind of) example yet most of the people not only refuse to accept (the truth) but (also) deny (it). (Qur'an 17:89)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

سورہ: بنی اسرائیل آیت: ۸۹

اور ہم نے (لوگوں کو سمجھانے) کیلئے اس قرآن میں ہر قسم کی مثالیں بدل بدل کر بیان کر دیں اور اس پر بھی اکثر لوگ بغیر ناشکری کے نہیں رہتے۔

60.2 And indeed We have displayed for humanity in this Qur'an every kind of similitude; but man is, in most things, contentious. (Qur'an 18:54)

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

سورہ: الکہف آیت: ۵۴

اور ہم نے تو اس قرآن میں لوگوں (کے سمجھانے) کے لئے ہر طرح کی مثالیں پھیر بدل کر بیان کر دی ہیں۔ مگر انسان تمام مخلوقات سے زیادہ جھگڑالو ہے۔

60.3 Verily, We have propounded for humanity, in this Qur'an every kind of similitude; and if you bring to them a sign, those who disbelieve would say: "You are nothing but followers of falsehood." (Qur'an 30:58)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ ۚ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا
إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ

سورہ: روم آیت: ۵۸

اور ہم نے اس قرآن میں (لوگوں کے سمجھانے کو) ہر طرح کی مثل بیان کر دی اور اگر تم ان کے پاس کوئی معجزہ لے آؤ تو بھی یقیناً کفار بول اٹھیں گے کہ تم لوگ دھوکہ دینے والے ہو۔

60.4 Verily We have propounded for humanity in this Qur'an examples of every kind so that they may contemplate.
(Qur'an 39:27)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
لَعَلَّهُمْ يَتَذَكَّرُونَ

سورہ: الزُّمَرِ آیت: ۲۷

اور ہم نے تو اس قرآن میں لوگوں کے (سمجھانے کے) واسطے ہر طرح کی مثل بیان کر دی تاکہ یہ لوگ نصیحت حاصل کریں۔

61. The decisive verses in Holy Qur'an, none knows its interpretation except God and those who are firmly rooted in knowledge.

61.5 He it is Who has sent down to you

(O' Mohammad) 'the Book', wherein are (some) decisive verses, they are the basis of the Book, and others have several possible meanings; but those in whose hearts there is perversity go after that which is unclear therein, seeking to mislead by seeking to misinterpret it (to suit their selfish motives), while none knows it's (hidden) interpretation except God and those (who are) firmly rooted in knowledge; they say: "We believe in it, all is from our Lord." but none heeds (this) save those endowed with Wisdom.

(Qur'an 3:6)

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
 مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ
 فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ
 تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
 آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو
 الْأَلْبَابِ

سورہ: آل عمران آیت: ۷

(اے رسولؐ) وہی وہ (اللہ) ہے جس نے تم پر کتاب نازل کی اس میں کی بعض آیتیں تو
 محکم (بہت واضح) ہیں وہی (عمل کرنے کیلئے) اصل (و بنیاد) کتاب ہیں۔ اور کچھ
 (آیتیں) متشابہ (گول گول) جن کے معنی میں کئی پہلو نکل سکتے ہیں۔ پس جن لوگوں
 کے دل میں کجی ہے (وہ) انہی آیتوں کو لیکر پڑے رہتے ہیں تاکہ فساد برپا کریں اور اس
 خیال سے کہ انہیں اپنے مطلب پر ڈھالیں حالانکہ اللہ اور ان لوگوں کے سوا جو ظلم میں
 بڑے درجہ پر فائز ہیں ان کا اصل مطلب کوئی نہیں جانتا وہ لوگ (یہ بھی) کہتے ہیں کہ ہم
 اس پر ایمان لائے یہ سب (محکم یا متشابہ) ہمارے پروردگار کی طرف سے ہے اور عقل
 والے ہی سمجھتے ہیں۔

62. Holy Qur'an is guidance and healing for believers, but deafness and blindness for disbelievers.

62.1 If We had made it a Qur'an (in a language) other than Arabic, they would surely have said: "Why have not its verses been made clear? What a non – Arabic tongue and he (the messenger) an Arab?" Say: "for those who believe in it is a guidance and a cure; but those who do not believe – in their ears there is a heaviness, and to them it is a blindness. They are (like those) who are called to from a place far-off." (Qur'an 41:44)

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ
 آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ
 آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي
 آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ
 يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ

سورہ: فصلت آیت: ۴۴

اور اگر ہم اس قرآن کو عربی زبان کے علاوہ دوسری زبان میں نازل کرتے تو یہ لوگ ضرور کہہ نہ بیٹھتے کہ اسکی آیتیں (ہماری زبان میں) تفصیل وار کیوں بیان نہیں کی گئیں کیا (خوب قرآن تو) عجمی اور (مخاطب) عربی۔ (اے رسول) تم کہہ دو کہ ایمانداروں کیلئے تو یہ (قرآن) ہدایت اور (ہر مرض کی) شفا ہے۔ اور جو لوگ ایمان نہیں رکھتے ان کے کانوں (کے حق) میں گرانی (بہرا پن) ہے اور وہ قرآن ان کے حق میں نابینائی

(کاسب) ہے۔ تو (گرانی کی وجہ سے) وہ لوگ بڑی دور کی جگہ سے پکارے جاتے ہیں۔

63. Praise to be to God, who revealed the Holy Qur'an upon His Servant.

63.1 Praise be to God, Who has sent down the Book (Qur'an) upon His Servant and has not caused therein any crookedness. (Qur'an 18:1)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ
يَجْعَلْ لَهُ عِوَجًا ۗ

سورہ: الکہف آیت: ۱

ہر طرح کی تعریف اللہ ہی کو (سزاوار) ہے جس نے اپنے بندے (محمدؐ) پر کتاب (قرآن) نازل کی اور اس میں کسی طرح کی کجی (خرابی) نہ رکھی (بلکہ) ہر طرح سے ٹھیک ہے۔

64. Holy Qur'an is revealed in Arabic, so that it may be understood.

64.1 Verily We have sent it down, the Arabic Qur'an that you may understand. (Qur'an 12:2)

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

سورہ: یوسف آیت: ۲

ہم نے اس کتاب (قرآن) کو عربی زبان میں نازل کیا ہے تاکہ تم سمجھو۔

64.2 Verily, we have made it in an Arabic Qur'an that you may understand. (Qur'an 43:3)

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

سورہ: الزخرف آیت: ۳

ہم نے اس کتاب کو عربی قرآن ضرور بنایا ہے تاکہ تم سمجھو۔

65. After the revelation of Qur'an, if you follow others, God will not protect you.

65.1 Thus we have sent it (Qur'an) as an authority in Arabic, and if you follow their (vain) desires after what has come to you of the knowledge, you will have no guardian or protector against God. (Qur'an 13:37)

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۖ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

سورہ: الرعد آیت: ۳۷

اور یوں ہم نے اس قرآن کو عربی (زبان) کا فرمان نازل فرمایا اور (اے رسول) اگر کہیں تم نے اس کے بعد کہ تمہارے پاس علم (قرآن) آچکا ان کی نفسانی خواہشات کی پیروی کر لی تو یاد رکھو پھر اللہ کی طرف سے نہ کوئی تمہارا سر پرست ہوگا اور نہ کوئی بچانے والا۔

66. Holy Qur'an is wisdom.

66.1 These are the verses of the Book of Wisdom.

(Qur'an 31:2)

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

سورہ: لقمان آیت: ۲

یہ حکمت سے بھری ہوئی کتاب کی آیتیں ہیں۔

67. God has sent down Holy Qur'an with Truth and Balance.

67.1 God is He who sent down the Book with Truth and the Balance. What shall make you know? It may be that the Hour (Reckoning) is near. (Qur'an 42:17)

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

سورہ: الشوری آیت: ۱۷

اللہ ہی تو ہے جس نے سچائی کے ساتھ کتاب نازل کی اور عدل و انصاف (کا نمونہ) نازل کیا اور تم کو کیا معلوم شاید قیامت قریب ہو (پھر یہ غفلت کیسی)۔

68. God has taught Qur'an to Mohammad (PBUH).

68.1 (God) The Beneficent, Taught He the Qur'an (to Mohammad). (Qur'an 55:1-2)

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

سورہ: الرَّحْمَنُ آیت: ۱-۲

بڑا مہربان (اللہ) اسی نے قرآن کی تعلیم فرمائی۔

CHAPTER - 6

PRINCIPLES OF ISLAM

Islam consists of two components: **Beliefs** and **Practices** (reflection of belief in action). In Islam faith and action are inter-related and regarded as two sides of the same coin.

Islamic Beliefs

Beliefs comprise of the following five principles.

1. Belief in Oneness of God.
2. Belief in Divine justice of God.
3. Belief in Prophet-hood.
4. Belief in Hereafter.
5. Belief in Leadership of Divinely appointed leaders - The 12 Imams.

These five principles are called “Usool-e-deen”, the roots or the fundamentals of the religion.

Every Muslim should profess his faith in the above principles by his own personal and individual scrutiny of his respective belief. Islam does not accept any belief which is professed by the blind following of parents or someone else's views or any hereditary concept.

Belief in Oneness of God.

Belief in the One and Only God is the keystone of all true religions, as well as of Islam. God and unshakable faith in Him is the basis upon which the entire magnificent edifice of Islam has been raised.

Monotheism of Islam is quite distinct from the other so called monotheistic religions. Monotheism of Islam is pure, comprehensive, all-embracing and un-deviated.

God in Islam is unique in His Essence, unique in His Attributes, the Sole Creator, the only Sustainer of the universe. The belief in the unity of God is the foundation stone of Islam. This belief governs the religious faith, designs the social patterns and gives life to the moral codes. The basic Islamic creed that “There is no god except God” leads a Muslim in his religious and social behavior throughout his life. When a Muslim has rejected every falsehood and every idea of nature-worship, idol-worship or human worship, he is ready to believe in the positive truth of the Unity of God. Believing in a Supreme Being gives an aim to a Muslim’s life and provides a purpose for his actions.

To any intelligent seeker of the Truth, there are volumes of knowledge in the manifest universe about the unity of its Maker, His Existence, Power, Authority and Knowledge. The unity of God, is manifestly declared in the perfect unity of the will, working in the diversity of the creation and the harmony in the functioning of forces of nature. The uniformity of the law, regulating the life in the universe, obviously proves the unity of the purpose of One and the Only creator Lord of everything in existence, His Being, His Omnipotence to His will and His infinite Knowledge and unlimited Wisdom.

Belief in divine Justice of God

Justice is one of the Attributes of God. Divine justice can be described as following four levels:

- a. Justice in Essence – God is devoid of any imperfection.
- b. Justice in Creation – Everything has been created justly with a

purpose, nothing is absurd.

c. Justice in Legislation – The Divine laws are just and aimed at establishing justice at the levels of individual, family, national and international.

d. Justice in Recompense – In the Hereafter, everyone will be rewarded or punished for one's deeds.

God the Creator of the universe is just. He never deals with injustice towards His creatures because injustice is a sign of either ignorance or lack of power, whereas God is omniscient and omnipotent. Every kind of evil and imperfection is far from His absolute and all-pure being.

God has given man the power to reason so that he might know right from wrong. He has given man senses so that he can use his eyes, ears and limbs either for good or evil actions. Thus man is answerable for his own deeds. The destiny of each person is in his own hands: no one bears the weight of the sins of the others, no one is punished for the wrong doing of others.

Islam wants every individual to be answerable for his own actions. Thus an individual has responsibility to be virtuous and oppose vice in the interest of his own individual life as well as in the interest of the collective life in this world.

Islam continuously invites and encourages man towards righteousness with the promise of the blissful life in the hereafter and repeatedly warns him against vice and the chastisement from the all-just Lord.

There is absolutely no internal or external force to

interfere with man's actions, so his rewards or punishment will be of his own actions guided by his own free will.

Belief in Prophet-hood or Apostleship:

Muslims firmly believe that God sent Messengers to all Lands for guiding all Nations. The names of 26 of them have been mentioned in the Qur'an, along with their entrusted missions. All Prophets were divinely inspired and all had the same identical message named Islam for mankind with such variations and differences as the social conditions of the times required. According to Islam, Adam, Noah, Abraham, Moses, Solomon, David and Jesus (Peace be upon them), were among the 124,000 Prophets. Some prophets left behind Holy Books, as revealed by God and all Prophets conveyed the message and unfolded the commandments of God.

Prophet Mohammad (PBUH) is the greatest of all, and with Him "Prophet-hood" came to an end. There will be no Prophet after Him.

Characteristics of Prophets:

Through special favors from God, the prophets were endowed with an extra-ordinary perfection and received revelations from God for enlightening the people. Following are some other features of the Prophets.

- e. **Infallibility** – The Messengers are so pure and enlightened that it is impossible for them to be erroneous or sinful.
- f. **Divine Knowledge** – Revelation – Prophetic knowledge cannot be acquired in school, it is gained from superhuman agency and this mode of knowledge is called Revelation. It is knowledge which results in certainty, and makes its possessor aware of the reality of things and that it has Divine origin.

Revelation results in infinite knowledge and power.

Through this illumination and power, prophets were able to understand all the weak points and unhealthy trends in society and to change the direction of history to set it on a new course. Most of the prophets were uneducated but they revolutionized the human thoughts.

g. **Miracles** –Every prophet was endowed with miracles by God as clear evidence and proof of his prophet-hood.

Miracles are abnormal and supernatural acts which prove superhuman agency. The exemplary character of prophets, their simple way of living, their popularity, love and esteem, miraculously revolutionized human thought. They completely changed the human life in a fashion differing in all respects from a manmade revolution, and proved that prophet-hood and revelation have a divine and metaphysical origin, and are a part of the scheme of God to help humans to reform the society.

Most of the miracles given to the prophets were transient and specific events, meant for that time only such as the reviving of dead and the healing of the sick by Jesus (PBUH), or the transformation of the staff of Moses (PBUH) into a snake. The Prophet of Islam Mohammad (PBUH) was also given a number of such miracles, but besides these, an everlasting miracle Holy Qur'an was also given.

Holy Qur'an is lasting and permanent. Its guidance and inspiration does not fade and always motivates followers in their journey towards perfection.

Prophet-hood of Mohammad (PBUH)

Muslims consider the Holy Prophet of Islam, Mohammad (PBUH) as the greatest and the last Apostles of God that had come to mankind as a whole, with the final code of discipline for universal control, and for the elevation of human life in all parts of the earth, for all times until the end of the world.

The prophecies about the last apostle of God were incorporated in all the heavenly scriptures and had earned great currency among the peoples in the various parts of the globe. The Holy Qur'an refers to this fact:

(And) those who follow the messenger, the Prophet the Ummi, whom they find mentioned in writings in the Torah and the Evangel; he commands them (to do) that which is good, and he prevents them from evil, and he makes lawful for them all good things, and he prohibits for them only the foul (unclean things), and he relieves them of their burdens, and the yokes that lie upon them; so those who believe in him, and honor him, and help him, and follow the light which has been sent down with him, are those who achieve success. **(Qur'an 7:157)**

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
 مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
 بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
 الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
 إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ
 آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ
 مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

سورہ: الاعراف آیت: ۱۵۷

اور جو لوگ ہمارے نبی امی پیغمبر کے قدم بہ قدم چلتے ہیں (جس کی بشارت) کو اپنے ہاں
 تورات اور انجیل میں لکھا ہوا پاتے ہیں اور (وہ نبی) جو اچھے کام کا حکم دیتا ہے اور بُرے
 کام سے روکتا ہے اور جو پاک و پاکیزہ چیزوں کو تو ان پر حلال اور ناپاک گندی چیزیں
 ان پر حرام کر دیتا ہے۔ اور وہ (سخت احکام کا) بوجھ جو ان کی گردن پر تھا اور وہ پھندے
 جو ان پر (پڑے ہوئے) تھے ان سے ہٹا دیتا ہے۔ پس (یاد رکھو کہ) جو لوگ اس
 (نبی محمد) پر ایمان لائے اور ان کی تعظیم (عزت) کی اور ان کی مدد کی اور اس نور کی
 پیروی کی جو ان کے ساتھ نازل ہوا ہے تو یہی لوگ اپنی دلی مرادیں پائیں گے۔

We can read even in the present Old Testament much testimony to this fact:

“The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” **(Deuteronomy 18:15)**

“I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.”
(Deuteronomy 18:18)

“And I shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him” **(Deuteronomy 18:19)**

The Holy Prophet Jesus (PBUH) had also prophesied the advent of the promised guide which has been recorded in the New Testament:

“And I will pray the Father, and He shall give you another Comforter that may abide with you forever.”
(ST. JOHN 14:16)

“Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” **(ST. JOHN 16:7-8)**

“I have yet many things to say unto you, but ye cannot bear them now.”

“Howbeit when he, the spirit of truth* is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” **(ST. JOHN 16:12-13)**

* A name given to Prophet of Islam by the people of Mecca in his very childhood was Sidiq, the Truthful.

Holy Qur'an says about Prophet of Islam:

Nor does he speaks out of (his own) desire. It is but a revelation revealed. **(Qur'an 53:3-4)**

“But, the comforter, which is the Holy Ghost, when

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

سورہ: النجم آیت: ۲-۳

تمہارے رفیق (محمد صلی اللہ علیہ وآلہ وسلم) نہ گمراہ ہوئے اور نہ بہکے۔ اور وہ تو اپنی نفسانی خواہش سے کچھ بولتے ہی نہیں۔

the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” **(ST. JOHN 14:26)**

Note: Comforter is translated from the word “Parecletus”, which was originally mentioned. The meaning of

' Parecletus ' is the praised one, which again means in Arabic Ahmed. The two names of Prophet, Ahmed and Mohammad, means "Praiseworthy" or one who is extremely praised. "Farqalit" the arabic form of Parecletus exactly means that. From the context of the Evangels, it is quite clear that "Parecletus" is used as a name and not an attribute. However, in the subsequent translations, either deliberately or by error, the word "parecletus" was translated as "Comforter"

The word "Holy Spirit" which follows it and is incorrectly translated by some as "Holy Ghost" refers to the Pure, Untainted Spirit of the Prophet Mohammad (PBUH).

Belief in Hereafter:

The faith in survival after death, the Day of Resurrection and the accountability of all humans on the Day of judgment when each will be justly rewarded or punished by God for virtuous or evil deeds with Paradise or Hell respectively – is a fundamental Islamic principle on Hereafter.

Islam says that human life will not come to a close within this world as it is not limited like that of animals, nor after the perishing of human body does the soul transmigrate into the bodies of other beings or animals.

Islam maintains that in the hereafter everybody retains one's complete "identity", i.e. body and soul, and this is the meaning of eternity of soul in Islam.

Purposefulness of the universe and the justice of God necessitates that there should be a Hereafter. If evil deeds are

not punished and those who performed good deeds are not rewarded, it will show that creation is without purpose or that God is unjust. But God is Just and He does nothing without a purpose.

Islam emphasizes that the entire human entity which includes body and soul will be resurrected on the Day of Judgment, the resurrection will not only be physical and spiritual but “human”.

Man is not a pure spiritual being like angels, nor purely physical but a compendium of both; and therefore both body and soul will experience the tortures or pleasures of the other world. However, other than the present temporal laws will govern Hereafter, so body and soul will also be governed by other than worldly laws. Wholesomeness, intensity and eternity of life in the other world has been emphasized by the Holy Qur'an.

2. Belief in the Leadership of Divinely appointed Leaders - The 12 Imams.

In Islamic terminology, Imam means a divinely appointed successor of the Prophet who is to be obeyed in secular and religious matters.

The difference between “Prophet” and “Imam” is that: to a Prophet the divine Laws are revealed while the Imam follows and preaches those laws. Imams were appointed by God and announced by Prophet of Islam in accordance with Divine order to protect the religion.

Imams explained, interpreted and applied religion fully

considering all facts of a situation at different times. The main function of Imam is to mold a society and safeguard the Divine Religion.

According to the explicit statement of the Prophet of Islam (PBUH), there were to be only Twelve Imams after his demise, Imam Ali (PBUH) was the first and Imam Mehdi (PBUH) is the last Imam.

Authentic and historical traditions suggest that the Prophet of Islam (PBUH) has mentioned the names of all the 12 Imams as follows:

“My successor is Ali Ibne Abitalib and after him, my two grandsons Hasan and Hussain. After Hussain will follow his son Ali, after Ali will follow his son Mohammad; and after Mohammad will follow his son Jafar, and after Jafar will follow his son Musa, and after Musa will follow his son Ali, and after Ali will follow his son Mohammad and after Mohammad will follow his son Ali, and after Ali, will follow his son Hasan, and after Hasan will follow Al Mehdi (peace be upon them).
These are the twelve Imams.”

PRACTICE OF FAITH

Islam no doubt gives the freedom of the faith, but once a man or a woman embraces the truth, it never allows him or her to act of his or her own personal views in the practice of God's prescribed religion.

If anyone calls himself a Muslim and yet follows his own views other than the prescribed regulations, he is following his own creed and not that of the Lord and religion of Islam.

The practice comprises of a wide scope of activities, some of which are as follows:

1. Prayer (Al-Salaat):

The most important article of the practice of the faith is prayer. Prayer is the time to present ourselves before the Lord to prove that we are His sincere and obedient servants.

The daily prayers are five times a day. There are some other compulsory prayers with special form such as; Funeral Prayer, Friday Prayer, parents Prayer which were defaulted in their life time, Oath and pledge Prayer, Pilgrim prayer performed during pilgrim at Mecca etc.

Before we offer prayers we have to take into account few things such as:

1. Cleanliness of body as well as mind.
2. Place of prayer –clean and not usurped one.

3. Dress – it should not be impure, transparent or made up of non-eatable animals (according to Islamic Law), such as furs, leather, bones, horns and teeth, etc.

For male, the covering from abdomen to knee is compulsory, but the cover of whole body is preferred. is forbidden to put on pure silk or ring and buttons made of gold.

For female, the covering of the whole body from head to foot is compulsory, save face (i.e. from forehead to chin and from ear to ear), and hands (i.e. from wrist to the fingers).

4. The time of Prayers:

- a- Dawn Prayer (Fajar): from dawn until before Sunrise.
- b- Noon Prayer (Zuhr): from the time Sun passes the meridian up to a little before Sunset.
- c- Afternoon Prayer (Asar): after offering Noon prayer up to the Sunset.
- d- Evening Prayer (Maghrib): from the Sunset up to a little before midnight.
- e- Night Prayer Esha): after offering evening prayer up to midnight.

If under any unavoidable circumstances any prayer could not be performed during its time, such prayers should be offered as soon as the cause of delay or default is removed and these prayers are called Qaza (defaulted).

5. Direction of Holy Ka'bah: All prayers are performed facing towards the Holy Ka'bah at Mecca.

2. Fasting: (Al-Seiam)

Every year a Muslim is required to fast for one month (Month of Ramadhan), from dawn to sunset, provided one is adult, capable to fast, and is not medically unfit.

In Islam, fasting is one of the cardinal doctrines of the practice of faith, taking its rank next only to five daily prayers.

To fast, one should abstain from eating, drinking, smoking, sex activities, lying to God and His Apostles & Imams, dipping his head in water, vomiting, injecting, to let the dust or strong smoke into throat etc.

Holy Qur'an gives the basis of the Fast: "O you who believe; fasting is prescribed for you, as it was prescribed for those before you, so that you may safeguard yourselves with full awareness of divine laws.

(It is) for a fixed number of days, but whoever among you is sick or on a journey, then (the same) number of other days, and those who find it hard to do should effect a redemption by feeding a poor man; and whosoever, of his own accord, does good, it is better for him, and that your fast is better for you, if you know.

The month of Ramadhan is that in which the Qur'an was sent down, a guidance for mankind, and clear proofs of guidance, and the criterion of right and wrong; So whoever of you is present in the month, he should fast in it, and whoever is sick, or on a journey (he shall fast) the same number of other days. God desires ease for you, He does not desire hardship for you, and that you should complete the prescribed number (of days), and that you should glorify God for His having guided you, and so that you may give thanks (to Him)."

(Qur'an 2:183-185)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
 عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّامًا
 مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ
 فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
 طَعَامُ مَسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ
 وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۗ إِن كُنْتُمْ تَعْلَمُونَ شَهْرُ
 رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ
 مِنَ الْهُدَى وَالْفُرْقَانِ ۗ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
 فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ
 مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
 الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
 وَلَعَلَّكُمْ تَشْكُرُونَ

سورہ: البقرہ آیت: ۱۸۳-۱۸۵

اے ایماندار اور روزہ رکھنا جس طرح تم سے پہلے لوگوں پر فرض تھا اس طرح تم پر بھی فرض
 کیا گیا تاکہ تم پر ہیزگار بن جاؤ۔ (وہ بھی) گنتی کے چند روز (اگر روزہ کے دنوں میں)
 جو شخص تم میں سے بیمار ہو یا سفر میں ہو تو دنوں سے (جتنے قضا ہوئے ہوں) گن کر رکھ

لے اور ان لوگوں پر جو (بہ مشقت) روزہ رکھ سکتے ہوں (اور نہ رکھیں تو ہر روز کے) بدلے میں ایک مسکین کو کھانا کھلانا واجب ہے۔ اور جو شخص اپنی خوشی سے بھلائی کرے تو یہ اس کے لئے زیادہ بہتر ہے۔ اگر تم سمجھدار ہو تو (سمجھ لو کہ فدیہ سے) روزہ رکھنا تمہارے حق میں اچھا ہے۔ (روزوں) کا مہینہ رمضان ہے۔ جس میں قرآن نازل کیا گیا جو لوگوں کا رہنما ہے اور اس میں رہنمائی اور (حق و باطل کے) تمیز کی روشن نشانیاں ہیں۔ (مسلمانوں) تم میں سے جو شخص اس مہینہ میں اپنی جگہ پر ہو تو اس کو چاہئے کہ روزہ رکھے اور جو شخص بیمار ہو یا سفر میں ہو تو اور دنوں سے (روزہ کی) گنتی پوری کرے۔ اللہ تمہارے ساتھ آسانی کرنا چاہتا ہے اور تمہارے ساتھ سختی کرنا نہیں چاہتا اور (شمار کا حکم اس لئے دیا ہے کہ) تاکہ تم (روزوں کی) گنتی پوری کر لو اور اللہ نے جو تم کو ہدایت پر لگا دیا ہے اس نعمت پر اسکی بڑائی کرو تاکہ تم شکر گزار بنو۔

3. Pilgrimage (Hajj)

Pilgrimage is once in a lifetime duty of every qualified Muslim. It is a spiritual and physical exercise, as well as a scientific and religious journey.

The main conditions that makes an individual qualified for hajj (pilgrimage) are:

1. The individual must be an adult.
2. He must have the means to meet the expenses of the journey to Mecca without deterring his ability to continue his business or his means of living.
3. The health of the individual must permit the journey.
4. There should be no risk of life in the journey

It is a sin to delay the pilgrimage when the above four conditions are met.

The pilgrimage is one glorious congregations reflecting obedience to God and Islamic Laws. All pilgrims wear simple, identical dresses and jointly perform the highly constructive hajj ceremonies.

The pilgrimage to Mecca also portrays a great international congress with millions of Muslims from all walks of life who come together at the house of God.

The Qur'anic words regarding the pilgrimage are as follows:

Verily, the first house set for mankind is at Mecca, Blessed, and a Guidance to the worlds.

In it are clear signs; the place where Abraham stood up (to pray); and whoever enters it, is safe; and pilgrimage to the house is incumbent upon mankind (purely for God); (It is) for those who afford to go there. And whoever disbelieves, then verily, God (the self-subsisting) is independent of the worlds. (Qur'an 3:95-97)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَىٰ

إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَ لِلَّهِ عَلَى
النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ
كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

سورہ: آل عمران آیت: ۹۶-۹۷

لوگوں کی عبادت کے لئے جو گھر سب سے پہلے بنایا گیا وہ یقیناً یہی (کعبہ) ہے جو مکہ میں ہے بڑی (خیر) و برکت والا ہے اور سارے جہان کے لوگوں کا رہنما۔ اس میں (حرمت کی) بہت سی (واضح) روشن نشانیاں ہیں (مجملاً اسکے) مقام ابراہیم ہے اور جو اس گھر میں داخل ہوا وہ امن میں آ گیا۔ لوگوں پر واجب ہے کہ محض اللہ کی (خوشنودی) کیلئے خانہ کعبہ کا حج کریں جسمیں وہاں تک پہنچنے کی استطاعت (وقدرت) ہو اور جس نے حج سے انکار کیا تو (یاد رکھے) کہ اللہ سارے جہان سے بے نیاز ہے۔

4. Religious Taxes:

A. Al-Zakat, or the poor-rate

One of the economic laws of Islam to solve the financial handicaps of the society is Zakat. The rank of the ordinance about the payment of zakat among the doctrines of Islam is immediately after the prescribed prayers.

There are three essential factors considered for the zakat's payments:

1. Commodities on which zakat is obligatory.
2. Quantity and rate of tax.
3. Time or period.

According to the Shia fiqh (jurisprudence), only four goods are to be taxed for zakat:

1. Grains, i.e. wheat, barley, dates, and raisins
2. Cattle, i.e. sheep, cows, and camels
3. Gold
4. Silver

The details about the rate of payment in the various possessions of wealth are described in the Islamic books. Qur'an warns the people who hoard gold and silver and do not spend in God's way.

O who believe, Verily, many of the rabbis and the monks wrongfully swallow the possessions of the people, and keep men away from the way of God; and to those who hoard gold and silver and do not spend it in God's way, announce the news of painful chastisement.

On the Day (of Judgement) when it shall be heated in the fire of hell, then their foreheads and their flanks and their backs shall be branded with it (while it is said to them): 'This is what you hoarded for yourselves, taste them what you used to hoard'. **(Qur'an 9:34-35)**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ

لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ
 اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
 يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ
 يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
 وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ
 فَذُوقُوا مَا كَنْتُمْ تَكْنِزُونَ

سورہ: برأت آیت: ۳۴-۳۵

اے ایمان دارو اس میں شک نہیں کہ (یہود و نصاریٰ) کے بہت سے عالم زاہد لوگوں کے مال ناحق چکھ جاتے ہیں۔ اور (لوگوں کو) اللہ کی راہ سے روکتے ہیں۔ اور جو لوگ سونا اور چاندی جمع کرتے جاتے ہیں اور اس کو اللہ کی راہ میں خرچ نہیں کرتے تو (اے رسول!) ان کو دردناک عذاب کی خوشخبری سنا دو۔ جس دن وہ (سونا چاندی) جہنم کی آگ میں گرم (اور لال) کیا جائے گا پھر اس سے ان کی پیشانیاں اور ان کے پہلو اور ان کی پشتیں داغی جائیں گی (اور ان سے کہا جائے گا) یہ وہ ہے جسے تم نے اپنے لئے (دنیا میں) جمع کر رکھا تھا تو (اب) اپنے جمع کئے کا مزہ چکھو۔

B. Al-Khums (1/5 tax):

Khums is an annual tax besides the zakat. A Muslim has to pay 20% of the surplus funds (savings) left after ones legitimate expenses are met. Khums is also compulsory on the following six objects:

1. Booty or everything taken as spoils in war.
2. Products taken from mines, such as diamond, gold, rocks, salt, etc.
3. Treasures that have been recovered from the earth.
4. Precious things that have been taken out of seas, oceans, etc.
5. Land purchased by non-Muslims from Muslims.
6. Amalgamation of lawful and unlawful things.

Khums is spent under the supervision of a Mujtahed, (A Islamic Jurisprudent), to promote public welfare, to propagate the cause of Islam, to build schools, mosques, libraries, hospitals, etc.

The following verses from the Holy Qur'an are in regards to khums payment:

“And know you (O' believers) that whatever you acquire, a fifth of it is for God, and for (His) messenger, and for the (Prophets) near relatives, and the orphans, and the needy, and the wayfarer, if you believe and in that which We sent down to Our servant (Mohammad) as the Day of distinction, the day when the two hosts met; And verily God has power over all things.” **(Qur'an 8:41)**

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ

السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا
يَوْمَ الْفُرْقَانِ يَوْمَ التَّقِي الْجُمُعَانِ ۖ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

سورہ: الانفال آیت: ۴۱

اور جان لو جو نفع تم کسی چیز سے حاصل کرو تو اس میں کا پانچواں حصہ اللہ اور رسولؐ اور (رسولؐ کے) قرابتداروں اور مسکینوں اور یریسوں کا ہے۔ اور اگر تم اللہ پر اور اس (نبی امداد) پر ایمان لا چکے ہو جو ہم نے اپنے (خاص) بندے (محمدؐ) پر فیصلہ کے دن (جنگ بدر میں) نازل کی تھی جس دن (مسلمانوں اور کافروں کی) دو جماعتیں باہم گتھ گئی تھیں۔ اور اللہ تو ہر چیز پر قادر ہے۔

Whatever God has bestowed on His messenger from the people of the towns, belongs to God and to the messenger and to the (Prophet's) near kin, and the orphans and the needy and the wayfarer, so that it may not circulate among those who are rich among you. Accept what the messenger gives you, and refrain from what he forbids, and fear (the wrath of) God; Verily God is severe in retribution.

(Qur'an 59:7)

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ

السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ
 وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
 فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

سورہ: الحشر آیت: ۷

جو مال اللہ نے اپنے رسول کو دیہات والوں سے بے لڑے دلوا لیا ہے وہ خاص اللہ اور رسول اور (رسول کے) قرابتداروں اور یتیموں اور محتاجوں اور پردیسیوں کا ہے تاکہ جو لوگ تم میں سے دولت مند ہیں ہر پھر کر دولت ان ہی میں نہ رہے۔ ہاں تم کو جو رسول دے دیں وہ لے لیا کرو اور جس سے منع کریں اس سے باز رہو اور اللہ سے ڈرتے رہو۔ بے شک اللہ سخت عذاب دینے والا ہے

A. Fitra (Zakat-al-fitra):

It is another obligatory charity given at the end of the month of Ramadhan- the month of fasting.

5. Al-Jihad (Defense):

Jihad, or Holy war, means effort and struggle in the way of God to discipline in oneself and to reform societies.

Whenever Islam or the Muslim community is endangered, or necessity demands in the Islamic cause, it is a duty of adult male Muslim (who are not sick or have other disabilities) to take part

in the holy war. However, it must be solely for the sake of Islam and God, and under the leadership of a reliable Muslim authority.

Jihad has many forms: Jihad against oneself for progress, ethics, and knowledge; and jihad with property and financial supports; and for more corrective approach to the Divine. Life is a jihad as a journey of return to God.

There are many Qur'anic injunctions about jihad, which explain everything in detail. The following are only a few of them:

Go forth with light and heavy (weather unequipped or well- equipped) and strive hard in the way of God with your property and your selves. This is better for you, if you know.
(Qur'an 9:41)

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ

سورہ: برأت آیت: ۴۱

(مسلمانوں) تم ہلکے پھلکے (بہتے) ہو یا بھاری بھر کم (مسلح) (بحر حال) جب تم کو حکم دیا جائے تو فوراً چل کھڑے ہو اور اپنی جانوں سے اور اپنے مالوں سے اللہ کی راہ میں جہاد کرو۔ اگر تم سمجھ سکتے ہو تو (سمجھ لو کہ) یہی تمہارے حق میں بہتر ہے۔

Fighting (in the cause of God) is enjoined on you, and it is hateful to you and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is bad for you, and wisely God knows while you do not know.

(Qur'an 2:216)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا
شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

سورہ: البقرہ آیت: ۲۱۶

(مسلمانوں) تم پر جہاد فرض کیا گیا ہے۔ اگرچہ تم پر شاق ضرور ہے اور عجب نہیں کہ تم کسی چیز (جہاد) کو ناپسند کرو حالانکہ وہ تمہارے حق میں بہتر ہو اور عجب نہیں کہ تم کسی چیز کو پسند کرو حالانکہ وہ تمہارے حق میں بُری ہو اور اللہ تو جانتا ہی ہے مگر تم نہیں جانتے۔

O' you who believe! Shall I show you a bargain which will deliver you from a painful chastisement? (that) you should believe in God and His messenger, and strive in the way of God with your possessions and your selves. That is better for you, if you but know! (Qur'an 61:10-11)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ
تُنَجِّيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

سورہ: الصّٰف آیت: ۱۰-۱۱

اے ایماندارو! کیا میں تمہیں ایسی تجارت بتا دوں جو تم کو (آخرت کے) دردناک عذاب سے نجات دے۔ (وہ یہ ہے کہ) اللہ اور اس کے رسولؐ پر ایمان لاؤ اور اپنے مال اور جان سے اللہ کی راہ میں جہاد کرو۔ اگر تم سمجھو تو یہی تمہارے حق میں بہتر ہے۔

Jihad should be exclusively in the way of God and never for any territorial ambitions.

6. The exhortation to do Good and the prevention of Evil (Amr Bel Maaa'roof and Nah'y Anel Munkar)

It is a duty of every Muslim to participate in social and political life to advice people wherever they go wrong; even to stop them, if possible, and encourage them to follow the right way. No Muslim should remain indifferent in social and political matters.

These two commandments are very important and significant in nature and is obligatory for every Muslim to shoulder those duties in practical terms. The best course to follow is not through words but deeds: to set a practical example for others to follow. Deeds are more effective than words. The best way to carry out the invitation to perform good and forbid others to do evil is through an approach guided by logic, intellect and reason. The guidance should be with sincere and good

intention. As far as possible, one should strive to keep away from force, threat, and abhor pressure to accomplish any good task.

The holy Qur'an has laid down the rule and method of inviting mankind to goodness:

Call to the way of your Lord with wisdom and goodly exhortation, and argue with them in a manner which is the best. Verily your Lord knows best the person who has gone astray from His path and He knows best those who are guided aright.

(Qur'an 16:125)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ
 وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
 بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۗ

سورہ: النحل آیت: ۱۲۵

(اے رسول) تم (لوگوں کو) اپنے پروردگار کی راہ پر حکمت اور اچھی نصیحت کے ذریعہ سے بلاؤ اور بحث و مباحثہ کرو بھی تو اس طریقہ سے جو (لوگوں کے نزدیک) سب سے اچھا ہو۔ اس میں شک نہیں کہ جو لوگ اللہ کی راہ سے بھٹک گئے ان کو تمہارا پروردگار خوب جانتا ہے اور ہدایت یافتہ لوگوں سے خوب واقف ہے۔

And that there should be among you a group who call (mankind) to virtue and enjoin good and forbid evil, and these are they who shall be successful. **(Qur'an 3:103)**

وَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

سورہ: آل عمران آیت: ۱۰۳

اور تم میں سے ایک گروہ ایسے لوگوں کا بھی ہونا چاہئے جو (لوگوں کو) نیکی کی طرف
بلائیں اور اچھے کام کا حکم دیں اور بُرے کاموں سے روکیں اور ایسے ہی لوگ
(آخرت میں) اپنی دلی مرادیں پائیں گے۔

You are the best group that has been brought forth for mankind; you enjoin goodness and you forbid evil, and you believe in God. **(Qur'an 3:109)**

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ آمَنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ

سورہ: آل عمران آیت: ۱۱۰

کیا تم اچھے گروہ ہو کہ لوگوں کی ہدایت کے واسطے پیدا کئے گئے ہو۔ تم (لوگوں کو) اچھے کام کا تو حکم کرتے ہو اور بُرے کاموں سے روکتے ہو اور اللہ پر ایمان رکھتے ہو اور اگر اہل کتاب بھی اسی طرح ایمان لاتے تو ان کے حق میں بہت اچھا ہوتا۔ ان میں سے کچھ ہی تو ایمان دار ہیں اور اکثر بدکار۔

It must be remembered that those who invite goodness must themselves be good, and who preaches abstinence from evil should himself be free from it.

7. Cleanliness and Purity (Taharat)

The word Taharat has a wider sense than either the word "cleanliness" or "purity" could describe. While cleanliness generally implies hygiene, and purity a kind of inner purification, Taharat is a combination of two: the outer bodily cleanliness and inner spiritual purification.

To be tahir (clean and purified) is a prime requirement for all those practices known as "worship" or Prayer in Islam. It includes proper sanitation which ensures bodily health from the standpoint of modern scientific knowledge, and comprises purification and refinement of the human soul.

There are three methods of cleanliness:

1. Obligatory Bath (Ghusl):

Obligatory Bath (Ghusl) is necessary in the following cases:

- a- After sexual intercourse and any release of sperm.
 - b- At the end of monthly period of Menstruation.
 - c- At the end of irregular Menstruation.
 - d- After touching a dead body which has turned cold and has not been washed.
 - e- The dead before burial.
 - f- That will be compulsory by vow to God.
- There are other baths such as Friday, Eid, etc., which are not obligatory.

2. Abulation (Wudu):

Before each daily or other prayers, or recitation of the Qur'an, an abulation is necessary, and it remains valid until one sleeps or passes urine, stool and gas or has discharges or menstruation. Following is the method and order to perform:

First- With the intention of wudu, wash your face two times from the forehead down to the chin; pouring water from above the point where hair of the head normally begins to grow, see both the cheeks are washed.

Second- wash the right arm two times pouring water from above the elbow down to the finger tips.

Third- Wash the left arm the same way as the right.

Fourth- Pass once the tip of one or all wet fingers of your right hand from the crown of your head down to hairline on the forehead.

Fifth & Sixth- Wipe once the wet fingers of the right and the left hand on top of the right and left foot respectively. The direction should be from the toes to the ankle.

2. Substitution (Tayamum):

This method of purification is used when water is not available or it is not safe to use it because of sickness or other reasons.

Tayamum is performed on pure dust or sand or soil or stone. It is permissible but undesirable to use mud or salty soil. It is performed as follows:

It consists of seven steps:

1-2. Strike both palms on clean dry earth with the intention of tayamum and then pass them over the forehead up to nose.

3-4. Pass the left Palm over the back of right hand palm, and vice – versa.

5. Again strike as before.

6-7. Rub the back of the right palm with left palm and vice-versa.