CHAPTER: 3

THE PRINCIPLES OF THE MOVEMENT

Ahle Hadeeth or the Salafi is not a new sect or community. In fact, salafiat stands for the original or pristine teaching of the faith and its, adherents have also been in existence. So the Ahle Hadeeth or the Salafi are the standard bearers of the pristine teaching of Islam, original and the oldest followers of the faith. They enshrined in the Holy Quran and Hadeeth and reject what has not been enjoyed by the Islamic shariah.

The main principles of the movement as follows:

1) The Ahle Hadeeth interprets Quranic verses with an anthropomorphic reference literally.
2) They elucidate the message of Islamic monotheism (Towheed) according to the Quran & Sunnah.
3) They propagate and publicize the Islamic principles, values, culture and ideas to all mankind according to the accepted path of righteous salaf.
4) They oppose polytheism, innovations in religious matters, blind imitation (bidat) and reject many practices prevalent among the mysteries (sufiyas) of this day as un-Islamic accretion.
5) They teach the principles of mitual venevolence, unity, peace, brotherhood, love of the country and respect of human values rejecting the causes of conflict and disunity.
6) They belive in Ijtihad and not Taqleed. However the four Imams are given due respect.
7) They do not believe forced conversion as the Holy Quran has declared: "There is no Coercion (in the matter of) religion."
8) They condemn terrorists and terrorism as Islam is the religion of peace.
9) They playing an active role to develop and enriching the Arabic Language and Literature in India.

In this regard, "It has been narrated on the authority of Umair bin Umma Hani who said: I heard Muwabiya say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah (PBUH) say: A group of people from my Ummah will continue to obey Allah's Command, and who desert or oppose them shall not be able to do harm. They will be dominating the people until Allah's command is executed (i.e. Resurrection is established)." Saheeh Muslim.

Almighty Allah says in His Glorious Book (Quran), "….And whatsoever the

Messenger (PBUH) gives you, take it; and whatsoever he forbids you, and abstain (from it)." and "It is not for a believer, man or woman, when Allah and His Messenger (PBUH) have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (PBUH), he has indeed strayed into a plain error."[76] and "Nor does he speak of (his own) desire. It is only a Revelation revealed."[77]

3.1. IMAN AND ISLAM

The Religion of Islam may be broadly divided in to two parts the theoretical or what may be called its doctrines and the practical, which includes all that a Muslim, is required to do, that is to say, the practical course to which he must confirm his life. The former is called Iman or faith and latter Amal or deeds. The former is also called aqaid (pl. of aqidah) or belief, and the latter ahkam (pl. of hukam) or the ordinance and regulation,

Iman or faith

"IMAN," according to Raghib, the famous lexicologist, "is sometimes nothing more than a confession with the tongue that one believes Muhammad (S.A.W)." Further he says, "Iman also implies the condition in which a confession with tongue is accompanied by an assent of heart, tasdiqun-bil-qalb, and the carrying in to practice of what is believed, amalun-bil-jawarih (lit. Doing of deeds with limbs)." Thus the word Iman as used in the holy Quran, signifies either simply an assent of the heart or a fixed conviction of the truth brought by the holy Prophet or the doing of good deeds and carrying into practice in the principle accepted or it may signify a combination of the three. The first and the greatest principle of Iman is the belief in La ilaha ill-Allah, 'there is no God but Allah.' A possessor of Iman is called Momin, believer. He must believe in all the fundamental principles of Islam. Those who believe and have faith in Islam but are indifferent to the rituals and commit unlawful acts will be punished in Hell though they will be finally saved. Thus paradise is the final abode of all believers.

[76] Surah AL-Hashar: (7)
[77] Surah Al-Ahzab. (36).

ISLAM

What is Islam?

The Arabic term Islam, literally meaning 'Surrender' or submission to the will of one Allah (God) and acceptence of His Commands as revealed in he Holy Quran. Islam stands for peace of mind as well as peace between individuals and peace among nations leading to stability, progress and prosperity and to adopt a life devoid of excesses.[78]

Islam is the religion revealed by Allah and preached by the Prophet Hazrat Muhammad (S.A.W.) who was born in Mecca in 570 A.D. It is the embodiment of the code of life which Allah has framed to serve as norm for mankind.

Islam means submission and obedience. Islam is called by this name because it is submission and obedience to the will of Allah. Islam also signifies Salamti and thus stands for peace. More comprehensive meaning will be `striving after righteousness.` There is absolutely no difference between the "submission and obedience to the will of Allah," and "striving after righteousness." Righteousness is nothing but the path shown by the Allah. Islam is a complete code of life which covers every aspect of an individual life from his birth to his death and from the grave to the yonder world. Islam is a body of doctrines and a code of practices. Islam puts forth a philosophy of life concerning the individual's conception, his Allah, his messenger of God, Hazrat Muhammad (PBUH), and the universe, that is all around him. Islam is thus a philosophy of action and a way of life. It is a transformation of the individual, of the family, of the society, of the state and of humanity; it is a revival, moral and intellectual, and the attainment of the highest pinnacle of civilization both spiritually and materially.

Basic Principles of Islam

The basic Islamic concept is that the entire universe is created by Allah, Who is the sovereign of the Universe. He is one has no associates. He is the Ruler of the Universe, its Sustainer and Maintainer. He created the man and appointed for each human being a fixed period which he is to spend upon the earth. Allah has prescribed

[78] Khan F.U.: God Universe and Man Published by Kitab Bhavan, Kalan Mahal, Darya Ganj, New Delhi-2 p. xi

a certain code of life for man. One who chooses to follow the code revealed by Allah becomes a Muslim (believer) and one who refuses to follow it becomes a Kafir (non-believer). A man professes Islam by honestly believing in Allah and the Prophet hood of Muhammad (S.A.W.). Both these beliefs are epitomized in the Kalima: 'La ilaha ill-Allah Muhammad-ur-rasul-ullah'. There is no God except Allah, Muhammad is His Prophet. The third basic postulate of Islam is belief in the life-after-death.The world, according to Islam, is a place of trial and judgement for man. He will have to render an account of all that he does here. Life on the earth will one day, come to an end, and after that a new world will came in to being. It will be in this life-after-death that man will be rewarded or punished for his deeds and misdeeds.

Thus the basic articles of Islamic faith are three, viz. (a) Belief in the Unity of God; (b) Belief in Prophet hood of Muhammad (S.A.W.) and in the guidance he gave ; and (c) Belief in the life-after-death (Hereafter) and in mans` accountability before Allah on the day of judgement. Whoever professes these beliefs is a Muslim.

Simplicity and Practicability

Islam is a religion without any mythology. Its teachings are simple and intelligible. It is from superstition and irrational beliefs. Unity of God, Prophet hood Muhammad (S.A.W.) and concept of life-after-death are the basic articles of its faith. They are based on reasons and sound logic. There is no hierarchy of priests, any complicated rites and rituals. Every body is to approach the book of Allah directly and translate its dictates into practice. Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the reality. This is how Islam brings man out of the world of superstition and light. Thus Islam is a practical religion and does not indulge in empty and futile theorizing.

A Complete Code of Life

Islam is a complete code of life which covers every aspect of an individuals` life from his birth to death and from the grave to other world. Islam provides guidance for all walk of life individual and social life, material and morel, economic and political, legal and cultural, national and international. The Quran enjoins man to enter the fold of Islam without any reservation and to follow Allah's` guidance in all walks of life. Islam is a religion for all ages and all countries. It offers successful solutions to all the

temporal and spiritual problems of humanity. It is the most progressive, most scientific, and most democratic religion of the world.

Universalism

The message of Islam is for the entire human race. God in Islam is the God for all the worlds and the Prophet is Messenger for the whole of mankind. In Islam all men are equal and there is no distinction between man and man on account of birth or position. It appeals to the conscience of humanity and banishes all false barriers of race, status and wealth. Islam is cosmopolitan in its outlook and approach and does not admit barriers and distinctions. It wants to unite the entire humanity under one banner and it is a message of life and hope and of glorious future.

The pillar of Islam

Religion is not an end in itself. It is the means for the realization of an ideal—the development and perfection of man. The function of religion is to guide and help man to attain the highest perfection. For the achievement of this end Islam has enjoined, among other things, certain beliefs and practices generally known as the five pillars (Arkan) of Islamic faith. These are the fundamental tenets of all the thoughts and deeds that lead man to perfection. These are: (1) Iman or Faith (2) Salat or Prayer (3) Saum or Fasting, (4) Zakat or Charity, and (5) Hajj or Pilgrimage.

(1) Iman or faith

Iman or faith involves belief in (1) One God, (2) His Angels, (3) His Revealed Books, (4) All Prophets, and (5) Day of Resurrection and (6) judgement. The basis of faith rests upon these five principles. The first and important principle of Iman is the belief in 'La ilaha ill-Allah' There is no God but Allah. A Possessor of Iman is called Momin or believer. He must believe in the above-mentioned fundamental principles of Islam. Those who believe and faith in Islam but are indifferent to the rituals and commit unlawful acts, will be punished in Hell though they will be finally saved. Thus paradise is the final abode of all believers. Thus all articles of faith are in reality principles of action. Allah is the Being who possesses all the perfect attributes and when a man is required to believe in Allah-he is really required to make himself possessor of the highest moral qualities. He must set before himself the highest and purest ideal which the heart of man can conceive, and make his conduct conform to

that ideal. Belief in the Angels means that the believer should have the good Implies which are inherent in him, for the angel is the being associated with good implies. Being in the Books of God signifies that we should follow the directions contained in them for the development of our inner faculties. Belief in messenger means that we are to model ourselves on their noble example and sacrifice our lives for humanity as they did. Belief in the Last Day tells us that physical or material advancement is not the end or good of life, but that its real purpose is an infinitely higher one, of which the Resurrection of the Last Day is but the beginning.

(2) Salat or prayer

Prayer is the second pillar of Islam. Among the five pillars of Islam prayer occupies the most important position and is given the greatest prominence in the Holy Quran. It is the obligatory duty of every Muslim to perform prayer. Unless a man performs his prayer regularly he cannot be a true Muslim. `Islam considers prayer ` says Dr. Khalifa Abdul Hakim, ` to be the dividing line between believer and unbeliever. Islamic prayer is purified of all law and irrational elements and prescribed as a great help in the building up of a character by remembering God. Prayer is no doubt an institution which Islam has in common with all other religious systems, though it should be regularly performed by Muslims five times a day and at regular intervals, facing towards Kiblah (Kaba) although the Quran clearly states that in the "East and the west everywhere is Allah, therefore whither you turn, thither is Allah's` countenance, surely Allah is all-embracing and all-knowin". (Ch. 11, 115). Therefore the object of facing Mecca is to bring uniformity among Muslim while they pray. The form and detail of the prayer is not mentioned in the Quran. But the Holy Prophet has given the details of this institution. The fixation of prayer to five times a day has got a religious background. It is connected with the Prophets 'Miraj' or ascension to heaven. When he went there he received the order from Allah to prescribe fifty times of daily prayers. On his return journey he passes by Moses (Musa) who point out that the number of prayers is too much for his followers and ask him to go back and get it reduced. He makes five rounds between Allah and Musa. In each of the first four times of his approach to Allah, a concession of ten times of prayer is made. Now remain ten times of daily prayers which Musa tells him, are still burdensome to his followers. Under his instruction Muhammad (S.A.W.) approaches Allah once more and five times of daily prayers is finally ordained for the Muslims (Bukhari).

Regarding the fixation of prayer to five times a day, Muslim, Abu Daud and others are of opinion that Gabriel came out five times in one day and performed Salat in Muhammad's (S.A.W.) Presence and the latter on each occasion imitated the angel.[79]

The prayer is offered five times a day, and each prayer has two parts, the congregational, which is called Farz (obligatory), and the individual, which is called Sunnah (the Prophets` practice). Each is made up of a number of rakats varying from two or four. The word rakat is derived from raka a meaning bowing down and literally the rakat is an act of bowing down before Allah. But technically it indicates standing, bowing down, prostrating and sitting reverential land is thus a kind of unity in the Divine service inculcated by Islam. The order in which these different postures are adopted is a natural order. The worshipper first stands reverentially and offers certain prayers; then he bows down and glorifies God; then he stands up again praising God ; then he prostrate placing his forehead on the ground and glorifying God; then he sits down in a reverential position and makes a petition; then again falls down in prostration. The congregational parts which are called Farz (obligatory) contain the following number of rakats: [80]

Fajar or morning prayer-- 2 rakats.

Zuhr or early afternoon prayer-- 4 rakats.

Asr or late afternoon prayer-- 4 rakats.

Magrib or sunset prayer—3 rakats.

Isha or night prayer--4 rakats.

The individual parts which are called Sunnah (Prophet Practice) contain the following number of rakats:

Fajr: 2 rakats said before the congregational prayer.

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[79] Shorter Encyclopedia of Islam, P. 492.
[80] Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture.2nd edition, 1992. Published by N.A Nasri for Kitab Bhavan, 1784, kalan Mahal, Daryaganj, New Delhi-110002. P.85-91. (obligatory)contain the following number of rakats: 4

Zuhr: 4 rakats before the congregational prayer and 2 rakats after it

Asr: 4 rakats before the congregational prayer.

Maghrib: 2 rakats after the congregational prayer.

Isha: 2 rakats after the congregational prayer followed by 3 rakats witr.

1 Every rakat consists of the following parts:

Qiyam or the standing position.

Ruku or bowing down.

Sajdah or prostration.

Qadah or sitting.

Beside the daily prayers, the following are performed on specified times:

Friday, or congregational prayer (salat-ul-Juma), performed about one o'clock, when people, before prayer, listen to kkhutba or address, delivered usually by the one who leads the prayer. The zuhr prayer of that day is not held. Salat-ul-juma is not incumbent on a traveler, a sick person, a slave, a woman, a blind or a lame person.

Festival prayer: (for example on the occasion of Id-ul-Azha). People are assembled in large numbers in an open place or mosque and perform two rakat prayers and listen to khutba or sermon delivered by the Imam after the prayer.

Eclipse prayer (Salat-ul-Khusuf) consists of two rakats. This eclipse occurred on the day of the death of Ibrahim the Holy Prophets` 18 months old son.

Prayer of the dead (Salat-ul-Janaza) : A divine service is held over the dead body of every Muslim, young or old, even of infants who have lived only for minutes or seconds. It is called salat-ul-janaza. Technically, taking part in Divine service is called farz kifayah, which means that it is sufficient that some Muslims should take part in it.

During the journey or when at war, the prayers are shortend from four to two rakats, but two rakat and three rakat prayers of the early morning and after sunset are performed as usual.

Each prayer time is preceded by Azan or called to prayer. Azan was first introduced after Hijrat, at the suggestion of Umar. The Holy Prophet adopted the system of calling out to prayer at the fixed hours by a certain man. Bilal was the first appointed to this noble job. Before the prayer, the worshipper must be in a state of legal purity must be free of every defilement, great or small and he should wear clean dress. The purification of body can be done by Wazu or ablution or Tayammum or when necessary by a bath.

Religious and Social Significance of Prayer

In prayer, a Muslim is expected to observe the external form as well as the internal devotion and attention. His inner self must be absorbed in Allah so that for the moment his soul must enjoy perfect peace and calmness. It must be detached from all worldly cares and remain attached in concentration on the Supreme Being.

Prayer is the means of spiritual illumination and its aim is to know Allah and seek His help in mans` attempt to attain his spiritual perfection. Prayer keeps man away from evil. Prayer in Islam gives man an opportunity for self-development and moral greatness. The Quran says, "Successful indeed are the believers who are humble in their prayers," (23: 1, 2). In the institution of prayer, mankind has been made responsible for his deeds to the ultimate Reality.

The fixation of a direction for prayers fosters the unity of purpose and discipline. Prayer teaches equality and fraternity among the worshipper. Congregational prayer imparts punctuality and concentration of the self to the ultimate Ego. It gives ample scope for social, religious and cultural symposiums after prayer. In short, prayer is the means of leveling all differences of ranks, colour and nationality and the means of bringing about a cohesion and unity among men which is necessary basis of a living civilization. Ibn Sina says that a man at prayer is in intimate coverage with his Lord. Prayer is the plight of the alone to the alone.

(3) Saum or fasting

Fasting is the third pillar of the Islamic faith. The fasting is obligatory on every Muslim, who is grown up and physically fit. The word saum means abstaining or to be at rest. The institution of fasting in Islam clearly signifies abstaining from food and drink and sexual intercourse from dawn till sunset. Fasting is common among many

nations and with the exception of Zoroastrianism, it has been commended by all religions, but its modes and motives vary considerably in different religions. Fasting was practiced by the Jews as an act of mourning Jesus Christ fasted for forty days before starting of his ministry. Islam has introduced the highly organized institution of fasting as a means of developing the inner faculties of man. The reason assigned in the Quran for fasting is that it is intended to prevent evil tendency and to purify ones soul. ` The institution of fasting in Islam, 'says Amir Ali' has legitimate object of restraining the passions, by during abstinence for a limited and definite period, from all the gratifications of senses and directing the overflow of the animal spirits in to a healthy channel. ` The institution of the fast to Ramazan was set up by the Prophet in the second year of the Hijra.

The month of Ramazan is specified for the purpose of fasting. The word 'ramz' literally means 'to burn'. In the month of Ramazan a man burns his evil propensities. The Quran says: `` The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs to guidance and destination therefore, whoever of you witness the coming of this month, he shall fast therein. ` The fast of Ramazan lasts for while month during which a Muslim must eat light foods before the daybreak and remain without food, including water, till sunset. He must abstain during these hours from all vicious actions such as abusing, back-biting, anger, jealousy, sexual intercourse. Thus fasting among the Muslims does not mean remaining hungry for certain hours but to abstain from all evils and restrain ones eyes, tongue, ears and all other senses of body from lust and passionate activity. The fast must be broken only after sunset, after which Muslims go to the mosque and join in prayer known as Tarawih which is in addition to the usual prayer, in 8/20 rakats. One of the last ten nights of the month Ramazan is called Lailat al-Qadr. The word Lail or Lailah means night and Qadr means originally, measuring. But Lailat al-Qadr is also translated as meaning the night of grandeur or majesty. Lailat al-Qadr is better than a thousand months. The angels and the inspiration (al-ruh) descend in it by the permission of their Lord for every commandment. Here this night is spoken of as the night in which the Quran was revealed. It is also called the night of measure because on it was laid the basis of a new revelation to the world which contains every commandment(amr) full of wisdom and knowledge, for the same reason, it is called a blessed night or the grand night. The Lailat al-Qadr is, therefore, the anniversary of the revelation of the

Holy Quran. Again according to same other traditions the twenty-seventh night of Ramazan is the Lailat al-Qadr. In most of the Islamic countries the 27th night of Ramazan is generally observed as Lailat al- Qadr, and on the night the Muslims pass the whole night in prayer and recitation of the Holy Quran.

The fasting is obligatory upon every Muslim, male and female, who is physically fit (qadir) and who is mature (baligh). The fasting must be preceded by Niyyat which means intention or purpose in doing a thing. For the weak, the sickly, the traveler, the soldier engaged in Jehad against the assailants of the faith, and women in their ailments, it is disallowed. Fasting is forbidden (haram) on days of two great festivals: Id- ul –Fitr and Id-ul-Azha.[81] Fasting is a means of spiritual discipline. The ultimate aim of fasting is the seeking of Divine pleasure. According to the Holy Prophet, fasting is a shield which protects from all kinds of evils. While fasting a man refrains not only from food, drink and other desires, but also all kinds of evils. But fasting is not starvation. Though food and water are in his possession, he does not take them because it is the commandment of Allah that he should not take them and he also believes that Allah is with him and sees him. Thus the underlying spirit of fasting is to awaken the spiritual discipline.

The 'breaking' of fast, which occurs on the first of the month of Shawwal, is the occasion of a fast, called Id-ul- Fitr. This involves a solemn prayer, called salat al-Id, consisting of two rakats' performed in the morning after the day- break.

In a nutshell, fasting plays the double role of (a) teaching self-discipline and self-control in way of Allah, and (b) acquainting the rich with feeling of hunger as experienced by the poor. It also teaches us to conquer our passions and selfish desires.[82]

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[81] Abu Abdullah Ismail Ibn Bukhari Imam: Saheeh Bukhari. 30: 60.

[82]Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture. 2nd edition 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, and Nw Delhi-110002. P.95-98.

(4) Zakat

One of the five foundations of religion, incumbent upon all adult Muslims who are sane, free and possess Nisab (property) is to give Zakat or charity.[83] "No religion of the world prior to Islam has consecrated charity, the support of the widow, the orphan, and the helpless poor, by enrolling its principles among the positive enactments of the system."(Ameer Ali) Zakat or charity is an institutionalized way of translating the thus created sentiments of compassion, and craving to help the poor, in to practical action. It tends to counteract the trend towards the accumulation and concentration of wealth, and to reduce the gulf between the rich and the poor. Muslims are enjoined to express their gratefulness to the Creator by helping the created out of what He has given them. Zakat was a sort of compulsory poor tax, levied on definite forms of property, and collected only from Muslims who had attained their maturity and were in full possession of their faculties. The Prophet framed some rules in regard to it, which were strictly followed by his successors. It was levied on (a) grain of the field, fruits dates, grapes, etc. , (b) animals, i.e., camels, cattle, and other domestic quadrupeds, (c) gold and silver, and (d) merchandise. The word zakat has been derived from the root zaka, which means 'it grew or it purified'. Zakat has been described as 'wealth which is taken from the rich and returned to the poor'. It is so called because the giving away of wealth to the poor and needy increased the wealth of the community as a whole and at the same time, it purifies the givers heart of the inordinate love of wealth which brings numerous sins in its train.

The Zakat is a religious tax which levied on the various categories of possession according to a definite rule.

It affects the productions of the soil, cattle, precious metals (gold and silver) and merchandise. Those things are liable to tax only if they reach a certain minimum value called Nisab which varies for each item. It is Rs. 40 in the case of cash money, 52 ½ tolas in case of silver and 7 ½ tolas in case of gold. In the case of merchandise of all kinds, the value is calculated and the Nisab is judged by the silver standard. The tax is generally paid in kind. On land produce, it was levied at the rate of 10% or 5% according to whether the land was watered by rain or stream or by buckets to be paid

[83] The word for charity is infer, which means spending benevolently: ihsan means the doing of good: zakat means growth or purification, and sadaqah which are derived from root side, meaning truth and comes to signify a charitable deed.

immediately after the harvest. It was payable only when the produce exceeded a certain quantity fixed by the Quran. For instance, in the case of wheat, zakat was levied only when five wasuq (1 wasuq=323 lbs. approximately or 26 mounds 10 seers) were produced in a season. But the main and general rate 2 ½ percent seems to have been kept in view. Though the rate has been fixed at 2 ½ percent, the rich can give away in Allah's` name more than the fixed proportion; it is good act and it deserves more merit. The distribution of zakat money was made among the following categories:

1) To the poor and needy (Fukara and Masakin).
2) To the tax collectors (amala).
3) To those whose hearts one desired to win (the new converts Islam).
4) To assisting slaves to purchase their freedom from their master.
5) To those who were in debt.
6) To the arming of the volunteers to the Holy Wars and to the military expenses incurred in the fight against the infidels;
7) To insure the expenses for the maintenance of an establishment and office for the collection and distribution of zakat; and
8) To give aid to poor travelers.

Charity is of two kinds---- obligatory and voluntary. The obligatory charity is called zakat and the voluntary is called sadaqah.[10] sadaqah can be given by every Muslim at any time. There is no fixed rate of sadaqah.

Religious and social value of zakat

Islam is a religion of humanity. With this object in view, Islam has enjoined the institution of Zakat. It is the most benevolent institution in Islam. It serves as a purifying substance in the sphere of morality, social status and economic stratum. It is said that the benevolence is one of the two mainstays of religion. The combination of salat and zakat is of frequent occurrence in the Quran. Prayer becomes meaning less if it does not lead to acts of benevolence. Love of Allah should be the motive in all charitable deeds, so that the very doing fosters the feeling that all mankind is but single family. "And they give food out of love for him to the poor and the orphan and the captive."(76:8) only good things and well-earned wealth should be given in charity. The Holy Prophet himself has described zakat as wealth "which is taken from

the rich and returned to the poor." The institution of zakat in Islam has not only provided the solution of wealth problem, but also showed the way to "develop higher sentiments and character-building, on which alone can be laid down the foundation of a lasting civilization for the human race." Zakat, therefore, acts not only as a leveling influence, but also as a means of developing the higher sentiments of Islam, the sentiments of love and sympathy towards his fellowmen. In other words, like the blood circulating in a living organism, wealth is made to circulate in the body-politic of Islam. The object behind the imposition of zakat is to give economic security to the Muslim community and to prevent the accumulation of wealth in a few hands. It is the duty of the rice to zakat for the maintenance of the poor or needy and it is the right of the poor to receive it. Zakat brings harmony and perfection in the society and thus leads to the achievement of the universal brotherhood of man.

The institution of zakat regulates the conduct of the individual Muslim as a member of the society or community and develops his social consciousness. It teaches that no Muslim should be selfish; he should spend a part of his wealth for the welfare of the Muslim society. The institution of zakat instills fellow-felling among them and thus strengthens the unity of the Muslim community as a whole. The institution of zakat discourages capitalism and attempts to solve the problem of disparity in wealth.

(5) Hajj

Hajj or pilgrimage is the fifth institution of Islam. The word Hajj literally means "repairing to a thing for the sake of a visit" and technically it means "repairing to Bait-Allah to observe the necessary devotions." It is one of the obligatory duties in Islam, at least once in lifetime. It is obligatory upon those who are adult, in good health and have enough money to meet the expenses of their journey to Mecca and maintain their family during their absence.

The pilgrimage is not a new institution. It is a revival of ancient rites common throughout the Semitic East. Mecca had been the centre of pilgrimage from the time of immemorial. According to the Quran, Ibrahim (A) was the founder of the Hajj. Pilgrimage is the only real bound that unites the different Muslim communities, and the only opportunity for pen-Islamic reunion.

The Prophet after removing all idols and signs of idolatry from Ka'ba and making certain modifications in the rituals observed by the Hajjis (pilgrimers) permitted the pilgrimage to his followers. The annual pilgrimage of the Muslims to the Ka'ba at the fixed time in the month of Dhul-Hijj. The man who performs this is called Haji. But there is also a lesser or minor pilgrimage to Mecca called 'Umra' or visitation. The Umra can be performed at any time of the year and the rites pertaining to it are fewer in number.

The ceremonies begin at the last stage of the journey, near Mecca, in the following manner:

1) The pilgrimage, after taking a bath and performing two rakats prayers, removes his dress and wears two pieces of cloth, one of which covers lower extremities of his body and the other his chest and shoulders. The head remain uncovered. None is exempted from this rule and all Muslims, from a king to the poorest peasant; one must not shave, remove his nail or kill any living being. The women are faces are kept open. Veil is forbidden while in Ihram.
2) The pilgrim must take a vow to abstain from worldly affairs and continuously call on and recite Talbiah, i.e., say: Labbaik Allahumma Labbaik, i.e., I stand in thy service, O Allah, I stand in thy service.
3) The pilgrim must next perform Tawaf, i.e., make circuit round the Ka'ba thrice at a quick pace and four times at a slow pace. Men and women are allowed to perform Tawaf together, the women keeping apart from men. Tawaf may be performed while one is riding on an animal. Menstruating women are not allowed to perform Tawaf.
4) The pilgrim must kiss the Black Stone.[84] (Hajr-al-Aswad) which is embedded in the wall of the Ka'ba at a height of about 5 feet and it is nearer the door of the House.
5) The pilgrim must then perform two rakat prayers at a place known as Maqam-i-Ibrahim.[85]
6) The pilgrim must next perform Sayee i.e., run from mount Safa to mount Marwah seven times on the 6th of Dhul-Hijja.

[84] The original colour of this stone is not known but the Arabs think that it was white, but it grew black by the touch of sinful men.
[85] The maqam-i-Ibrahim is a very old sacred stone on which Ibrahim (A) stood up at the time of building the Ka'ba..

7) The pilgrim next listens to the7 Khutba in the great mosque at Mecca (this being done on the 7th day of Dhul-hajja). This Khutba, which immediately follows the salat of Zuhr, gives counsel to the pilgrims and supplies a kind of programmed of the ceremonies in which they are about to take part.
8) The following day, the eighth, is called the day of slaking of thirst (Yaum-al-Tarwiah) because it is said, the pilgrim must lay in a supply of water for himself and his mount. In imitation of the Prophet, the pilgrim performs at Mina (which is about 4 miles from the city of Mecca) the prayer of Zuhr and remains there the whole night.
9) On the 9th Dhul-Hajja, the pilgrims move to the plain of Arafat (which is situated to the east of Mecca at a distance of about 9 miles) to perform Zuhr and Asr prayers combined , after which the Imam delivers a khutba from the pulpit on the jabal al Rahmah. The pilgrim's stay in Arafat lasts only from afternoon till sunset and is known as Waquf (meaning halting or standing still), but so important is the place it occupies in the devotional acts that Hajj is considered to have been performed if the pilgrim reaches Arafat in time of the 9th Dhul-Hajj, but if he is unable to join in the waquf, the Hajj is not deemed to have been performed.
10) After sunset the pilgrims leave Arafat and stop at Muzdalifa (from Zalf meaning nearness). On reaching Muzdalifa, the pilgrims say their margin and Isha prayers, combined the two. There the night is passed. And then after saying the Morning Prayer at an early hour the pilgrims leave for Mina.
11) Thus the pilgrims again reach Mina on the morning of 10th Dhul-Hajj, which is called Yaum al- Nahr (the day of sacrifices), being the day which is celebrated as the Id al-Azha all over the Muslim world. At Mina the animals are sacrificed, the pilgrims are then return and perform the Tawaf of Ka'ba. This is called the Tawafval-ifazah, and with it, the pilgrim emerges from the state of ihram, by having his head shaven or his hair clipped. The pilgrims then return to Mecca and again after going round the Kaba once again, complete the Hajj. The 11th, 12th and 13th days of Hajj are called Ayyam al-Tashriq, the moonlit nights. The minor rituals connected with the Hajj are: Drinking of water from the well of Zamzam near the Kaba, fasting and the throwing of pebbles at sacred pillers and visiting the tomb of the Prophet at Medina.

Religious and social significance of hajj

Hajj or pilgrimage to Mecca, has been taken over from the pre-Islamic customs of the Arabs, and strengthens the sense of tras-national unity in the Islamic world. The visit to Mecca, which is associated with the life and activities of the Holy Prophet, has a strong reaction on the mind of the pilgrims. Hajj is a higher spiritual experience. They pray to Allah to pardon them and grant them strength for obedience to Him in future. They gave up all sorts of evils and sins and seek the mercy of Allah. To get closer attainment of Allah, silent performance and observance of His orders and rituals. In Hajj there are many rituals, as going round the Ka'ba, kissing the black stone (Hajr al-as-wad), running between Safa and Marwa and throwing of stones, and the pilgrims perform these deeds very earnestly and without question. These actions of the pilgrims are sure to satisfy Allah.

Social solidarity

Hajj has a great social importance. Hajj strengthens the tie of unity among the Muslims. During days of Hajj Mecca become the centre of Muslim world congress. "No other institution in the world has the wonderful influence of Hajj in leveling all distinctions of race, colour and rank. Not only do the people of all races and all countries meet together before the house of Allah as His servants, but they also clad in one dress---in two white sheets---and there remains nothing to distinguish the high from the low". Hajj gives an opportunity to remove all misunderstandings among the Muslim themselves. Moreover each pilgrim has the keen sense of follow feeling, love and affection. "The demonstration of equality furnished on the occasion of Hajj is so complete that it is well nigh impossible to distinguish a servant from a master. The whole of humanity assumes one aspect and one attitude and thus the noblest sight of equality and brotherhood is witnessed in the Hajj. There is in this city a force which transcends the littleness and division of mankind."[12] Thus the unity of dress, feeling and one common place of annual meeting hasten the idea and spirit of universal brotherhood among the Muslims. Hajj affords a greater opportunity for mutual help and develops the spirit of benevolence. Hajj also gives opportunities to the Muslims to acquire knowledge of different lands, climates, regions, etc. Regarding socialistic influence of Hajj. "Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among

the diverse believers……. The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to over estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persian, Syrian, Turks, Arabs---rich and poor, High and low---to fraternize and meet together on the common ground of faith. Of all world religions Islam seems to have attained

The largest measure of success in demolishing the barriers of race, colour and nationality----at least within the confines of its own community---The line is drawn only between believers and the rest of mankind."[86] Thus all these enrich the knowledge of the pilgrims and give an impetus to the social and cultural progress of the Muslim world.[87]

3.2. THE ONENESS OF ALLAH (TAWHEED)

ALLAH: The Arabic word Allah (the stress is on the last syllable) is used for the word God. There is no corresponding word in English for Allah. The word Allah has neither feminine nor plural and has never been applied to anything other than the Unimaginable Supreme Being.[88]

Allah is Unity. The creator, Sustainer and Restorer of the worlds. There is no God but Allah and Muhammad (PBUH) is His last Prophet, on him the holy Quran was revealed by inspiration for the guidance of all mankind. Muhammad (PBUH) is the Prophet and the holy Quran is the last heavenly Book in which all previous heavenly Books are consummated.

Quran:

1) And your God is One God! There is no God save him, the beneficent, and the merciful. (2:163)
2) Most surly in the creation for the heaven and the earth and the alternation of the night and day, and the ships that run in the sea with which is of use to men,

[86] P.K. Hitti: History of the Arabs, p. 136.
[87] Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture. 2nd edition 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, and Nw Delhi-110002. p.107.
[88] Khan F.U.: God Universe and Man Published by Kitab Bhavan, Kalan Mahal, Darya Ganj, New Delhi-2 p. ix)

and the water that Allah send down from the sky, thereby reviving the earth after its death and spreading in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand. (2:164)

3) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belonged whatsoever is in the heavens and whatsoever is in the earth. Who is he that interceded with Him by His Leave? He knoweth that which is in front of them, and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne included the heavens and the earth and He is never weary of preserving them. He is the sublime, the Tremendous. (2:255)
4) Say: He is Allah, the One! Allah, the eternally besought of all! He baguettes not, nor was begotten. And there is none comparable to Him. (112).
5) Say: I am only a mortal like you. My Lord inspirits me that your God is only One God. (18:110)

Hadeeth:

1) Ibn-Omer reported that the Holy Prophet said: Islam is built on five things --- to bear witness that there is no deity but Allah and that Muhammad (PBUH) is His servant and His Messenger, to keep up prayer, to pay zakat, to take pilgrimage and to keep fast in the Ramazan. (Bukhari & Muslim).
2) Ubada bin es- Samit said: I heard Allah's Messenger say, "If any one testifies that there is no God but Allah and Muhammad (PBUH) is Allah's Messenger, Allah will keep him from going to hell." (Muslim)
3) Uthman bin Affan reported Allah's Messenger as saying, "Whosoever dies knowing that there is no God but Allah, will enter paradise." (Muslim)
4) Muadh bin Jabal reported that Allah's Messenger said to him, "The keys to paradise lie in testifying that there is no God but Allah. (Ahmad)

Belief in the unity of God is the most fundamental and important teaching of the Quran and Hadeeth. It is the foundation of the entire faith.

The confession of this faith is the gate-way to Islam. It is expressed in the primary kalimah of Islam. The first part of the kalimah contains the affirmation of the oneness of God. It means that no one except the Almighty is worthy of worship and

obedience, and homage should be paid to Him alone because He and no one else is our Lord and creator, Nourisher, Sustainer and the Dispenser of Life after Death.

God is one, though He is capable of doing all sorts of things. Hence the multiplicity of His attributes. God is nit only the creator, but also the master of all. He rules over the heavens and the earth; nothing moves without His knowledge and His permission. The Prophet Muhammad (PBUH) has said that God has ninety-nine 'most beautiful names,' for ninety-nine principle attributes: He is the creator, the essence of the existence of all, wise, just, merciful, omnipotent, determinant of everything, to whom belongs life, death, resurrection, etc. Of the principal beliefs of Islam, the belief in Allah comes first. The Holy Quran says, "There is no God but Allah. He is self-subsisting, the Eternal. Neither sleep nor slumber can overpower Him. All that is in heaven and earth belong to Him. None can intercede before Him except with his permission. He knows the past and future. None can compass His knowledge. His throne extends over the heavens and the earth, whose care and preservation cause no fatigue to Him. He is the most exalted and the most Glorious." He creates things and brings them to perfection. He makes things according to a measure and shows them the ways whereby they may attain to perfection: He is the Nourished of all creatures. His worshiper must do his utmost to serve the cause of humanity, and exercise care even for creatures that are dumb. Allah loves and affectionate to His creatures, so the one who believes in Him will be moved by the impulse of love and affection towards His creation. Allah is merciful and forgiving. Allah has created everything out of nothing by the sheer act of will. He created the universe and the angels before He created man. He made the universe in six days and did not rest on the seventh. Out of a vapor that filed all space Allah created the water, the earth , the mountains, then living creatures and finally on Friday, Adam. There are seven heavens and earths as there are seven regions in paradise and seven divisions of Hell.

The Surah Ikhlas gives a clear conception of Allah. "Say, He is one. Allah is He on who all depended. He begets not, nor is He begotten. And none is like Him**.** Hundreds of verses can be cited from the Holy Book to testify to power**,** glory, knowledge, mercy of love of Allah.

Conception of God

In all religious books the existence of God is taken almost as an axiomatic truth. The Holy Quran, however, advances numerous arguments to prove the existence of a Supreme Being who is the creator and controller of the universe.The Holy Quran chiefly deals with three main kinds of arguments. These are: first, the arguments drawn from creation, which may be called the lower or material experience of humanity ; secondly, the evidence of human nature, which may be called the inner experience of humanity ; and thirdly, the arguments based on Divine revelation to man, which may be called the higher and spiritual experience of humanity. The arguments from creation simply show that there must be a creator of this universe, who is also the controller. The testimony of human nature proceeds a step further, since there is in it a consciousness which may differ in different nature commensurate with the brightness or dimness of the inner light. It is only revelations that disclose God in the full splendor of His light, and shows the sublime attributes which man must emulate if he is to attain perfection, together with the means whereby he can hold communion with the Divine Being.

The oneness of Allah

Oneness is the key-note to the conception of the Divine Being in Islam. It denies the plurality of godhead and any participation of any being in the affairs of the world. The Quran is also has laid a great stress on the oneness of Allah (Tauhid). The first and foremost principle in Islam is the belief in the oneness of the divine Being. Unless a man believes in the oneness of Allah, he cannot be a Muslim. The belief in Tawhid is the cardinal stone of the faith of Islam. The doctrine of Divine Unity is a standing protest against polytheism, dualism, atheism and idolatry and it generally means that God is one in his person (zat), One in His attributes (sifat), and One in His works (af'al). The best known expression of the Divine Unity is that contained in 'La-ilaha ill-Allah'. It is made up of four word La (no), ilah (that which is worshipped), illa (except) and Allah (the proper name of the Divine Being).Thus these words which are commonly rendered into English as meaning' there is no God but Allah'. Convey the significance that there is nothing which deserves to be worshipped except Allah.

By Oneness of Allah ordinarily we understand His uniqueness in essence, quality and action. He is one, the Eternal Being, Pure and simple. The Holy Quran emphasizes

the doctrine in unity. The whole teaching of Islam is based on this conception. Matter, time, space of every spirit has no independent existence. The Quran draws our attention to nature, its laws and phenomena---the gathering of clouds, the fall of rain, the growth of plants, the existence of animal and human life, the movement of the stars, the rise and fall of nations, the change of seasons, life, death, historical events and mythical wonders. In all these we can detect the same law prevalent. In all apparent diversity there is a unity of purpose and therefore the unity of originator. It would not be out of place to mention that the doctrine of divine Unity had been preached by every Prophet who appeared in any part of the world. But in course of time the doctrine of polytheism was introduced in almost every religion, and thus all the religions become corrupt. 'Corruption had spread in land of sea.' The Quran has restored the doctrine of divine Unity to its original purity. It emphatically says that there is no God but Allah and invokes the people to worship the One and only One Allah.

The doctrine of Oneness of Allah is a reply to all kinds of polytheism. Though the doctrine has been preached by each and every prophet it was made perfect by the Holy Quran. The Surah Ikhlas clearly negatives the four kinds of polytheism that prevailed in the world before Islam. There was a belief in the plurality of the God or plurality of the persons in godhead, a belief that other things possess the perfect attributes of the Divine Being, a belief that any one may be related to Him as soon or father and a belief that other may do what is possible only for the divine Being. These four kinds of polytheism have been discarded by the Quran which has established strict monotheism. The doctrine of Oneness of Allah is principle of moral elevation. It denounces shirk (associating any thing with Allah) which demoralizes and degrades man and makes him unfit or the high place for which he has been created. Man is called the Khalifa or the vicegerent of Allah on earth (2: 30) and he is gifted with the power of controlling the rest of the creation which has been made subordinate to him. If such a man, who has been created to control the Universe and who has the power and capacity to subdue everything and to turn it to his use, bows his head other than Allah, certainly he degrades himself. It is the doctrine of Divine Unity that rescues him from the evils of shirks and guides him to the path of moral elevation.

The most basic principle of piety and the mainstay of its various aspects is the doctrine of the unity of God. This is because humility before the Lord of the worlds,

which is the greatest of the virtues in acquiring ultimate felicity, depends on this. This is the basis of the intellectual regulation of (acquiring virtue) which is the more useful of the two regulations. Though this man is able to address himself completely to learning from the unseen, and to prepare his soul become connected to it. Through becoming sanctified. The Prophet, may the peace and blessing of God be upon him, has informed us of its importance and of its being one of the types of piety that is comparable to the human heart, which when it is sound, everything is sound, and when it is corrupted, all is corrupt. He also indicated its importance when he used the phrase about a man who died without associating anything else with God that "he entered paradise or that "God prevented him from going to Hell", or that "he was not veiled from paradise,"[89]

And other expressions of this sort. He reported from his blessed and Exalted Lord, "whoever meets me (on Day of Judgement) with enough sins to fill the earth, but not associating another thing with God, I shall meet him with one (an earth) like it full of forgiveness." We should know that there are four degrees of Tauhid.

1) The first is the restriction of necessary existence to Him, may he be exalted, for none other than He is Necessary.
2) The second is the restriction of the creation of the throne, the heavens, the earth, and the rest of the substances to Him, may He be exalted. These two levels were not discussed in the divine scriptures and the Arab polytheists, Jews, and Christians did not disagree about them; rather the magnificent Quran asserted that these were premises accepted by them.
3) The third is restricting the management of the heavens and earth and what lies between them to Him, may He be exalted.
4) The fourth is that no one besides Him is entitled to be worshipped, and these two are intertwined and inseparable due to a natural connection between them. Some sects of people have disagreed on these letter two degrees, the majority of them falling into three groups.
    a) The first are the stars-worshipers who believed that the stars were worthy of being worshiped and that worshiping them would bring benefit in this world, and that raising requests to them was legitimate.

[89] Such as hadith in Bukhari Bad'ai-khaliq 6, khan trans. IV: 296.Muslim Imam Ch. 41, trans. 1:54-55.

They said, "We have established that they have great influence in daily events and on mans fortune and his misfortune, and his health and illness; and they have intelligent, transcendent souls which cause them to move, and that they do not neglect those who worshiped them." Thus they made images in their names and worshiped them.

b) The second group is associates (polytheists) who concurred with the Muslims concerning God's management of the important things and that He judges and decides, and that He leaves no choice to others. However, they did not agree with the Muslims regarding the remaining matter. They believed that the righteous once before them had worshiped God and drawn nearer to Him, so that due to this God had bestowed divine on them, making them worthy of being worshiped by the rest of God's creatures. This would be like the case of a servant who serve the king of kings and does his service well, so that he is given the robe of honor of the king, and the government of one of his cities is entrusted to him so that he becomes entitled to being listened to and obeyed by the people of that city. They said the worship of God is only accepted if it is included in worshiping these ones, for indeed God is at the extreme limit of being exalted, and thus worshipping Him does not serve to approach Him, so that rather these ones must be worshipped in order for people to "approach closer to God in proximity."[90] They also said that they these beings. Then there came generations after them who did not understands the difference between the idols and the one in whose image they were made, so they thought that these were the very objects to worship. Therefore God, may He be Exalted, refuted them, something warning that judgement and kingship belonged to Him exclusively, and sometimes by explaining that these were inanimate objects. "Have they feet where with they walk, or hands wherewith they see, or have they ears wherewith they hear?"[91]

c) The Christians (the third group) believed that the Messiah, may peace be upon him, had a special relation to God and was higher than other created beings, and that for this reason he should not be called a

[90]Quran 39: 3.
[91]Quran 7: 195.

> ‘servant’ or considered equal to another person, for this would be poor manners with respect to him, and overlook his special relationship to God. Some of them inclined to express this particularity by calling him ‘Son of God’, in view of the fact that the father is kind to the son, educates him under his supervision, and that he (the son) is above the servant, and thus this name is more appropriate to him. Some of them were inclined to call him ‘God’ considering that the Necessary Being had become incarnated in him entered into him, and that for this reason he could produce effects which had never been observed among humans, such as raising the dead and creating the birds.3. They consider that his speech was the speech of God, and that to worship him was to God.

Then after them came generations who did not understands the reason for this appellation, and they would all but make ‘sonship’ literally true or claim that he was (God) the Necessary Being in all respects. Therefore God may He be Exalted, refuted them, sometimes by the fact that He does not have a consort, And sometimes by His being the Creator

Quran 3: 49, 5: 110, By God’s level Jesus created a bird from clay, breathed into it, and it came to life. Of the heavens and earth out of nothing. “But His command, when He intends a thing, is only that he says unto it: ‘be!’ And it is.”5. These are the three groups which have made extensive claims and (concocted) many fables which are not concealed from the one who pursues the matter. The magnificent Quran discussed these two levels (of the unity of God) and has fully refuted the confusion of the unbelievers.

This doctrine has freed man not only from the slavery of nature but also from the slavery of the man. This doctrine establishes the fact that all man is equal. Man should not bow his head before any man whatever may be his position or rank or dignity, not even to Prophet Muhammad (PBUH), the greatest of men. Thus the doctrine of Oneness of Allah is a great force of bringing about the unity of the human race. All the people of the world are the creation of one creator, who has created them alike, and who takes equal care of all.

Allah is the 'Rabb-ul- Alamin', the Lord all nations and the creator of all worlds. He the Lord of all, the Lord of the heavens and the earth, the Lord and the East and West and the Lord of the Muslims and non-Muslims. Men and nations may differ but they are the children of one common father and they have one Lord, one God and therefore they are brethren. Thus the idea of universal brotherhood underlies the doctrine the Oneness of Allah.

3.3. THE NABI AND RASUL (PROPHETS)

Why Allah sent prophets and messengers?

Ever since people innovated the dogma of shirk (i.e. joining others in worship along with Allah), Allah had been sending Prophet and Messengers to His devotees in order to invite them to the worship of Allah and Allah Alone, to order them not to ascribe partners to Him and bring out them out of the darkness of politheism into the light of Monotheism. All the Prophets preached Tawhid (i.e.Monotheism, the belief in the oneness of Allah, the glorious, the elevated). The following verses from the Noble Quran illustrate this fact:

(a) "Indeed we sent Nuh (Noah) to his people, and he said: 'O my people Worship Allah! You have no other Ilah (God) but him. (La illaha ilallah, none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a great Day!" (7:59)

(b) "And to Ad (people, we sent) their brother Hud. He said: 'O my people Worship Allah! You have no other Ilah (God) but him. (La illaha ilallah, none has the right to be worshipped but Allah). Will you not fear (Allah)?" (7:65)

Every Prophet was sent to his own nation for their guidence, but the Message of Prophet Muhammad (PBUH) was general for al mankind and Jinn. As in Surat al-A'raf:

(c) "Say (O Muhammad), 'O mankind! Verily, I am sent to you all the messenger of Allah."(7:258)

And to worship Allah means to obey Him and to do all that He has ordained,--and to fear Him by abstining from all He has forbidden.

Then those who obey Allah will bwe rewarded in Paradise, bu hose who will disobey Him will be punished in Hell-Fire. Prophets------One of the cardinal principles of Islam is the belief in the prophets who were sent to this world to preach the religion of Allah. The Arabic word for prophet is nabi, which is derived from naba, meaning an announcement of great utility imparting knowledge of a thing. One lexicologist explains the word nabi as meaning an ambassador between God and rational beings from among his creatures. According to another, a nabi is the man who gives information about God, and this is further explained as the man to whom God gives information concerning His unity and to whom He reveals secrets of the future and imparts the knowledge that he is His Prophet.

Quran:

1) Allah knoweth best with whom to place His Messenger. (6:124)
2) And we sent not (as Our Messenger) before the other than men whom We inspired—ask the followers of the remembrance if ye know not. (16:43)
3) And every nation there is a Messenger. (10:47)
4) And verily we have raised in every nation a Messenger, (proclaiming): serve Allah and shun false gods (16:36)
5) Lo! Those who disbelieve in Allah and His Messengers, and seek to make distinction between Allah and his Messengers and say: We believe in some and disbelieve in others, and seek to choose a course in between; such are disbelievers in truth; and for disbelievers we prepare a shameful doom. (4:150--51)
6) We sent no Messenger save that he should be obeyed by Allah's leave. Muhammad is not the father of any man among you, but he is the Messenger of Allah and the seal of the Prophets; and Allah ever Aware of all things.

Hadeeth:

Ibn omer reported that the Holy Prophet said: Islam is built on five things—to bear witness that there is no deity but Allah and that Muhammad (PBUH) is His servant and his Messenger, to keep up prayer, to pay zakat to make pilgrimage and keep fast in Ramazan. (Bukhari & Muslim)

Ubada bin as Samit (R) said, 'I heard Allah's Messenger say, "If any one testifies that there is no God but Allah and that Muhammad is Allah's Messenger, Allah will keep him from going to hell." (Muslim)

Al-Abbas bin Abdul Muttalib reported Allah's Messenger as saying, "He who is well pleased with Allah's as Lord, with Islam as religion, and with Muhammad as Messenger, will experience the flavour of faith." (Muslim)

Anas (R) reported Allah's Messenger as saying. "None of you believes until I am dearer to him than his father, his child and all mankind."(Bukhari & Muslim)

The prophet of Allah said, "I am the last prophets and my mosque is the last of Mosque."(Muslim)[92]

A Nabi is called a Rasul which means an apostle or messenger. But there is a distinction between nabi and rasul or between prophet and apostle. The rasuls are those persons who introduce a new law including religious, social and legal ordinances, while those who repeated the messages of their predecessors are called nabi and prophets. Both nabi and rasul are prophets but not apostles. All the rasuls or apostles are nabis, but not all nabis are rasuls. Only a small number of the prophets were nabi. They are Adam, Abraham, Noah, Moses, Jesus, David and Muhammad (PBUH). The other Prophets were rasuls.[93]

Faith in prophets:

The faith in Divine messengers is one of the essentials of Islam. The Prophet is not only the bearer of the Divine message, but he also shows that messages are to be interpreted in practical life and therefore he is the model to be followed by humanity. It is the Prophet's example that inspires a living faith in the hearts of his followers and brings about a real transformation in their lives. This why the Holy Quran lays special stress on the fact of the Prophet must be a man. The reformation or transformation of man can only be accomplished through a man----Prophet.

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[92] NISAR AHMED : 'The Fundamental Teachings of Quran and Hadith, 4th edition, 2009 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, New Delhi-110002...p.6-9.
[93] Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture. 2nd edition 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, New Delhi-110002. p.117.

The Muslims must have faith not only in Prophet Muhammad (PBUH) alone, but also in all other Prophets who appeared in all ages before Muhammad (PBUH). The Holly Quran says, “Believe in that which has been revealed to thee and that which has was revealed before thee.” Again the Holy Quran says, “Righteousness is this that one should believe in Allah and last day and the angels and the Books of the Prophets.” A belief in all the Prophets of the Prophets of the world is thus an essential principle of the religion of Islam. Thus Islam claims universality to which no other religion can aspire, and lays the foundation of a brotherhood as vast as humanity itself. Prophet was sent to every nation, but their messages were limited to a particular nation and in some cases to one or a few generations. All these Prophets were, so to say, national Prophets, and their work was limited to the moral uplift and spiritual regeneration of one nation only. But while national growth was a necessity of the first condition of the human race, when each nation lived almost an exclusive life and the means of communication between different races wanted the grand aim which the Divine Scheme had in view was the uplift and unification to the whole human race. So the final step in the institution of Prophet Hood was the raising up of one Prophet for all the nations. The day of national Prophets was ended the day of the world Prophet dawned upon the earth in the person of the Holy Prophet Muhammad (PBUH) to lead humanity to the grant idea of oneness of man and of the whole human race.

Finality of prophethood

In the holy Quran, the Prophet Muhammad (PBUH) is spoken of as the last of the Prophets. Before the last Prophet Allah sent 124,000 Prophets among whom 313 were apostles or messengers, who tried to guide the humanity to the right path. The Prophets were sent to every nation of the world. They preached the religion of Allah. But Muhammad (PBUH) is called the “seal of the Prophets.” After him no Prophet will come in this world. The Quran says, Muhammad (PBUH) is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets (khatam al-Nabiyyin) and Allah is cognizant of all things.”(33: 40). The hadeeth speaks of him as the corner-stone of Prophethood and the last of the Prophets.

3.4. THE ANGELS

The Arabic word for angel is malak, of which the plural form is malaik. The root from which the word is derived is alk or aluka meaning risalah or the bearing of the messages. The angels are the creatures of Allah, are without sex and free from sin. They are made of light (nur) and are generally ranked below the Prophets. The Quran states, “The angels are bidden by Allah to prostrate themselves before Adam; this they did except Iblis.” Iblis pleads that whereas man was created of clay, he and the jinns are created of fire. The Quran speaks of the form of Satan and jinn as nar but does not reflect on the form of angels. The angels have no particular shape and form and as such they can not be seen by human beings. As regard their shape and form, the Quran is silent on this point. Of course it is believed that the angels can take any form and it is related that archangel Gabriel come to the Prophet several times in human form. They are chosen creatures of Allah and are always engaged in His worship or carrying out his orders. They surround men from all side and are always in their company. They keep record of every action of man in this world and they will produce it on the Day of Resurrection.

Function of Angels

The function of angels in the spiritual world is the same as in the physical world---to serve as intermediaries in carrying out the Divine will which, in his latter case, is to bring about the evolution of creation, and in the former, the evolution of man. According to the teachings of Islam, angel have a close connection with the life of man from his birth, even from the time he is in the mother wombs till his death, and even after his death, in his spiritual progress in paradise and his spiritual treatment in Hell. Thus the law of nature fined expression through them.

At the head of the angelic band there are four archangels (karubiyan), the Gabriel or Jibril, the messenger of Allah who brought revelations to the Prophet, Michael or Mikail who watches over the order and the life of nature; Israfil, who will sound the trumpet on the day of Last judgement, and Izrail, the angel of death, who take the life of the dying. There are several other important angels, viz. Hafizayn (the two guardians) and Kiraman-Katibin (the two honourable recorders), who take note of good and evil actions; Munkar and Nakir, the angel of the grave, who ask questions

from the dead; Rizwan, the gate- keeper of the paradise; Malik the gate keeper of the Hell.

The most important function of the angels is to communicate the divine messages to the Prophets. This function was generally done by Archangel Gabriel who come down not only to the holy Prophet Muhammad (PBUH) but also to various other Prophets and delivered the Divine Messages. He is called Namus al-Akbar or the great angel who is entrusted with secret messages. Through this angel Allah speaks to his Prophets.

Another very important function of the angels is that of intercession and prayers for men. The Hadeeth also speaks of the intercession of the angels (Bukhari). Now intercession is really a prayer to Allah on be half of the sinners on the Day of Judgement but the told that the angels pray for men in his life. "The angels celebrate the praises of their Lord and ask forgiveness for those on earth."

The angels inspire men to noble deeds. Every man is said to have two associates –an associate angel(shahid) leading man to a good and noble life aiming at the development of the human faculties; and the associate devil(saiq or driver) leading man to a wicked life. The angel's suggestion is for good and acceptance of truth.

Faith in angels is one of the principles of Islam. The different functions of angels in the spiritual world are thus connected, in one way or another, either with the awakening of the spiritual life in man or its advancement and progress. Herein lays the reason why faith in angels is required along with a faith in God: Righteousness is that one should believe in Allah and the Prophets."

Thus the faith in angels only means that every good suggestion must be accepted, because it leads to the spiritual development of man.[94]

[94] Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture. 2nd edition 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, and Nw Delhi-110002. P.121-123.

3.5. THE DIVINE BOOKS:

There are four famous divine Books, they are as follows: viz. (1) Al-Taurat, (2) Al-Jabur, (3) Al-Injeel and (4) Al-Quran, except Quran the other Divine Books called Saheefa. The Al- Quran is the masterpiece and last divine books.

Regarding this matter The Quran says: "It is He Who has sent down the Book (the Quran) to you (Muhammad PBUH) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel)."[95]

The Islamic address is of a divine source and a divine destination**.** It is based on the Divine Books and the Nabi & Rasul's Sunnah. No one whatever his position may be can innovate in Islam things which do not belong to it as the Prophet said: "He who innovates something in this matter of ours (religion) that not of it will have it to be rejected." This expect of Divinity has protected the Islamic thought from contradictions and partiality, freed it from whims and vain desires, and added sanctity to it—an aspect peculiar to Islamic thought. It is also divine in destination; this means that human beings knows their mission in life and thus know their destiny, which make them lead to life tranquility and help make their lives purposeful.

How the last divine book Quran speaks about others:

This address is the way that the Prophets and Messengers used to preach the message revealed to them and to call people to the way of Allah. Moreover, propagation of the call to Allah was the only way of salvation for these Prophet and their followers. Allah says, "Say, (O Muhammad PBUH) None can protect me from Allah's punishment (if I were to disobey Him) nor should I find refuge except in Him, (Mine is) but conveyance (of the truth) from Allah and His messenger."(72:22-23)[96] Thus, the Islamic address should be the method adopted by pious people and the heirs of the Prophets.

The same address is the way of salvation for the whole world. The object conditions under which the world lives makes it mandatory on Muslim to spread the goodness they have in order to find solutions for the problems of different communities using modern tools and language in addressing different people based on the fact that they

[95] Al-Quran: Surah Al-Imran, ayat—3.
[96] Al-Quran: Surah, Al-Jinn, Ayat no—22-23.

are witnesses over other nations. Allah says, “Thus we have made you a nation, justly balanced. That you might be witnesses over the nations; and the Messenger a witness over yourselves.”[97]

Therefore, Muslims are witness not only in the Hereafter but also in this life based on their pure faith and good values which have embodied the goal of the Muslims in the satisfaction of the Creator. It is the protected the nation from psychological torments, internal conflicts, intellectual contradictions and ideological disputes. It is also the faith that obliterated all false duties, smashed all material and normal idols and refined all desires in a way that made the way clear for all those who wish to build a sound and good life. The Islamic address has some characteristics that distinguish it from other addresses. These can be summed up in the following:

Universality: The Islamic address is universal, regardless of race and color. The Holy Quran always addresses all kind. This universal address was very clear in the life of the Holy Prophet (PBUH). He addressed all the kings and chiefs of the world at his time. This universality has also been clear in the ability of Islam to co-exit with all non-belligerent human communities like the Christians and the Jews based on the following principles:

(a) Recognition of the difference in religion among human beings as a divine will. Allah has given man kind the freedom to “believe or to disbelieve”. (18; 29)Al-Quran: Surah Al-Kahf, ayat.no.—29.

Muslim believes that the will of Allah cannot be disputed and that such will is always good whether the wisdom behind it is known to people or not. Therefore, their mission is to explain the message to people or duress: “If it had been your Lords` will, they would all have believed—all who are on earth! Will you then compel mankind, against their will, to believe?”(10:99)

(b) Unity of human origin and dignity pursuant to world of Allah: “O man kind! We created you from a single (pair) of man and female, and made you into nations and tribes, that you may know each other.

[97] Al-Quran: Surah, Al-Baqarah, Ayat no—143.

Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you."(49:13) and we have honoured the children of Adam: provided them with transport on land and sea; given them for sustenance things good and pure."(17:70) Therefore, the most honoured people in the sight of Allah are those who are the most righteous. The human relationship among them exists whether they like it or not. This relationship entails certain obligation toward other people even though they may follow a different religion. Al- Bukhari narrated that the holy Prophet (PBUH) onece stood up when the funeral procession of a Jew passed by.When the funeral procession of a Jew passed by. When the companions asked him why he did this, he said, "Is it not a human being."

Humanness: The human belonging of all people is central to the Islamic address. The word man is repeated sixty three time in the Holy Quran, the word "children of Adam" six times and the word 'people' two hundred forty times. The first address in the Holy Quran is to all people: Divine order to the people "O you people! Worship your Lord, who created you and those before you so that you may become righteous."(2:21)

The first five verses revealed contained the word man: "Read in the name of your Lord who created. Created man from a clot."(96:12) Allah has dignified man by creating him with His Hands in the best fashion, breathed in to him of his spirit, exalted him above many other creatures with reason and sent down to him divine books to guide him to the right path.

The Prophet's life was a reflection of this aspect to humanness: "We have but sent you a mercy to all the words."(21:107) His words and deeds emphasized the principle of human fraternity. I testify that all human beings are brethren." He also stressed

Equality among human beings: "You all belong to Adam and Adam was created from clay." He asserted the importance of human deeds: "Would you like to know which deeds are better in reward than praying, fasting and giving charity? These are reconciliations among people efface goodness." He also said, "The best deed in the sight of Allah is a favour you do to a Muslim: you alleviate his distress, pay his debt for him or fill his stomach. To help satisfy the need of my brother is better for me than to seclude myself in the mosque for one month."

Moderation: The Islamic address gives due care to balance between reason and revelation, between the materials and the spiritual, between individual and group rights and duties, between reality and idealism and between the constant and the changing. It does not look at the Western civilization with contempt, nor does not view it with amazement. Rather, it deals with it and believes in cultural, social and political diversity: "For each one of you we prescribed a law and open way. If Allah had willed, He would have made you a single nation, (His plan is) to test you in what He has given you."(5:48)

Islam works on developing the scopes of communication among civilizations. This includes utilization of the advantages of the western civilization and the scientific method it adopts. It also calls to sound and just human partnership; namely to exchange interest on a just basis. The Islamic address also pays attention to writings addressed to non-Muslims in which focus is on rational arguments rather than religious texts. It urges setting down jurisprudence for Muslim minorities based on the rule:

The Islamic address seeks to establish common grounds among Muslims and others based on justice, equality, freedom and other common values.

All the Divine books which were revealed before the Quran were revealed after the type of the Divine Traditions save what God pleased, and on that account, the Holy Prophet Hs said. "Only that thing used to be revealed to the Prophet in the like of which people had already believed." Two things are necessary to be found in Divine book, and they areas under:

1) The Divine blessings are showered upon those people and the sublime Assembly shows its pleasure and admiration for them who read that Book and work for the dissemination of its teachings.
2) The Book is to survive for ever, and the Community will also receive the Divine support to preserve it. It these two things may be found wanting, then that will not be a Book of God, but rather a scroll of a human being who by his

own intention collected the knowledge of his Apostle, like the collection of the Sahih of Bukhari and Sahih of Muslim in our Community.[98]

Guidance afforded by Divine Revelation

The Divine revelation affords the clearest evidence of the existence of God. In the Holy Quran there are hundred of proofs of the existence of divine being. The Quran also contains many Prophecies which has been foretold when the whole circumstances were against them and when none could imagine that those Prophecies would come true. But all those Prophecies came in reality in time and thus testify to the truth that there is a Great power, who knows the past, present and future and who controls the destiny of man.

The Divine revelation thus affords the clearest and surest testimony of the existence of the Divine Being. Besides, the existence Allah can also perceived through the career and activities of the Holy Prophet Muhammad (PBUH) and various other messengers of God. The success of Hazrat Muhammad (PBUH) and other Prophets bear testimony of the existence of the All-Powerful, All-loving Allah.[99]

3.6. THE DAY OF JUDGEMENT

Belief in yaum al-qiyamah or the day of the great rising is one of the articles of Muslim faith. It has also been enjoined by the Holy Prophet that every Muslim must have his faith in the qiyamat. The resurrection is spoken of under various names such as al-sa'ah (which means the hour, and occurs forty times); yaum ai-akhir (the last day, occurs twenty-six times); yaum al-din (which means the day of requital); yaum al-fasl (the day of decision); yaum al-hisab (the day of reckoning); yaum al-fath (the day of judgement); yaum al-jam (the day of gathering together); yaum al-talaq (the day of meeting); yaum al-hasrat (the day of regret), etc.

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[98] HAZARAT SHAH WALIYULLAH Muhaddis Dehlavi: SATA'AT. 2nd Reprinted 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, and New Delhi-110002. P.23-24.

[99] Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture. 2nd edition 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, and New Delhi-110002. P.113-114.

The faith in the Day of Judgement implies that one day Allah will destroy the whole world with all the creatures in it. The day is called the Day of Destruction or the Last Day. The date of the Last Day is not mentioned in any of the Divine Books. It is known only to Allah. According to Muslim traditions the qiyamat will be preceded by several signs which will announce the coming of the Day. They are the rising of chaos and confusion in human society, the disappearance of the house of Ka'ba and the Holy Quran, the rising of the sun in the west, the appearance of Yajuj and Majuj Dajjal and lastly the descent of Imam Mehdi. The latter will reign for about forty years and after his death, the world will be once again in chaos and confusion, when Allah will ask Israfil to sound the trumpet. As soon as Israfil will blow on the trumpet, the earth will be broken up, the solar system will be totally dislocated; and lives will be destroyed, and in short every vestige of creation will disappear. Only Allah will remain. He will ask, "Whose is the sovereignty today?" And as none would answer as everything being destroyed, He Himself would answer, "For Allah, the One, and the Supreme." Forty years after the bowing of the first trumpet, Israfil will again be brought to life and asked to blow the trumpet for second time. The second blast of the trumpet will restore all beings to life, and they will be taken to the presence of Allah. This even is called the Resurrection or 'Hashr'. God will appear on his throne. The Great Book will be opened, and all of his deeds, both good and bad, done in this world, will be given to every man. It will be placed on the right hand of the blessed and on the left hand of the demand. A balance (mizan) will be used to weigh the deeds. The righteous will then obtain eternal peace and enjoy in Heaven (Jannat) and the wicked will be demand to Hell (Jahannam).[100]

The 'Doomsday' shall be the Day of Judgement for all mankind when accountability of good and bad deeds and actions shall take place and award given, either paradise or Hell.

Quran on the Doomsday or the Last Day:

a. The State of Earth on the Doomsday

Attention of mankind is invited to the absolute reality of the gravest event to befall on mankind and on earth as is revealed by the holy Quran. Science is in complete

[100] 1. Prof. Manzoor Ahmad Hanifi: A Survey of Muslim Institutions & culture. 2nd edition 1992 published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, and New Delhi-110002. P.123-124.

similarity with the holy Quran on the gravitational collapse and on the events to occur on earth, in the solar system and the in whole universe and indicates very clearly the re-emergence of similar universe and similar earth.

The Holy Quran reveals:

1. 'A day wherein mankind will be as thickly scattered moth. (C:4).

2. 'When the event befalleth' (56:1)

3.There is no denying that it will be fall (56:2).

4. When the earth is shaken with a shock (56:4)

5. When the earth is shaken with her (final) earthquake. (Xcvlll: 1)

6. And the hills are ground to powder (56:5)

7. So that they become a scattered dust (56:6)

8. And the mountains will become as carded wool'(c: 5)

9. On the day when the earth and the hills rock and the hills become a heap of running sand'. (73:14)

10. And when the hills are moved'. (81:13)

11. And when the mountains are blown away'. (77:10)

12. And the hills are set in motion and become as a mirage.'(78:20)

13.'When the seas are poured forth.'(82:3)

14. And the sepulchers are overturned. (82:4)

15. And the earth with the mountains shall be lifted up and crushed with one crush'. (69:14).

16. And thou seest the hills thou demist solid flying with the flight of clouds; the doing of Allah who perfected all things. Lo! He is informed of what ye do'. (27:88)

17. And Hell is brought near that day, on that day man will remember, but how the remembrance (then avail him)? (89:23)

18. The day when the sky will become as molten as copper'. (70:8)

19. On the day when the heaven will heave with (awful) heaving'. (52:9)

The above Holy verses reveal the state of earth on the Doomsday, when fundamental forces shall run wild and yield to the command of Allah, the creator the shaper, the compeller of the universe and man and of all things.[101]

b. Quran on the Catastrophic collapse of the Cosmos on the Doomsday

The holy Quran further reveals the conditions on the solar system and other cosmological bodies and cosmos on the whole in the following holy verses:

1. But when sight is confounded'. (75:7)

2.And when the sun and the moon are united'.(75:9)

3. So when stars are put out'. (76:8)

4. And when the heaven splitteth asunder and becometh rosy like red hide'. (55:37

5. When the planets are dispersed' (82:2)

6. And when souls are united'. (81:7)

7. On the Day when the earth will be changed to other than this earth, and heavens (also will be changed)and they will come-forth unto Allah, the One, the Almighty'.(14:48)

8. Is not He who created the heavens and the earth Able to create the like of them? Aye, that He is All-Wise creator'. (36:81)

9. And unto Allah belongeth the unseen of the heavens and the earth, and the matter of the hour is but as a twinkling of the eye, or it is nearer still. Lo! Allah is able to do all things'. (16:77)

The above Quranic revelations clearly depict the events and the state of condition of the main features of the earth and of the solar system and entire universe. The earth and its people will be filled with visible smoke on the Doomsday. The holy Quran gives a very vivid picture of what shall happen and the way it shall look like to an on-

[101] Engr. F.U Khan: GOD UNIVERSE & MAN The holy Quran and the hereafter.First edition 1999. Published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, New Delhi-110002. P.194-195.

looker or an observer, though there would be no observer except Allah, the master of Day of Judgement. The holy Quran describes the various stages of the events and the destruction of the main features of the earth, the hills, the mountains and the seas and the sun, the moon, the stars, the galaxies and of the entire universe as a whole and describe these in such a way that as if one looks at the slow motion picture of the various stages of the process of obliteration due to gravitational collapse of the earth, and of the solar system and of the whole cosmos on the very day of the happening i.e. the Doomsday. All the fundamental forces of nature shall run wild and completely yield. The entire cosmos shall become like molten copper and a vast cataclysmic inferno. The entire universe and the earth shall be roll up to the point of singularity and zero volume and shall be effaced to nothing or 'naught.'While describing the Doomsday or the Day of Judgement, revelations of the Holy Quran are mostly in the form of direct verses. The Doomsday is very clearly described. The Holy verses are easy to understand the calamity to befall on the 'APPOINTED DAY'. The Quranic verses given vivid picture of the various stages of the gravitational collapse and happenings of the approaching physical events on the Doomsday when the mountains will be lifted and crushed with one awful crush and the earth will be shaken with earthquake and the hills being ground to powder as scattered dust or carded wool and fly like clouds. The hill rock would become a heap of running sand and thus the hills shall move and set in motion and become as a mirage. The earth is ground to atoms, (grinding, grinding). All seas on earth shall rise by evaporation. This may due to the intense heat of the sun on its expansion in to 'red joint' before turning in to 'black hole'. All these physical events show that there would be severe catastrophic cosmological upheaval due to intense gravitational changes in all luminous and non-luminous bodies and the sun, besides the severe disorder in all the fundamental forces with an ultimate catastrophic collapse and roll up into naught of all things. In the process, the earth may start wobbling, the sun may have burnt out its internal thermonuclear fire and may expand and collapse in the process of turning into black hole and engulf all its planets. The sight in the cosmos will be totally confounded as soon as the events to the 'doomsday' approaches, as the moon will be eclipsed and then the sun and the moon are united and the stars are put out i.e. .turn into black holes and heaven will split as under as that day it will be frail and the heaven will be opened to become as gates. The entire universe will turn into black hole, singularity zero volume and then the nothing. In the process, the sun will be over thrown and the

stars shall fall and the sky torn away and the heaven shall become as rosy like red hide. Everything will be crushed into each other to become a cataclysmic inferno in the collapsing cosmos. The entire universe and the heavens shall roll up as a recorder rolls up a written scroll and everything shall be effaced into nothing. That will be the 'Doomsday'. On the Doomsday souls shall united with their bodies and mankind shall be resurrected, assembled and brought back to life, may be all this is at the atomic level but Allah knows the best and then accountability will start, and the pages of the recorded deeds and actions of mankind shall be laid open for Judgement as that will be the Day of Judgement or Decision.[102]

3.7. THE LIFE HEREAFTER

The 'Hereafter' means 'life after Death'. The Hereafter is an eternal world for mankind, when after death he is resurrected for accountability and judgement to stay immortal in the metaphysical world of the Hereafter. A faith in the life hereafter is the last of the basic principles of Islam. The word generally used in the Holy Quran to indicate this life is 'al-Akhirah'. Death in the light of the plain teaching of the Quran is not the end of life. Another kind of life will be begun for man after his death. The life after death is, therefore, not a new life but only a continuation of this life, bringing its hidden realities to light. The 'Hereafter' is life after death and is existence beyond life on resurrection. There lies the ultimate future of mankind after their death along with the death of the earth and the death of the entire universe on the appointed 'Doomsday' or on the gravitational and Catastrophic collapse of the universe to 'nothing'. Man will be resurrected on the 'Doomsday'. He will be revived and brought back to life once again for his accountability on the Day of 'Judgement' in the 'Hereafter'. He will be treated with reference to his deeds and action in the physical world. He will either go to paradise as wide as seven Heavens or to the Hell. The world of the Hereafter is the eternal world where man shall be immortal. That is a wonderful world, more pleasing and man will get all that for which his soul desires.

[102] Engr. F.U Khan: GOD UNIVERSE & MAN The holy Quran and the hereafter. First edition 1999. Published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, New Delhi-110002. P.197-1

The ‘Hereafter’ to which is the journeying is the ultimate abode of mankind on his resurrection. Quran is the true word of Allah and it lies great emphasis on mankind that there is certainly ‘life after death’, the ‘Hereafter’ which one of the fundamental doctrines of Islam, revealed by the Holy Quran. Among the fundamentals of Islam, the most important is the belief in the Oneness of Allah, the belief that Muhammad (PBUH) is the Last of the Prophets of Allah on whom the Holy Quran (the word of Allah) was revealed by inspiration for the guidance of all mankind and the belief in the ‘Hereafter’ i.e. the ‘life after death’ and the belief in the doctrines of Eschatology i.e. the ‘Doomsday’ and the ‘Resurrection’ of man, his ‘accountability’ on the ‘Doomsday’ or the Last Day’ and the ‘Day of Judgement’ and the belief in the immortality of the ‘Hereafter’ when man shall either be rewarded to go to Paradise or punished with Hell, with reference to his deeds and action in the present world.

Islam is perfected and is the chosen religion for mankind by God, which strongly invites attention of mankind to the ‘Hereafter’ i.e. ‘Life after death’. This is a great contribution by the Islam to civilize mankind in the present world so that man is ready for accountability of his deeds on the Day of Judgement for the requital of his deeds when he is resurrected to answer. The eternal life begins in the ‘Hereafter’, which absolutely another world and is excellent abode than the one in which we are now living and where life is short and a temporary one. The Holy Quran describes the ‘Hereafter’ in a number of the Holy verses a few are quoted as below:

1) *Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and deadeth unto the path of the Mighty; the Owner of praise’.(34:6).*
2) *Hath he invented a lie concerning Allah, or is there in him madness? Nay, but those who disbelieve in the Hereafter are in torment and far error’. (34:8).*
3) *And we have not sent thee (O Muhammad) save as a bringer of good tidings and a Warner unto all mankind, but most of mankind know not’. (34:28).*
4) *‘Say Lo! My Lord hurleth the truth, (He is) the Knower of Things Hidden’. (34:48).*
5) *‘And who believe in that which revealed unto thee (Muhammad, PBUH) and that which was revealed before thee and are certain of the ‘Hereafter’. (3:4).*

6) *'And who forsake the religion of Abraham save him who be fooleth himself ? Verily we choose him in the world and Lo! In the Hereafter he is among the righteous'. (21:130).*
7) *' And call not those who are slain in the way of Allah 'dead', Nay, they are living, only ye perceive not,.(25:154).*
8) *'And of them (also) is he who saith; Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of fire'. (11:201).*
9) *Beautified for mankind is love of joys (that come) from woman and offspring and stored up heaps of gold and silver and horses, branded (with their mark) and cattle and land. That is comfort of the life of the world. Allah! With him is more excellent abode'. (111:14).*
10) *'(And remember) when the angels said: 0 marry! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Zesus, son Marry, illustrious in the world and the Hereafter and one of those brought near(unto Allah)'.(111:45).*
11) *'As for these, who disbelief I shall chastise them with a heavy chastisement in the world and the Hereafter, and they will no helpers'. (111:56).*
12) *'And whose seeketh as religion other than the Surrender (to Allah) it will not be accepted from him and he will be a loser in the Hereafter'. (111:85).*
13) *'No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, we bestow on him thereof, we shall reward the thankful'. (111:145).*
14) *'So Allah gave them the reward of world and the good reward of the Hereafter. Allah loveth those whose deeds are goods'. (111:148).*
15) *Let no their conduct grieve thee, who run easily to disbelieve, for Lo! They injure Allah not at all. It is Allah's will to assign them no portion in the Hereafter, and theirs will be an awful doom'. (111:176).*
16) *'O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness? Take ye pleasure in the life of the world rather them in the Hereafter? The comfort of the world is but little in the Hereafter'. (IX: 38).*

17) *'Lo! Allah hath bought from the believers their lives and their wealth because the garden will be theirs. They shall fight in the way of Allah and shall slay and beslain. It is a promise which is binding on Him in the Torah and the gospel and the Quran. Who fulfilleth the convenant better than Allah? Rejoice then in your bargain that ye hare made for that is the Supreme Triumph'. (9:111).*

18) *'Theirs are good tidings in life of the world and in the Hereafter----There are no changing the words of Allah----that is the triumph'. (10:64)*

19) *'Lo! Herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered; and that is a day that will be witnessed'. (11:103).*

20) *'Allah enlargeth livelihood for whom He will, ad straiteneth (if for whom He will); and they rejoice the in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter'. (13:26).*

21) *'Those who love the life of the world more than the Hereafter, and debar (man) from the way of Allah and would have it crooked: Such are for astray'. (14:3).*

22) *'Your God is one God. But as for those who believe not in the Hereafter their heart refuses to know, for they are proud'. (16:22).*

23) *'And it is said unto those who ward off (evil) ; what hath your Lord revealed :They say : Good for those who do good in the world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be home of those who ward off () evil'. (16:30).*

24) *'Although the Hereafter is better and more lasting'. (88:17).*

25) *'We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) for which ye pray'. (41:31).*

26) *'O my people Lo! This life of the world is but a passing comfort and Lo! The Hereafter, that is the enduring the home'. (40:39).*

27) *'This life of the world is but a pastime and a game. Lo! The home of the Hereafter---that is life, if they but know'. (29:64).*

28) *'And when thou recite the Quran. We place between thee and those who believe not in the Hereafter a hidden barrier'. (17:45).*

From the revelation of the Holy Quranic verses, it is more than clear that there is an end to the universe and to all leaving and none living things including mankind. The end is the Doomsday as the Quran reveals or the catastrophic collapse of the universe as the science of Astrophysics and cosmology explain. After the Doom or the gravitational collapse of the universe, mankind shall be resurrected and shall find them in the Hereafter, which is a pleasant, eternal world full of comforts and full of everything. The Hereafter is a gift of Welcome from the Forgiving and the Merciful Lord. One will get everything therefore which his soul desires or for which he prays. That is the enduring home for mankind and that is real life which man with good deeds shall enjoy for ever. Man shall stay immortal in the Hereafter.[103]

[103] Engr. F.U Khan: GOD UNIVERSE & MAN The holy Quran and the hereafter. First edition 1999. Published by N.A Nasri for kitab Bhavan, 1784, kalan Mahal, Daryaganj, New Delhi-110002. P.307--311.