

Islamiat Chapter 2 Islamic Identity

pdf Class 11

Q.1: What are the pillars of Islam? What is the role of prayer in the character building of an individual and the construction of a society?

Answer:

Pillars of Islam:

The Arabic word Arkan is plural of Rukn which means "**PILLAR OF A BUILDING**". As a term of Divine code of life (Shariat) a Rukn means the fundamental pillar-on which the entire building of Islam is elevated and supported. If any pillar of the building is disturbed and a bondsman leaves it then the building collapsed.

In other words, if any fundamental article is denied or not followed then the person responsible for such negligence is expelled from Islam.

According to the Holy Prophet (S.A.W.), the building of Islam is erected on five pillars:

1. To recite the pious word Kalima Tayyaba and to believe it by heart.
2. To establish prayers (five times a day preferably in congregation especially in a mosque).
3. To pay Zakat
4. To perform Hajj (pilgrimage)

5. To fast for the full month of Ramazan

Salat or Prayer:

Salat is an Arabic word which means submission and supplication. "Namaz" which is commonly used in Urdu is a Persian word that means prayer, submission, supplication, and praise. In practice, it is the "second pillar" of Islam in which a Muslim manifests his faith in Allah five times a day at appointed hours. The act of prayer surpasses all other acts of submission to Allah in elegance, servility, and weakness. A Muslim who offers salat becomes an embodiment of meekness before his creator in the act.

Role of Prayer in Character-Building of an individual:

The practical success of an individual depends on his perseverance and hard work. A man of Character does his work persistently and constantly. This is called strength of character. Daily prayer is a duty which is performed with strict regularity five times a day and thus perseverance and persistence are its essential requisites. The Qur'an praises this quality in the Companions of Prophet Muhammad (S.A.W.) in these words;

"Those who remain steadfast to their prayer."

Those who work for Islam have taqwa and fear of Allah along with the strict discipline of society. They do not only administer the affairs of the world but

also try to establish truth and justice in the land. If you look at it in this way, you will notice that there is no restraint from evil better than prayer. The Qur'an refers to this,

"Establish regular prayer, for it restrains from shameful and unjust deeds."

Islamic character is a prerequisite to Islamic life and is built on the institution of prayer. This is why, since ancient times, prayer has been an indispensable part of an Islamic community.

SOCIAL BENEFITS

1. Social Organization and Social Discipline:

No nation or community can survive without proper organization and social discipline. Individual discipline and character alone cannot achieve it. An individual cannot achieve his ideal without co-operation with those co-existing with him, that is his community. A man cannot live alone. His whole life is reliant on other members of the community in multifarious ways. It is a duty of every Muslim to promote fraternity in his community. This is achieved by spreading the Quranic teachings and establishing the law of Allah in their respective communities. The good must organize themselves to fight the cunning and powerful forces of evil.

2. Mosques as Community Centres:

Social gatherings on various occasions are natural in the life of organized communities. Islam has rightly recognized this and has provided Muslims with ample opportunities through the establishment of daily prayer, Friday prayer, and annual prayers at the Festival of Eids. When the Muslims assemble in the mosque, they meet other people with one common objective. This unity of feeling, in spite of race, language, color or nationality, molds them into one homogeneous group. And it would be true to say that the establishment of social and community spirit of the Muslims:

"Then there came after them an evil generation who neglected prayer and followed lusts; soon then they will face destruction."

3. Mutual Help and Cooperation:

This regular assembly for daily prayer also provides great opportunities for co-operation. People of different social and economic status meet one another in the mosque and learn each other's problems. In Islamic tradition, they will learn and cater for the needs of those in difficulty and suffering. Thus new fields of co-operation and mutual help between the sections of the community are found in these gatherings for the benefit of all its members:

"Who believe in the unseen, are steadfast in prayer and spend out of what we have provided for them."

4. Equality and Brotherhood:

Prayer in congregation is training in brotherhood, equality, and fraternity. All Muslims stand in prayer before their Lord as equals. There is no distinction between the rich and the poor, the white and the black, the Arab and non-Arab; they all stand together in rows to offer their prayer to Allah. If a sweeper comes first, he occupies the first row, and the one who comes last, be he a Duke, or head of the state, or the richest man in the community, he stands in the last row. No one can reserve his seat in the mosque. All Muslims, including governors, princes, capitalists, and laborers stand together shoulder to shoulder as one people before the One Deity, Allah.

5. Training in Jihad (Holy War):

There seems to be a close relationship between prayer and jihad (Holy War). Any army must possess the discipline to achieve any marked battle success. For without discipline the army spirit will disintegrate: Islam offers prayer as training for discipline even in Holy war:

"When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies."

6. Meet all types of people Who gather there for prayer. They stand together shoulder to shoulder like a solid cemented structure and present a striking example of discipline, cohesion, and affection. This develops in them love and

respect for other people and their rights. They gradually feel for them the same kind of regards and respect as for their own brothers.

7. Tolerance:

True believers also become tolerant through the daily routine of prayer. They have to prepare for prayer, perform ablution and then join other believers in the mosque for prayer. It needs a lot of endurance to stick to this rigorous discipline every day all the year round. They meet different sorts of persons, some poor and dirty, others rich and arrogant, but they learn to greet all with an open heart as brothers and friends. They gradually become more tolerant to other people with lower social status and holding different views from their own.

8. Unity:

Prayer is the strength behind unity:

"The believers are but a single brotherhood. so make peace and reconciliation between your two contending brothers."

Q.2: Describe the objectives of fasting and its effects on practical life?

Answer:

FASTING:

Fasting is another of the Five Fundamental practices of Islam. The spiritual efficiency of the institutions is universally accepted by all religions. The history of religions tells us that from the prehistoric times to the age of the Holy Prophet (PBUH), people have been practicing fast as a means of spiritual elevation. The Holy Prophet (PBUH) though unlettered and having no access to the history of religions, announced this great historical fact under revelation from Allah, in the following words:

"O you who believe, Fasting days are enjoined upon you even as they were enjoined upon those before you, so that you may become pious-"

This verse shows that:

- (i) Fasting is obligatory,
- (ii) Fasting was obligatory on the people of other religions too.
- (iii) The real purpose of fasting is not only to make Muslims disciplined but, morally and spiritually elevated also.

In the Traditions, Sayings of the Holy Prophet (PBUH), great merit and credit have been ascribed to fasts of the Holy month of Ramzan. The Holy Prophet (PBUH) has said that one who keeps fast in the month of Ramzan for the sake of Allah, all his sins of the past are forgiven for Allah by Allah. He (PBUH) has also said that the odor of the mouth of one who fasts is better than the smell of musk.

A saying of the Holy Prophet (PBUH) is that:

"Fasting is a shield for you (as it saves you in this world and would protect you from the Hell in the Hereafter". The Holy Prophet (peace be upon him) has further said:

"When any of you is fasting, he should neither use indecent language nor speak aloud. If someone kicks up a row, abuses him, he should tell him that he is observing fast."

Fasting has a distinguished position. Allah has regarded it as "His" or "for Him" and for the purpose of reward and remuneration regarded it as having the greatest weight of all.

A Tradition says:

"Every good act that a man does should receive from ten to seven hundred times rewards, Says Allah, "At the fast is an exception because it is for "Me" alone and I will give its reward as much as I like. He who fasts abandons the lust and cravings of his appetite for my sake."

Purpose of the Fast:

1. The purpose of the fast is to create piety (taqwa) and virtue in man; so piety is the touchstone of fasting.
2. A person keeping fast keeps himself away from all those things that displease Allah, such as, drinking, merry-making, lying, speaking ill of others as described in the Holy Quran. One who fasts thus earns very many moral and spiritual benefits.

3. Fasting is a process of gaining Allah's favor with some discomfort, only. The reward of undergoing this discipline is so great that it stands the worshipper in good stead during the difficult phases of life. So, fasting is a favor and not a hardship;

"Allah desires for you ease, And He desires not hardship for you, and (He desires that) you should complete the required number of fasting days and that you should magnify Allah for having guided you, and that you may be thankful."

4. Fasting cultivates taqwa or piety in a person since he abstains from ills and seeks Allah's pleasure.

5. Since a person who observes fast keeps away from evils he cultivates good habits and passes his time in virtuous deeds; he begins to hate sinful acts and is able to control his evil passions.

If a person keeps fasts only to abstain from food and sexual contacts, he does not follow the spirit of the fast and does not gain any moral or spiritual benefits, then his fasts may not be acceptable to Allah. **"If someone is content with its apparent and physical form alone he is equal to one who goes around the domain of fast and does not enter it."**

Collective Benefits of Fasting:

Although fasting is an individual act of worship, it has several collective benefits also:

1. A person who keeps fasts knows fully well the pain of a hungry fellow-being, and so has sympathy with him.
2. A person used to fast is thankful to Allah even for a morsel of food that he gets. This creates in him, forbearance and patience.
3. The Holy Prophet (PBUH) has said that the month of Ramadan is the month of equality and sharing the sorrow and pleasures of others. Since all the Muslims observe fast at the same time they are knitted together in a common cause of worship for the whole month.
4. The stomach of a person remains unloaded for a greater part of the day, which gives health to the worshiper.

Q. 3: Describe in detail the fundamental status of Zakat in the economic system of Islam.

Answer:

Zakat:

The literal meaning of Zakat is to grow, to develop, to purify, to become pure etc. In the religious terminology, Zakat means that fixed portion of wealth that is apportioned by a person out of his annual earning as worship of Allah for disbursement in the path of Allah Almighty.

The economic system is basic to the formation of human society. Therefore, Allah has laid down the best guideline to run an economic system as in the case of a social system. Economic justice can be maintained by following these

guidelines: If these are ignored injustice takes roots which give rise to many other evils.

Zakat is of primary importance in the economic system prescribed by Allah.

We may have an idea of the importance of Zakat from the fact that in the Holy Quran payment of Zakat has been emphasized along with observance of Namaz at most places. Zakat is a kind of prayer through the spending of money whereas Namaz is a prayer where a man experiences physical exertion. In view of the importance of the system of Zakat Hazrat Abu Bakr Siddique (R.A.) carried out Jihad against the defaulters of Zakat, although they were believers. Hazrat Abu Bakr (R.A.) declared that he would ensure strict observance of Namaz and Zakat during his lifetime.

Zakat means to purify. A person who makes payment gets Zakat not only purifies his wealth but also purifies his heart and gets rid of the greed for wealth. Love for money is replaced by love for Allah. He sacrifices wealth at the command of Allah. When he pays Zakat he realizes that he is not the owner of wealth earned by him. In fact his wealth is a trust granted by Allah. This consciousness saves him from monetary irregularities and all his actions are subjected to the commands of Allah. According to the Holy Prophet (S.A.W.), economic matters are an important part of the religion. When a man spends his wealth at the commands of Allah such wealth is treated as a loan to Allah and Allah commits to return this loan, increasing it many fold.

Islam is the religion based on certain specific rules and regulations that have been devised to benefit the general public related to every class of society. Islamic rules implementation involves people of all ages, people of both genders and the people of all races or you can say every individual on this earth. Islam is a very old religion and its foundations were formed hundreds of years ago but even back then it formed the moral values that benefit the people of all times. It is the duty of an Islamic state to ensure that the practice of Zakat is being done by everyone according to the Islamic rules. The eradication of poverty is the primary objective of the practice of Zakat. The concept of Zakat is to circulate wealth among the people of society. Wealth is taken from the hands of the rich people and given in the hands of the poor people. The countries in which the wealth is largely accumulated by the rich people tend to remain underdeveloped. If the practice of Zakat is done honestly then these societies prosper. The Islamic countries have the duty to take care of the poor people in the state as Zakat is a very important component of Islam.

Salat and Zakat are discussed together in the Quran to show the importance of Zakat in Islam. All the prominent rulers in Islamic history have shown with their ruling conduct that Zakat need not be ignored by the Islamic state. Poverty is said to be the mother of each and every social problem that occurs in a country. That is why it is the duty of an Islamic state towards the poor people to ensure that Zakat is being given by all the people who have the

capability of giving it. It is the duty of the Islamic state to ensure that the rich people are giving a part of their fortune to deprived people. In this way, the Islamic state can ensure to develop a society in which the money is equally shared among the rich and the poor.

Q. 4: What is the philosophy of Hajj? What are its individual and collective benefits?

Answer:

Hajj literally means “head for, visit, constantly go and visit an important and honorable place.”

As an Islamic term hajj means the worship done in the Hijri month of Dhul-Hijjah by accomplishing some religious duties in accordance with their conditions and methods properly in Ka’ba, Arafat, Muzdalifah and Mina.

Hajj became obligatory nine years after Hijrah (immigration of Prophet Muhammad (PBUH) from Makka to Madina.)

The Hajj is an annual Islamic pilgrimage to Mecca, and a mandatory religious duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey and can support their family during their absence. It is one of the five pillars of Islam, alongside Shahadah, Salat, Zakat, and Sawm. The gathering during Hajj is considered the largest annual gathering of people in the world. The state of being physically and financially capable of performing the Hajj is called istita'ah, and a Muslim who fulfills this condition is called a mustati.

The Hajj is a demonstration of the solidarity of the Muslim people, and their submission to God (Allah). The word Hajj means "to intend a journey", which connotes both the outward act of a journey and the inward act of intentions.

Philosophy of Hajj:

Absolution from sin- The most important benefit of Hajj is that a man, who performs Hajj, as rightly as required, paying due respect to all parts of it, then he will be completely absolved from sins due to the blessings of Hajj. The Holy Prophet (PBUH) said:

"Whoever did perform Hajj for the sake of Allah, and did not commit any sin afterward, he becomes so pure and clean from sins as if he has been born today."

This type of Hajj is called "Hajj-e-Mabroor" in the terminology of Hajj.

Benefits of Hajj:

There are some individuals and collective benefits of Hajj:

The individual benefits of Hajj:-

1. Hajj grants its performer the remission of his sins and purifies his soul. The prophet (PBUH) said:

"The performance of Umrah is the expiation for the sins committed between it and the previous one, and the reward of al-Hajj-al-Mabrur (the one accepted by Allah) is nothing but paradise."

The Prophet (PBUH) said:

"Whoever performs Hajj for the sake of Allah only and does not have sexual relations with his wife and does not do any evil or sin who then will return (after Hajj free from all sins) as like as a newborn child."

The prophet (PBUH) also said:

"Allah forgives the one who performs Hajj and the one for whom the pilgrim asks forgiveness."

2. Hajj purifies the soul illuminating the mind with the sparks of I'man (Faith).
3. Hajj strengthens one's belief and brings the pilgrim closer to Allah.
4. Hajj, as a journey, familiarizes a man with patience, discomfort and teaches him discipline and abidance by orders.

The collective benefits of Hajj:-

The main goal of Hajj is to make Muslims of all colors; kinds and nationalities meet in an international gathering, discuss Islamic matters and unite their efforts against their enemies. Through Hajj, people feel they are equal: Arabs are equal to non-Arabs, white is equal to black and rich is equal to the poor.

Q.5: What is meant by jihad? Describe its kind and benefits.

Answer:

JIHAD:

Literally, Jihad means efforts, and in religious terms, it means a struggle which is made to preserve and promote Din and to defend the Muslim

Ummah. When we accept Allah as sovereign of this world, it is expected that we should follow the dictates of Allah in all matters of our life. We should not yield to the command of any other authority. If some power other than Allah tries to become sovereign and enforce its law we should fight against it at the risk of our lives. All the prayers of Islam lead to the inculcation of this spirit of devotion and sacrifice. Without this spirit of Islam can neither survive nor flourish.

Jihad is an Arabic word derived from Juhd means to try, to strive and exert. In the terminology of Islamic sharia, Jihad is to strive in the way of Almighty Allah by arms, wealth and knowledge.

Types of Jihad:

Some types of Jihad are described as under:

1. Jihad against selfish desires:

The first power to obstruct man from total submission to Allah is selfish desires. These desires are always active in his heart and mind and he has to remain all the time vigilant to keep them under control. Therefore, the Holy Prophet (S.A.W.) has declared that Jihad against selfish desires is Jihad-e-Akbar (The greatest struggle). Without this Jihad it is impossible to undertake any other Jihad.

2. Jihad against Satan:

After over-powering one's self, it is necessary to resist Satan and his agents who always pursue one to accept their domination. The Holy Quran describes Satan as Taghut. It is said in the Holy Quran:

"Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil."

In Muslim Society forces of the Taghut exist in the form of false customs and traditions. Outside Islamic Society, these powers take the form of the supremacy of un-Islamic countries. We can deal with these forces of Taghut in different ways. Sometimes we use our power of speech and writing and sometimes we exercise our physical strength to fight against Satan. In this respect the Holy Quran gives us a comprehensive direction;

"and argue with them in a way that is best."

The Holy Prophet (PBUH) said:

"When you find an evil, fight against it. if you are not able to fight, speak against it and if not, consider it wicked in Your heart and mind. The mere consideration is the weakest degree of faith."

3. JIHAD BY SWORD:

There comes a time during the conflict between the wrong when the evil forces resort to an open war instead of a cold war to obstruct and obliterate the right. The Muslims have to fight with these forces to preserve their community and their religion. This fight is of two kinds.

1. The Defensive Jihad If any non-Muslim power attacks a Muslim country the Muslims of that country are under obligation to carry out Jihad for the protection of their din, faith, life, property, and honor. Any effort to make the Islamic country and Islamic communities safe from the domination of non-Muslims will be considered Jihad. If Muslims living in a non-Muslim country are being persecuted it is binding on all the Muslim countries to make an effort to liberate those Muslims. This is also a kind of defensive Jihad.

2. Jihad for reformation: A person who reads out Kalma Tayaba and accepts the sovereignty of Allah and promises to obey the Holy Prophet (PBUH) bound to bound to carry out the struggle to enforce the sovereignty of Allah and the Shariat of Holy Prophet (S.A.W.) all over the world.

An important object of the deputation of the Holy Prophet (PBUH) is to set up the true Din in the world. It is said in the Holy Quran:

"It is he who has sent his Apostle with Guidance and the religion of truth, to make it shine above every other religion, even though the pagans may detest."

4: FIGHT WITH PEN BY WRITING, AND ORALLY BY TONGUE

This means to fight orally against evils and unlawful things, as well as with the pen. there are different forms of it.

(a) To prove logically and argumentatively the superiority of Islam and its truthfulness, and also disprove wrong ideas and tenets by arguments.

(b) To suppress the evil and forbidden things from having the chance of growth, and to make the atmosphere favorable for the growth of good and truthful Islamic ideology and to help develop the good ideas by discriminating written literature. There is a Hadith in this regard.

"The best struggle is to speak rightful and truthful words before the most tyrannical authority."

5. TO STRUGGLE WITH WEALTH:

This means to indulge in the holy war with wealth, for the elevation of the religion of Islam and to defend the believers against the atrocities of the non-believers. Allah has said in his Holy Book:

"And the (true) believers are those who believe in Allah and His Prophet, and do not doubt, they strive with their wealth and their lives in the path of Allah. Such people are sincere."

BENEFITS OF JIHAD:

The Holy Quran and the books of Hadith have mentioned several benefits of Jihad. The Holy Prophet (S.A.W.) has said:

"I swear by Allah, to whom I owe my life that who spend a morning or an evening in a journey for Jihad is more than the entire blessings of the world and to stand steadfast in the battle against the enemies of Islam exceeds the reward of seventy prayers."

Society Benefits of Jihad:

Undoubtedly it has owing to the inspiration and the burning desire to die in the way of Allah that Muslims of the early times prevailed over the world and established their greatness and glory.

THE BLESSING OF JIHAD:

Many blessings have been attributed to Jihad in the Holy Quran and books of traditions. It is said in the Holy Quran:

"Truly Allah loves those who fight in His cause in battle array; as if they were a solid cemented structure."

Hazrat Muhammad (PBUH) says that a journey undertaken in the way of Allah in the morning or in the evening is superior to all the worldly gifts. the reward effacing the enemy in the name of Allah is more than the reward of seventy prayers performed at home. no doubt it was the spirit of jihad and the urge for martyrdom which enabled the Muslim to dominate the whole world in the early period of Islam.

Q.6: What are the rights and duties of offspring in the light of Quran and Sunnah?

Answer:

Rights of offspring:

1. Right to be looked after:

Children have the right to be fed, clothed and protected till they grow up to adulthood. It is, primarily, the duty of the father to do that. Mother can provide help if necessary. Protection means protection against physical as

well as moral and intellectual harm. Parents are duty bound to see that the child's personality develops in all fields. So if the parents have to resort to strictness for the sake of disciplining the children and protecting them from intellectually, morally and religiously undesirable behavior, children should not resent their strictness. Let them perform their duty as parents.

2. Right to education:

In Islam education is not limited to bookish knowledge but includes moral and religious training also. It means healthy all-round growth of a child's personality. Parents must not only provide for children's education in schools and colleges but should also take a personal interest in their studies, helping them if they can. This gives children a feeling of 'working with the parents' and encourages them in studies. Parents should sacrifice their own comfort and social activities and must spare some time to take interest in children's studies, especially when they are young. Leaving children to the mercy of teachers or tutors is not a wise policy. And of course, parents should not forget or neglect to impart religious/moral training to children. A little sacrifice on part of parents will save children from moral disasters. Effective moral training comes not from sermons, advice, and precepts but from parents' personal examples of good behavior. It is a famous Tradition of the Prophet (PBUH) that acquisition of knowledge is a must for every Muslim boy and girl. Another Hadith says, **"The best of you is one who gives a good education (intellectual and moral) to his children"**. Another Hadith lays stress on the

education of daughters. The Prophet (PBUH) once said, **“He who provides good upbringing to 3 daughters shall go to Paradise”**. A man asked, **“what if one has only two daughters”**. **“He also shall go to Paradise”**. Another man asked, **“and what if one has only one daughter?”** **“He too”**, replied the Prophet (PBUH).

3. Right to love and affection:

Children have many psychological needs also. Small children need to be loved, caressed, kissed and hugged. The Prophet loved children greatly. He would allow his grandsons Hassan and Hussain (R.A) to ride his shoulders even during his prayers. In streets he would offer ‘salaam’ to children, play and cut jokes with them. Sometimes he would even kiss small children in the street. Once a Bedouin saw the Prophet kissing a small kid. Out of wonder, he said, **“I have eight children but I never kiss them”**. The Prophet remarked, **“What can I do if Allah has taken away love and compassion from your heart”**. The Prophet would show special kindness to orphaned children. Some parents believe that being frank with children is not good from the discipline point of view. This is wrong. Love and leniency can do much that fear and strictness cannot do. If leniency leads to rudeness on the part of children it should be mixed with strictness. That will tell the children that parents are basically kind but can be tough if children show rudeness and bad manners. Over-protection and over-care are undesirable. Let the child grow up as a responsible person. Only provide them with guidance.

4. Right to be well provided (materially):

A Hadith says, “It is better for parents to leave their children well provided (financially) than to leave them in poverty”. This means that parents should not spend all that they have on their own comforts and luxuries but must make provisions for children’s welfare after the parents die. These are brief outlines of the Rights and Duties of both parties in the Parent-child relationship. If the parents and children act according to these guidelines they can make the family environment most conducive to peace and satisfaction for the parents and healthy personality growth for children.

Duties of offspring:

1. Right to be respected and obeyed:

Parents have a right to be respected and obeyed by children. All parents are well wishers of children. They issue orders and instructions that are in the best interest of children (though children might think otherwise). So it is the duty of children to obey their orders and act accordingly. Some children listen to parental orders but do not act upon these or show laziness in carrying out these orders. This causes annoyance to parents. Children should remember that annoying one’s parents can lead to God’s wrath.

2. Right to scold and rebuke:

It is an instinctive obligation of parents to protect their children from physical and moral harm. If a small child puts its hand in fire it is a natural urge for you to push the child back, even if the child does not want. It is in the child’s

interest. So it is with parents. They are duty bound to protect their children in every way, physical, intellectual, moral. If the children have a temptation to do an act that is not in their long-term interest it is the duty of the parents to keep them back from that act or behavior. To this end they may resort to advise, rebuke, scolding, even hitting them. Good children should take all this 'harshness' in their own interest. If parents scold them they should bear it calmly. No rude replies, no arguing, no explanations, no comments unless asked for. Parental advice should be listened to and acted upon, even if against children's own wishes.

3. Right to be looked after:

Parents have looked after the children for decades. So it is the duty of grown-up children to repay them by way of caring for them and looking to their physical and financial needs. A Quranic verse says: **"People ask you (O Prophet) how they should spend. Say, 'whatever you spend should be spent on Allah (in good cause), on parents, near relatives, on orphans, destitute and travelers (who fall short of money in foreign lands)'"**.

4. Right to be helped:

As parents grow old their energies also decline. So it is the duty of children to help their parents in any household chore in which they can help. Sons can help in lifting heavy things, cleaning home, arranging things etc. Daughters can help in the mother's household work—cooking, washing, cleaning, serving food etc. With good children, such help should come automatically,

not when asked for. Whenever you see your mother or father doing something extend a helping hand to her/him without their asking. This is what Islam expects from children.

5. Right to kind words/good behaviour:

Quran urges children to be soft-spoken towards parents and show respect and kindness in their behavior towards parents.

Unfortunate as it is, Western societies have forgotten these lessons. Young children are rude towards parents and show disobedience. As the parents grow old they drive them out from their homes and put them in "Senior Citizens Homes". Grown up children cannot spare time to attend to the needs of old parents. The busy Western life has led to a break-up of the family unit (so much upheld in Islam). As Muslims we expect our children to adhere to Islamic values and show respect, obedience, kindness, leniency, and care towards parents, especially in their old age. Children must not forget the favors and sacrifices of their parents. As good mannered persons they must feel and remain obliged towards parents and try to repay them by kind words and deeds, even with money and material needs. These are the Rights of Parents due from their children (or the Duties of Children towards parents). These Rights and obligations are not found in Islam only. Such values are to be found in all true religions. Quran mentions Hazrat Yahya (John the Baptist) as kind towards his parents. Similarly, Hazrat Isa (Jesus) is quoted saying to his people "God made me kind towards my mother (Mary) and did not make me

tough and disobedient". Hazrat Yousuf (Joseph), as a royal Minister in Egypt, called his old, poor parents from their far off home and offered them seats on a high platform (he did not feel shy of behaving in a kind manner to poor parents in the presence of his officials).

Q.7: What is the status of women in Islam? What are her rights and duties?

Answer:

STATUS OF WOMEN IN ISLAM:

Broadly speaking, Islam treats the woman at par with the man in all respects.

It was Holy Prophet (S.A.W.), who gave woman equal status and utmost respect and dignity. The Quran clearly explained:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

"O mankind! Be careful of your duty to your Lord, Who created you a single soul and from it created its male and form them twin had spread abroad a multitude of men and women."

Thus it is believed that there is no text, old and new. Eastern or Western, that deals with the humanity of woman from all aspects in such amazing eloquence, depth, and originality as this social divine decree.

Holy Prophet (S.A.W.), in his Farewell sermon clearly explained all rights of woman. Holy Prophet said. **"Women are man's twin halves. The most valuable thing is virtuous. Allah enjoins to treat women well, for they are their mothers, daughters, and aunts; female rights are sacred, see that women are maintained in their rights"** Moulana Roomi says:

**"Woman is a ray of Allah,
She is not the earthly beloved,
She is creative You might say,
She is not created."**

(i): The Spiritual Aspect: In the eye of Allah woman and man are equal. They earn merit by their noble actions and awarded here and hereafter equally. In terms of religious obligations, such as prayers, fasting, poor due and Pilgrimage, a woman is not different from man. In some cases, indeed woman has certain advantages over man.

(ii): (a) As a child and adolescent: In the pre-Islamic era, in some Arabic tribes, newly born girl babies were buried alive. The Quran has strictly forbidden this custom.

"Whosoever has a daughter and he does not bury her alive, does not insult her and does not favor his son over her, Allah will enter him into paradise."

(b): As a wife: The Holy Prophet (PBUH) says; **"the best among you is the one who is the best toward his wife."** the Quran clearly says; "Message is sharing between two halves of society." Its bases are love and mercy. Again the Quran says; **"they are your garments and you are their garments."** According to Islamic law, every adult girl has full liberty to choose a spouse of her choice.

(c): As a Mother: The position of the mother is very exalted in Islamic society. The Holy Prophet (S.A.W.) says: **"Paradise lies underneath the feet of your mother."**

(iii) Economic Aspect:

Rights of women in Islam are numerous, no religion of the world can give her due status, save Islam. Islam has given women, her ownership of money, real estate or other properties.

Islam has never forbidden women being in employment, whenever there is a necessity for it. Moreover, there is no restriction on enlisting from woman's exceptional talent in any field. In addition, Islam gives women the right of inheritance in some cultures. Her share is completely hers and no one can make any claim on it, including her father or her husband.

(iv): The political aspect:

Any fair investigation of the teachings of Islam or into Islamic history of civilization Will surely find clear evidence of women .s equality with man in what we call today "Political Rights."

Holy Prophet (S.A.W.) has said: "**Man will govern outside affairs, while the woman in house affairs.**" Another place he says: "A people will not prosper if they let a woman be their leader." This," limitation, however, has nothing with the dignity of woman, or her with rights. It is rather, related to the natural differences in the biological" and psychological makeup of men and women.

DUTIES OF WOMEN:

(a) In religious matters:

A Muslim woman's first duty is to firmly believe in one Allah, which is the only way of salvation here and there.

She has incumbent to perform all Islamic duties Worship, Fasting, paying of Zakat, Hajj, even Jihad. But she has a certain concession, in Case of pregnancy or child-birth, she can postpone Fasting. She is allowed to offer Friday congregational Namaz.

(b) Social Duties:

There are also such duties, Muslim women also are subjected to the accumulation of wealth in the hands of few. Lotteries, games of chance are also forbidden to her. Alcoholic drinks are prohibited for men as well as women. It's hygienic, economic, moral and other evils are also well-known to require description.

A very comprehensive duty of a woman is that of her, morality. She must keep herself pure for her husband and does not, indulge in sexual intercourse with a person other than her own husband.

It is obligatory to a woman to observe "Purdah" to avoid the chances of moral lapse and hateful deeds to a great extent.

(C): In Martial Life:

As it is said in the Quran:

"And his signs in this, He created for you helpmates from yourself that ye may find rest in them, and He ordained between you and mercy."

Thus it is an obligation of a woman as that of man (her husband) to create mutual understanding with her spouse, she form complements for her husband, and to love her husband by the core of her heart. It is the obligation of a woman to serve her husband in a nice manner and obey him as Allah has made him the leader of the family.

RIGHTS OF WOMEN IN ISLAM

The Pre-Islamic Arabs than that have attached less importance to the person of the woman than to the man. The Quran abolished this inequality. One may even say that, in Islam, the rights, of women are held to be more important in some cases:

(i): The Protection from the Wrong accusation:

The Holy Qur'an declares that if a man accuses a woman of immorality and does not produce proof, he exposed not only to the penalty prescribed for a false accusation but to be declared forever as unworthy of giving evidence before a tribunal.

(ii) Property Rights:

According to Islamic Law, the woman possesses a most absolute right over the property. If she has attained maturity, she may dispose of it according to her will without reference to anybody else. She has the same rights as the man for acquiring property.

(iii) Rights of Inheritance: A woman has the right of inheritance according to the shariah. The woman gets little share than a man according to the law of

inheritance. This is the only because of the fact that man has many other responsibilities such as maintenance of the family, etc., but a woman does not have any responsibility.

(iv) Right of Maintenance:

She has the right to maintenance (food, dress, lodging etc.) to satisfy these needs of the woman. According to Islamic Law, she is not obliged even to give her breast to her sucking, it is a duty of the child to produce for it a foster mother at his own expenses if a mother does not want to feed it.

(v) Right of Economic Protection (Mahar)

The woman obtains from her husband the "Mahar" contractual sum, which went before Islam remains vested exclusively in the woman herself. Mahar is a necessary element, unlike dowry, without which no marriage is valid.

(vi) Right to Choose a Spouse:

Marriage, according to Islam is a bilateral contract, based on free consent of the two contracting parties. The parents certainly aid by their counsel, yet it is the couple who has the last say. The woman has the clear-cut right to choose her better-half.

(vii) Polygamy with woman's consent:

In fact, Muslim Law is nearer to the reason. For it admits, polygamy when a woman herself consents to such kind of life. The law does not impose' polygamy, only permits it in certain cases, provided at the consent, of the first wife and will of the second wife (would be).

(viii) Right of Divorce:

Like man, who can divorce his wife, the wife may also acquire a similar right while contracting the marriage. The court of justice also possess the right of separation of the couple on the request of the wife, if a husband is unable to fulfill his conjugal duties or he is suffering from particularly serious disease, or he disappears for years without leaving a trace, etc.

After the rights of parents, offspring, and wives Islam emphasizes the rights of relatives. In social life, a man mostly deals with his relatives after the members of his family. If members of a family discharge their mutual rights properly a happy atmosphere of love and affection will prevail. Otherwise, hatred and estrangement will poison the atmosphere. The peace and harmony of the family will be destroyed. In the Holy Qur'an as well as in the Ahadees decent treatment with relatives has been repeatedly emphasized. Allah says in the Holy Qur'an:

"And render to the kindred their due rights"

Q.8: Write short notes on the rights and duties of the following:

Relatives; neighbors; teachers; Non-muslims;

Answer:

(i): Relatives:

In social life, a man mostly deals with his relatives after the members of his family. If members of a family discharge their mutual rights properly a happy atmosphere of love and affection will prevail. Otherwise, hatred and estrangement will poison the atmosphere. The peace and harmony of the family will be destroyed. In the Holy Quran as well as in the Ahadees decent treatment with relatives has been repeatedly emphasized. Allah says in the Holy Quran:

"And render to the kindred their due rights."

The Holy Prophet (PBUH) has declared:

"One who breaks himself off his relatives shall not enter paradise."

The Muslims have been ordered to look after the needs of their relatives so that they may not be forced to beg from others. The Muslims have been called upon to give priority to their relatives. They should not make their relatives suffer from a sense of loneliness or a sense of inferiority. They should share the sorrows and joys of their relatives. Assistance through relatives does not injure the self-respect of a person. If a man begs others for help he as well as his family is degraded. If we take care of the rights of our relatives according to the teachings of Allah and the Holy Prophet, society will be safe from many evils.

Sila-e-Rahmi:

Paying due consideration to the rights of relations is termed "Sila-e-Rahmi" in Arabic, means "rights of persons" relating to the mother's womb.

Priority to the Relatives:

The Muslims have been called upon to give priority to their relatives while spending on account of charity. They should not make their relatives suffer from a sense of loneliness or a sense of inferiority.

The assistance of the Needy

Muslims have been ordered to take care of their needy relatives. An important advantage of help through relatives is that their self-respect is not injured.

The Holy Prophet (S.A.W.) said:

"Alms to a poor has one (merit) charity and to a kinsmen two merits--charity and connection"

The prayer of a person is not accepted if he breaks the ties of relationship. The Holy Prophet (S.A.W.) said:

"He who saves (the blood tie) shall not enter paradise."

(ii) Neighbors

In daily life, a person has to deal with his neighbor. Therefore, the rights of neighbors have been greatly emphasized. There are three kinds of neighbors who deserve special treatment:

(i) Neighbors who are relatives.

(ii) Non-relative neighbors (even if they are non-Muslims).

(iii) Temporary relationship with colleagues in the same profession, or individuals traveling together.

Some of the traditions regarding the rights of neighbors are reproduced below:

(a) A person who eats while his neighbor is hungry is not a believer.

(b) A person who is good and kind to his neighbors holds a superior position among you.

(c) If a neighbor needs your help, help him; if he asks for a loan, give him; if he is a destitute, give him financial assistance; if he falls ill, arrange for his treatment and if he dies, accompany his funeral to the graveyard and look after his children; if he wins an honor, congratulate him; if he suffers a hardship, sympathise with him; do not raise your wall so high as to obstruct his light and air; if you bring sweets or fruits send him a share.

(d) Hazrat Mujahid says that the Holy Prophet (S.A.W.) emphasized the rights of neighbors to such an extent that we thought as if they might be entitled to a share in the inheritance.

(e) Once the Holy Prophet (S.A.W.) was told about a woman that she was very pious, regular in prayers, kept fasts and offered Tahjid prayer, but persecuted her neighbors. The Holy Prophet (S.A.W.) declared that she would go to hell. Then another woman was mentioned who offered compulsory prayers but took care of the rights of her neighbors. The Holy Prophet (S.A.W.) declared that she would go to paradise.

Islam puts a deep emphasis on our individual duty to our neighbors. In fact, the Prophet Mohammad said: **“Angel Jibril advised me to continue to take care of the neighbor till I thought that Allah is to make him an inheritor.”**

Holy Prophet (PBUH) says:

“He is not a Muslim who eats his fill and lets his neighbor go hungry”.

“He who believes in God and the Day of Recompense will never harm his neighbor”.

A person once asked Rasulullah (sallallahu-alayhi-wa-sallam), **“What are the rights of a neighbor?”** The reply was:

- 1. He should be granted a loan upon request.**
- 2. His invitation should be accepted.**
- 3. He should be visited when ill.**
- 4. He should be assisted upon request.**
- 5. He should be consoled when he suffers any loss.**
- 6. He should be congratulated upon a happy occasion.**
- 7. His funeral should be attended.**
- 8. His home and family should be cared for in his absence.**
- 9. A high building should not be constructed without his permission.**

3. Teachers:

Islam has made acquisition of knowledge compulsory for the Muslims and the teachers have assigned the highest position to ensure the prestige of

knowledge and mankind. The prestige of the profession of teaching becomes sublime when we find that it has a relationship with the mission of the Holy Prophet (S.A.W.). The Holy Prophet says:

“I have been sent as a teacher”

Teachers reform the thought and action of the new generation by imparting proper guidance and instruction. The new generation grows up under their prescribed molds and models. The Holy prophet says about the dignity and respect of a teacher, "You have three fathers. First is responsible for your birth, the second who engaged his daughter with you and the third who imparted knowledge to you. The teacher saturates the students with the rain of knowledge. It depends on the students how much knowledge they can absorb and enrich their character and personality. A teacher like the parents is never jealous of his students. He is always happy at the success and achievements of his students. There is a custom among the Muslims that students adopt the name of their teacher to show their respect and sense of gratitude for him. In this way, the name of the teacher becomes immortal through his able students.

RIGHTS OF TEACHER:

1. It is the first right of the teacher that whatever he teaches to the student, the latter should try to comprehend it and implement it in his practical life.

2. When the teacher teaches the student should sincerely pay attention to it.
3. The teacher should be respected when he is teaching and even after finishing his teaching.
4. Whatever the teacher teaches the student should understand and should ask questions about any doubts because it is the only way by which the student becomes acquainted with text and details of the subject.
5. The student should pay respect to the teacher in the same way as he respects his father because except parents it is only the teacher who is pleased to see his student to progress and to acquire prosperity.
6. It is the duty of the student that he should seek the guidance of the teacher in respect of his many problems.
7. The student should state the true facts to the teacher and should not hide the facts.
8. The student should properly study the lesson taught unto him.
9. The student should punctually attend his classes and acquire the right guidance from him.

DUTIES OF TEACHER:

1. The first duty of the teacher is that he should regard all his students to be like his own children.
2. When he teaches he should ensure that every student comprehends the subject matter which he taught. It should not happen that only the gilled

students understand the lesson whereas other students do not comprehend the taught material.

3. It is the duty of the teacher that he provides up to date knowledge about the subject to his students after acquiring it from all other resources.

4. He should avoid the use of difficult words and terms and should use simple language understandable by all the students.

5. The teacher should teach in such a way that some questions definitely arrest in the minds of the students.

6. The teacher should give a proper reply to every question asked by the student about the lesson taught.

7. If the student seeks guidance and help then they should be given.

8. The student should be properly guided and trained in his learning process.

9. The teacher should clarify the subject matter most clearly and elaborately.

4. Non-muslims:

Allah has made it clear in the Holy Quran that the non-believers could never be the friends of Muslims. In spite of this, it has been instructed to accord a decent treatment to the non-Muslims. It is the great quality of Islam that non-Muslims have been granted equal civil rights. The Muslims have been urged to treat the non-Muslims kindly. Allah says in the Holy Qur'an:

"And let not the hatred of others to you make you swerve to wrong and depart from justice. be just! that is next to piety and fear Allah."

Islam desires that its followers should treat the non-muslims as a doctor treats his patients. Due to this decent treatment, the Muslims have always been able to win the hearts of non-Muslims.

Non-Muslims also can be the citizens of a Muslim state. They are called Zimmis. They also have some fixed rights which are as under:

- 1. Right of Life:** Every peaceful non-Muslim citizen of a Muslim state has the right of a life which cannot be snatched away from him.
- 2. Right of Worship:** The non-Muslims have a right to worship in their own way in their own places of worship (such as temples and churches).
- 3. Protection of Places of Worship:** It is also a right of non-Muslims that in an Islamic state their places of worships should be fully protected. In case they need some financial help for construction and repairs then it should be provided.
- 4. Right to Acquire Education:** It is the right of non-Muslims to acquire the education of their choice.
- 5. Right to Acquire Employment:** It is the fifth right of non-Muslims that they should be given job opportunities by starting a business or seeking employment in government offices.
- 6. Protection of Life and Property:** In an Islamic state the non-Muslim subjects should be provided with protection of life and property.

7. Right to have Justice: In the Islamic state, the non-Muslim subjects should be provided justice and legal protection. They should not be oppressed in any way.

Q.9: What are the conditions for the formation of an Islamic Society?

Answer:

Introduction:

The term Islamic Society is composed of two words: "Islam" and "Society."

The Muslim Ummah has come to realize that the solution to their problems resides in creating the Islamic Society, but much confusion remains in defining its parameters. Does a majority Muslim population establish an Islamic State, regardless of the laws, systems, and constitution imposed upon it? Does the partial implementation of some aspects of Islam or having the name Allah on the state flag suffice to consider a state as Islamic? Does the existence of Islamic movements in positions of authority constitute an Islamic State? Even if a state possesses all of these elements, it would not be considered the Islamic Society. Because Islam is the Quran and the Sunnah, the Islamic state revolves around the Quran and the Sunnah and not around Muslims. The presence of a large Muslim population or Islamic movements does not produce the Islamic Society.

The Formation of Islamic society:

Because Islam is composed of the Aqidah (doctrine) and a collection of laws emanating from it, the Islamic Society must derive its entire constitution from the Islamic Aqidah. All of the systems, laws, and regulations must emanate solely from the Islamic Aqidah and the sources of Shariah and must be substantiated by evidence to verify such law or article as derived from Islam, for a state to be considered Islamic.

Any contradiction that exists between any law or article in the constitution and Islam will exclude such a state from the circle of Islam. Islam is a complete way of life that necessitates the existence of the State to implement the Shariah comprehensively, both at an individual and societal level. Individuals can abide by some rules of Islam related to prayer, fasting, and Hajj. The other rules of Islam that organize the various political, social, economic and international relationships require the existence of the State with the authority to organize the myriad of relationships that characterize the society and the resources to mobilize the Ummah towards propagating Islam.

Islam has to be the basis for the foreign policy between the Islamic State and other states. Consequently, Islam outlines the objective of the foreign policy of the State. The questioning of the ruler/state by the Ummah, individuals, or the political parties, has to be based upon Islam. Islam has to be the criterion

for the State and the Ummah to measure the Islam city of the State. Islam cannot be implemented by the State alone, Islam must be implemented by both the Ummah and the State. The State implements Islam while the Ummah keeps a check and balance on the State. In addition, even the process of check and balance has to be based on Islam.

The Islamic State would not allow any concept or idea emanating from a source other than Islam, even if it had a similarity to Islam, to take root or establish itself within the social fabric. The Islamic State is not a desire that one aims to satisfy, but an obligation that Allah has decreed on Muslims and commanded them to execute; He warned of the punishment awaiting those who neglect this duty. How are they to please their Lord if the Glory and Dignity are not to Allah, nor to His Messenger, nor to the believers? How are they to be safe from His punishment if they do not establish a state that would prepare the army for battle, defend the territory, implement Allah's penal code and rule by what Allah has revealed? Therefore, Muslims must establish the Islamic State, for Islam would not have an influential presence without it, and their country would not become an Islamic homeland unless it is ruled by the Islamic State.

The Concept of Islamic Society in the Quran and Hadith:

First of all, we should know whether there is any concept of the Islamic state in the Quran or Hadith literature. A thorough examination of the scripture and Hadith literature shows that there is no such concept of the Islamic state. In fact, after the death of the Holy Prophet, the Muslims were not agreed even on the issue of his successor.

The Muslims split on the question—a section maintaining that the Prophet (PBUH) never appointed any successor and another section maintaining that he did. As far as the Quran is concerned there is, at best, a concept of a society rather than a state. The Quran lays emphasis on 'adl and ihsan, i.e. justice and benevolence. A Quranic society must be based on these values. Also, the Quran strongly opposes zulm and 'udwan, i.e. oppression and injustice. No society thus based on zulm and 'udwan can qualify as an Islamic society. The Quranic values are most fundamental. It is thus debatable whether a state, declaring itself to be an Islamic state, can be legitimately accepted as such without basing the civil society on these values.

Q.10: What are the base morals? Describe five base morals which adversely affect society?

Answer:

BAD MORALS:

Good morals make a man successful and happy in this world as well as in the world hereafter. Similarly, there are certain bad and base morals which turn a

man into an animal and he is deprived of the blessing of Allah in the world hereafter. The Muslims are expected to adopt good morals and avoid base morals which damage the character and personality of man. Some of the base morals are described as under:

1. LIE:

Lying in itself is an evil but it causes many other moral evils also. Lying has been very strongly condemned in Islam. A liar deserves the curse of Allah:

"But Allah guides not such as are false and ungrateful." (Surah Az-Zumar)

Once the Holy Prophet (S.A.W.) was asked as to which action took us to paradise. He replied that speaking the truth is a good act which enforces our faith and this enforcement of faith guarantees our entry to paradise. The Holy Prophet (S.A.W.) was further asked as to which act carries us to hell. He replied when a person lied he committed sin. This sin would lead him to Kufr (loss of faith), and he would go to hell, lying does not mean merely telling of lies. Many other undesirable acts are also treated as lies, e.g. to capture goods belonging to other persons by unfair means, giving short measures, taking the bribe and exercising hypocrisy etc. The Holy Prophet (S.A.W.) has also declared ostentation as a kind of lying. Lying puts an end to mutual trust and confidence and makes social life very complicated. The Muslims should avoid all kinds of lying.

2. BACK-BITING:

Among moral evils back-biting is the Worst, unfortunately, it is very common in our society. Only a few people are free from this evil. Allah calls upon the Muslims to avoid this evil.

"Not speak ill of each other behind their backs. Would any of you like to eat the flesh' of his dead brother? Nay, ye would abhor it."

Back-biting has been compared to the eating of the flesh of one's dead brother. As a matter of fact, the victim of back-biting cannot defend himself. Back-biting promotes mutual hatred and enmity. A back-biter considers himself free from all evils and the victim who is exposed through back-biting become obstinate. In short back-biting destroys social peace and harmony. In a tradition, the Holy Prophet (S.A.W.), describing the experience of Meraj Sharif, told that he (S.A.W.) a group of people who had nails of copper and who were scratching their faces and chests with these nails. When the Holy Prophet asked the Jabrael (A.S.) about these people he replied that these people ate the flesh of fellow human beings and degraded them (i.e., they were indulging in back-biting).

In Islamic Shariat back-biting has been allowed in two cases only. First, to convey the petition of an oppressed against the tyrant and second to inform the people of the cheating of a fraudulent person. Certain scholars have included mimicry and degrading gestures in back-biting.

3. PRIDE:

Pride means to give oneself a false sense of superiority and supremacy. It is revealed in the Holy Quran that Satan took pride first of all and declared that he was superior to Hazrat Adam (A.S.). He, therefore, refused to bow before Hazrat Adam (A.S.). In reply Allah said, thus:

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

God said, 'Get down from here! This is no place for your arrogance. Get out! You are contemptible'

The Holy Prophet (S.A.W.) has condemned pride. He said that a person having a mite of pride will never enter paradise. A proud and arrogant person looks down upon fellow human being and persecutes them and never thinks that he could be punished for his sin. Therefore, he lacks tolerance, sense of sacrifice and fraternity and many other good qualities.

4. JEALOUSY:

It is one of the demands of humanity that we should feel happy to see a fellow human being prosperous and blessed by Allah. however, jealousy does not allow us to see another person peaceful and prosperous. A jealous person

keeps a grudge and remains uneasy and disturbed at the favorable circumstances of a fellow human being. This feeling damages a jealous person and has no effect on the other one. Jealousy is a moral evil which creates many other evils in man. A jealous person cannot tolerate the Happiness of the others and cuts himself off from his nears and dears. A jealous person is never contented and he always feels sorry for his low status as compared to others. He has no time for self-improvement and uses all his talent and energy to degrade others. A jealous person burns himself in a fire of his own making. Islam calls upon its followers to treat others with love and kindness but a jealous person has nothing but hatred and frustration for others. He wants that people should remain degraded and defamed instead of enjoying respect and Prosperity in society. But in the long run, he suffers from defame and degradation in society. To avoid this the Holy Prophet (S.A.W.) has Urged the Muslims to avoid journey.

"Look Avoid jealousy because jealousy devours your good deeds as fire burns dry wood."

5. HYPOCRISY:

The scholars have described two kinds of hypocrites, first, are those who are not convinced of the truthfulness of Islam. They try to damage both the Muslims and Islam out of mischief or expediency. These are called Aiteqadi

hypocrites. Second kinds of hypocrites are those who sincerely believe in Islam but do not follow its teachings practically due to laziness or indifference. These are called practical hypocrites. The first kind of believers are worse than non-believers whereas the hypocrites of the second kind are faithful but they need the guidance of scholars or saints to put them on the right path.

the Holy Prophet (PBUH) pointed out three characteristics of a hypocrite to identify him:

1. When he speaks he tells lies.
2. When he makes a promise, he never keeps it.
3. When he is given a trust he misappropriates it.

According to the Holy Quran, the hypocrites would be to the lowest and most painful part of the hell.

Whoever performs an act to show it off to the people, to get publicity, Allah will expose his weaknesses.

In another Hadith, there are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them he has a characteristic of hypocrisy until he abandons it.

Allah implied this meaning when he continued His admonishment by saying:

"Most hateful it is with Allah that you say that which you do not do."

Abdullah bin Rabiah said:

"Allah's Messenger came to us while I was a young boy, and I went out to play. My mother said, 'O Abdullah! come, I want to give you something.

Allah's Messenger said to her:

What did you want to give him?

She said, 'dates'

He said:

If you had not given them to him, it would have been written as a lie in your record."