

O LEVEL ISLAMIYAT
P2 NOTES BOOKLET
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I) In the second century of Hijrah the Muhaddithun paid complete attention to compile the Hadiths. This was so because some hypocrites and non-Muslims wanted to fabricate the Hadiths. Imam Bukhari and other scholars took this seriously and introduced some principles to ensure the authenticity of the Hadith. A Hadith is divided into 2 parts the first part is the Sand and the second is the Matn. For e.g. A hadith narrated by Imam Bukhari is as follows “It is reported to us by Ubaidullah saying he heard Hanzalah who came to know from Ikramah saying he heard Ibn-e-Umar who narrates from the Prophet (PBUH): “Islam has been based upon five pillars bearing the witness that Allah is One and Muhammad is His messenger, establishing the regular prayer, paying the regular charity, fasting in the month of Ramadan and the annual pilgrimage.” The first part which mentions the chain of transmitters is the Isnad and the second part which the body or text is the Matn.

The Muhaddithun assessed both parts of the Hadith in a highly meticulous way. For the Isnad, the chain of narrators were carefully studied and observed. Through the art of Asma-Ur-Rijal (Names of Men) their biographies were collected and investigated in detail. Each transmitter had to be in possession of firm faith, sound mind, an excellent memory and an upright character. So much so, if the transmitter had ever cheated anyone or even lied to anyone in the matter of joke the Hadith was rejected. The compilers also ensured that the transmitter was present from the time he collected or heard the Hadith till the time he transmitted it. In addition the first transmitter had to be the companion of the Holy Prophet (SAW), for this the Muhaddithun compared the the place and birth of the transmitter, the places and the people he met. Lastly, the chain of transmitters had to be totally and perfectly uninterrupted.

Similarly, the Matn was checked thoroughly. They ensured it was in accordance with the teachings of the Quran and Sunnah and was not conflicting with any of those two. For e.g. The Hadith will not be accepted if it says to offer 6 daily prayers. Moreover, it should also not contradict with human reason and logic. Example fasting the whole month without eating anything is outside human capability. Matn also shouldn't praise or condemn any person or tribe from the future or history by calling its name. Finally, Matn should not contain details in a precise way about any future event. The six tradition books are the most authentic and reliable books of all the books on the traditions. They are called Sihah sitta. The books among Sihah sitta are Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Jam'e Tirmidhi, Sunan Nasai and Sunan Ibn-e-Majah.

II) During the life of Prophet (PBUH), Muslims did not feel the need to write the Ahadith, as the Prophet (PBUH) was present among their midst. The companions could easily refer Prophet (PBUH) on any issue. Muslims were a small band in Makka without any system of regular teaching. The time of companions was mostly occupied in holy wars and struggles against the enemies or for the propagation of Islam. Moreover, Holy Quran was being revealed so Holy Prophet (PBUH) prevented his companions to write down the Ahadith. Later he allowed them, when he became confident that these companions were able to distinguish between Quran and Hadith. The Hadith literature was preserved mainly in the memories and the hearts of the companions. A number of traditions provide an evidence to the fact that Prophet (PBUH) encouraged the memorization and spreading of Hadith. "May Allah be pleased with a servant who heard a thing from me and then broadcasted it just as he heard it." Prophet (PBUH) also remarked: "He who is present here shall carry this message to the one who is absent."

During the age of companions, Caliph Umar bin Abdul Aziz (R.A) wrote to the governor of Medina to write down all the traditions of Prophet (PBUH) as they know them. A formal system of education of Quran, Sunnah, Fiqqah and Tafseer started during Umar's (R.A) caliphate period. With the expansion of Islamic empire, the companions went to all corners of the Islamic world to teach Quran and Hadith. Many scholars came from far off areas to learn from these companions. Jabir bin Abdullah travelled from Makka to Syria for the sake of hearing a single Hadith. The first most authentic compilation of Hadith in this period was Al Muwatta, which was collected by Imam Malik bin Ans in 94 A.H. The works of Shihab al Zuheri, collections of Abu Bakr (R.A) and Al Hazim are important works of that period.

During the age of followers of companions, the matter was taken earnestly and spared no pain in collecting traditions from different centers of learning. During this period, not only the traditions of Holy Prophet (PBUH) were collected but also the verdicts and sayings of the house of the family of the Prophet (PBUH) were compiled too. Outstanding works include Al Muwatta by Imam Malik bin Ans, Kitab al-Akhtar by Imam Abu Hanifa and Musnad by Imam Ahmed bin Hanbal. The Hanifi and Maliki school of legal thoughts were formulated during this period in the light of the Hadith.

The age of followers of the followers proved to be the golden time of traditions and Hadith literature as they flourished under the laborious and critical research of the Hadith experts of that time. Six authentic books of traditions known as Sahah-e-Sitta were written. They were the most reliable books on the traditions of Prophet (PBUH).

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III) Soon after the demise of Holy Prophet (PBUH), huge volumes of Hadith literature were in circulation and a need was felt to compile the Ahadith in book form. Two methodologies were adopted. First, one was to trace back the Ahadith to any companion of the Prophet (PBUH). The Ahadith were compiled under the names of their transmitters and narrators. This form of compilation was known as Musnad. These compilations ensured a thorough and contemplate study of the narrator as well. However, these Ahadith were compiled indiscriminately, regardless of the content of Ahadith. It made this compilation of little use when a detailed study of a particular topic as required. The newly compiled book was mainly divided like this: Musnad of Ayesha (R.A), Musnad of Abu Hurraira (R.A), Musnad of Abu Bakr (R.A) etc. a famous and exhaustive compilation of this category was the Musnad-e-Ahmed of Imam Ahmed bin Hanbal. He collected about 30 thousand Ahadith from an actual stock of 75 thousand Ahadith. In such collection, traditions revolved around the primary source, no matter whether they are authentic or not or whether they cast light upon one topic or various issues. In Musnad, female companions are listed mostly after the men.

As the Musnad form of compilation did not discriminate between the content of Ahadith, little study could be done of a particular topic. Therefore, other form of compilation also became popular. This was the Musnaf form of compilation. In Musnaf, the Ahadith were arranged content wise and placed under the topic. They discussed e.g. Zakat, marriage, fasting, financial dealings etc. This form of compilation was a reliable source and was significant in having a detailed study on any specific topic. Some examples of this type of compilation are Al-Muwatta by Imam Malik bin Anas. It contains 1720 Ahadith. Another example is that of Musnaf of Imam Bukhari which consisted of 7397 Ahadith under 3450 chapters. Further example is that of Imam Abdul Razzaq al-Sanani which consists of 11063 Ahadith. The Sahah-al-Sitta, Sahih of Bukhari and Muslim, Sunan of Ibn-e-Maja, Abu Daud, Al Nasai and Jam'i of Tirmizi are also Musnaf.

IV) The qualities which are required to check the individual Narrator in the chain of transmitter of a Hadith are that the narrator of the Hadith must be of firm faith and honest. He must be known for truthfulness in whatever he reports. The narrator must be trustworthy, reliable and righteous. He should understand what he reports and know how a change of word can change the ideas in it. He should report exactly what he has learned from his teacher and not to use his own words. The narrator must have a very sound memory. He should report what agrees with the reporters of others known to have good memories. A narrator cannot criticize someone that the Ummah has accepted. Examples are Imam Bukhari and Imam Muslim. Anyone who criticizes these great scholars would be considered to be a false narrator. The two significant parts of a Hadith are: Isnad and Matn. Isnad refers to the chain of narrators that has reported any given Hadith. In the sciences of Hadith the Muslim Scholars agreed that the chain must begin from the Muhaddis of the Hadith and must ends at the Prophet (PBUH) or in the case of Hadith e-Qudsi ends at Allah. One of the most famous Muslim scholar Abdullah bin Al Mubarak said “The Isnad to me is part of the Deen. If it was not for the Isnad anyone would say anything he wanted” Isnad basically a rigorous testing of the links between individuals and transmitting the Hadith from the Muhaddis till it reaches Prophet (PBUH) and through this testing Muslims are certain of the authenticity of the Hadith.

The Matan refers to the actual text of Hadith which is authentic when compared with the actual Sunnah of Prophet (PBUH). It is the text of the tradition or what the Prophet (PBUH) actually said or did. The Matan of the Hadith must not conflict or contradict with the Holy Quran nor should it conflict with other reliable or authentic Hadith. For example the Holy Quran says “Establish prayer” and the Hadith of the Holy Prophet (S.A.W) explains it as “Pray as you see me praying” so this Matan of Hadith explains us the rules of praying Salah.

With these rules the compilers of authentic books of Ahadith were able to classify Hadith into types:

- Sahih (the authentic)
- Hassan (fair, about which little doubt)
- Zaeef (weak, which raises many doubts concerning authenticity)
- Maudu (fabricated, un-Islamic)

V) Sahih Al-Bukhari (194-256 A.H)

It was compiled by Imam Muhammad Bin Ismail Al-Bukhari. It is considered to be the most authentic book of Hadith after the Holy Quran. In the compilation of this book of Sahih Al-Bukhari, Imam Bukhari displayed a great critical ability and scrupulous accuracy. The total number of Ahadis in this book is 9082 (which was selected from 600000 Ahadis). However many of them were repeated with different Isnad. Without repetition the number goes down to 2602 Ahadis. His criteria for acceptance into the collection were amongst the most stringent of all the scholars of Ahadith.

Sahih Muslim (204-264 A.H)

It was compiled by Imam Muslim bin Hajjah and this is considered second only to the Sahih al-Bukhari. These two collections Sahih al-Bukhari and Sahih Muslim are collectively called Al-Sahihain, the two most authentic collections. Any tradition accepted by both Bukhari and Muslim has been termed as Agreed Upon. Imam Muslim, he traveled widely to gather his collection of Ahadith (plural of Hadith), including to Iraq, the Arabian Peninsula, Syria and Egypt. Out of 300,000 Hadith which he evaluated, approximately 4,000 were extracted for inclusion into his collection based on stringent acceptance criteria.

Sunan Abu Daud (202-275 A.H)

Abu Da'ud was another important compiler of Hadith. Before writing his Sunan he examined five lakhs of traditions, and selected from them only 4800 to be put in his book. The whole task took him 20 years to complete. He kept up the scrupulous exactitude of his predecessors in reproducing the traditions, which he had collected. But he differed from them in the standard of his choice. He included in his Sunan not only the 'genuine' traditions (as al-Bukhari and Muslim had done), but also such traditions as had been pronounced by some traditionists to be weak and doubtful.

Sunan Tirmizi (209-279 A.H)

It was compiled by Abu Isa al-Tirmizi. He was the first man to determine the names, surnames, and title of the narrators of traditions and tried to fix the degree of their reliability by inventing peculiar means of each tradition. His work is divided into 50 chapters (Kutub) and contains 3956 Ahadis. Abu Isa al Tirmizi was a student of Abu Da'ud and his collection follows and improves upon the techniques of classifying the hadith as proposed by his master. Jame of Tirmizi contains all the traditions – legal, dogmatic and historical – that had been accepted by the Muslim jurists of one school or another, as the basis of Islamic law.

Sunan Ibne Majah (209-273 A.H)

Ibn Majah travelled widely to collect traditions from the well-known Traditionists of his time. He compiled several works of Hadith of which the most important is the Sunan. In this work, Ibn Majah collected together 4000 traditions in 32 books divided into 1500 chapters. The number of weak (dhaif) traditions it contains is not very large, just about 30. But it does contain some traditions, which are considered by the authorities on the subject to be forged (maudu').

Sunan Nasai (214-303 A.H):

Al Nasai' collected hadith in his work Sunan He entirely ignored the point of view of his senior contemporary, al-Tirmizi on the question of the application of traditions to various problems that might have been made by different schools of the Muslim jurisprudence. His main object was to establish the text of traditions and the differences between their various versions, which he quotes extensively. In many places, he gives headings to the differences between the various narrators. This book contains 5662 Ahadis and is divided well into chapters. Imam Nasai is the best evaluator of the narrators of his time.

VI) SHI'A COLLECTIONS:

1. Kitab Al-Kafi: Compiled by Muhammad Yaqub Kulayni in the third century Hijra, it is divided into three sections:

- Usulal-Kafi which is concerned with the principle of religion.
 - Furual-Kafi which is concerned with religious laws.
 - Rawadatal-Kafi which is concerned with the various religious aspects and includes some writings of the Imams in total. Al-Kafi comprises of about 16000 narrations. The author states that this book would be sufficient for all the needs of the believers as it included all branched of religious knowledge.
2. Manla Yahduruhula-

2. Faqih: Compiled by Muhammad ibne Ali al-Qummi in the 4th century Hijri contains over 9000 Hadis. The literal translation of the title Manla Yahduru Al-Faqih is "For him not in the presence of Jurisprudence". The book is meant to be a reference book to help ordinary Shia Muslims in the practice of the legal requirements of Islam. In this book Isnads are absent

3. Tahdhibal-Ahkamfi Sharhal-Muqni'a: Compiled by Sheikh Tusi in the 5th century Hijri contain over 13000 narrations means "The Refinement of the laws in terms of explanation of the sufficiently". It contains not only traditions but also lengthy discussions about the legal standing and implications of each Hadis. The chapters are well divided and contain the commentaries by some earlier scholars.

4. Istibsarfima' Khatalafal-Akhbar: Compiled by Sheikh Tusi in the 5th century Hijri and contains over 5000 narrations. Its methods are similar but briefer: there are not so many traditions used in the work and the explanations are more concise. It is similar to Man la Yahdurulual Faqih, but gives full Isnads for the traditions quoted intended to be used as ready reference works for students and scholars

VII) Sahih al Bukhari

Abu Abdullah bin Ismail was born in Bukhara, Uzbekistan in 194 A.H. He visited Iran, Iraq, Syria, Egypt, Makka and Medina. He was the first one to conceive the idea of compiling the authentic Ahadith. He devoted 16 precious years to compile his Sahih collection, which is considered by the Muslims, as an authority second to the Holy Quran. At only the age of 16, he had mastered all the traditions of Bukhara and everything contained in his book Sahih al Bukhari, was already stored in his memory. He is known to have questioned about more than 1000 masters of Ahadith who lived in far off places. Abu Abdullah is recognized as the greatest tradition transmitter of his time as he collected almost 600,000 Ahadith, out of which Sahih al Bukhari contains only 7397. The collection of Abu Abdullah is compiled in 97 books according to the teachings and topics they contain. Each of his compilation provides an easy and clear source of guidance. His main objective was to collect only the sound and authentic traditions. Abu Abdullah followed the most precise and scientific guidelines in his research to test the Isnad and Matn of Ahadith and also established the rule that the chain should be unbroken and continuous. Along with Sahih al Bukhari, he also wrote At-Tariqah and Ad-Du'afah. Abu Abdullah bin Ismail deceased in 255 A.H at Khartank, Uzbekistan.

Sahih Muslim:

Abdul Hussain Muslim ibn Al-Hajjaj was born in Neshapur, Iran in 204 A.H. He went to Hijaz, Egypt, Syria and Iraq. Out of his one third million Ahadith, he only recorded about 12000 Ahadith. He passed an Ahadith after strict testing of its content like Bukhari and his collection of Sahih Muslim is known to be most authentic one, after Sahih Bukhari. Sahih Muslim and Sahih Bukhari are both taken together as Al Sahihain (two most authentic collections). Ahadith contained in both compilations are Muttafaqun Alaihi (one agreed upon). Abdul Hussain began his research and study about Hadith at only the age of 15. He is also credited for writing Al Musnad, Al Kabir, Al Jami and Al Kumawal-Asma. He passed away in Neshapur, Iran in 261 A.H.

Sunan Abu Daud:

Abu Daud was born in Sijistan, Afghanistan in 202 A.H. He visited Baghdad, Basra and a number of Islamic capitals including Hijaz, Syria and Egypt. Abu Daud met Imam Ahmad bin Hanbal in Baghdad. Al Nosai and Al Tirmizi narrated Ahadith from Abu Daud. He collected half a million Ahadith and selected only 4800 authentic ones. Abu Daud also adopted the method of arranging Ahadith under different topics. He also wrote Al Murasil and Kitab Az-Zuhd. Abu Daud passed away in Basra in 275 A.H.

Jami of Tirmizi:

Imam Muhammad bin Isa was born in Tirmez, Uzbekistan in 209 A.H. He visited Khuzaran, Iraq and Hijaz. He was educated under the supervision of Al Bukhari. He is credited for the compilation of Al Jami. Imam Muhammad examined the Ahadith in detail, which benefited the students of Fiqh. He also explained the people among the Fuqaha who accepted the Ahadith and who did not. One of his compilation known as Al Jami is one of the most comprehensive books among Al Sunan and the is the most significant for the Muhaddith and Faqeen. The work of Imam Muhammad is divided into 50 chapters and contains about 3956 Ahadith. He passed away in Tirmez in 279 A.H.

VIII) Hadith is a primary source of Islamic jurisprudence and is to be used in correspondence with Holy Quran to fully understand the Divine message. The Quran emphasizes on the fact that the last messenger of Allah is to be obeyed and that he stands at a prominent status hence his guidance is immensely significant. "He who obeys Messenger, obeys Allah." Quran also says: "Obey God and obey the Messenger" Furthermore: "I believe in God, His angels, His messengers, His books and in the fact that everything good and bad is divided by Allah Almighty and in life After Death." Therefore, the Quranic injunctions lay down clear principles that Prophet's (PBUH) instructions should be referred to very carefully in every aspect of life. Quran says: "Ye have indeed in the Messenger of Allah, a beautiful pattern of conduct."

The teachings contained in the Hadith elaborate the message of Holy Quran whenever it remains brief or silent. It contains detailed material about Muslims' belief in articles of faith, pillars of Islam, matrimonial issues, purity, trade and business, adultery and the payment of Zakat etc. Therefore, it guides the Muslims in cases where Quran does not cover up a point extensively. Hadith guides Muslims in the contemporary world about the Allah's mercy and wrath. Also the methods of offering prayer, observing fast and giving Zakat. Hadith Qudsi says: "Surely my mercy overcomes my wrath". Another traditions of Prophet (PBUH) says: "O Allah! Forgive my people for they knew not." In this Hadith, Holy Prophet (PBUH) defined Muslims as vulnerable to sins because of a man's free will. He asks for God's mercy and forgiveness and therefore make the Muslims realize to try hard and avoid wrongdoings to the maximum possible extent.

Hadith also guides the Muslims about the offering of prayer: "Look at me, see how I worship and follow me." "There is no prayer for the one who does not recite the opening chapter." "When a person is drowsy in his prayers, let him go to sleep until he knows what he recites." Similarly, Hadith guides Muslims in individual and communal conduct. Hadith also teaches us about our behavior in general life dealings i.e. : "When one of you drinks, he should not blow into the vessel." Prophet (PBUH) has also emphasized on the rights of women in society and have promised of rewards for those who fulfill their rights without reluctance: "I and the man who brings up an orphan will be in Paradise like this" and he pointed with

his two fingers, the middle finger and the index finger. About community rights and Muslims Ummah, Prophet (PBUH) Hadith is as follows: "Believers are like a single brotherhood, if his eye is affected, he is affected and if his head is affected, he is all affected". "None of you believes until he wants for his brother what he wants for himself."

Similarly, the Ahadith also prohibits a man from anti-social acts that could harm the society. It guides Muslims towards the ways of carrying out trade and financial transaction. Hadith of Holy Prophet (PBUH) teaches us about many of the sinful acts and commands against their consumption: "All intoxicants are Khamr, therefore all are haram." "The bartering of gold for gold is Ribah except when it is from hand to hand and equals in amount, and for wheat for wheat grain except from when it is from hand to hand and equal in amount." Also, the Hadith lay down the principles concerning other matters like treatment of relatives, Jihaad etc. Hence the words and actions of Holy Prophet (PBUH) stand on an exalted status in guiding Muslims towards their approach to Islamic faith and its fundamentals.

IX) Services to Islam In the Prophet's lifetime:

Abu Bakr (R.A) was among the early converts to Islam. He named himself Abdullah, after embracing Islam. He was a childhood friend of Holy Prophet (PBUH) and accompanied him during his migration to Medina. He suffered persecutions alike and was there with the Holy Prophet (PBUH) during their stay at Saur. He participated in all the Battles like Badr, Uhud, Trench and Hunain. He led the congregational prayer in the last days of Holy Prophecy (PBUH). At the time of Prophet's Death, he was a prominent figure in the consolidation of the Islamic empire. He recited some verses of Holy Quran upon the demise of Prophet (PBUH) in order to console all the followers: " Muhammad was no more than a messenger; many were messengers before who passed away; so if he died or slain, will you turn back on your heels". He was among the ten blessed companions who were given the glad tidings of Paradise during their lifetime by the Holy Prophet (PBUH).

During the Caliphate period:

Ansar insisted that in return for their services to Islam, they should elect the first Caliph from their community. Hazrat Umar (R.A) alleged to Abu Bakr (R.A) claiming that Holy Prophet was a Quraishite so this honor should go to them. Finally, after the consensus of opinion (Ijma), it was unanimously agreed that Abu Bakr (R.A) should be the first Caliph of Islam. As soon as Abu Bakr (R.A) became the caliph, he was offered considerable resistance and he then instantly started to take measures to put it down.

In the last days of the Prophet's (PBUH) life some misguided people arose to claim prophet hood. When Abu Bakr (R.A) was elected as the Caliph, they started their preaching openly. Among these false prophets were Tulaiha, Aswad Ansi, Musailamah and Sajjah. Tulaiha belonged to the Banu Asad tribe in the northern Arabia. An army under Khalid bin Walid (R.A) was sent which met them at Buzaka. After a fierce battle Tulaiha's army surrendered and he himself fled to Syria. He embraced Islam during the time of the second Caliph. Aswad Ansi belonged to the Ansi tribe in Yemen. He was an ugly man who kept his face veiled all the time. He was nicknamed "the veiled prophet". Being leader of his tribe he revolted with

the cooperation of the neighboring chiefs. He was the first false prophet who collected a large army in open revolt against Islam. He was defeated and killed by the Muslims. The most dangerous of the false prophets was Musalima. He belonged to a tribe of central Arabia. His tribe accepted him as a prophet. Abu Bakr (R.A) sent Shurbhil and Ikramah to crush the rebellion; later Khalid bin Walid(R.A) joined them. Musalima's army was defeated after a fierce battle at Yamama in 633AD. Musalimah was killed. In this battle about 800 Muslims were martyred.

Amongst them were 360 Huffaz (memorizers of the Holy Qur'an). Sajjah was a woman who belonged to the Bani Tamim tribe. She claimed to be a prophetess and succeeded in mustering a large following. When Musalimah heard about her claim he invited her to Yamama. They decided to join forces and later Musailma married her which ended her adventure of prophet hood and she lived in obscurity for the rest of her life. When the Muslims conquered Iraq she entered the circle of Islam along with her tribe. Another important work done in his Caliphate was the compilation of Holy Quran when after the loss of many huffaz, Zaid bin Thabit was appointed after the Battle of Yamama along with 75 other companions to collect and compile the authentic Quranic verses in a single manuscript. The compiled version was called the Mushaf. This ensured that the last word of Allah was kept with security and sanctity so that it may be used by the future generations.

The Arabian Peninsula was surrounded by the two great empires of that time on its north eastern side was the border of Persian Empire (Sassanid) while the northern part of the peninsula was bordered by the Byzantine Empire. Abu Bakr (R.A) readily took action against the Persians who had proved to be perilous to the newly established faith. The Muslim Army to achieve this purpose fought several battles such as the battle of Kazimah in 633 A.D against Hurmos. The Muslim army under the leadership of Khalid bin Waleed (R.A) defeated the Persians and Hormos was killed. Hira was also conquered by Khalid bin Waleed after which most of the Iraq came under Muslim rule. The Persians at Anbar surrendered to Muslim army and agreed to pay Jizya. Anbar also came under Muslim rule.

Abu Bakr (R.A) also organized the Muslims to fight against the Byzantines who were the most powerful enemies of Islam. Muslims were successful in both the battles of Basra in 634 A.D and in the battle of Ajnadein and Damascus was also besieged.

After the Prophet's death, some of the people rose in revolt against the authorities in Medina and renounced Islam. Abu Bakr (R.A), without any delay, launched an expedition against this movement. After collecting the troops at Medina, he divided them into eleven battalions each with an experienced commander, and sent them in eleven different directions to crush these revolts. He instructed each commander to first invite these tribes to Islam. If any refused to comply they were to be attacked. Some of the tribes accepted Islam but the others were stubborn and were dealt with harshly. All campaigns were successful and Abu Bakr (R.A) was able to re-establish control of Islam throughout the Peninsula.

In 632-33 A.D, army under Usama bin Zaid was sent to Syria. The Muslims' army outnumbered the Roman forces and Byzantine Empire was defeated and later on Bedouin tribes, Persians and Iraqis too. Euphrates region and kingdom of Hira were also captured. Muslim empire was rapidly advancing. There were many internal disputes going in the empire. Many states within like Bahrain, Mahrah and Banu Ghatafan were proving troublesome. They agreed that after Prophet's (PBUH) death, their agreement had ended and they should be exempted from paying tax. Abu Bakr (R.A) rejected this. In 632 AD, a rebellious tribal force was defeated by Abu Bakr (R.A) and many rebels died. Following this, many delegates and tribes accepted to pay Zakat.

X) Hazrat Umar ibn al-Khattab (R.A) succeeded to caliphate in 13 A.H/634 A.D because he was nominated by Abu Bakr (R.A), as well as the title 'Successor of the Successor of the Messenger of Allah'. He also took the title of 'Commander of the faithful', 'Amir al Mo'mineen'. He continued the expansion of Islam begun by the Prophet (PBUH) and Hazrat Abu Bakr (R.A). Under his rule, Muslim army gained control in Syria, Iraq, Persia and Egypt. A series of decisive battles brought these vast areas under Islamic rule. The Muslim armies were victorious at Yarmuk in Palestine in 15 A.H/636 A.D against Byzantines, opening up Syria. At Al Qadisya in 17 A.H/638 A.D against Persians opening up Iraq at Nihawand in 21 A.H/642 A.D against Persian opening up Persia.

The event of Fall of Jerusalem in 16 A.H/637 A.D is an example of Umar's (R.A) relationship with non muslims and other states. After the Battle of Yarmuk, the Muslim army advanced and laid siege to Jerusalem. The citizens of Jerusalem offered to surrender on the condition that the caliph should himself come to sign the treaty. Hazrat Umar (R.A) responded to their request. At a deputation from Jerusalem waited on Hazrat Umar (R.A) and a treaty was drawn up. According to the treaty, security of life and property were granted to all citizens of Jerusalem. The safety of churches and other religious buildings was provided for the citizens. The citizens were required to pay Jizya. Those who refused to comply were asked to leave the city. The patriarch of the Jerusalem handed over the keys of the city to Hazrat Umar (R.A). Then the caliph expressed his desire to be led to some place where he could offer thanksgiving prayer.

As far as administration of Hazrat Umar is concerned, he established a Majlis e Shoora consisting of prominent companions of the Holy Prophet(P.B.U.H). He also constituted a large body called the Majlis e Aam consisting of Muhajirin and Ansar and representatives of various tribes. The state was divided into provinces and each province was placed under an efficient governor called the Wali or Ameer. The Wali was not only the ruler of the province but also the military religious head. Hazrat Umar entrusted the Qazis with judicial functions. The Qazi was completely independent of the provincial governor. He also established a financial department of finance under the name of Dewan. He made garrison towns in Basra and Kufa for his soldiers. Pensions were given to the retired soldiers. For implementations of Quranic teachings special steps were

taken such a regulation of Salat and fasting. He also started the Islamic calendar. He said: "Even if a dog dies of thirst on the bank of the river of Euphrates, as a caliph of an Islamic state, I shall be held accountable for that on the day of Judgment." He had a great sense of responsibility as a caliph of the Islamic state and made special arrangements for the welfare of the people.

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XI) Usman (R.A) was the third caliph and succeeded Hazrat Abu Bakr (R.A). He continued the policy of expanding the Islamic territories. He expanded the state towards the east and in the Mediterranean and crushed many rebellions. During the early years, the process of expansion of the Empire continued. The army moved in all directions and for the first time in Islamic History, utilized naval power. During his caliphate, for the first time a fleet of nearly 500 ships was built to fight with the Greeks on the Mediterranean Sea. His earliest focus was the Persian Empire in the East. Khurasan, Merv, Tus, Sarakhs and the then Khawarzim were captured in 650 AD. This brought 40,000 captives and rich booty to Medina. Towards the West, the Byzantines forces were defeated and Cyprus was conquered in 649 AD. In North America, Libya, Morocco, Algeria and Tunisia were conquered by the middle of the 7th century. In 651 AD, the standardization of the Quran on the basis of Mushaf-e-Hafsa was done. Recitation on the model of only this copy was allowed and the rest were burnt to ensure uniformity. Official copies were dispatched to all provincial capitals. Two of the original manuscripts of his time exist even today. Hazrat Usman (R.A) continued to improve the administrative network laid down by the previous Caliphs. Regrouped some of the provinces and created new provinces for the newly conquered territories.

Majlis-e-Shoora or council of consultation was maintained. It held periodic conference of the district authorities in order to keep him informed of the conditions of the country. Usman (R.A) used to hear public complaints after Friday prayers. He allowed Arabs to acquire agricultural lands in the conquered territories. He also expanded the Prophet's (PBUH) mosque and constructed new mosques, inns, border outposts etc. He made arrangements for the supply of drinking water for travelers by digging wells by the sides of roads and highways. A dam was built to protect Medina from floods. Usman (R.A) raised the salaries of the officers and the armed forces.

He was a very gentle and soft hearted person. The people who wanted to create chaos among Muslims took advantage of his soft nature. Usman (R.A) was a very strict administrator and the machinery of the government worked smoothly in his time. Usman (R.A) used to overlook the minor faults of the appointed Amils, provincial heads as well as the new converts. They took advantage of his leniency and rebelled against him. Abdullah bin

Saba, a Yemenite Jew who outwardly accepted Islam, embarked on a subtle campaign of creating conflict among the Muslims. He and his followers established their headquarters in Egypt and began to circulate forged letters that complaints against the Caliph, to his governors and other state officials. Efforts were made to highlight the long forgotten rivalry between Banu Hashim and Banu Umayya. Usman (R.A) did not take timely action against him. Even some of the noblest actions of his were misprojected before the public; for example, the standardization of the Quran and the expansion of the compound of the Ka'abah.

Hazrat Usman (R.A) appointed his relatives in 4 of the provinces out of 12: Egypt, Syria, Kufa and Basra. All the governors appointed by him were people of great caliber. Ameer Muaviya, a relative of his was appointed as the governor of Syria and. Abdullah bin Saad, his foster brother, was appointed governor of Egypt also by Usman (R.A). Usman (R.A) appointed Saad bin Abi Waqas as governor of Kufa. When he was unable to control the situation there, he was replaced by Waleed bin Uqba (Usman (R.A)'s foster brother) who proved his worth. Abu Musa Ashari was deposed at the demand of people of Basra, was replaced by Abdullah bin Amir (Usman (R.A)'s cousin) according to the wishes of the people. He proved very successful thus none of the governors appointed by him proved a failure.

The act by Hazrat Usman (R.A) of burning the Quran was seen by some as destroying God's Word. This was done after consultation with the other companions and it was a great service that he rendered to Islam. He gave convincing reply to each of the charges in the presence of the Prophet's companions. His explanation was accepted. The rebels however struck to their demand to depose the Caliph. To achieve their demand, finally in 35 A.H troops from Egypt, Kufa and Basra marched to Medina and encamped outside the capital. The rebels climbed the walls from the back and sneaked into his house unnoticed; leaving the guards on the gate unaware of what was going on inside. Usman (R.A) was assassinated on the 18 Dhul Haj and was buried in Jannat al-Baqi.

XII) Hazrat Ali (R.A) is the fourth and last Caliph of Islam. He took the seat of caliphate in the time of great grief, terror and anarchy because Hazrat Usman (R.A) was mysteriously assassinated. The Islamic empire was without a caliph for some 5 and 6 days because there was confusion and disagreements on choosing a new caliph. The Egyptians and some rebellious groups like Al-Ashtar favored Ali; Kufans supported Zubair while the Basrans were in favor of Talha. Finally, Hazrat Ali (R.A) was chosen as Caliph and many tribes alleged to him. Talha (R.A) and Zubair (R.A) also paid homage after some hesitation.

However, this was soon to raise troubles later on. Many companions of Holy Prophets (PBUH) did not accept Ali (R.A) as caliph like Zaid bin Sabit, Saad bin Abi Waqas and Muawiya bin Abu Sufyan (cousin of Usman (R.A)). Rebels soon started and many companions turned against him. Syria proved very troublesome. Muawiya raised voice for revenge for Usman's (R.A) assassination and displayed blood stained shirt of him and chopped fingers of his wife, Naila. However, Ali (R.A) had to calm the situation before taking a step against Usman's (R.A) killers. He replaced the governors of Kufa, Basra and Egypt with new ones. Muawiya was also replaced and this caused serious troubles in Syria. Ali prepared an army of 40,000 to tackle Muawiya but moved towards Basra as Hazrat Ayesha, Talha and Zubair had attacked it with a huge army and many Muslims were martyred in this war. Ali (R.A) negotiations failed and civil war broke out. This Battle of Camel occurred in 656 A.D and Ali (R.A) won the battle. Talha (R.A) and Zubair (R.A) were martyred and both the armies faced huge casualties.

Ali (R.A) tried to keep peaceful relations with Muawiya but it was of no avail. All negotiations failed and finally both sides were ready for war. Ali (R.A) had an army of 80,000 to 90,000 soldiers, while Muawiya had 70,000 soldiers. Battle of Siffin was fought in 657 A.D and after several days of indecisive fighting, Amr bin Al Aas came up with an idea of tying pages of Quran on their lances to stop fighting. Court of arbitration was held to decide about the reaction against Usman's (R.A) assassins. Some troops were against this and deserted Ali's (R.A) army. These 10,000 troops turned against both Ali and Muawiya and chose their own leader Abdullah bin Wahab who made his headquarters at Nahrawan.

These people are called Kharjites said :” There is no arbitration except for the God alone” and claimed that the court of arbitrations was an unIslamic step taken. However, they were defeated by Ali’s (R.A) army at Narawan in the Battle of Narawan.

After this, there were several rebellions against Ali from Bahrayn, Kufa, Basra and Syria. Muawiya was creating public anger which was a threat to Ali (R.A). He prepared an army to encounter Muawiya but was martyred by a Kharjite, Ibn Muljam with a poisoned saber in 40 A.H. Ibn Muljam was immediately caught and taken away. Hazrat Ali (R.A) in his last moments, turned to Imam Hasan (R.A) and said: "If I recover from this wound it will be my business to deal with him. If I die, kill him with a single stroke of the sword, so that the divine law is carried out” Thus, after a troublesome caliphate of 5 years, Ali’s (R.A) caliphate came to an end with his martyrdom and the chapter of Rightly Guided Caliphs came to a tragic end.

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XIII) Belief in angels is the second article of Muslim faith. Angels are Allah's servants and their only purpose is to obey, serve and worship Him. They only do whatever is commanded to them by Allah unlike the humans and Jinns, they do not have a free will. Therefore, they are sinless. Muslims also believe that the angels are made of Divine light (Noor). Furthermore, the angels do not have any share in the authority of Allah so, worshipping them and to seek their assistance is regarded as shirk, which is an unpardonable sin in Islam. Another aspect of Muslim belief about angels is their special service to messengers. They were sent down throughout the history to strengthen the hearts of the believers. The Battle of Badr is a worth quoting example in which Allah saved Muslims from defeat by sending a thousand angels. Holy Quran says: "Surely! I will assist you with a thousand of angels, ranks on ranks." Angels' submission to Allah can be judged from the fact that they even prostrated before Adam (R.A), when they were commanded to do so: "And behold! We said to the angels, bow down to Adam and they bowed down." Muslims also believe that angels have no physical relation with Allah and Quran rejects the pagans' belief that the angels are daughters of Allah in these words: "Those who do not believe in the Hereafter, name the angels with female names." Angels have particular tasks to perform. Angel Jibrael (R.A), 'The Arch Angel' or the 'Angel of Law' was responsible for bringing revelations from Allah to His chose people. He also brought the news of the birth of Jesus Christ without a father, to Hazrat Maryam (R.A). Jibrael (R.A) also brought the first revelation upon Prophet (PBUH) and accompanied him on the 'Night Journey'. The Holy Quran says: "He does send down His angels with inspiration of His command to such of His servants as He pleases." Angels have been appointed for guarding the Hell fire and to welcome the righteous ones in Heaven. The angel that is in charge of Hell is 'Malik' and one in charge of Heaven is 'Rizwan'. Angels also record the deeds and actions of human beings all the time. Two angels are appointed for this purpose for every human that is in existence, has been or will be. They are known as Kiramun Katibeen. Angels are also appointed to question the person in the grave who are known as 'Munkir' and 'Nakir'. Besides these, there are some prominent angels as well. Hazrat Israel, also known as the 'Angel of Death', is responsible for taking the souls out of the body upon death. Hazrat Israfil would blow the trumpet on the Day of Judgment. Hazrat Mikaeel is appointed to look after the universe, movement of galaxies and the provision of rain.

XIV) Belief in the reality of Allah's guidance to humanity, in the form of revealed books, is the third article of Islamic faith. Revelation is the name given to the means of communication through Hazrat Jibrael (R.A) employed by Allah for conveying His commands and messages to prophets and apostles. About the various commands of Allah to be conveyed to his messengers, the Holy Quran says: "It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil or by sending of a messenger to reveal with Allah's permissions what Allah wills."

The guidance sent by Allah from time to time was the same. The principles of religion, relating to the Tawheed of Allah, His attributes, prayers, belief in Prophethood, Day of Judgment and Life of Hereafter are common to all revealed books. However, as the need of people varied in different periods, the details of laws enunciated in these books also varied. Each of the previous, apostles or prophets were sent to some particular nation, people or tribes and therefore the revelations sent to each were for the guidance of the people and were not intended to be universal. By the time of Holy Prophet (PBUH), the books revealed have been lost or their original message had distorted. Allah therefore sent a final and complete revelation in the form of Holy Quran.

The Holy Quran is the only revealed scripture, which has been preserved up to present time in its exact original form and language. The Holy Quran says: "We have, without doubt, sent down the Message; and We, will assuredly guard it (from corruption)." The Quran does not mention all the prophets neither all the revealed books. It only mentions revelations sent to Hazrat Noah (R.A), Hazrat Ibrahim (R.A), Hazrat Ismail (R.A), Hazrat Eshaq (R.A), Hazrat Daud (R.A), Hazrat Musa (R.A) and Hazrat Esa (R.A). The revealed books mentioned by name in Holy Quran are: Sahifas revealed to Hazrat Adam (R.A), Hazrat Abraham (R.A) and other prophets. Zaboor was revealed on Hazrat Daud (R.A). Taurah was revealed on Hazrat Moosa (R.A). About Taurah, Holy Quran says: "And before this was the book of Moses as a guide and mercy." According to Holy Quran, the book of Moses contains guidance, Allah's commands and warnings for Bani Israel. Furthermore, the Bible was revealed to Hazrat Esa (R.A).

The Bible confirmed that Taurah also contained guidance and light for Bani Israel. The Quran is perhaps, the last and the most comprehensive book revealed by Allah to His last messenger, Prophet Muhammad (PBUH) through Hazrat Jibraeel (R.A). Its revelation spreads over a period of 22years, 15months and 4days. The Holy Quran perfects and completes Divine Message and speaks of the attributes of Allah, His power and gives details of Islamic principles and the primary knowledge to lead a righteous life. It lays down moral, ethical principles and contains stories of earlier prophets as well. Quran says: "This is the Book; in it is sure guidance for those who fear God." The Quran is undoubtedly, the only revealed book, which stayed in its exact form as it was 1400 years ago. This is because Allah Himself has promised to protect it, till the Day of Judgment.

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XV) Belief in Prophets is the fourth article of Muslim's faith. Throughout the history, prophets were sent as a source of guidance and wisdom for mankind. Prophethood is a prerogative given by Allah to His servants that are the special ones. It cannot be obtained by personal efforts or tremendous amount of worship. Angel Jibrael (R.A) who brought upon them, the revelations from Allah, guided all the prophets sent by Allah. They were all human beings, normal mortals and lived an entirely normal life like others. They had wives, relatives and children. Despite of being humans, they were sinless. This means that they never disobeyed Allah's orders deliberately. They were pious and truthful and Allah favored them over other creations e.g. humans and Jinns. He chose the prophets Himself and guided them throughout their mission of preaching faith. They only preached the message of Allah and not their own beliefs. The Quran incites that the prophets were raised in order to be obeyed and praised: "We sent not a messenger, but be obeyed in accordance with the will of Allah."

The messages and commands received by prophets, contained the same key teachings i.e. belief in Oneness of Allah, belief in Hereafter etc. Those messages also contained instructions about fundamentals and moral principles. Some of the prophets were gifted with books and scriptures i.e. Bible on Moses (R.A), Psalms on David (R.A), Gospel of Jesus Christ (R.A) and Holy Quran on Prophet (PBUH). Only the last book, Holy Quran, is still in its original form. The followers according to their own requirements have corrupted the rest revealed books. Prophets were also blessed with miracles as a sign of their divine powers gifted by Allah: Moses (R.A) was given the miracle of a stick, which turned into a snake when it was thrown down. Jesus Christ (R.A) could heal the lepers and blinds and cure them. He also had the authority of resurrecting the dead but with the command of Allah. The prophets were sent with guidance for a particular community and for a specific period of time e.g. Moses (R.A) was sent for Bani Israel. Only Prophet (PBUH) was sent as a source of guidance for whole mankind till the Day of Judgment. The Hadith states that a line of messengers from Adam (E.A) numbered 124000 but Quran mentions only 25 of the major individual including Moses, Jesus Christ, Joseph, David etc.

Muslims also believe that Prophet (PBUH) was the last messenger and there will be none after him. Quran says: "Muhammad is not the father of any you men but the messenger of Allah and seal of prophets." Holy Prophet (PBUH) himself said: "I am the seal of prophets and there will be no prophet after me." According to Muslims belief, all messengers were equal in status, neglecting their communities, miracles and books revealed on them. Holy Quran says: "And We make no distinction between the one and the other of His messengers."

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XVI) Belief in God's predestination and decree is the fifth article of Muslim's faith. The word 'decree' is from an Arabic word which means power and authority. One of the Allah's attribute is 'Qadir', which means all powerful. Everything in the universe is subjected to the law of Allah. This universal law is explained in the following verses of Holy Quran: "Glorify the name of thy Guardian-Lord. The most High, Who hath created and further given order and proportion, Who hath ordained laws. And granted guidance." Here four things are mentioned regarding every object of creation including man, its growth, its completion, its measure and guidance to its goal, which is brought about according to a law, or measure within which everything works by Divine guidance. Muslims believe that Allah is the Creator of all that is in existence and that everything in this universe is subservient. The Quran says in Ayat al-Qursi: "His are all things in the Heavens and on earth." It means that everything in the universe belongs to and praises Him. In Surah Fatiah it is said: "Praise to be Allah, the Lord of the worlds." Allah is not merely supervising the universe but also directing it to its destined end. Muslims also believe that everything in this universe takes place as per Allah's will. Since, Allah has created everything therefore; He has the authority to do whatever He wants to do. There is no one to challenge His authority and decisions. Allah is Omnipotent and can decide the outcomes of the events even before they have occurred. The Holy Quran says: "He has the power to dispose of all affairs." The Quran tells that the birth of Hazrat Esa (R.A) without a father was pre-decided. It is written in Surah Maryam: "A matter so decreed." The Holy Quran tells us that victory of Muslims in Battle of Badr was already decided. Quran says: "A matter already enacted." Part of Islamic faith is believing in that Allah has the knowledge of everything that is happening, has happened or will take place. Allah's knowledge encompasses all things; possible or impossible. The Holy Quran refers to it as: "He knows what is after and before or behind them." At another instant, Holy Quran says: "He has created all the things and He has the knowledge of all things." Allah has predestined everything but at the same time He has given every human a free will with which the human has the power to choose between evil and righteous path. Holy Quran says: "The truth is from your Lord; let him who will believe and let him who will reject (it)." It is the exercise of this power of free will, which will result in a reward or a punishment.

XVII) Belief in life after, which pertains to the Day of Judgment, bodily resurrection, Heaven and Hell is the sixth article of Muslims' faith. The Holy Quran gives great importance to this belief, placing it next in importance to faith in Allah. At many places in Holy Quran, it is written: "Any who believe in Allah and the Last Day and work righteousness shall have their reward with their Lord." Muslims believe that an external life begins after the death. The reward and punishment of life hereafter depends upon the deeds and sins of the worldly life. Holy Prophet (PBUH) said: "This world is the cultivating ground for Hereafter."

Muslims also believe that immediately that after the death, the lesser judgment or Qiyamat-e-Sughra takes place after which the righteous are spoken of tasting the fruit of their good deeds, while evil doer have to taste the worst consequences of their wrong deeds. Then the soul remains in the state of Barzakh until the Day of Judgment. The state of grave is the same state as that of Barzakh. At a time, only known to Allah, this world will be brought to an end by a deafening noise from the trumpet of Hazrat Israfil (R.A). There will be chaos and destruction. All landmarks of the Earth will be lost as the result of a tremendous convulsion. Quran refers to it in these words: "When the earth is flattened out and throws out whatever it contains and gets empty." Human beings would be running in confusion and the mountains would be flying like soft wool. The Sun will be folded up, the Moon will be in darkness, and the stars will become dim and would fall. The oceans will boil tremendously. Holy Quran says: "One day the earth will be changed to a different earth and so will be the Heaven."

The trumpet will be blown again and the bodies of the dead would be raised from their graves and rejoined to their souls. This is known as resurrection. All men will then stand before Allah to give an account of their actions in this world. All events will proceed according to Allah's command. Surah Fatiah refers to Allah as: "The Master of the Day of Judgment." According to the Muslim's belief, the court will be held in the plain of Arafat. No injustice will be done on that day. The hands, feet and tongues will bear witness against the mortals. The respected recorders, Kiraaman Katibeen, will present their records including the deeds and the evil acts of every individual.

Every human will be shown their smallest of good and bad deeds. “Then shall anyone who has done atom’s weight of good shall see it. And anyone who has done atom’s weight of evil shall see it.”

The righteous and unrighteous would be held in separate companies, to be shown their deeds. Those whose balance of good deeds will be found heavier, their record would be given to them in their right hand and they would be rewarded with the blessings of Paradise. Holy Quran says: “They are the companions of the garden, they will abide therein.” Those whose balance of evil deeds will be found heavier, their record will be given to them in their left hand and would be punished in the fire of Hell. “They are the companions of fire, they will abide therein.”

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XVIII) As prayer (Salah) is the second pillar of Islam. It begins with the purification of the body and ends with the purification of the soul. The prayers (Salah) performed five times a day and the night which are Fajr (at dawn), Zuhr (afternoon), Asr (mid-afternoon), Maghrib (sunset) and Isha (nightfall). Prayer may be considered as an energizing charge man needs to stand in the remembrance of his Rabb. In order to renew the contact with his Rabb, the first thing the man starts off his day with his prayer. As the Holy Quran says: "When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat. Verily, the prayer is enjoined on the believers at fixed hours." Allah also says in the Holy Quran: "And seek help through patience and prayers"

To perform prayer there are certain conditions that a person needs to fulfill before offering the prayers. These conditions are that person should wear clean cloths and body must be clean from all impurities. They have to cover the Satar as well as the women: All Muslims that is male are required to cover what is between the navel and the knee at Salah. But women should cover the whole body except their faces and hands. Tight (not transparent) cloths are accepted but loose ones are preferable. Person must perform ablution with the intentions of Salah for which he or she are performing the Wuzu. The place where he or she is going to pray must be clean as Allah says in the Holy Quran: "O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bath your whole body).." After performing Wuzu and standing at clean place for prayer, a Muslim should orientate himself or herself towards the point of adoration that is the Holy Kaabah in the city of Makkah: "So turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever's you people are, turn your faces (in prayer) in that direction.". After this the worshipper make intention for prayer and starts his Salah. As the Holy Prophet (PBUH) said: "Intention is compulsory for all deeds"

XIX) Shahadah is the first pillar of Islam. The confession of the faith of a Muslim is in the pronouncement of Shahadah. "I bear witness that there is no god except Allah, Who is One, Who has no partners and I bear witness that Muhammad is His servant and apostle." This declaration is the foundation and essence of Islam. It is the expression of belief, which differentiates a believer from a non-believer.

The primary emphasis of Quran is upon the doctrine of Tauhid. Surah Ikhlas says: "He is Allah, the One and Only. Allah the Eternal, the Absolute. He begets not nor He is begotten; and there is none like unto Him." True unity of Allah means that He is unique in person. This signifies that Allah is only One and there is no plurality in the name of god. The Quran says: "Take not (for worship) to gods: for He is just one God." He is unique in His attributes; this signifies that no other being can parallel Allah's attributes and powers. No power can do the tasks which Allah has already done or may do. Holy Quran says: "Serve Allah, and join not any partners with Him." This declaration is not only confined to the Oneness of Allah but it also highlights the authority and sovereignty of Allah. There is no other Creator and Sustainer of this universe except Him. There can likewise be no other ruler, law giver and supreme authority.

The second part of declaration is: "Muhammad is His servant and apostle." This shows us the inseparable relation between the belief in Oneness of Allah and Prophet (PBUH) as His last messenger. Allah appointed Holy Prophet (PBUH) as His messenger and revealed Quran through him upon the humankind. He is the role model for every Muslim without whom we would have no idea of how to confirm the truth laid down by the first part of declaration. Prophet (PBUH) is the link between the Creator and the creatures. Therefore, to deny the second part of the declaration, would be to cut off all the connections of the Islamic faith with the first one. Holy Quran says: "He who obeys the Prophet, obeys Allah." This declaration prepares human beings to reflect upon Prophet's (PBUH) teachings and encourages them to follow his path. The Holy Prophet (PBUH) summed up all the previous revelations, therefore to follow him is to follow the teachings of all prophets. As Quran says: "We sent not a messenger but to be obeyed in accordance to the will of Allah." He is the symbol of the message of Allah known as Islam which was one or the other way was preached by all previous prophets.

XX) The Friday prayer carries special importance for Muslim and Quran relates it as: "O Ye Who believe! When the call is proclaimed on Friday (the day of Assembly) hasten earnestly to the remembrance of Allah and leave off business, that is the best for you if ye but knew." Friday prayer according to Holy Prophet PBUH is obligatory on every adult male. The preparations for Jumma prayer are similar to that of daily prayers but Muslims are advised to take bath, put on fresh clothes and apply some fragrance, which is also a Sunnah of Prophet PBUH. Muslims are required to leave their business and go to mosque as soon as they hear the Azaan for the Friday prayer. Mainly, males offer congregational prayer but in some communities, women are also encouraged to attend and pray in congregation.

After the first Azaan is called, one has to offer for pre-farz Sunnats. Then the second Azaan is called before the Khutbaa. After the call to prayers, the Imam delivers the sermon, which is an essential part of Friday prayer. The Khutbaa is obligatory (Farz) part of Friday prayer and listening to it is a Wajib act. While the Khutbaa is being delivered, no conversation is allowed. Reading Holy Quran, reciting Durud or even praying is forbidden. Prophet(PBUH) said: "When you tell your companion on Friday to be silent while the Imam is preaching, you are guilty of idle talk." Everyone must listen the sermon quietly till the end. The use of mobile phones must be prevented. The sermon consists of advice based on the Quran and Hadith about living a life style according to Islam. The Imam upon delivering the first sermon sits down for a short while and starts to deliver the second sermon. In this, the Imam recites portions of Holy Quran.

After the second sermon, people arrange themselves in rows while the Iqamat is being called. Two Farz raakats are offered under the leadership of Imam. As soon as the Farz are offered, the Friday prayer is completed and the Imam makes dua. Following this, the Muslims offer 4 raakats of Sunnats, followed by 2 more Sunnats and 2 Nawafil individually. Furthermore, the Friday prayer cannot be prayed as Kaza, instead the believer has to offer the Zuhr prayer. Moreover, there are some people exempted from the Friday congregational prayers. They include: Travelers, Sick, women, minors, slaves and children.

XXI) After fulfilling the conditions for the prayer, the worshipper stands straight with his face towards Ka'aba and hands hanging down the sides of body, he makes the Niyat for prayer, to be offered. He then raises his hands to his ears and recites Taqbeer-e-Tahrima. The hands are brought down and folded on navel. In this position Sana is recited followed by Taawwuz: "I betake myself to Allah for refuge from accursed Satan." After this, Tasmiyah is recited. Surah Fatiha is recited followed by Tasmiyah. It means: "In the name of Allah, the most Gracious, the most Merciful." After the recitation of Surah Fatiha, any short or lengthy surah is recited. The worshipper then bows down in forward direction, while standing and placing both his hands on his knees. In this position, he recites Tasbih Ruku atleast three times: "Glory to my Lord, the Great." After saying this, he stands straight and recites: "Allah listens to him who gives praise." Then Tahmid is recited: "O our Lord! All praise is due to you alone."

After Tahmid, the worshipper stands erect for a while and then goes to ground for prostration while reciting Taqbeer. In position of Sajda, the toes of both feet, both knees, both hands and the forehead touch the ground. In this posture, worshipper recites: "Glory to my Lord, the most High" is recited thrice. After the Tasbih Sajda, the worshipper says Takbir and sits for a short while reciting Takbir. This is known as Jalsa after which second Sajda is performed in the same way as first. He then recites Takbir while rising. The worshipper then stands to perform the second Rakat in the same way as the first except that Sana in position of Qiyam is not to be recited. After the performance of second Rakat, the worshipper assumes sitting position known as Qaadah.

Following Qaadah he recites Tahiyya: "All prayers and worships rendered through words, actions and wealth are due to Allah alone. Peace be on you, O Prophet and the mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah." Then worshipper recites the Tashuud: "I bear witness that none deserves to be worshipped except Allah and I bear witness that Muhammad is His servant and apostle." Followed by this, Durud is recited which mentions the blessing on Holy Prophet (PBUH).

After the recitation of Durud, he recites: "O my Lord! Make me one who establishes regular prayers and also among my offspring. O our Lord! Accept my prayers. O one Lord! Cover me with your forgiveness- me, my parents and believers to the day of Judgment."

Consequently, the worshipper ends the prayer with Taslim in which he turns his face to right, looking over the right shoulder says: "Peace be upon you and mercy of Allah". Then turning his face to left and looking over the next shoulder, the repeats the same words.

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XXII) Zakaat is the third pillar of Islamic faith. It can be defined as portion of man's wealth, which is designated for the poor. Holy Prophet (PBUH) said: "Zakaat should be collected from well-to-do and distributed among the poor." Zakaat was made obligatory on Muslims in 2A.H. Quran says: "And spend your substances on the cause of Allah". The Zakaat is obligatory on every free adult Muslim who owns and possesses a property to the prescribed state called Nisam (the minimum amount of possession on which Zakaat is liable). Zakaat is payable on cash, silver, gold, jewellery, animals, mines, agricultural goods. There are set percentages for the payment of Zakaat. On cash, it amounts for 2.5%. The person who possesses $52\frac{1}{2}$ silver or $7\frac{1}{2}$ tolas of gold, he is liable to pay zakaat at a rate of 2.5%. The owner of the mines must pay amount that is of $\frac{1}{5}$ th of their total production. The state of Zakaat, which is implied as an agricultural production is called Ushr. It amounts for the $\frac{1}{10}$ th part of land irrigated artificially and $\frac{1}{5}$ th of the land fed by rain. In livestock, on every 30 sheep, 1 goat must be given. On every 30 to 40 cattle, 1 calf on age of one year is to be given. Furthermore, on every 5 camels, one goat or sheep must be given. Holy Prophet (PBUH) laid down great emphasis upon the payment of Zakaat and admonished those who do not pay Zakaat. Holy Quran says: "And those who hoard up gold and silver and spend it not in the Way of Allah, announce unto them a painful torment.." Most of the Muslims give alms of the year in the month of Ramadan but they must also remember to pay Sadqa-tul-Fitr which is given to the needy ones at the mosque. Quran and Sunnah mention those to whom Zakaat must be given and to whom may not. It is to be given to poor who do not possess any property, equal to that of Nisab. Secondly, to those who are in need and are forced to beg. Thirdly, to those who have newly accepted Islam and are in need of necessities. The slaves who have to earn their freedom and are in debt. Zakaat can also be given to travelers and to those who have been appointed to collect it. Quran sums up all of this by saying: "Alms for poor and needy and those who employed to administer the fund and those whose hearts have been recently reconciled to truth. Those in bondage, in debt, in cause of Allah and for the wayfarer." Zakaat must not be given to descendants of the prophets, ones parents or children and to non-Muslims. Also, it cannot be given as a part of salary to any employee or worker.

XXIII) Fasting means to abstain from food, marital relations, sins etc and devote oneself to praise of Allah during the holy month of Ramazan. Fasting is obligatory on all Muslims adults both males and females. Before fasting, Sehri is taken till dawn which involves consumption of food and drink as one has to remain hungry for the rest of the day. An intention before fasting and taking Sehri has to be made which is: "I intend to keep tomorrow's fast of Ramadan." The Sehri must be finished before the emergence of light on horizon. Holy Quran refers to it as: "Allah has ordained for you and eats and drink until the whiteness of the day becomes distinct from the blackness of night at dawn."

From this very moment, the person is subject to all restrictions and prohibitions associated with fast until the setting of the sun. They include eating, drinking, smoking, consuming medicine by mouth and marital relations. Any type of sin whether minor or major has to be avoided during the state of fasting. The sin could be as small as lying. The only things for which a Qaza fast is necessary include: swallowing something other than food or drink, injecting liquid medicine in body, vomiting, entering of water in throat while gargling. Qaza is a type of fast, which has to be kept after Ramazan for any fast that was broken earlier during the holy month of Ramazan. If the fast is broken intentionally or by any means that are prohibited, then in addition to the Qaza fast, the person shall have to pay Kaffara.

It is for the every fast broken, the believer has to fast for 60 days continuously. Even if a single fast is missed, he shall have to start all over again to complete the 60 days fasting penalty. If the believer cannot for 60 consecutive days, he may for each broken fast, feed 60 poor people twice a day or give cash or grain equal to the Sadqah-e-Fitr to 60 needy people. One must try to commit as many deeds as he can and seek for Allah's forgiveness. The primary purpose of fasting is to please Allah as much as we can and to abstain from all types of sins. Other than praying punctually, one must recite Holy Quran as much as he can.

While fasting, the use of toothbrush, hair oil and perfume is allowed. The paste or tooth powder if used, must be taken care that they not enter the throat. There are some special cases which are exempted from fasting and they do not have to keep the Qaza fast. These include: menstruating,

pregnant or nursing ladies. A patient in severe condition, infants and old people who are feeble are all exempted from fasting.

All of the restrictions are lifted as soon as the time for Maghrib prayer comes. Muslim has to break the fast after the sunset by reciting the following verses: "O Allah! I fasted for you, believe in you and put my trust in you with your sustenance, I now break the fast." Regarding breaking the fast with dates, Prophet (PBUH) said: "When one of you breaks his fast, he should do so with dates, for they provide blessing." The fast is usually broken with consumption of date and water which is a Sunnah itself. Later on, all the prohibitions are lifted and the Muslim may carry out the tasks normally till the time of Sehri.

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XXIV) The performance of Hajj is very difficult and strenuous form of worship though Muslims should attempt to go once in their lifetime. Holy Quran says: "Pilgrimage thereto is a duty men owe to Allah – those can afford the journey."

Pilgrims arrive in Makka by the 7th day of Dhu al-Hajj. They purify themselves and the men put on Ihram. It is the preparation, entering into the purified state at prescribed stations, Mawaqit, by shedding ordinary clothes and putting on two seamless clothes. They are worn in such a way that one is around the waist and other is over the shoulder. Females do not use these clothes instead; they put on simple and modest clothes to cover their bodies with the exception of face and hands. At the great Mosque of Ka'aba, Masjid ul Haram, they perform the Tawwaf.

It is anti-clockwise circumambulation of Ka'aba seven times, at the inception and conclusion of Hajj. Afterwards, the pilgrims carry out Sa'i between the hills of Safa and Marwa by running between the hills seven times. Quran says: "Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the house in the season or other times should compass them round, it is no sin to them."

On the eight day of Dhu al-Hajj, the pilgrims proceed to the plain of Mina, where they spend the night in praying and worship of Allah. On the ninth day, they leave Mina for Arafat, where they recite Holy Quran and pray Asr and Zuh together at the Jaba al-Rahma. This process is known as Wuquf in which they spend time by reciting appropriate passages from Quran. This is the climax of Hajj and Muslims believe that the misdeeds of their lives, until this time are forgiven. At the time of sunset, the pilgrims leave Arafat for Muzdalifa, where they spend their night in worship while performing Isha and Maghrib together. Later on, they gather 49 pebbles for the next day.

At the time of dawn, they proceed to Mina, where they perform Rami. It is done by throwing pebbles at the Jamarat. The stone pillars in three in total and they symbolize Satan who tried to mislead Hazrat Abraham (R.A) at three places, where Jamarat are situated. The stoning is done from about five or six feet from the pillar. After this, the animal sacrifice, Udhiya is performed on the tenth day of Dhu al-Hajj. The Eid ul Azha is performed at Mina.

Men usually have their heads shaved at this time. Regarding sacrificing animal, Quran says: "The sacrificial camels, We have made for you as among the symbols from Allah in them is much good for you... When they are down on their sides after slaughter, eat from them and feed others." Rami is then performed once again on 11th and 12th day as well. On the 12th day, the pilgrims return to the Ka'aba for the final Tawwaf and with this observance, the Hajj is completed.

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XXV) Jihad is the core principle in the Islamic teachings. The root word of Jihad means to strive, to struggle, to exert one's energy and to preserve. The Quran uses the term 'Jihad' in context with the struggle in the way of Allah. Thus, doing all that comprises good conduct as Allah expects of us. Striving and doing one's best to achieve a worthy objective is essential for human development. Surah Ankabut says: "And whoever strives hard does so for his own soul; for Allah is free of all needs from all creation". In true inner sense, Jihad means purifying oneself of one's shortcomings and tendencies so that one is guided towards Allah. Outwardly, it is to stand up for what is right as directed by Allah, to improve social conditions, to help the weak and needy, to put one's life at risk to uphold the truth.

Muslim jurists explain that there are types of Jihad. The first one is the spiritual Jihad (Jihad bil nafs). It is a struggle to resist temptation to evil, and to overcome one's own weaknesses, feelings and failings. Thus, it demands a continuous and uninterrupted fight against one's own self. Now it is up to a person to strive to conquer his animal instincts and harness his energies towards ultimate goal of Paradise. Holy Quran says: "Successful is he who purified (his nafs) and lost his he who succumbed (to nafs). The Holy Quran warns of the internal evil and also guides the believers as how to counter it: "Say I seek refuge with the Lord of mankind... from the evil of the whisperer (Satan) who whispers and withdraws. The same who whispers in the heart of mankind." Another example is of Prophet (PBUH) who told warriors returning to Medina after a battle that they had returned from the lesser Jihad (of warfare) to greater Jihad of struggle against one's own heart.

The second type of Jihad is of tongue (Jihad bil-lisan). It is speaking and upholding the truth, speaking out against what is wrong and immoral. It is also the spreading the word of Allah and the teachings of Islam. The Holy Quran says: "And shun the word that is false". Furthermore a Hadith of Prophet(PBUH) says: "The most excellent Jihad is uttering the truth in the presence of an unjust ruler." An extension of Jihad bil lisan is the practice of da'wah or peaceful invitation to the fold of Islam. The Qurans stresses on the fact that the religious missionaries should be equipped with the tools of wisdom and knowledge. The Quran turns Muslims as the best people because of their ability to conduct Jihad with tongue. "You are the best people involved for mankind, enjoying what is right, forbidding what is evil

and believing in Allah.” The whole life of Holy Prophet (PBUH) was spent in this type of Jihad.

The next type of Jihad is Jihad by hand (jihad bil yad). It refers to choosing to do what is right and to combat injustice and what is wrong with actions. Also, it may require spending financial resources. Prophet (PBUH) said: “The believer who strives hard in the way of God and his property is the excellent man”. Such use of physical force may require consistent effort and may lead to testing situations. Holy Prophet (PBUH) instructed to act against evil according to the resources available: “Whosoever of you sees an evil action, let him change it with his hands, and if he is not able to do so then with his tongue...” The Quran also commands the believers to strive for a noble cause in accordance with ability and resources: “And strive in His cause as you ought to strive with sincerity and discipline.”

The next comes Jihad by sword (Jihad bil saif) which refers to Qital fisabillillah (armed fighting in way of Allah), has been exploited and misused as ‘Holy War’. Qital means armed struggle in way of Allah, and it may result in bloodshed. Muslims have been told that they should not take harsh measures unless war has been imposed on them. Islam guides that Muslims individuals cannot conduct Qital without the permission of the head of the state. Islam also teaches Muslims that peace and reconciliation should be preferred over war. The Holy Quran says: “If your enemy inclines towards peace, then you should seek peace and trust in Allah; verily, He is All Hearer, All Knower.” The Prophet (P.B.U.H) demonstrated this injunctions when he agreed to some unfair clauses of Treaty of Hudaibiyah. Prophet (P.B.U.H) remained firm and received glad tidings on way back to Medina: “Verily, We have granted you a manifest victory.” Furthermore, if a Muslim state is seriously under threat then they are allowed to fight even during the sacred months. Quran says: “..fighting therein (prohibited months) is a grave offence but is graver in sight of God to prevent access to path of God, to deny Him, to prevent access to sacred mosques...”