

## The Islamic Guidelines

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Al-Hamdu Lillah; Ramadhan of 1435 is in progress and each year, this month provides such blessing to all of us Muslims that we do feel a very high spiritual satisfaction at this period. By this paper, I, MSD, intend to present the Guidance that provides a clear representation of the Islamic Environment to all the persons, especially those who do have a good basic knowledge of Islam, interested in understanding it. In my previous writings, notably "The Expressions of Quran", I, MSD, have pointed-out 15 points for the collective implementation so as to provide for the making of an Islamic environment and this writing at hand furnishes the detail for the same. Among these, the first point denotes the basis and then there are seven points of ADL (Justice; these must be implemented at the Islamic environment by the force of law with fear to some penalty on violations here and in the hereafter) that the Muslim men must care about much more than the Muslim women and seven points of EHSAAN (sense of goodness; these have implementation at the Islamic environment by care towards the Islamic moral values without any pressure but only with hope of the betterment here and in the hereafter) that the Muslim women, with all the Muslim people as whole, giving the utmost attention to HEJAB, must

care about more than the Muslim men; note that one another way to express EHSAAN is that it is the best manner to do some good deed and by this expression, the Muslim men must also care about it highly in all the deeds they take on themselves; Al-Hamdu Lillah; there are other meanings too to this term EHSAAN that I would insha-Allah take-up ahead in this paper. When the Islamic environment does come into existence, there would insha-Allah be the good manifestation of all the five pillars of Islam at this environment yet I intend to tread beyond the individual liabilities of the Muslim Person in this paper and show how Islam would manifest at the collective matters of life clarifying its Elementary Aspect that is the basis; clarifying its commands for the Administrative Level relating to ADL and clarifying its commands for the Social Level on the basis of HEJAB relating to EHSAAN; I intend this paper to prove basic guidelines to present the total picture in essence of the Islamic Environment strictly by the clear principles of Islam, without going for unnecessary detail that might blur the focus to this intention; Al-Hamdu Lillah. Note that Allah is the Only True Authority; His commands only have to be obeyed while others can claim obedience only when they command according to His commands; once these commands apply at the environment in the principle practically, the personnel at the administration only need to refine this very application with time keeping attention to Allah completely; Al-Hamdu Lillah. I, MSD, have taken-up three issues on the basis of ADL here at this paper that are the

Administration, Dealings in Finance and Legal-Issue (and I have discussed these three under the head of "The Administrative Level"; this level includes the Martial Issue responsible to its defense and to organize the friendly sports contests that are martial in nature; with that, I would insha-Allah also comment most briefly at the most basic Education that the Administration must care for at the Islamic environment). After the Administrative Level, I have taken-up two issues that need care to HEJAB with EHSAAN (and I have discussed these issues under the head of "The Social Level"); mainly this section discusses couple of topics that are complementary to the couple of topics I just mentioned at the last of the Administrative Level; these are the discussion for the General-Education at the Islamic environment and the discussion for the Fine-Arts at it. I, MSD, would insha-Allah provide the Islamic viewpoint about Medicine too at the first discussion and I would insha-Allah incorporate the presentation of the Islamic viewpoint about Media too briefly that we have today, at the second. Also, please note that the Administrative Level, though related to ADL, would certainly have some touch of EHSAAN in it while the Social Level, though related to EHSAAN, would certainly have some touch of ADL in it when and where necessary. This presentation would present the picture of the Islamic environment in the principle for the current era insha-Allah with brevity in black and white according to the KITAB and the SUNNAH. Here I state the relevant 15 Points for the making of the Islamic

Environment that I referred to at the beginning of this paper as these points do relate well to the subject-matter of this paper and as such, would provide some good insight into it insha-Allah.

Note that ----- (a)-All Muslims would believe totally that Allah only has the true authority; Al-Hamdu Lillah ----- (b)-The Muslims would eliminate all injustice by ADL (i.e. by the law that Islamic teachings provide us) insha-Allah for which firstly, they would eliminate all such clauses of the law that do not conform to Islam; secondly, they would eliminate all cruel attitude towards children for purpose of their education and also, all cruelty towards the accused persons for their confession of crimes specially putting them in shameful condition; thirdly, they would eliminate the post mortem of human bodies for the sake of medical education or in the name of justice and all such attitude at hospitals that Islam disapproves; fourthly, they would eliminate much documentation which is normally taken in the name of official needs (so that would remain near to none here insha-Allah in all walks of life); fifthly, by good things like QARDH-HASANA (i.e. the long-term loans that well-off Muslims would provide to needy Muslims without any interest, who would put it to use at some appreciable economic activity), they would eliminate the practice to take usury (interest) in activities related to the field of Economics; sixthly, they would eliminate the likelihood of any person to live by extreme poverty (MEHROOME),

where he does not find even basic necessities to fulfill his needs and the needs of those who are dependent on him and also, the likelihood of any person to live by extreme wealth where he considers himself as able to do whatever right or wrong he wills by his wealth; seventhly, by necessary **TABLIGH** (spreading of the teachings of Islam) with the plea to Allah that He keeps all Muslims to justice, they would eliminate all evil effects of Satan at the surroundings. So insha-Allah with these seven points, the Muslims would eliminate injustice by the blessing of Allah from the current surroundings by **ADL** totally; **Al-Hamdu Lillah -----** (c)-All attitudes that Islam takes as shameful behavior, the practice of Islamic teachings at the environment would bring them to an end by **EHSAAN** (the doing of good deeds by natural inclination in addition to obligatory good deeds) insha-Allah without any force of law for which firstly, the indecent clothing, as Islam recognizes for the women-folk when they come out for necessities, would end; secondly, the dancing of women anytime anywhere for any reason, would end; thirdly, all service in public or private sector by womenfolk that are not at or above the age of 30 years, would end; fourthly, all education at high level for girls who are unable to excel in studies, that is after the second year of college-education (which is not to be provided at co-education), would end; fifthly, any medical service provided by men in gynecological afflictions and in all major afflictions of women that ask for surgery, would end; sixthly, the making of movies at film

industry would end though up-to 14 private TV channels plus one Government official channel might stay on without taking any caller online except for letters sent to these channels, with the timing of these channels specified clearly and each of these channels would remain to the specific task assigned to it by official guidance with care strictly towards Islam by their own, that would relate respectively to Islamic teachings, Politics, Education, Medicine, Business, Stories, Home-Management, Law, News etc.; seventhly, the making of still photos for unofficial reasons plus videos that are intended for private use only, would end but this matter also has to remain at EHSAAN in general; due to SADD-e-ZARAI' (stopping of means that lead to wrongs), there would be no marketing of such mobile cell-phones and such gadgets that manifest still-photos and video-clips by their usage except for the specified validated gadgets that the registered TV-channels, certified big business firms or the Government institutions officially would use due to necessity. Note that the administration of Muslims, which has authority at certain place, would have to see to the initial set-up there even of these last seven points that challenge all shameful behavior at the environment on the basis of HEJAB, by their authoritative steps guiding towards the Islamic values explicitly though after the set-up, they would pursue the points of ADL insha-Allah for their practice yet these of EHSAAN would come to application insha-Allah by the good natural tendency among all Muslims as whole, especially among the Muslim women, in general; Al-Hamdu Lillah. Note about

the fourth point here that the environment would see that the further study after the second year education for girls, remains available to the very few highly intelligent girls only, due to necessity up-to necessity at the medical university for related subjects or at the general university for Arts & Commerce (but not for Science) where they would have the compulsory reservation in attitude, especially IF that is provided in co-education. So insha-Allah with these seven points, the practice of Islamic teachings would see by the blessing of Allah that the shameful-behavior as Islam takes it, ends from the current surroundings by EHSAAN totally; Al-Hamdu Lillah.

Please note here that Islam is not religion only but it actually is "DEEN" (complete integrated code of life) that covers all features of human life. In today's scenario, there is much attention on the secular attitude providing ease for religious liabilities yet trying to limit it to the personal life; there is also an inclination to concentrate on the physical side of the man disregarding his spiritual side completely in practice as if he also relates to the animal kingdom. There has developed an attitude now specially among those who are at authority to take Islam as religion only relating it totally to the individual life ignoring the fact that Islam is DEEN which Allah, the true Lord, has given to the man; He certainly would judge at AKHIRAT all that the person has done in the life at the

world; Al-Hamdu Lillah. Note that the presentation of this paper is in four sections besides this Foreword at the beginning and the Conclusion at the last, that are the Elementary-Aspect (the 22 points of ULAMA), Administrative Level (in three parts that are Administrative-Issue, Dealings in Finance and Legal-Issue), Social-Level (with its discussion on the basis of HEJAB at the General Education and at the Fine Arts) and Extra Significant Points; these form "EASE" by their initials. I, MSD, intend to show here at this paper insha-Allah somewhat near to the whole appearance of the Islamic environment in principle, I would not care much for the minute features that are readily available even at FIQH textbooks for those who do intend such refinement with total adherence to Islam. I, MSD, have tried to present here those essential Islamic teachings that provide "The Islamic Guidelines" which are related to the Islamic environment; Al-Hamdu Lillah. Though all sections do have the Islamic support well for certain by the KITAB and the SUNNAH, Al-Hamdu Lillah, yet I, MSD, would write this paper without much care to reference except at minimum that would yet provide reason in essence insha-Allah to all such persons that are learned well in the teachings of Islam. I, MSD, would certainly ask all persons to read the Holy Book Quran with assistance of some authentic commentaries plus Ahadith (especially of Tirmidhi to which I, MSD, have provided ample notes on the Net); with this, awareness of Arabic Language is highly preferable. As the Holy Book Quran (with the assistance of the authentic



Sunnah of the last Prophet Muhammad PBUH to learn it in practice) is the basis to all principles of Islam so these both, the KITAB and the SUNNAH, are the basis to this writing; Al-Hamdu Lillah. For assistance, I, MSD, have also taken guidance for this paper by a number of relevant Urdu writings presented by prominent ULAMA in the last sixty-six years in Pakistan with utmost care that all these together clearly do represent the relevant Islamic thought according to the KITAB (the Holy Book Quran) & the SUNNAH; Al-Hamdu Lillah; note that it is totally necessary that we never become highly rigid in thought. It also is totally necessary today to take reasoning by the KITAB (the Holy Book Quran) and the SUNNAH of the Prophet PBUH directly for some of matters that we face at these current times; however this necessity asks to read the good righteous ULAMA of the ancient times as the good understanding of the KITAB and the SUNNAH is available there certainly; Al-Hamdu Lillah. There is some misunderstanding among some highly learned Muslim men in current affairs today, though they are not among ULAMA, that they consider it highly difficult to understand Islam in such manner as to apply it in the genuine practice at this current era of time; they try to take some necessary principles of Islam by choice that seem to them quite applicable in the current era omitting the other of its principles and then, try to make some combination of the asking of those chosen principles and of the asking of the current era, to live upon Islam (or what they take as Islam);

this is highly erroneous and these people are highly malleable in thought. Note that Allah only has created all the universe and all that is in it; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Islam is His Word only that He has chosen for us as our DEEN and that also is based on simple, clear and integrated rules for all times and all places; it is therefore harmonious to the whole set-up of the life as the work of Allah complements the word of Allah. As such, it is easy to understand to practice individually & collectively, at-least at the minimum of good levels without any problem for sure any-time anywhere, though it might ask for necessary sacrifice of worldly things in these current times; certainly, adjustments at the practical necessity would remain strictly to detail but not to principles; Al-Hamdu Lillah. I, MSD, did try even in the decade of 80's gone-by to provide comprehensive way to implementation of specific points for the establishment of Islamic environment by Urdu writings; I provided the essence of those at the net in English in 1999 by the name of "The Islamic Manifesto" by the blessing of Allah; that writing also affects this paper. Note that just as Pakistan took shape, there arose a problem of making a constitution that would provide for the Islamic system of life well to apply in practice. The persons who professed secularism and were impressed by the western thought about the man taking him as an animal only, opined that ULAMA of various schools of Islamic thought were incapable of giving clear systematic constitutional plan

that could be implemented in Pakistan and with that stance, they set-out to prove it by all ways possible. To counter this argument at that crucial time, ULAMA of all three relevant divisions of Muslims that are SUNNI, AHLE-HADITH and SHIA, gathered at the convention held at Karachi in January 1951 and they formulated 22 points that are the most relevant basic points for the constitution of Islamic State; these are known as 22 Points of ULAMA. These represent the most Elementary Aspect not only for making of the constitution of the Islamic state but also for making of an Islamic environment when put to practice so as to manifest the Islamic way of life in collective manner; Al-Hamdu Lillah. They represent this statement well that "All Muslims believe totally by heart that Allah only has the true authority Who would judge at AKHIRAT our belief and our deeds according to that belief, as told by the last Prophet Muhammad PBUH"; Al-Hamdu Lillah. I, MSD, would present these mentioned 22 points here as the Elementary Aspect to the Islamic environment (the First Section) and the writing ahead of this would not only be the elucidation for the relevant 15 points stated previously (and for my writing "the Islamic Manifesto") but it also would remain systematic clarification to these elementary 22 points insha-Allah especially at the Administrative-Issue that I, MSD, would take first under the head of Administrative Level; certainly, all praise belongs to Allah only; Al-Hamdu Lillah.

## **THE FIRST SECTION**

### **ELEMENTARY-ASPECT**

#### **The 22-Points of ULAMA**

**Al-Hamdu Lillah**

**(1) ALLAH is the Real Sovereign and the true Lord of this universe.**

**(2) The Law of the country shall be based on Quran and Sunnah and neither any law shall be enacted nor any Administrative injunction shall be laid down that is repugnant to the Holy Book Quran and the Sunnah.**

**(3) This country shall not be based on any geographical, racial, linguistic or any other concepts but only on those principles which are based on the code of life laid down by Islam.**

(4) It shall be the obligation of Islamic state to establish all the Goodness defined by the Quran and the Sunnah, suppress all wrongs and arrange for the revival and supremacy of the Islamic belief and for the necessary education of established Islamic sects according to their understanding of religion.

(5) It shall be the obligation of Islamic state to strengthen the unity and brotherhood among all Muslims of the world. It shall get rid of all means that may give rise to differences among the Muslim citizens of the state due to ignorant prejudices of racism, linguistics, regionalism or any other sort of discrimination and ensure the stability of unity among the Islamic community.

(6) State shall sponsor, without any religious, racial or other discrimination, the basic needs such as food, clothing, shelter, health and education for all such people who cannot earn their livelihood or cannot do so temporarily due to unemployment, illness or other reasons.

(7) Citizens of the country shall enjoy all the rights laid down for them in the Islamic SHARIAH. It means protection of life, property and dignity within the Law, freedom of religion and sect, freedom to worship, freedom of caste, freedom of

expression, freedom to move, freedom to gather, freedom to earn livelihood, equal opportunity to progress and right to get benefits from social organizations.

(8) None of the above-mentioned rights of any citizen shall be suppressed at any time without any legitimate reason according to the Islamic Law and none shall be punished for any accusation of crime without provision of an opportunity to defend and without a judicial decision.

(9) The established Islamic sects shall enjoy complete religious freedom within the prescribed boundaries and law. They shall have the right to educate their followers on their religion. The decisions related to their personal affairs shall be made according to their religious jurisprudence and it shall be suitable to make an arrangement that their own judges make such decisions.

(10) The non-Muslim citizens of the state shall enjoy complete freedom, within the prescribed boundaries and law, to practice their religion, worship, culture, religious education and they will have the right to get decisions on their personal affairs according to their religious law or traditions.

(11) It shall be mandatory to abide by the agreements made, with non-Muslim citizens of the state, within the boundaries of SHARIAH. Both the Muslim and non-Muslim citizens shall have equal civic rights as mentioned above in the clause number 7.

(12) It shall be mandatory for the President of the country to be a male Muslim whose trustworthiness, capability and decision-making enjoys the confidence of people or their elected representatives.

(13) The President of the state shall be actually responsible for administering the state. However he can delegate any part of his authority to a person or an organization.

(14) The government of the President shall not be autocratic but consultative. It implies that he shall execute his duties after consultation with the members of government and the elected representatives of the people.

(15) The President shall have no right to govern without the help of consultation after suspending the constitution partially or completely.

**(16) The organization that shall elect the President shall also have the right to remove him with majority of votes.**

**(17) The President of the state shall have the same civil rights as general Muslims and shall not be immune to impeachment.**

**(18) The same law shall be applied to the members and workers of the government and the citizens and the general courts shall implement it.**

**(19) The judiciary shall be separate and independent from the administration so that the judiciary does not get influenced by the administration in performing its duties.**

**(20) It shall be prohibited to preach or promote any of such thoughts and ideologies, which may be destructive to the basic principles of the Islamic State.**

**(21) The various provinces and parts of the country shall be considered the administrative units of one state. Their status shall not be racial, linguistic or tribal entities but shall be of**



administrative territories, which may be delegated administrative authorities under the central dominion keeping in view the administrative convenience but they shall not have right to disintegrate from the center.

(22) Any interpretation of the constitution that is against the Quran and Sunnah shall not be valid.

Al-Hamdu Lillah

## THE SECOND SECTION

### ADMINISTRATIVE LEVEL

(Implementation by ADL)

### The Administrative-Issue

Al-Hamdu Lillah

The past century proved very hard to Muslims as it introduced many amazing modern means to rule into the administrative aspect mostly due to the scientific inventions at Europe whereas it manifested an imperialist stance with high

impression at the political affairs of the world. These number of scientific inventions not only led to the common usage of modern scientific devices but also brought about new ways of transportation & communication providing development in administrative ways that made it much involved in the individual life of the common man. But at this situation, the western imperialism was at the driving-seat of matters at the world (and it still impresses them), so this caused high chaos among Muslims how to fulfill those Islamic commands that do need the help of administration to manifest at the environment; this situation that Islamic teachings were not at command at administration was somewhat new in experience for Muslims and that also in such high magnitude. This in turn led many scholars of Islam in whom even few of the prominent ULAMA were included, to take attainment of administration as one of necessities of the time. Taking this necessity for the given time only to remove the west from the manifest authority over Muslims, due to its penetration into the life of an individual, it did have validity to it yet it became a problem when such thought went to such height in some factions of Muslims that they made it an obsession. Islam asks for the attainment of the pleasure of Allah by applying the teachings of the Holy Book Quran and the authentic Sunnah that are the commands of Allah only though Allah does raise the true Muslims to affect the environment when they are attentive towards Him totally as NEMAT (blessing) from Him yet that is the matter of His Will that He knows only; our efforts must strictly

remain upon Islam without the asking of any worldly benefits but only for the success at AKHIRAT; Al-Hamdu Lillah. The best manner for good practicing Muslims to deal the wrongs of the administration as of now where mostly unworthy Muslims are heading it, is to work together as a pressure-group in today's scenario keeping strictly to the KITAB and the SUNNAH of the Prophet PBUH; that would insha-Allah cause the persons at charge of affairs of Muslims to reconsider their attitudes in the long-run period due to the inherent voice of Truth inside; Al-Hamdu Lillah. It is highly praiseworthy to let these unworthy Muslims come to some worth and do the required task by their own even if they come to live at the minimum level of adherence to Islamic values though if they openly oppose Islam by their commands, all common Muslims must face them in the best peaceful way possible but indeed, only as pressure-group working by the discipline that Islam appreciates. As everyone has to answer individually at AKHIRAT for his belief and deeds and previously, as the administration could not penetrate into the individual's life in such high manner as of now, there was not such high worry among the ULAMA about getting it anyhow, though they did understand and did point out that for the fulfillment of many Islamic commands, it needs to be co-operative to implementation of those commands. However the situation did remain favorable then in this sense that there never was such challenge to Islamic commands by the administration prior to this current period in progress since a century or so, as the

rulers did not have such involvement in lives of peoples as of now and being Muslims by their own words and even by commitment to necessary Islamic tasks, they seldom challenged Islam in such way that Muslims do feel uneasy in the commitment to Islamic commands that relate to all of them collectively in any significant manner; as such, the ULAMA certainly did not consider attainment of the administration as utmost necessity to the Islamic way of life then and reasonably so. Please note that at those times, there were even those ULAMA who rejected offers to administrative posts when there were only unworthy Muslims at administration yet caring to Islam up-to necessity. Having said this, I would proceed on to say that in today's scenario, it is utmost necessary that whatever we Muslims can peacefully do to change the situation in the collective sense to the Islamic way of life in these current times, we must do that for the pleasure of Allah; we need to present His commands that relate to manifestation in the collective sphere to all persons in the most simple manner, with all other of His necessary commands as this necessity certainly has come to "urgency" by Islam in these current times. Today, as the administration has achieved extreme penetration into the life of the individual with scientific gadgets to assist in it plus developed administrative ways to tighten its hold that lead the persons at authority, to take the common man as inferior to their status, the efforts to change it to the better side certainly has much urgency. We have to change the situation together

without any challenge to each other by making factions among ourselves; we all Muslims that are among the common people or at administration, must tackle the matter to lighten the impression of the modern tight hold of administration that applies it by the management of technical gadgets and administrative techniques. The other thing that we all Muslims that are among the common people, need to do is to eliminate the negativity in all Muslim rulers after the fulfillment of the individual tasks that Islam asks of us but only in the best peaceful manner that we can assume. Note that even in this difficult situation for us, there needs to be the soft way to do the task of affecting the environment by Islamic values as we Muslims have to ask all to come towards Islam plainly by clear presentation of Islamic teachings. Previously, at-least the first of these both sides, was not present and even the Muslim rulers that came to power at difficult times for Muslims then, were not actually hostile to Islam in the collective sphere for the Muslims; in-fact they did present time & again, many such persons who respected righteous ULAMA highly and formulated ways to raise their impression into the environment of the respective places that they governed. At these current times, the attitude, that is mostly averse to Islam in many of Muslim rulers knowingly or unknowingly, is creating FITNAH for Muslims in general that means that it is creating such situation that is making trouble to an ordinary good Muslim to fulfill his liabilities even at the individual level as commanded by Allah, the true Lord; He only

has all right to command; Al-Hamdu Lillah. So, the best approach as of now seems to become a peaceful pressure-group with TABLIGH of Islam to all peoples of the world as best as possible; this might keep the Muslim rulers away from Secularism and from taking the man as if he is something among animals only; Al-Hamdu Lillah.

Please note at this discussion here that Islam asks us to believe in three things basically; first is that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; second is that AKHIRAT that is the true Life after this life has to come and there at its first day that is named as HASHR (that consists of 1000 years by our count), everyone would have to account for his/her belief and deeds individually; third is that Allah has provided His message that all must remain attentive to Him believing in Him truly and putting His commands into their lives, individually and collectively, by sending Messengers into the world time & again, who would witness at the Day of Judgment that they had forwarded the message of Allah to all they were appointed to. So no-one gets the argument there that he/she was unaware of these three basic points and the necessary detail there-from; it is necessary to believe in the Holy Prophet Muhammad PBUH as the last of Messengers of Allah so as to fulfill the asking of this last basic point. We Muslims have to provide these fundamental teachings of Islam

by the Holy Book Quran and the authentic Sunnah of the last Prophet Muhammad PBUH to all peoples of the world. These three basics of belief in Islam with their necessary detail, indicate all attitudes that would be present at all aspects of the Islamic environment and this certainly includes the administration too as they give the answers to the relevant questions that relate most directly to it. These relevant questions are as follows; first is that who is the actual authority in the administration; on which direction, the administration has to guide the people at its command; how must the administration manage its affairs in the long-run period. The west gives answers to these questions in its own way and we would study that ahead here at this paper so as to understand the difference between both views on the scholarly level that would hopefully promote the understanding to the Islamic living in better way insha-Allah. There is a fourth relevant question too that is how the personnel at this administration would come at their respective status to rule, guide and educate the people and that also, we all students would take-up later-on insha-Allah. Now, the answers to these three questions according to Islam, are as follows; the first question is "Who is the actual authority in the administration?" The answer to this according to the first matter of belief is that it is Allah, the true Lord; the second question is "on which direction, the administration has to guide the people at its command?" The answer to this according to the second matter of belief is that it has to guide the people

towards the care for AKHIRAT in all their attitude that is the true coming life remaining totally attentive to get the pleasure of Allah that is the only true aim of life; the third question is "how would it manage the administration in the long-run period?" The answer to this according to the third matter of belief is that it has to spread the message of Islam that Allah provided to the last of Messengers i.e. Muhammad PBUH as best as possible to provide convenience to all peoples at its rule for the practice of Islam; thus they have to care for their convenience not only in physical sense that they do get their necessities without trouble, but also in spiritual sense that is much more important; it is the spiritual goodness that would lead to physical convenience insha-Allah. When, due to the good manifestation of Islamic values, all peoples of the world believe in Allah, the true Lord, without any external force just by their own good leaning towards the Truth with the acceptance that they have to answer for all they do at the worldly life, the administration in the following of the last Messenger PBUH, has done its task well; Al-Hamdu Lillah. Note that the most important thing that establishes everything in the Islamic environment including the administration in it, is the recognition that Allah only is the true Lord and we all have to answer for our belief and our deeds at AKHIRAT to Him so we only have to put His commands in practice in principle; this settles the main Administrative-Issue; Al-Hamdu Lillah. Whatever He has given to us from the worldly things is actually due to His trust on us



that we show our true worth to get JANNAH by high care about AKHIRAT and take only necessary bother for our worldly sustenance providing the surplus of the worldly possessions to those who are in high need of it by our own purposeful determination; this settles the main Economics-Issue; Al-Hamdu Lillah. Whatever He has given to us from the true knowledge of Islam, it is due to His asking from us to provide justice at all times & places according to Islam; this settles the main Judicial-Issue; Al-Hamdu Lillah. Islam gives the message that Allah has given us our lives as an examination to show our worth for JANNAH with the man dominant over the woman here in the world who must guide her to Islam well and must care for her worldly needs totally well so that she might adhere necessarily to the fulfillment of HEJAB (though in matters of AKHIRAT and at AKHIRAT, both genders are equals and each would get his/her result in the individual capacity), so we all must live a simple life by the Islamic guidance and put all our efforts mainly to care about AKHIRAT; this settles the major part of demand by Islamic values at the Social-Issue; Al-Hamdu Lillah. Also, we have to keep much reservation in our sentiments towards beauty, charm & entertainment with respect for HEJAB as that good reservation would hopefully prevent any unpleasant effect to Islamic morality insha-Allah; this settles all other of demand by Islamic values at the Social-Issue; Al-Hamdu Lillah.

Now, the true Islamic administration is the one that cares for these three things that its rulings are based on the commands of Allah, the true Lord; it works for the betterment of matters caring about AKHIRAT for the people it heads, taking measures not only for their necessary physical needs but also guiding them to care totally for spiritual improvement according to the KITAB and the SUNNAH for the true success at AKHIRAT; it believes, applies & professes the teachings of Islam as the last Prophet Muhammad PBUH has given, clearly by action spreading them far and wide with total affection; note for the fourth question that it does not matter in essence whether the administration is labeled as a Kingdom or a Democracy due to the difference in the manner of election for the administrative system that heads the Government but it must keep to such norms of the day only that do not challenge Islamic values in any way; Al-Hamdu Lillah. Note that in Islam, the Islamic character of the ruler values rather than the system that brings him at fore to take-on the matters of men; so the ruler would be totally committed to the mentioned three basic Islamic matters of belief, coming at his post by acceptable norms of the day that do find acceptance by Islam too in clear terms; Al-Hamdu Lillah. Here it would be better to see in brief what system among those that are at hand might bring the best of Islamic administration as one of these would do well if it can fulfill the Islamic demands even at the minimum level as of now satisfactorily; this would certainly answer the fourth question

too that is relevant in this discussion; Al-Hamdu Lillah. The man has practiced different forms of administration at different times and many of these forms are represented even at these current times more or less, even if not at countries then at different types of groups at different places; these include Monarchy (authoritative or nominal), Democracy, Dictatorship and the rule of Aristocracy (which might be feudalism or socialism; even nationalism and its extreme form that is fascism, might be included here). Among these, we would leave Dictatorship and Aristocracy with all its colors as the former is against the Islamic asking of SHURA (i.e. the AMEER has to take advices necessarily from high number of good representatives of Muslims whom he commands, mutually discussing issues of concern and has to decide there-from; note that Islam does allow the AMEER, the ruler at the Islamic administration, a special influence in making of the decision for Muslims keeping to the Holy Book Quran and the SUNNAH, without any touch of Dictatorship) and Aristocracy always develops hatred of groups other than the one that it claims to be its own as it takes only that one in unworthy pride as valid for authority disregarding all other aspects to the society. This attitude is against the Islamic asking of love to all peoples and its asking for equality among all Muslims in general that puts emphasis on their willful good actions rather than on their status that they get even without those actions; however, please note that the love of the country where the Islamic environment prevails is not questionable by Islam and

to fight for its safety from un-Islamic influence without any touch of hatred to anyone, is praiseworthy by Islam. Both of these systems, Dictatorship and the rule of Aristocracy, manifest forms of monopoly to the administration posing challenge to the true Lord Allah (also please see the point-14 & the point-15 of the 22 points of ULAMA). Islam gives value to goodness and as such, the prominence in the Islamic environment at the world is the same as at AKHIRAT and that is due to TAQWA (the goodness that comes with the righteous belief and virtuous deeds done continuously according to that belief). This gives a clear just opportunity to all that are capable to lead by Islam without the conversion of the administration to religious Aristocracy; note again that Islam is DEEN which guides the man according to his inner asking and it not a religion only; the Muslims have to bring Islam to administration too with all other activities as that only is in-line with the righteous belief they have; as such, all Muslims at this environment live in-line with each other whether at the administration or otherwise and that living totally by Islam, is the matter of natural living and not a forced compulsion; Al-Hamdu Lillah. Also, please note that all at the good level of understanding in this Islamic environment would certainly be well-aware of Islamic basic matters and their necessary detail for action; this ultimately would set limits even to persons at authority that have to remain inside the commands of Allah without fail; Al-Hamdu Lillah. Islam is that we Muslims know in total practically since many centuries now and taking it as it

is, we Muslims would not have any problem insha-Allah in its application at the environment; Al-Hamdu Lillah. This leaves us with Monarchy and Democracy and these both are well to take-up to administration at the Islamic environment when they become total custodians with total attention towards Allah, to the three basic Islamic matters with their necessary detail and this is well-established by the Quran and the Sunnah; however in today's scenario, Democracy when it is applied by the Islamic touch, certainly does have better space by the Islamic viewpoint to become worthy shade of AMARAT (the Islamic administration at given time & place) having the potential to rise to KHILAFAT (that is the name for the Islamic administration when it rises without compulsion to any people to somewhat represent all Muslims of the world) so presently, I, MSD, would provide the detail to this mentioned statement about Democracy for the Islamic environment here insha-Allah but after elucidating the erroneous concept of the same that is taken by the west as of now. This would in turn, tell about the Islamic administration by the suitable Democracy, at-least at the minimum of acceptance, insha-Allah that we Muslims might apply for the making of an Islamic environment in the scenario we face today; Al-Hamdu Lillah.

Democracy, as practiced in the west, mostly depends on its application on the answers of their own to the three relevant questions given by different of their thinkers though basically

given by the French political thinkers named Montesquieu (d-1755) and Rousseau (d-1778) about 260 years back from now (from 2014) that they took-up organizing them with time into a system of administration; with time they added the secular attitude to it that asked the religious attitude to remain strictly at the individual level but not to manifest at the collective level in any way whatsoever. Note that this added secularism too, has its basis from that very time that took hold gradually as the time passed on; this was initiated by the concept that facts are those only that are related to human senses as forwarded by their philosophers averse to Christianity then. According to the guidance given basically by Montesquieu, they took-up the separation of the administration in three parts that are in "Legislative" that makes laws of the land by the representatives of the people, in "Executive" that applies those laws to practice over the land with the head of the administration at its charge and in "Judiciary" that decides for the actual asking and the practical level to those laws. According to the guidance given basically by Rousseau, they took up the establishment of the administration in accordance to the will of the people of the land as he had stressed the rights of the people over the administration and the need to care for the individual according to social contract among the rulers and the ruled; these both guidance, the west applied with the application of the attitude that is currently named as Secularism. Forming a man-made integration of some sort among both these guidance

and Secularism, adding the concept with it that the man is but an animal, they developed the system which now they term as "Democracy". Please note that the separation of power by different institutions in administration and the care about the will of the people at administration go well with Islamic teachings when there is high care about the three basic matters of Islamic belief in all of environment; note that these guidance were given by those two thinkers that belonged to the time where Muslims still had quite an influence at the matters at hand though going towards decline then, and I, MSD, would remark about their mentioned guidance, without any inclination to any other of their thoughts, that there is very high probability that they might have been influenced in some way then by the Islamic thought in these mentioned good directions; the other two of these four basic points that the west takes for Democracy are totally against Islam. Please note that though the Reformists and those that asked for enlightenment at that time at Europe did not intend to take-up Islam because that meant total surrender to Allah doing only whatever He commands clearly by the guidance of the last Prophet Muhammad PBUH yet with that, please note this well too according to a quote that tells us of the Islamic Impression on the people asking for change at the west then that "there was an internal need in Europe for the reformation it needed yet was totally unable to provide without taking-up the impression of the Islamic ideas; these Islamic ideas were even modified by Europe at that time to provide for its needs

then". It certainly is possible to understand this statement better by the writings of that time and more so, by the French Revolution (and after that by the thoughts of Bonaparte at his rise & decline); this brief writing can only guide attention to the fact that at that time when the mentioned two French political thinkers presented their views on the desired political system, Islamic views still had impression at the world in such ways that it was not possible to ignore it in any scholarly pursuit. But having said this, we would go on ahead with our discussion on Democracy as the west has designated. Now, as for Secularism, I, MSD, would only remark that many of people at the west were fed-up with their religious leaders at that time due to reasons that we are not concerned with at this paper; briefly, note that at that time, their religious leaders were leading them in the name of Jesus Christ-AS, the Messenger of Allah, but doing otherwise than the actual teachings of love that he had provided to them; as such the peoples at the west took-up Secularism to expel the religious impression totally from the collective life of the man. Secularism does not go with Islam in any way and certainly Islam, being DEEN of Allah that cares about the human beings naturally in all fields of life, does not have anything to do with this thought; note also that ULAMA have generally guided the masses among the Muslims at all times & places strictly according to Islam even taking troubles on their own selves whenever & wherever necessary; Al-Hamdu Lillah. Now, before proceeding to see the answers to the three



mentioned relevant questions given by the west, we all must address the last of the basic points too of its Democracy which is the idiotic concept about the mankind that it has developed with time after the period of the mentioned guidance of the French thinkers and after the inclusion of secularism to it. This idiocy has penetrated into them as basis to their attitudes that it considers the man as a form among animals belonging to the animal kingdom and this idiotic concept too like secularism is clearly against Islam. Please note that the west is totally given to the worldly life now due to the impression of this idiotic concept that resides inside it as the corner-stone of all its other concepts; many of traits that the west shows in collective, hint clearly on that and as such, a huge difference takes place between it and the Islamic concept that takes the man as not only Physique but also Spirit that naturally recognizes Allah, the true Lord; it tells that the man knows inside that he has to account for his belief and his deeds certainly at a certain day in front of Allah, the true Lord; Al-Hamdu Lillah. This idiocy in thinking of the west that Islam naturally challenges, has led the west, at-least many of its thinkers unjustifiably, to take Islam as some monster to which it must respond aggressively if it is not to gobble it up and must eradicate it out of the man's life in the collective sense. The west is certainly ready to bear it as religion with no say in the collective matters of human life but it is unbearable to the west as DEEN, the complete code of life. I, MSD, reckon their fear as much related to their history as it

is in much contrast to the history of Muslims; they have faced only trouble from the powerful, especially those who derived their power from their religious status among them. It seems to me that the attitude of many of western women too that has led to much immorality at the west according to the Islamic viewpoint, is also a retaliation now, when she has achieved a say in matters of life, that is much related to the suppression she has faced from the stronger gender in their history; but Islam does not appreciate to use power against the weak in any way. We Muslims are able to state without any fear to its refutation by any of the just characters, that Islam has never been involved in that suppression here in the east by the blessing of Allah; certainly it is fair to say that Muslims might have erred at times, and even then not generally, yet the Islamic teachings are totally clear on the matter that they generally have cared for, at all times certainly and at all places in their history; Al-Hamdu Lillah. Now, these thinkers at the west are trying hard that Islam does not achieve the power they irrationally fear; the problem has highly developed as of now as the west takes much of its advises from the ill-wishers of Islam. There is hope but little that with the animal-traits that the west has developed as of now, it would learn something without any reference to the Trial & Error; we must still present the Islamic teachings in plain terms to them with as simplicity as possible. Having said this, I would avoid any more remarks to the psyche of the west here except for the statement that "hatred", especially

when it had its basis on fear, has been the only reason at many times in the history of the man that has led to very high destruction of his life, property and honor without any valid reason; the previous century also proves this fact truly well where some western leaders arose to make deadly wars among the western peoples under their respective command, justifying their stance on the basis of some hatred and this, the learned men of the west know well with all certainty; Al-Hamdu Lillah.

Now, among the mentioned relevant questions, the first one is "Who is the actual Authority in the administration?"; the second one is "On which direction, the administration has to guide the people at its command?"; the third one is "How would it manage the administration in the long-run period?" Noting this well that the west takes the man as form of an animal and professes Secularism, it becomes clear by reading its answers to these relevant three questions of administration that the west has only produced a challenge again to the man that has proved again a very high trouble to him. According to the method of administration that they term as "Democracy" taking the guidance of the two French thinkers previously mentioned, making it totally attached to Secularism and to the idiotic concept mentioned, the west has answered to the first question that the authority to rule rests with the people of the land so they would formulate the laws as they will that would be manifested by the authority of their representatives

seeing in practice the benefits of the life at the world only; all other institutions having impression at the environment would work practically to enhance this attitude of getting worldly benefits. To the second question, they have made it clear that the people would lead themselves as they deem fit by their representatives that are totally given to the idiotic concept mentioned and the popular stance among them on issues at hand would become the rule without any respect even to those values that historically, have always been respected by the mankind; this means that the administration would comply to the will of the people unconditionally except where that will challenges their worldly benefits by the reasoning of their best "think-tanks" (the impression of whom they accept well) and the thinking of whom is totally committed to their "Democracy" only with its necessary detail. To the third question, they answer with strange mental inclination of their superiority that they have finally reached the best of the solution to run administration with such system of life that is unsurpassable in excellence for the mankind; that answer with that mental inclination, means practically that they have the right to finish-off any notable challenge to any of the high manifestation of their life-style by their available might deciding that notable challenge in accordance to "their understanding" without any care to what others than their own-selves have to say on the same; this third answer is clear indicator to animal traits they incline towards and it ultimately leads to their "hatred" to others than their own-selves in

practice and as such, to the same fate that the previous century has manifested clearly; that is to fight in the name of prejudice only. These answers need no reference as they manifest well in their practice as of now in these current times. Now, the Islamic guidance clearly indicates their fallacy that when matters of the man are left on the human-mind totally, such dependence asks to care for the unworthy unjust desire to head things by own way getting them in total control in all manner. This is because the man naturally desires to rule while the Woman naturally desires to crave for appreciation of her manifest physical beauty that if unchecked, leads her to manifest her physical beauty in most objectionable way according to all good morality that had been respected since all times previous to this current era that is in progress since a century or so. It is the administration based on the "desire" of the people and not actually on the "will" of the people; "desire" has to be controlled as it is part of the Physique (NAFS) of the man that rises to control the Spirit (ROOH) of the man with time if it is left unchecked becoming AMMARAH (basically at birth, it is LAWWAMAH that leads the man to the consciousness of guilt); this AMMARAH leads only to wrongs then with matters getting worse for living except when Allah intends to make things better. This is the end-result of taking the mankind among animals and then expecting the righteous guidance from the same to questions of high practical value to the environment that actually must keep to decency in all aspects if he has to achieve the true inner

satisfaction. Note that if the Spirit of the man rises to control the "desire" making it liable to work under the guidance of the Spirit that is truly attentive to Allah, it becomes MUTMA'INNAH; having said this, I, MSD, would go ahead to define the Islamic manner of administration insha-Allah with the clarity necessary for the fourth question relevant to it; Al-Hamdu Lillah.

Keeping the given detail in view, please note that it is not difficult to form an Islamic administration by the manner of administration that is termed as "Democracy" by avoidance of all wrongs that have been put onto this system by the west in today's scenario; this needs total adherence to the three basic Islamic matters of belief. It is notable that Islam does ask to keep to the advice of the common people to establish the administration; this is manifested even in the concept of BAYAT yet the omission of the discussion of this concept here would not cause any harm in understanding the matter in any way insha-Allah as I, MSD, intend to convey the Islamic manner of administration at the minimum level at least for the current era, so leaving its discussion, let us see the elimination that we need at the western concept of Democracy and the needed approach to take it by Islam; Al-Hamdu Lillah. The basics of belief according to Islam tell us that Allah is the true Lord and whatever any man commands, that must not challenge the commands of Allah; these are known by the Holy

Book Quran and the authentic Sunnah of the Last Prophet Muhammad PBUH. This implies that whatever law is formulated to affect the Islamic environment, it must certainly not challenge the commands of Allah in any way whatsoever as the 22 Points of ULAMA also do guide. This needs that the persons at authority are well-aware of the commands of Allah with the intention and wisdom to apply them well at the individual and the collective level; they all would be totally sincere to Him and all His Messengers especially the Last Prophet Muhammad PBUH, so as not to violate this basic asking of the Islamic belief. The Administrators at the Islamic environment on any level, have to ask all to care about AKHIRAT and they must guide people to live the life at the world preferably by necessities only; they all must have the learning and the potential to guide all peoples towards Islam whenever necessary. The administration has to manifest the Islamic teachings in different matters of life in the environment by the good application of them; that application comes by HUKM that is to provide the ruling for practice at some issue directly, or by HIKMAT that is taking circumstances to such position by intelligent tackling of matters that provides the ruling for practice at some issue; Al-Hamdu Lillah. As for the personnel that run the administration, it is better that they work at three planes i.e. AMEER, HAKIM and MUNTAZIMEEN while at elections and other times too, there would be the application of four important rules that Islam tells to care for and that I, MSD,

would elucidate a little ahead in this writing. With these three planes and four rules at this Administrative-Issue, our study would see the working of the Administrative Level in different fields of life in the Islamic manner insha-Allah. Note that it is much better if these representatives in the administration work strictly under only few notable heads of issues that relate to it as manifested nowadays by some of departments where ministers of the Government deal the relevant issues; note that limiting these departments in quantity according to needs is not questionable by Islam; note also that it is better to keep to the minimum necessary requirement of the Islamic teachings in all matters of life in the troublesome scenario that we face today; Al-Hamdu Lillah.

Keeping the manner that we find in general for administration at these current times by Democracy, I, MSD, would point out that if the Chief-Executive of the administration is taken as the Central AMEER (not necessarily giving this specific name to him but taking him as such), and the Chief-Ministers at their respective provinces as Provincial AMEERS while the Ministers at both are taken respectively as HAKIMS connected to each of Issues that relate to administration, the application of such nomenclature is fine. The MUNTAZIMEEN (or AAMILEEN that would be provided administrative authority for the execution of some specific tasks) would be the good number of persons at the assembly that each of HAKIMS (who belongs to



the same assembly) takes-up for assistance in his respective relevant issue. They would directly work under the observation of their respective HAKIMS to provide services to all peoples at the land keeping to their specific designation in their relevant department; they would insha-Allah avoid the atrocities that are often caused by the employed persons at the Government service who remain at their official posts without the choice of the people; they actually manage the concerned administrative affairs of the people that they serve by their own direct administration without much of check & balance; AAMILEEN would provide the check to them insha-Allah and the people, whenever in need of good administration, would insha-Allah see to the balance. These all AAMILEEN like the AMEER who is at head of affairs and like all HAKIMS, would insha-Allah be QAVI (compatible to fulfill their duties) and AMIN (totally trustworthy). The representatives of the State besides the representatives of the Government, can remain well-intact in this system of administration (but they would be well-versed in the Islamic teachings, even more than the AMEER, the HAKIMS and the AAMILEEN) as their good presence would remain as guides to Islamic attitudes for all persons that are at the administration that runs the country and also for the common man especially in matters of EHSAAN whenever necessary, with commitment to practice of Islamic values at the good Islamic environment; Al-Hamdu Lillah.

As for the four rules, they can be named as Principal & Scattered, Subject & Object, Fear & Hope and Command & Advice. For the "Principal & Scattered", note that it is known that in the days of the great Caliphs of Islam, the administration was carried out by making a place DAR-UL-KHILAFAT (Capital) where the Caliph lived and from there, commands were carried out in the whole of the country keeping to Islamic teachings. The persons in the local administration also had enough power to give orders and enforce their judgment in many matters without asking for any guidance from the Capital, keeping to the Islamic teachings. But, this rule at this present era does not need any address as the world by its change has made it irrelevant where all information travels amazingly fast; Al-Hamdu Lillah. The second rule of administration is "Subject & Object". It affects the administration by asking for some conditions that relate to the rulers (that are the Subject) by demands of the law, and by asking for some conditions that relate to the ordinary people (that are the Object) on the level of the good natural tendency. The rulers, whatever the level, need to be well-versed in the Islamic commands; they would be highly conscious of their responsibilities but above all, they must have great love towards Allah and towards all His Messengers especially towards the Last Prophet Muhammad PBUH as that would certainly keep them on righteousness insha-Allah. The

ordinary Muslims that put them ahead at the administration must also be committed highly to Islam with true love for Allah and for all His Prophets especially for the last Prophet Muhammad PBUH. They must have total belief at the three basic matters of Islam and they must have total realization that they have surrendered to the will of Allah and so they would never accept any command that falls against His commands; Al-Hamdu Lillah. The third rule of administration is "Fear & Hope". For the commands that are better related to men only in the Islamic environment, the notable point is that their application would be on the basis of Fear of punishment besides the natural adherence to Islamic values (so their basis would be ADL). For the commands that are better related to women only, the notable point is that their application would be on the basis of Hope for attainment of the high level of goodness so there would be no force except for love of righteousness (so their basis would be EHSAAN). Note that EHSAAN when it relates to the deed at the general plane, it denotes the best manner to perform it by the Muslim person, whether that person is a man or a woman, but there are other valid meanings too for this term. Its second meaning relates to the individual plane that when there is an option to perform a deed that is allowed yet there is another that is even better to take instead, so then the former is at the position of ADL and the latter is at the plane of EHSAAN; for instance when one responds to some wrong done to one in the same manner with the same intensity then that is ADL but if one forgives

even when capable to respond at ADL, this is EHSAAN. Its third meaning relates to the collective plane (and even to the administration) where EHSAAN is to do something required by Islam from all Muslims without any fear of punishment; when Muslims practice such task on the basis of their good inclination only (that means the natural good tendency towards righteousness though Muslims would do it necessarily) in the virtuous hope of getting TAQWA then that also is EHSAAN. Note that HEJAB would relate to the third meaning and it is the best of attitudes in Muslim women that Islam asks of them; it then specifically relates to the Muslim woman only with the meaning here that she would keep away from all immorality by her personal good inclination that Islam asks of her; she would make such traditions with all Muslims at the Islamic environment that make living convenient at Islam without any fear whatsoever; Al-Hamdu Lillah. I, MSD, would advise here that when the Islamic environment manifests, then it is much feasible to keep even the SALAH, SAUM, ZAKAH & HAJJ at EHSAAN (in the third meaning) where they would manifest well insha-Allah with general care to Islam; but without that manifestation in general, the persons at authority, would apply some Administrative measures by ADL to implement them at the environment yet that even would have an inclination towards EHSAAN; these are most related to Muslims as they are SHA'AAER (highly notable features) to Islam; note that the administration is liable to care for the HAJJ for its people and it is liable even to collect ZAKAH to

spend on its rightful places if it cares about its other liabilities well in the Islamic sense towards the people under its rule; Al-Hamdu Lillah. However, note that when someone does show his commitment to Islam clearly, he would not be allowed to leave the true belief as that commitment relates to ADL; Al-Hamdu Lillah. Now remains the fourth rule of administration that is "Command & Advice" on which I, MSD, would comment in some detail as it also relates to elections, one of the factors at Democracy, that need to remain in accordance with Islam; Al-Hamdu Lillah.

The last of these rules i.e. the fourth rule is "Command & Advice". This rule is feasible to apply at all occasions where the dealing is between the commanding person and his subordinates. To advise is the right of the people and to command keeping that advice in view is the right of the ruler, to advise is the right of the children and to decide for a situation is the right of the parents, to advise is the right of the wife and to make important decisions for both of them (and for their children) is the right of the husband. The notable thing here is that there should be no command and no advice against the principles of Islam. This rule would apply in many general ways in the administration but its special application would remain particularly in 3 ways. First is that the elections would be held according to an Islamic manner, the second is that referendums would be held according to an

Islamic manner and the third is that there would be a direct contact between the ruler and the people as directed by the Islamic teachings. The election would be based on weight of votes rather than the number of votes and the referendum also would be based on weight. I, MSD, would try to provide a way here to take-up elections for the assembly that relates to formulating of laws though please note that I present it as one of the good ways to establish it keeping to Islamic teachings yet there might be other such valid ways, perhaps even better, that are according to the Islamic teachings here. Also, please note that it is not appreciable for an individual to ask for any of administrative status yet in the current times, it is bearable that those who can do well at the Islamic administration, do ask for the membership at assemblies; it does not pose any problem as of now; Al-Hamdu Lillah. When there will be elections for assemblies (that would be held every four years) as happens in Democracy, the candidates would be required to get fixed number of votes at their respective constituency that is for the National and the Provincial assembly, without challenging each other in any way as if that is some kind of a bitter contest among candidates; the candidate must present his good intentions but not belittle those who have also requested the membership with him for the same constituency. Please note that Islam does not allow contest in the worldly matters but only asks to contest for the matters relating to AKHIRAT as is totally clear by the Holy Book Quran. This is an Islamic command and for the

administration, it is the third necessary concern among the three important matters for administration; among the other two, the first one is that all Muslims including the personnel at administration must have firm acceptance of all three basic matters of belief in Islam, with total commitment that Allah only is the true Lord so only His commands would be obeyed and the second one is that all Muslims including the personnel at administration, would strive for putting the Islamic commands at-least on the minimum level of application without fail in all matters of life. The true belief and the good deeds according to that belief, are the necessary two things that lead the Muslim person to the height of TAQWA when there is awareness in general that Muslims are brothers; they would contest for AKHIRAT yet they would never contest for worldly matters; Al-Hamdu Lillah. Note that the constituency would present two successful candidates and not one; the first of them with more than the fixed votes to get would proceed towards the National assembly and the second of them with more than the fixed votes to get would proceed towards the relevant Provincial assembly; the constituency being the same in area for both. Anyone who fulfills the demands of the "Subject" can be candidate in these elections though he would only ask representation from one of such constituencies and not more. These candidates asking a say at assemblies shall not be at the double figure for which the law must care; this implies that there are preferably not more than nine parties, all committed to the basic teachings of Islam at the country,

though a tenth candidate might apply as private candidate without any more at some constituency, and all these candidates would themselves set a target to achieve in the constituency to be elected that would be endorsed by the body of such personnel who represent the State (if Senate, the upper house representing the State, is available that cares highly about the Islamic teachings then its members would endorse the fixed number assigned by candidates to get at their respective constituency or the neutral Commission that is committed to Islam and that is set for the election, might take-up the task); these personnel would also permit or disallow the private candidate at any constituency and that permission would only recognize one private competent candidate that must have worthy status to present himself for the election at any given constituency certainly. Please note that there actually would be no contest but elections would only manifest those who might apply the Islamic commands in better way; there would be no challenge to each other but assistance on the same job among all Muslims at the place. With that fixed number of votes, if two candidates do not succeed or only one of them gets through, due to the error about the turn-out or due to the error about the number fixed to achieve for success, then the election has to be repeated there in which the new number would be fixed for the votes to achieve though where one candidate has succeeded, he would be taken to become the member at the National assembly and there the repeated election would be



held among the three leading candidates from the rest to get a single candidate only that would be for the Provincial assembly; the second in line might be favored without any repetition of the election if he is near to the border-line of desired votes but that would be mentioned clearly at the law of the land. Note that the acceptable votes might be established by the ratio of votes that are casted in total at the constituency (each having its own ratio endorsed by the relevant authority), but the law of the land must establish that clearly. It is totally feasible to allow two votes to each person at some constituency if needed and it is also totally feasible to disallow women to vote at some constituency without intending their degradation in any way; note that this is much nearer to the Islamic values. Women might apply at general elections as representatives of some party though that is not appreciable and if elected to the Parliament (the National assembly or the Provincial), they would not be liable to become heads to departments but they would work at the status of advisers to heads only; they might rise to become at-most one of MUNTAZIM; they would not be allotted separate representation at the Parliament by the law just to bring them to the Parliament anyhow in quite a number against the traditional values which Islam does respect. Keeping to the Islamic guidance strictly, it is notable that Islam takes their coming at fore with boldness to lead people as their disrespect and it does not take it as any virtuous turn to them though the presence of some at assemblies when they strictly remain

to advice only, Islam would tolerate; note here that whatever rights the west has given to the woman, is on the basis of taking her as a man and not as a woman and if one ponders on this statement, one would certainly find it as truly valid insha-Allah. Now, even in the matter of voting for the candidates at their constituency, women might be asked in Referendum to respond to the question if they would appreciate not to participate in voting at their constituency especially if it represents most conservative living relating well to the traditional ways, as notably that is nearer to the Islamic values; note that asking their identity by voting sheets that have their photographs on and by such cards that also do have their photographs on as is being done generally, is much against the Islamic values; these values ask to remain most strict on the matters of HEJAB; Al-Hamdu Lillah. These things need elimination by EHSAAN with time insha-Allah but as these current times, the good values that Islam asks to, seem to get utmost denial by the administration all over the world and as such, the ordinary Muslim person needs even more commitment to these good values for the elimination of wrongs; Al-Hamdu Lillah. Going ahead, note that it is somewhat difficult to understand how the turn-out realizes at different constituencies, at-least initially about the fixed number of votes yet that would manifest well insha-Allah with time hopefully; another way to get results is by the ratio of votes and that probably at such need might be better. Where more than two candidates might succeed then the two ahead

by votes would go to relevant assemblies and the other ones preferably not more than four, who also achieve the target well, might become the close advisors by EHSAAN in the affairs that those two take-up in administration; even if only two pass the criterion, the others that are near in votes to criterion, would still be liable to advise them at their liability by EHSAAN and the candidates going to administration must comply to it if they find it commendable; Al-Hamdu Lillah. Note that voting is allowed among equals for the task to establish the Islamic teachings well without any negativity to those who do not get through though even they would get their say in the administration; it is to recognize the most worthy person to perform the needed task even though it is represented by number of votes without any contest and there are no losers; Al-Hamdu Lillah. Note that everyone who once gets into an Administrative institution, would be allowed to enjoy an effect in the administration certainly because when the ability is recognized, the effect would also be allowed; Al-Hamdu Lillah. As far as the Referendum is concerned, it is simple method to keep decisions correct so whenever the National assembly has a decision to make of important nature for the whole country, then the nation has to be asked for a "Yes" or a "No" about that and there would be space given for reason in the referendum form that they might avail if they so will. Wherever the weight seems to the members of the National assembly, they would take that answer; note that at the assembly to get the weight of the Referendum, the votes

of the respectable members would count to decide the answer acceptable to them; or in other words, the majority by number of votes at the assembly would decide the outcome of the Referendum though the members would not regard the number of people that the answer from the two might have behind it; they might accept the answer of the Referendum having the lower number in favor to it if they understand the reasoning for it is more valid by Islamic teachings by an open debate. The third thing here is the direct contact, which means that the rulers would have direct link with people and the protocol, paper work, personal danger would not come between this direct contact; they might see the e-mails sent to them personally for this purpose and have the ability to answer the high load of e-mails sent to them directly each day within a couple of days or so, taking necessary practical steps for convenience of the common man; if they take this way only to keep contact with the people they command with commitment to the Islamic guidance, that even would fulfill the need to the direct contact insha-Allah; this attitude is necessary in Islamic environment so that it achieves glory by Islam; Al-Hamdu Lillah. The National assembly might consolidate or introduce such laws that facilitate the election of the members that represent the State; however, it is better to get the President of the country who represents the State, by the direct election all over the country even if he is given nominal authority. He would be respectable figure considering by the asking of the Islamic morals, and highly aware of the Islamic

values, totally capable to guide well whenever and wherever needed; Al-Hamdu Lillah.

## **POINTS TO NOTE (The Administrative-Issue at ADL)**

**Al-Hamdu Lillah**

**(23) The personnel at the administration shall take all matters of life by Islam in the individual and the collective sphere and they shall guide all Muslims that they tackle matters of life practically according to Islam; this shall be the Islamic administration.**

**(24) The personnel at the administration shall lighten the impression of the modern tight hold of the administration with their good efforts, that have been made possible by technical gadgets and Administrative Techniques.**

**(25) The personnel at the administration shall appreciate the assistance and themselves assist ULAMA among the people in remaining pressure-group for the task told at the point-24 and for all good tasks according to Islam.**

(26) The personnel at the administration, though at any field of activity at the Islamic environment, shall clearly show all three matters of the Islamic belief by their activities keeping to the KITAB (the Holy Book Quran) and the Sunnah of the Prophet PBUH.

(27) The personnel at the administration shall not challenge each other as they must keep in mind that all Muslims are brothers; they shall assist each other without any competition at the worldly matters.

(28) The personnel at the administration shall be capable to manage their jobs well (QAVI) and they shall be highly trustworthy (AMIN), not given to any high or any low corruption in any way at all.

(29) The Islamic administration shall manifest Democracy for the making of the Administrative set-up at any place in today's scenario, when it cares for the Islamic teachings and when it is cleaned of the poison that the current western Democracy has.

(30) The Islamic administration shall have the basis on three matters of Islamic belief that the KITAB and the SUNNAH of the Prophet PBUH demand from all Muslims - these are that its rulings are based on the commands of Allah, the true Lord; it works for the betterment of matters caring about AKHIRAT guiding the people to care for the same; it believes in Muhammad PBUH as the last Messenger of Allah, and puts the message he has provided in practice and professes it far and wide with affection.

(31) The Islamic administration shall take up Democracy by two acceptable concepts in vogue as of now according to the Islamic teachings; One of these two acceptable things is that the Administrative Institutions shall remain separate in task though co-operative in essence to each other in the management of the administration. The other of these two acceptable things is that the common people shall have their clear say too in the administration.

(32) The Islamic administration shall necessarily reject the two erroneous concepts that the west has attached to Democracy; these two erroneous concepts at the Islamic environment are the concept of Secularism and the concept that the man is but an animal, respectively.

(33) The Islamic administration shall take up Democracy as Islam presents it according to the clarification provided at the Point-31 and the Point-32 and to apply this Democracy at the Islamic environment, it shall see that no actual competition takes place among Muslims in the making of the administration and so it shall conduct elections in such way that only those Muslim persons do come at the Administrative posts that are QAVI (capable for the execution of their work in the Islamic manner) and AMIN (most trustworthy by character) clearly. The Democracy at the Islamic environment then only is the Clean Democracy.

(34) The personnel at the administration shall hear all sides of MUBAH (which is such matter for which acceptance or rejection does not cause harm to the Islamic mode of living) with tolerance; they shall take-up only the better side at application at the Islamic environment with their total commitment to the KITAB and the SUNNAH.

(35) The personnel at the administration shall work at three Administrative levels; the first one of those shall be the Central Chief Executive who is termed as the Prime Minister as of now, though it is even fair to call him AMEER-e-MUAZZAM at the National level. The Provincial Chief Minister, the Provincial AMEER, is also to be counted at the



first level though at lesser degree of authority than the respectable AMEER at the National assembly.

(36) The Respectable AMEER (the Prime Minister) shall be chosen by an election among three of candidates from the relevant assembly, that shall be the members of the relevant assembly, with the most favorable votes of all members in there and likewise the Respectable AMEER (the Chief Minister of each province) shall be chosen from among three candidates from the relevant assembly; both the respective Respectable AMEERS must present themselves with the favorable advice from high quantity of members of their respective assemblies for their respective posts; note that there shall not be more than three candidates at each assembly that represent their good parties well.

(37) The respective assemblies shall care, each in its own sphere of authority, to legislate keeping to the Islamic teachings caring for the people under its command in physical and spiritual needs, so as to guide them in their necessary economic activities by Islam and to keep them towards Islam in all matters of life for the true success of AKHIRAT.

(38) The respective assemblies shall also bring at fore the HAKIMS (ministers from among the members of their respective assemblies) at the second level of administration. This shall be in accordance to the good asking of the AMEER and from the prominent members of all good parties that have their representation at those assemblies; and MUNTAZIMEEN at the third level of administration. This shall be in accordance to the good asking of the HAKIMS that shall come at the post of HAKIMS from there for the management of respective departments; the practical working here shall represent co-operation for Islam and not any "opposition" in the strict sense of the word.

(39) In this administration, any member, even if at some specific post, might be disposed off from the membership during his tenure by 70% of the members of his respective assembly though the reason for such disposal shall be highly genuine according to the Islamic viewpoint; he might give resignation from his post or even from the membership of his respective assembly if he so wills, providing that resignation to the relevant person at authority.

(40) In this administration, the MUNTAZIMEEN shall work under the authority of their respective HAKIMS and they have to serve to manage the Government servants with total caliber

caring that no atrocity takes place that might be termed as corruption, keeping to Islamic teachings; they shall actually manage the affairs of people directly putting censure to the Government officials whenever and wherever needed so that they deal leniently with people in accordance with the softness in the law of the land; they shall see that it does remain soft for the common people at the Islamic environment according to the best of their knowledge and efforts; they shall keep their-selves constantly aware of the affairs of people according to their good posts.

(41) In this administration, the MUNTAZIMEEN shall see that the Government Officials take trouble on themselves rather than putting trouble to the common man for any kind of documentation that shall remain extremely minimum in this set-up insha-Allah; the MUNTAZIMEEN (or in other words, the AAMILEEN) shall do the necessary works by themselves within the framework of the law of the Islamic environment and they shall try to provide such relevant guidance that leads to needed softness in dealings to the common man and to the needed strictness to the Government officials.

(42) In this administration, the four significant rules shall manifest at the environment which shall care that the Islamic teachings apply in all its activities; those are Principal &

**Scattered, Subject & Object, Fear & Hope and Command & Advice.**

**(43) In elaboration to the previous relevant point, "Subject & Object" means that the personnel who head the Government at any level of the Islamic environment termed as the "Subject" here, shall be practicing Muslims, at-least at the minimum level required for an ordinary good Muslim person and they shall be adult and sane (in fact the law of the Islamic land shall see by ADL that they must also be well-versed in the Islamic teachings with the ability to clarify those teachings with caliber when & where necessary); they shall abstain from any such act that is considered among the major sins by the Islamic viewpoint. The other part "Object" denotes the voters that send members to the assemblies; they have to be guided by EHSAAN to develop awareness for the good necessary judgment of the candidates that they vote for.**

**(44) In elaboration to the previous relevant point, "Fear & Hope" means that for the matters of men in general at the Islamic environment, the management shall be at the level of ADL with some fear of punishment where necessary; this needs the formulation of laws to respect and practice the rights of all citizens at the Islamic environment as Islamic teachings indicate well. The Government Officials at the**

Islamic environment shall have fear that by the abuse of their authority that puts the people to trouble, they are publicly insulted and are publicly punished according to the good law of the land. As for the other part of the rule that is Hope, note that the general attitude towards the women at the Islamic environment shall remain at EHSAAN with the hope there to achieve high morality; they shall be guided towards the Islamic teachings especially HEJAB with leniency and there shall be no force to put commands in practice for matters of women in general with care to Islamic teachings.

(45) In elaboration to the previous relevant point, "Command & Advice" means firstly, the Islamic administration shall hold elections every four years according to Islamic manner; secondly, it shall hold referendums whenever necessary, according to an Islamic manner and thirdly, there shall remain a direct contact between the persons at administration and all people they command as directed by the Islamic teachings; there shall neither be any Command nor any Advice at the Islamic environment that challenges Islamic teachings.

(46) In elaboration to the previous relevant point, the elections shall be held after four years from the last elections by the Administrative persons not participating therein, within a period of six months ahead and these elections mean that

there shall be compatible trustworthy candidates who would ask to get into administration presenting themselves for the assemblies; to get the membership at assemblies, they shall get the fixed number of votes set by the Administrative Council for elections or alternately they shall get the specified ratio of votes from among the total casted votes set by the Administrative Council for elections at their respective constituency that is valid for both the National and the Provincial assembly according to their standing, without challenging each other in any way as it actually is not contest in the strict sense of the word among the candidates that present themselves for the membership of assemblies.

(47) In elaboration to the previous relevant point, the candidates that present themselves at elections for the Administrative task shall not be more than nine, each candidate representing his political party and each of these political parties committed to the application of the basic Islamic teachings at the country; women candidates at elections shall not be appreciated.

(48) In elaboration to the previous relevant point, one of the manifestations of "Advice & Command" is Referendum as whenever the National assembly has to make extremely important decision, then it shall ask the people for a "Yes" or

a "No" about the related decision; there shall be space given for their reason in simple terms in the referendum form that they might avail if they so will. The National assembly shall take the answer by their majority in number after the consideration of the outcome of the Referendum yet without regards to the number of people that their accepted answer might have behind it.

(49) In elaboration to the previous relevant point, one of the manifestations of "Command & Advice" is the direct contact of the persons at the administration with the general people they command and the protocol, paper work, personal danger shall not come between this direct contact; they shall reply to all significant e-mails sent to them by the general people within as short time as possible keeping to Islamic guidance.

(50) In this administration, it is not improper by Islamic teachings to have the State Representatives that would include the President, the Governors of the Provinces and the Senate though it is preferable at the Islamic environment that the President in particular, gets elected directly by the votes of all such Muslim persons in the country who are sane, adult and aware of the basic teachings of Islam.

(51) The President shall be elected for the four years ahead and even if he is elected by the people in general as the President, he is liable to be disposed off by the National assembly only, during his tenure by more than 70% of votes. However, the reason for that disposal shall be highly genuine keeping the reasoning to Islamic viewpoint; he might resign during his tenure if he so wills.

(52) The President shall be Muslim, sane, adult citizen of the country where the Islamic environment manifests and he shall highly care for the Islamic teachings in the individual and the collective practice. He shall be well-versed in them and shall have the capability to guide according to those teachings all members of all assemblies and even all people of the country whenever and wherever necessary without fail.

Al-Hamdu Lillah

### The Dealings in Finance (The Economics-Issue)

Before proceeding to the Economics-Issue, the manner in which the financial dealings shall manifest at the Islamic environment, it is appropriate to write few lines on the martial



side of the Islamic environment; also, I would comment here briefly on the Most Basic Education at the Islamic environment too. To learn about the martial side, it is most appropriate to understand the concept of JEHAD in Islam with its pros & cons; also to understand when & where it is applicable. The set-up of martial force at these current times is quite well if it cares to put the Islamic awareness in the warriors and guides them well to avoid all atrocities keeping to Islamic teachings in view. With this spiritual development, the other thing that relates to the physical development is that the administration must highly care to provide for them the most modern weapons of the day to the best of its ability so that they must have high impression at the enemy for deterrence to wars in the best way possible; in today's scenario, administration all over the world must rather avoid wars with high tact than to go for them; today, this attitude only favors the mankind. It also is worthy to note that there would not be any force that comprises of women at the army as this does not go well with Islamic values; but it would have such force that do have trained warrior horses as the Holy Book Quran has mentioned them by name at Surah ANFAAL-60 in preparation of the war; Al-Hamdu Lillah. It would be quite fine if there also is an appreciation to employ horses to connect cities, with stables at their ends to care for them as that would be near to the natural environment and as such, to the Islamic environment. With good measures at the spiritual level providing them the good Islamic education, and at the

physical level, providing them the best of weapons of the day, it is most feasible to achieve the necessary avoidance of wars insha-Allah. Here at this juncture, I, MSD, would take the opportunity to present the necessary understanding about JEHAD in brief for the good benefit in this matter to all; Al-Hamdu Lillah.

JEHAD (in the meaning of QITAL) is one of the most important commands of Islam and it has nothing to do with terrorism, as it means in Islamic terminology to fight those people in the way of Allah, who become grave danger to the life style of Islam to punish them then and there so as to end such threat; this is because the Muslims are the force of Allah at the world. There are three things that are directly related to JEHAD; they are MUJAHIDA, that is included in JEHAD, which means the stoppage of FITNAH from the inside by practicing Islam especially at the individual level; and TABLIGH, that also is included in JEHAD, which means to spread the teachings of Islam far & wide so that it reaches all peoples of the world; and QITAL (armed fight against the disbelievers, either by attack of Muslims on them or either in defense against them), that also is included in JEHAD, which means to stop the enemy of Islam to become any threat from outside, to the Islamic way of life; here, I discuss JEHAD in this last meaning; Al-Hamdu Lillah. JEHAD does not represent any personal motives but it actually is the manner to punish

those people who after getting the message of Islam, the collection of commands of Allah, reject it; the Muslim warriors put this punishment to them because they are the appointed force of Allah in the world. Note that the basic stance of Muslims towards all those that are not Muslims is of Neutrality. The Muslims fight JEHAD in defense or initiate it where no option remains available (though the Muslims have to provide the Islamic teachings well to the non-Muslims before taking any initiative and even when they reject the message of Islam in clear terms, the Muslims have to ask for respectable pact of peace before the clear declaration of war against them); it is better that we Muslims do not take the initiative for JEHAD today as that would cause Muslims and also non-Muslims to kill innocent persons that might be unintentional due to the very deadly weapons in use at the war today. These deadly weapons can not be guided exactly at the needed target with all caution a person can take as even if they do hit the set target, it might not be the needed target to achieve; human error is not out just by setting a target to hit even with the modern sophisticated weapons in use today and even if these weapons take the aid of the man-made satellites that are fully in his control. I, MSD, prefer that we Muslims humbly ask Allah to take His revenge directly from the enemy, with acceptance of our incapability to fight them with caliber due to our own folly of not making preparation for worthy response to any challenge that they might give us; certainly Allah is capable of doing anything He intends though Muslims

certainly are His appointed force. Note that the initiation of JEHAD at present is not much of an option for Muslims except to take it up for defense. At such defensive situations, they must go all-out to retaliate with whatever strength they have without fail. The Holy Book Quran tells us that Allah is AZIZ and HAKEEM; the first means that He brings His will immediately by His Power when He intends and the second means that He sets the events in such way that they come to manifest His will at the time He has appointed for it; certainly He only has the true Power; Al-Hamdu Lillah. JEHAD is to save the weak peoples of the world and also to pave way for the existence of an Islamic environment and its defense; it does not mean to kill any innocent person intentionally or unintentionally. To convey the basic Islamic teachings explicitly before such JEHAD that is initiated by Muslims and to fight that strictly under the command of the wise & courageous Muslim Commander (appointed by the righteous Muslim ruler committed to Islam) who has great support of significant number of Muslims without any significant challenge to his command at war, are among five important conditions for JEHAD; the other three are that each of the warrior himself shall be such Muslim who avoids major sins with commitment to Islam and that Muslims have gathered necessary physical force to fight the enemy with high caliber and that the enemy has not only rejected Islam but even the offer to formulate a respectable pact with Muslims in clear terms; missing of any of these five conditions renders the initiative to JEHAD

unnecessary though it certainly is valid at defense quite well. Although Muslims do understand well that JEHAD (in the meaning of QITAL) is one of the main commands, in addition to the five commands termed as the five pillars of Islam, yet practically the problem in respect to JEHAD as of now is highly great for us Muslims. Mainly, the problem is that Muslims are totally lacking in modern sophisticated weaponry that the challengers to Islam have with them in plenty; even if Muslims do have its possession, initiation of JEHAD would still remain an extreme moot point as it becomes the highest risk to lives of innocent weak persons whom it would save rather than obliterate. In short, initiation of JEHAD is not an option for us Muslims in the world today and if JEHAD (QITAL) does exist somewhere, it is purely in self-defense for which no condition is to be seen but Muslims have to fight as best as they can in the given situation; indeed, all praise belongs to Allah, the true Lord. Let us now proceed-on here to some comments on the Most Basic Education at the Islamic environment before proceeding to the main topic to deal that is the Economics-Issue.

As rule, please note that the education is useless if it does not eventually guide a person near to Allah as that is how Islam takes the righteous education for Muslims; they must attain all the necessary education but certainly ask by it to remain sincere to Islam, the word of Allah, without any

external force whatsoever; Al-Hamdu Lillah. In this matter, note here that the education for the old DARSE-NIZAMI might continue-on unchallenged by the Islamic environment as it does guide well to the KITAB and the SUNNAH with better attachment to them; moreover, the ULAMA are now getting the strength to answer the modern challenges by only few necessary adjustments to it and as such, it has shown its worth quite well even at these current times. As for the Most Basic Education, note that those male persons that are unable to go for DARSE-NIZAMI or the high level of education (the explanation of which I, MSD, would insha-Allah take-up ahead in this paper) due to any excuse, they would still have the offer to take this Most Basic Education here at the Islamic environment that would comprise of three years in total only; the administration would manage it for them asking them on and on to at-least get this Most Basic Education without any force to them to getting it necessarily and without any strictness whatsoever at the study-process. The admission to this would remain from the nine years of age up-to twelve years; the age for beginning it might be adjusted to ten or eleven years; and there would be no such discipline as to wear some specific uniform for this and there would be no charge to this or any examination whatsoever; the administration would provide the student all text-books to read here and the timing would be three hours that would preferably be 8 to 11 in the morning. The first year at the Most Basic Education would comprise of the study of the Basic Arabic so that the student

might read and understand the Holy Book Quran without any translation, to the needed extent; here he would also learn the reading & writing of the National Language whereas the text book to read & write would provide the basic necessary teachings of Islam. At the second year for the Most Basic Education, study of Arabic would go-on but in addition, the student here would also study history related to his native land and he would also study here the basic Mathematics; and he would read the compilation of 40 Ahadith by IMAM-NAWAVI (may Allah provide His REHMAT to him) at this second year. At the third year of the Most Basic Education, the student would hear to any of the most basic authentic TAFSIR of the Quran in his native language with attention by modern means and he would read Ahadith too at this year in Arabic, preferably at "RIADH-US-SALIHIN" that also is beautifully compiled by IMAM-NAWAVI, so that he remains well-attached to Arabic and with that, learns Ahadith too in addition at-least at the basic level; here, there would be no study except for TAFSIR and except for the esteemed compilation of Ahadith by NAWAVI; Al-Hamdu Lillah. This Most Basic Education would insha-Allah make the student realize that the true authority belongs to Allah only and also that the student must keep away from secularism and from the view that the man is but an animal only; Al-Hamdu Lillah. Let us now go-on ahead to the Economics-Issue.

Note that previously just a century ago, there was not much pressure on the common man as an individual to achieve his good sustenance with his good efforts. But now, since a century or so, there are hindrances that he faces to get even his necessities that relate to his economics; this negatively affects his endeavors for working for AKHIRAT, the true life. Economics was not given such concentration few centuries back as to make it some subject for study or to assume theories for it with conditions to almost every such theory yet since couple of centuries or so from the very time when the west took the man as a form of an animal only and thought that secularism is the basic attitude to deal with issues at hand, it formulated theories to it and made it some sort of subject that in its view claimed attention; as the substantial number of common men even at the west did not appreciate to give such high attention to the physical & material necessities at that time, the persons who initiated such thought got some good thrashing that certainly they deserved well; Al-Hamdu Lillah. But going ahead, please note that in the previous century, two compilation of Economics' theories posed as Economics Systems commonly, that were named as Capitalism and the Socialist-Theory; now only the former stays in practice though not without challenge. We saw the continuous bitter tussle between this Capitalism and Socialism (the Marxist version) in the previous century, both represented by high number of non-Muslims for each that headed them respectively. Muslims got themselves foolishly involved in this bitter tussle though they



should have left these people, who cared for the worldly life only, at their unworthy task; each of these sides was trying to prove its own Economics System better whereas the Muslims have their own stance in Economics that asks of them utmost simplicity in taking the needed worldly items only with total care towards AKHIRAT; Al-Hamdu Lillah. But having said this, it is better to acknowledge that there is some small margin for defense to give to Muslims for their foolish involvement in this bitter Economics tussle as many of their countries came to independence from the western imperialism at the time of this tussle without any clear outline for them to work in that given situation at the scenario of the modern recognition of Economics. Taking Economics as an established subject as of now, please note well that the main difference that causes all other differences in Economics between Muslims and non-Muslims is that we Muslims have the unique understanding of Economics by Islam that clarifies it by the true belief. For the practicing Muslims, it needs only simple efforts keeping to Islam to get their necessary sustenance whereas anything that is beyond it, is the blessing of Allah that He has provided to them as bonus in which they would care for the needy as much as possible for them; Al-Hamdu Lillah. For the clarification to this statement, please note that we Muslims have to reserve our total vigor for the sake of AKHIRAT only, keeping to the commands of Allah Who only is the true Lord; He tells us that all that we possess is actually His property and we are custodians (trustees) to it; as such, the point to note here is

that Islam, the word of Allah, asks for simplicity in all activities that relate to Economics. Note here that we find the same two negative points at the base of Capitalism and at the base of Socialism (the Marxist version) too that they both take the man as an animal only and ask him on the basis of secularism, for competition to go ahead towards the worldly status only without care to anything other than it as that is their ultimate achievement in all their endeavor. Let us consider the respective salient features of these both Economics Systems briefly so as to actually understand better the set-up of Economics that Islam appreciates in essence; Al-Hamdu Lillah.

There are two types in basic points that the Capitalism presents as the system of Economics; one of these two comprising of three points, goes well with the Islamic viewpoint taking it in general keeping them inside the Islamic basic matters of belief & practice while the other comprising of two points, goes against the Islamic viewpoint. Note that Capitalism takes the term LAISSEZ-FAIRE (that means presently the free Economics System relating to the Market with minimum of Government interference), and its three somewhat plus points are (1) the right to keep personal property and to take-up any economic activity albeit within the legal-framework of the land, (2) the personal material gains as the incentive to establish the economic activity and for the

stability of the Market (this assumes that the personal incentive would certainly lead to the stability at the collective level and at the Market by rules of demand & supply), (3) the specification by the law for the rights of the employer and the employee. Now, these three do go well with the Islamic viewpoint for Economics in general, with this addition respectively at the individual and the collective sphere that the personal incentive must remain to the Islamic values and the law of the land must also comply to the Islamic values keeping them well in expression so as to limit the financial dealings when & where necessary. This necessary addition implies that these points are good to apply for such environment where this Islamic concept does apply well at the lives of all Muslims that Allah only has the true authority and Muslims have to obey His commands in actual in all what they do here in this world; Al-Hamdu Lillah. Now, the other type in these basic points that comprises of two points of Capitalism, clearly challenges the Islamic teachings as each of these both points here negate the clear commands of Allah, the true Lord; one of them based on the concept of getting material gains by the already standing stable financial status, from other persons instead of caring to provide for their necessities while the other concept based on the concept of competing with others for the financial status in the worldly life; these both concepts are represented in Capitalism respectively by the name of (4) Interest and (5) Free Competition at Market (without any care to morality even if it has to care about the

law of the land). These two, Interest and Free Competition, respectively are taken to cause the stable set-up for the market due to its ability to control inflation and to cause the good quality of the product by competition in the production of wealth. In contrast, Islam takes these both i.e. interest and the free competition in worldly finances, as the cause of the concentration of the wealth into hands of already wealthy persons and as the cause of wastage of the precious time respectively; as such, even if it refines the quality of the product, it does cause to deteriorate the quality of the life of the man in the true sense as he is born to care for the commands of Allah only and for no other reason. Note also in contrast, even with the acceptance of the individual claim to possessions, Islam clarifies that everything with the man is in truth of Allah only and he is but a trustee to use it by his own good affinity with FITHRAT (the voice inside the man that asks to live at the right path) in accordance with the commands of Allah, the true Lord. Indeed, the commands of Allah ask to refine totally the distribution of wealth too with refinement in attainment of wealth to get betterment at the lives of the fellow-beings. As we all students have to see issues here by Islam, we need to be clear that Islam prohibits interest totally and even competition in the worldly matters except that occurs without intention, but asks all Muslims to care only for AKHIRAT in the best possible way at the worldly life; Al-Hamdu Lillah. Let us consider the salient features of another Economics' system that has little impression as of now,

yet that arose as a formidable challenger to Capitalism in the previous century; however, instead of making things better, that made the Economics issue even more troublesome to the man; that was Socialism.

The Socialist-Theory, that I, MSD, would term simply as Socialism ahead, was actually reaction based on hatred against the atrocities of Capitalism that had no care whatsoever for even the basic necessities of the needy; that care is actually in accordance to the asking of the FITHRAT of the man. The point to note here is that even Socialism had its base at the European mind-set that has the same two concepts at work that are Secularism and the idiocy of considering the man as an animal only. This retaliation to Capitalism that came through Socialism was, by the Islamic viewpoint, actually a wrong in retaliation to a wrong of another nature as Socialism assumed that those that are allergic to Capitalism being its victims would certainly care for the needy; like the false Capitalist assumption that the personal incentive would lead to the stability at the Market trusting the men related to financial dealings as committed to make the society better in general, this Socialist assumption also proved to be false. As this whole system of Economics was based on retaliation due to hatred, it proved even more costly to the values that were humane and that had always been respected at all times & at all places in the history of the mankind. When put into

practice by the name of eliminating the authority of the wealthy capitalists that had but little care to the needs of the poor and the laborer, it created another group of such wealthy officials at different levels that got the authority and used it the same way as the wealthy capitalists, without any care to the needs of the poor and the laborer. As such, it proved to be Capitalism at its worst as practically, the people at the head of the system that got the authority to decide the economics for the masses, were totally given to pleasures of life at the world considering the man nothing more than an animal and as a result to that, they remained totally averse to practice of the commands of Allah, the true Lord; they justified this latter attitude by the name of Secularism. Even with the verbal denial of interest and financial competition in theory that Capitalism professed, they could only manage a system of total bondage to the man where his true self was suppressed and where he was again treated as an animal that must remain sensibly trained to commitment to the authority of its master just to get its sustenance at the minimum without ever caring for Allah, the true Lord. Due to the hatred that rests at its base, there is nothing worthy in it that Islam may appreciate and it certainly is blessing of Allah that the world has seen its end; Al-Hamdu Lillah. The salient features of Socialism are (1) Hatred of the Capitalist (the Bourgeoisie) and the assumption that the man is not trustworthy in his possessions (2) Concentration of wealth in hands of the Laborer (the Proletariat) that must plan

Economics for the masses so it is the administration of Economists in theory that provide the products and services having utility on the basis of the concept "from each, according to his ability and to each, according to his needs" (3) the assumption that frustration in economics of the man leads him to alienation from all peoples of the society where he becomes unable to work for the good of his own and the society; the planned Economics would end this alienation as it would end the frustration caused by slavery to earnings (4) the assumption that the history of the man is the clash of different aspects of the society with each other and as such, he develops on. These were the main postulates on which Socialism took its grounds; note that these postulates comprise not only of the teachings that Karl Marx provided, but also of theories that Hegel and Darwin had presented and that had their high influence on those too that took-up Capitalism. Note that according to Islam, theories given by these persons were not liable to respect and had no firm grounds to claim their validity then and even now; they challenge the Truth for certain, yet they were publicized highly then by the west as they challenged their religious leaders head-on for whom they had developed extraordinary hatred; this publicity then led to much acceptance of secularism there and also to the acceptance of the idiotic concept about the man. Certainly, the man is free to live according to his will taking care to the rights of the fellow-beings without any such pressure from outside that ask him to curb his good economic activities;

certainly the Truth always has remain one only while the wrongs have taken many colors to challenge it and all these wrongs always lost their challenges against it and even if it seemed at times that they would leave their evil marks on the mankind yet they never were able to do so; certainly there never was a time that the man was an animal in physique that came to the form as of today by the survival of the fittest but actually the survival of the fittest relates to his spiritual side that only those lived on well here without any troubles that recognized well that Allah has created everything and the man must obey only His commands in principle; this truly is the concept of the history of the man; Al-Hamdu Lillah. Let us all view the Islamic guidance about Economics that would insha-Allah bring the fault of both these Economics Systems at fore and clarify the righteous attitude in dealings that relate to finances at these current times; Al-Hamdu Lillah.

The best manner to put Islamic Guidance here seems to present it into few relevant statements that might clarify much of Economics, the Islamic way. Then insha-Allah it would be convenient to extract the points to note from this section with most of them directly related to Economics, the Islamic way. The relevant statements to note are that (1) By the Islamic Guidance, the Muslims believe that all men have to obey Allah, the true Lord, at all issues of life in principle, as the life is an examination for the man who is not only Physique



but also Spirit and he achieves power by the true belief and the righteous deeds according to it; indeed, all that is given to him is AMANAT of Allah that all persons must use only according to the commands of Allah; Al-Hamdu Lillah (2) By the Islamic Guidance, the man must live preferably at necessities asking material things for the worldly life at the level of the need only yet he must use all his ability towards getting the best at AKHIRAT; this implies that the competition at the worldly life for material enhancement is not worthy of consideration but it must highly be for the advancement at AKHIRAT; please note that even the economic activity as all other activities when performed according to the Islamic commands is commitment to the commendable slavery to Allah though to give time totally to it is not appreciable at all as that leads only to the greed for the high worldly status with time by attainment of wealth (3) By the Islamic Guidance, the man has to remain in focus actually; the simple matter to note is that it is the man who becomes better if Economics or anything of social value relating to him needs betterment rather than the betterment of the material things outside him (4) By the Islamic Guidance, there would be care that the material resources to production of wealth do not waste; the more important side relates highly to its distribution at the collective level that must remain to the teachings of Islam (5) By the Islamic Guidance, the concept of LAISSEZ-FAIRE taken-up by Economics (by the Capitalist System) is well to apply in controlled sense at the Islamic environment as it is

valid when the Islamic values manifest well in practice at the individual and also at the collective level; then only the Market would remain at stability being near to perfection and being beneficial for sustenance to even those who live by their necessities only; note that Islam does put the investment at the economic activity at some risk yet does not tolerate any adversity to the labor; this asks to avoid usury totally at Economics; the Administrative policy has to see to this care about the security of the labor rather than the investment that comes in the business as an asset only to the wealthy mostly; that policy however must apply without any unpleasant attitude towards the wealthy and on the contrary, it must rather take even their assistance to it; please remember that Muslims are brothers and that is valid at Economics too (6) By the Islamic Guidance, it is not that the factors of the production of wealth are Land, Labor, Capital and Entrepreneur but it mainly is the REHMAT (the Blessing) of Allah that leads to the satisfaction of the material and the spiritual needs of the man; note that all good material things attained by good efforts even, are actually the FADHL (unique type of bonus) to an individual from Allah according to Islam; He has provided all elements, gold & silver included, in plenty according to His will so strictly speaking, the theory in Economics that there is scarcity of means to the unlimited wants so that is asked satisfaction by preference, is not appreciated by Islam as Islam asks to live simple with certain check to wants by conscious efforts at life at the world; so

Islam challenges the basis to current practice of Economics but that strictly by Islam makes the man truly normal at life at the world rather than taking normalcy at deciding material needs by making preferences (7) By the Islamic Guidance, Capital and Labor are the two sources among others to the satisfaction of the material needs; Islam asks to care sincerely for its teachings for them too; Capital is rather personal asset (for Islam values the man) enfolding even the land and with that all other assets. This is contrary to the current concept that the business set-up is a separate entity than the owner though for Accounts, it is quite well to take this concept yet assets to the business need to be counted as personal where the rulings of Islam are applied; this also implies that I, MSD, write without any reservation that Islam does not appreciate Joint Stocks Companies and in fact, any notable big business; these big businesses, Joint Stocks Companies included, might be tolerable when limited by number at some necessity but dealings of big businesses does have most high reservation by Islam; micro and macro of Economics have to be redefined by Islamic values; however, the dealings related to banks is feasible without interest and unnecessary competition; more about this later-on (8) By the Islamic Guidance, the practice of giving & taking of Interest of any sort is an extreme evil that has to be avoided totally at Economics without care to any material loss whatsoever as certainly, Interest in itself is a loss to the Islamic values (9) By the Islamic Guidance, the unnecessary Competition for the

worldly financial benefits taking it up as an economic activity is not appreciable at any time anywhere though it is bearable if it occurs among Muslims in the same business incidentally at the Market, without their intention to provide losses to each other (10) By the Islamic Guidance, heavy debts for the establishment or even the operation of the business is not appreciable; it is especially bad when it is asked for some big business in form and volume and even more so, when such a debt works on the paper only, increasing the credit side of the receiver's account at the bank and as such, causes the savings of the ordinary people to flow towards the already wealthy segment of the society; this enables this wealthy segment to adversely affect the economics of the ordinary person by their selfish decisions if they will so collectively (11) By the Islamic Guidance, the Muslim person must live at necessities or at the financial status that is not much elevated than that; there are three positions regarding wealth that are fine in the Islamic Society where Muslims try to fulfill their duties well; the best is the status of the person who lives at poverty fulfilling his necessities and obligations but does not have much to save (the Prophet PBUH lived at this status by choice); the second to best is the status of the person who does save a good amount even after spending on his necessities and obligations with convenience yet this saving does not put him into the wealthy persons of the society; the third status is of the person who has property, possessions and plenty of wealth and he is taken among the wealthiest persons of the society. However, no one

of this last category shall be much far away from the upper margin of the second one in the Islamic environment. By this detail it is clear that in the Islamic environment, there would be no person who would be deprived of his basic necessities (the status of MEHRUMEE) and at the other side, there would be no person who would consider that he is able to do anything he likes due to huge amounts of his wealth that he has in spare. Both of these persons lose their self-respect and as such, they do not care about the self-respect of others around; the presence of these both that is the status of deprivation of necessities being below the status of poverty and at the other side, the status of undue command over people around due to having extreme quantity of wealth at hand respectively, are totally against the Islamic values so the administration would see by its policy in Economics that there shall remain none of these both in the Islamic environment as it asks only for simplicity and not for any complexity; Al-Hamdu Lillah (12) By the Islamic Guidance, money that contains general acceptance for the exchange of different things, tangible or intangible, having utility must remain as the means of exchange only; it must never become a commodity in itself as that leads to interest and affects the distribution of wealth adversely that must remain necessarily in accordance to ADL (literally meaning Justice - that is why care is to be taken for the righteous distribution of wealth rather than to how much the total earnings of the nation has risen; the wealth must flow to the needed appropriate site that is

towards the needy); note that collection of ZAKAH and its dispense is related to the administration when it runs according to Islam keeping to it in belief and in practice, at the Islamic environment and I, MSD, would provide some detail to it ahead insha-Allah; if the administration is not Islamic in the true sense, then the Muslims need to provide ZAKAH by themselves to the appropriate site (13) By the Islamic Guidance, the Government must exercise its authority when most necessary towards the Market to keep it to necessary morals that Islam asks for; it must not put unnecessary burden upon the wealthy at the Islamic environment to collect taxes keeping it to the minimum for its requirement but trust them rather than officials at collection of taxes with tolerance; the Government has the right to formulate such law keeping to Islam that it takes taxes on necessary level for its genuine needed expenses and even for the provision of all convenience to the common-man as much as possible; the Islamic environment must come to such setting that all that are wealthy here co-operate themselves with the Government on the matter of taxes (and these taxes must strictly be minimum besides utility bills; it would be allowed to the common-man here to deposit any tax he intends if he so wills towards the Government though the wealthy here would provide taxes by the ratio that is specified at their Net Profits by the Government and even at this, the trust on them would be the keyword rather than the trust on the officials put on the collection of taxes; note well that ZAKAH is something other than these taxes of the

Government that must run all the administration strictly by Islam (14) By the Islamic Guidance, the last but not the least is that the officials at any post at the administration at the Islamic environment must necessarily be QAVI (capable to perform their tasks well) and AMIN (honest to perform their tasks well); it is true that the failure of Socialism as an Economics System was much due to its false assumptions yet the corruption of officials was also among the main reasons for that; certainly the Muslim men committed to Islam in all good tasks are needed here to take Economics as Islam defines it ahead at the Islamic environment. These are the features that do lead to understand Economics well by the Islamic Guidance and to put it into practice; Al-Hamdu Lillah. Note that as I, MSD, glean out the points to note for Economics, I hope the subject would become most evident insha-Allah; Al-Hamdu Lillah. Note that I, MSD, intended to provide the basics to Economics for practice at the minimum level by the Islamic viewpoint keeping at the balance to provide them comprehensively and yet briefly. We all Muslims have to present Islam clearly to enable all understanding persons who do value the Truth, to understand it well in practice; that would lead to the betterment of the environment in all ways at the individual and at the collective level insha-Allah. The striking thing is that with these statements in application and without the two high wrongs, that is Secularism and the erroneous notion about the man, Economics would manifest well with the assistance of the Administrative-Issue (that sees to

the application of Islamic rulings at the Market) and the Legal-Issue (that sees to justice in the attainment and especially in the dispense of the wealth to keep the balance according to Islamic rulings at the working of the Market) insha-Allah; it would provide space even to the person that has meager resources, to live with ease at his life at the world that would enable him to work for AKHIRAT well which in actual, is the only true wealth; Al-Hamdu Lillah.

For some detail of the statements for Economics in the Islamic manner, please note that the Holy Book Quran tells about the person who provides his service for some task or is chosen to that, must have two necessary attributes that is he would be QAVI (capable to perform his task well) and AMIN (honest to perform his task well); Surah-NAML-39 and Surah-QASAS-26 use these terms to clarify the best of workers for a given task while Surah-Yousuf-55 provides the same guidance by the terms HAFEEZ (other word for the broad meaning to the term AMIN) and ALEEM (other word for the broad meaning to the term QAVI); Al-Hamdu Lillah. With the Administrative-Issue and the Legal-Issue working well for Islam at the collective level, and QAVI and AMIN persons, working well for Islam at the individual level, it is not difficult to understand the application of Economics with other things by Islam at the Islamic environment comprehensively; Al-Hamdu Lillah. In addition to this, I, MSD, would take-up the subject of



Banking too by Islam very briefly at this place as it has become highly mentioned at Economics by Islam in the current era and occupies significant status at the subject.

Generally, bank is such an institution today that keeps the deposits and the assets of account-holders and then performs different tasks by those deposits and assets at its disposal; it is these tasks that need address here as the deposits & assets can be provided to Banks considering them trustworthy institutions as individuals trust each other and taking them as WAKIL where necessary, keeping to the Islamic Guidance; note that some problems that do arise at the Banking System as of now is when the deposits are designated as AMANAT as then the Bank has no rights to use it as it wills even in the good benefits of the account-holders and the complexity that comes with such designation, does cause problems by FIQH. The most important tasks of these banks that are taken as the indispensable part of the current dealings in Economics include (1) to keep the savings of the people secure for them in Savings Accounts, in Current Accounts and in Lockers to provide them on demand providing them interest on their Savings Accounts and charging them on provision of other services; they manage transactions for them therein (2) to provide debts to investors asking interest on rates higher than the rates given to the Savings of the relevant Account-Holders (3) to earn by discounting Notes Receivables provided

to them giving the possessor of it that provides it to them lesser amount than its true value at the Market (4) to provide service for transactions with foreign traders taking their service charges for that provision; this also includes transfer of funds from one place to another (5) to issue their documents of financial nature to participate in the current Economics with the permission of the Central Bank; note that these all banks need permission of the relevant Central Bank for their financial role at a given place; also note that these are the main tasks that the banks usually manage at economic activities of a given place. With these points, it is easy to deduct the four keywords that relate to the definition of "Bank" in the current era; these are to promote the financial dealings by "Interest", "Huge-Transactions", "Debts", and "Unreal-Money". Please note well that according to Economics by the Islamic way, all these have the feature of being "unworthy" for financial transactions as the first one mentioned here is totally HARAAM (strictly prohibited) while Huge-Transactions & taking Debts for business operations are exceedingly MAKRUH (most detestable except where they might become bearable in today's scenario at the Islamic environment due to manifest necessity and Allah knows better). The fourth of these terms i.e. "unreal-Money" baffles designation; there is concept of "URFI-THAMANIAT" in FIQH (that means to take something as valuable enough for trade though it actually does not possess value and example for this might be the sand that has some rightful chemical use

in this current era and is fine to trade by the rightful owners keeping to Islamic teachings though in itself it is not among goods to trade) yet that concept even is invalid to see at this matter as URF-SAHIH (the recognition of something as valid) can never apply at something the ruling of which is already provided by NUSUS (the Holy Book Quran and the Sunnah of the Prophet PBUH) in clear terms; note that Islam does not allow to change the acceptable instrument of exchange into some stocks in trade and it guides for even the actual stocks in trade that they would be tangible that are well to take into possession so as to make business out of it; here at Economics as of now, not only the money is treated as stocks in trade for interest but it also has no actual transfer of value as Islam takes the term "value" because its dealing remains to paper only with its status as totally intangible; it is darkness into darkness. These both misguide the persons involved in the economic activity to take interest and to ask for erroneous ways to gain wealth for them in the name of the free competition. It seems that Satan has put all evil efforts at Economics of the current era and with time, it is getting worse by the Islamic viewpoint; the practicing Muslim person must always ask Allah for total safety in this matter; Al-Hamdu Lillah. In a nutshell, if the Banking System as of now can avoid these four things remaining as an authorized WAKIL to its account-holders, especially avoiding the first and the last, it could come to the Islamic manner operating well in the Islamic environment; that clearly needs detachment from the

international monetary dealings because just as banks need commitment to the Central Bank, the Central Bank of the place has its commitment to these dealings. But without any clarification to this statement about the international finance, I, MSD, would leave the matter as any detail to it would certainly be putting hands into the hornet's nest without any high benefits from it. However, there are beautiful writings and some wonderful booklets on the Islamic manner of Economics that are presented by the reputable ULAMA even in English today, that do discuss the placement of the international finance at Economics by Islam; these might assist better for understanding of the Banking System according to Islam, and even Economics in general. The Banking System is certainly tolerable and it is better that the banks play their important role in Economics at the Islamic environment even when it needs them to come also to business in general and even when it needs to tolerate some monopoly for them in some particular commodity (though not of the common need) within specific limit. Please note well that it is extremely difficult in this current era to guide to righteousness the persons that have their impression at the field of Economics as of now; the notable point is that Economics, as the established subject in practice as of now, is only recognized generally by the standard of Capitalism without any concern to see to the Islamic manner for it and so even the bright ones among these Economists go for betterment of the material side of life only keeping to the outlook that the west has developed over the

couple of centuries gone-by. When there is denial to recognize Allah, the true Lord, by the name of secularism and with that, when there is denial to recognize even the man's own self by taking it as an animal form, it is impossible for any person to guide such persons though that guidance remains with all goodness of intention; such people take guidance from their minds only keeping to the wrong concepts they have and that easily falls prey to Satan. May Allah save all practicing Muslims from the evil of the current adversities that relate to Economics; Al-Hamdu Lillah. Let us take the matter of ZAKAH now at the end of this account of dealings in finances as it does occupy a very important place at the Islamic teachings and as such, at the Islamic environment; basically the following note on ZAKAH is taken from my commentary on Tirmidhi by the name of "Notes on Tirmidhi-Ahadith" that is one of the most esteemed books of Ahadith; Al-Hamdu Lillah.

ZAKAH is one of the five pillars of Islam and it is the only obligatory SADAQAH in general to be paid at the specified possessions besides FITR (that is sometimes also named as ZAKAH) yet the Muslim person shall not ignore other SADAQAH (all amounts that are given in sympathy to the needy for good returns at AKHIRAT) too if he is capable to make that; first of the pillars is to express the words of belief i.e. KALIMAH that there is no god but Allah and Muhammad (PBUH) is the (last) Messenger of Allah and with

that a person comes into the fold of Islam (as he believes in the three fundamental matters of Islamic belief by this statement); second is to observe SALAH daily; third is to pay ZAKAH; fourth is to keep SAUM (Fasts) in the ninth month of HIJRAH-calendar i.e. the holy month of Ramadhan; fifth is HAJJ that means to pay a visit to the Holy KAABAH at MAKKAH at least once in the whole life-time in the last month of HIJRAH (DHIL-HAJJAH) and perform the holy rites that the Prophet (PBUH) has taught. When the Muslim person does these five plus MUJAHIDA (keeping to Islamic teachings overcoming the desires inside) and TABLIGH (spreading of the teachings of Islam) as much as possible with total attention towards Allah, the Muslim person becomes a true Believer with time by the blessing of Allah getting at TAQWA (that means the situation of peace at heart even when living ordinary keeping attention towards Allah only); he must also have the true intention inside that if utmost necessary, he would fight the disbelievers even physically though he would abstain to challenge anyone by his own; Al-Hamdu Lillah; TAQWA guides the attitudes of hope and of fear towards Allah only with total love for Him. The Holy Book Quran says, "Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful. Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them (SAJDAH-15 & 16)". There are five very important questions in respect to ZAKAH that have to be

answered for its practice; on what possessions must he pay ZAKAH, on what quantity of those must he pay it, when must he pay it, where must he pay it and how much of ZAKAH is payable on him. The Holy Book Quran has guided to pay ZAKAH and Ahadith address these questions in detail for its practical application. The point of importance is whereas the Holy Book Quran gives Islam in total for all times and all places in theory, Ahadith give it in total for all times and all places in practice; ULAMA have answered these questions well by Ahadith and insha-Allah our study would endeavor to get these answers without addressing any minor difference. For the first question, note that there are four plus one things at possession that ask for ZAKAH; these are gold, silver, the inventory-in-trade and the cattle that graze on its own. Because cash is equivalent to gold as of old days gone-by, it is also included along-with its kinds in these possessions as the fifth item that asks for ZAKAH. Except for these five things, ZAKAH is not on other possessions though USHR is also sometimes termed as ZAKAH that is the obligatory payment for the produce of agricultural land. Please note that it is possible that the fourth of these i.e. cattle might fall at the third category if the trade is related to it and as such it would be counted only in the third; gold and silver are always subject to ZAKAH in their own capacity in whatever form they are in possession and as such, cash at hand and its like also have the same ruling as gold; this cash-like items include all those that might be treated as cash-in-possession meaning

bonds that can be cashed any time and traveler's checks or even checks that are at hand plus the cash at the bank and all such investments that are as good as cash by the opportunity of their realization in short time; also included in it are all the personal loans too that are given to acquaintance for those are personal assets but they are liable to ZAKAH after deduction from them of personal loans payable (though guarantees given do not count unless the payment has been made in actual that would have already affected the cash in hand); the share of stocks-in-trade and cash & kind involved at the business has to be assessed as personal asset even though by the Accounting viewpoint, the business concern is a separate entity. Note also that Sole-Proprietorship, and even Partnership, is fine but it is much better to avoid Joint-Stocks Company though detail for this statement would not be possible here except for this indication that in matters of ZAKAH, the person must have the acceptable information at the specific date and the good control over the possessions he is paying the ZAKAH on. For the second question, note that the amount on which the Muslim person becomes liable to pay ZAKAH is called NISAAB and by the amount that is reported at Ahadith, it is 87.5 grams of gold as of today and for silver it is 612.5 grams as of today so if one possesses these in their respective quantities mentioned, he is liable to pay ZAKAH; it is interesting to note here that one of my teachers (among the ULAMA) pointed out that the given value of the gold is nearly the same as it used to be in the ancient times



by the consideration of its buying-power and he even gave few examples to this statement. At ZAKAH, note well that if a person does not have gold or silver up-to NISAAB individually but together they come to the value of NISAAB by the market-value of lesser valuable of the two in cash, that is the market-value of 612.5 grams of silver as of today, even then he has to pay ZAKAH as the NISAAB completes even by addition. This rule applies also to other possessions that ask for ZAKAH excluding the cattle that graze on its own and the produce of agricultural land; this means that if value of any two of cash, gold, silver and stocks-in-trade or any three of them or even if all the four sum-up to NISAAB i.e. the value of 612.5 grams of silver in cash by the Market-Value, the man has to pay ZAKAH; the cattle would have to be seen on its own for it has its own NISAAB and even the way of providing ZAKAH in it is unique unless it is in the stocks-in-trade (as then it would have the ruling for stocks-in-trade only). Cash is such standard alone in the living manner as of today that it has the ability to decide the NISAAB taking the market-value of all these four things together that ask for ZAKAH as 2.5 percent of their total amount. As for the questions when to pay ZAKAH and where to pay it, note that it is to be paid yearly by cash or kind and a day would be set by the Muslim person by his intention by the HIJRAH calendar for his ZAKAH and mostly wealthy Muslims set such a date to be some specific day of RAMADHAN when there is very high return to every good deed done; it would not be changed then

except for some totally genuine reason. Now once the date is set, if the person has amounts equal to NISAAB at that specific date and also had NISAAB at that specific date the previous year, he has to pay ZAKAH, no matter what has come and has gone in between upon his finances; he must care not to change his finances drastically by taking steps to it before that specific date when he really intends to pay. However, if the Government makes such policies that ask to take ZAKAH, it is upon the good judgment of Muslims how to respond as the people at high offices in the Government in Muslim lands as of now are mostly unworthy to trust for ZAKAH (in-fact, even for any smooth high dealings in finance), judging by the morality Islam asks of them. Note here too how important the intention is and it is said in Hadith, "Surely, deeds depend upon intentions". The man liable to pay ZAKAH can put his usage amount of cash aside for some period ahead if he is on job or gets monthly remuneration but has full NISAAB available with him even after it on which he would then apply the 2.5 percent for ZAKAH; here the importance of intention is emphasized even more. As to where it has to be given, briefly it has to be given basically to the poor and the needy; and the eight rightful persons to it are clearly specified in the verse-60 at Surah TAUBAH, the ninth Surah, that says, "SADAQAH are only for the poor and the needy, and the (righteous) officials over them and those whose hearts are made to incline (to the Truth) and for the liberty of captives and those in debts and in the way of Allah and the

way-farer; an ordinance from Allah; and Allah is Knowing, Wise (TAUBAH-60)"; any good TAFSIR (commentary of the Holy Book Quran) acceptable generally by good Muslims would clarify the detail of these rightful persons insha-Allah. Now remains the last of the most important questions in the practice of ZAKAH and that is how much has to be given to those that are rightful persons to it so please note here that for cash, gold, silver and stocks at trade, 2.5 per cent of the amount that results by their total, has to be given in ZAKAH but for the cattle that graze on its own, not only the NISAAB but the mode of payment is also unique and the same is true for USHR for which it is better to consult the good explanatory books written on the old FIQH text-books that provide the detail to it; Al-Hamdu Lillah.

#### POINTS TO NOTE (The Economics-Issue at ADL)

Al-Hamdu Lillah

(53) Economics shall profess by its manifestation at the Islamic environment that all that the man possesses, is actually AMANAT that denotes the Trust of Allah on the man in which he shall apply His commands only.

**(54) Economics shall profess the virtue of living within necessities so as to remain safe from any attraction towards the life at the world and so as to provide much time to better use at the direct activities related to fulfill the commands of Allah only.**

**(55) Economics shall keep the improvement of the man in focus to make things better for economic activities at the land rather than keeping the improvement of things around as the Islamic manner appreciates to improve the INSIDE to achieve the true success, that is of AKHIRAT.**

**(56) The flow of the wealth shall be towards the needy at the Islamic environment; the administration plus the law of the land shall make sure in all righteous ways possible that there is no such person at the Islamic environment who is deprived of physical basic necessities of life in any way.**

**(57) Economics at the Islamic environment shall accept the right to the personal property within limit and choice of the economic activity within the framework of Islam; the holders of the property shall care by their own that they have the liability towards the needy at the Islamic environment and they also shall abide by the law of the land.**

**(58) Economics at the Islamic environment shall make sure that the personnel related to the Market are committed to the Islamic values so as to bring the true stability at the Market and so as to provide the less-privileged all convenience in the fulfillment of basic physical necessities.**

**(59) Economics at the Islamic environment shall see to the safety of the Labor rather than the Capital in all righteous ways possible; it shall take assistance of the law of the land for this cause; it shall see that there is no conflict between the Capital and the Labor and these both rather remain complementary to each other.**

**(60) Economics at the Islamic environment shall remain free of interest in all manner; also there shall be no competition related to the Market as to take such competition as an economic activity is not appreciable in the Islamic environment.**

**(61) Economics at the Islamic environment shall see that there is no such person who is deprived of the basic physical necessities and also that there is no such person who has such extreme wealth that he considers himself capable to manage**

anything without care to the commands of Allah; both of these status shall be most absent at the Islamic environment.

(62) Economics at the Islamic environment shall see that the Banking System there remains free of Interest, Huge-Transactions, Huge-Debts and Unreal-Money; it shall especially see to the omission of the first and the last; the Banking System shall take the deposits as WAKIL (the legal representative for each of the deposit-holders) rather than becoming the custodian of their funds where those funds become AMANAT to them by designation; it is very clear that the Banking System as of now is to undergo huge change certainly if it has to remain operative in Economics at the Islamic environment.

(63) Economics at the Islamic environment shall see at dealings in finances that such persons take charge, whether they are at significant service in private or at Government Institutions or whether they relate to some professional business at the Market, who have the highest of respect for Islamic values.

(64) The practice of ZAKAH, its collection and spread, shall be one of the main features of Economics at the Islamic environment; the administration here shall be liable to collect

and provide the ZAKAH at its due placements referred to in Surah Taubah-60, provided it fulfils the minimum criteria of remaining to Islamic values and the practicing Muslims recognize it as an Islamic administration. It shall ask for necessary taxes with minimum of Mathematics to calculate it and for utility bills according to necessity only; the BAITUL-MAAL (State-Treasury) shall run strictly according to the Islamic direction even taking that from the old FIQH text-books where it is relevant; the expenses at the administration shall remain strictly at minimum.

(65) The good Islamic administration shall keep the current set-up of the armed forces intact but it shall care highly to put the Islamic awareness in the army personnel and it shall direct them to avoid all wrongs that are averse to good morality; the good Islamic administration shall also care with all its commitment to provide them the most modern weapons of the day to the best of its capability; it shall not initiate JEHAD though if the enemy does initiate war against it then it shall take-up JEHAD and it shall do whatsoever possible, asking Allah to help all Muslims and to end FITNAH that the attack of the enemy might bring at such times of war.

(66) The good Islamic administration shall care that DHIMMI, the non-Muslims living at the Islamic environment, live with

such protection of their property, life and respect where they feel at total liberty to practice their faith among their own; they shall not be liable to any key-post at the good administration of the Islamic environment; the good Islamic administration shall also care to provide TABLIGH of Islam at all times to all peoples of the world; it shall bring to negotiation all such peoples that are powerful by military and who intend or might intend for the termination of the Islamic environment by challenging it bitterly; it shall bring them by its wise dealing to make a respectable pact that shall decide that both the sides keep away from each other totally, without any disrespect to anyone.

Al-Hamdu Lillah



## The LEGAL-ISSUE

At the very onset of the discussion at the Legal-Issue at the Islamic environment, I would point out that whatever Allah has commanded as law to us all is ADL; that truly is Justice. Whatever constitutions of law that the people have made by their own thoughts, with emphasis on the adopted morality taking the man as an animal and taking secularism to affect the environment, that might be termed as the law by such people themselves in some capacity yet it certainly does not represent Justice; only the word of Allah truly is Justice; Al-Hamdu Lillah. Strange it is that we find people disregarding the commands of Allah by the name of secularism that asks according to them for freedom of thought; then they decide whatever they decide taking the man as an animal without getting the fact that even glares them at face by this attitude that their asking for the freedom of thought have led them ultimately to the slavery of their animal desires; this attitude would ultimately lead them to total confusion in all affairs; may Allah save all Muslims from all such confusion; Al-Hamdu Lillah. Note that ADL in Islam, or in other words the true Justice, is that value in the Islamic environment that makes sure that there remains total safety to the true belief upon Islam, Life, Sanity, Continuity-of-Life, Property; now that value must show without any sign of groundless fear to anyone caring about the Truth living in that environment as the

Truth certainly is the basis to that environment; that value must provide ease here at the practice of Islam. Here at this discussion of the Legal-Issue, I, MSD, would take-up the system of Justice that Islam asks to manifest at the Islamic environment to keep it free of all evil of crimes; Al-Hamdu Lillah. Please note that I, MSD, provide the following account to elucidate Justice as Islam takes it to the best of my knowledge and for that, I would take-up the code of the Criminal Law that Islam establishes to maintain peace at this environment so that the Muslims must feel at ease to do virtuous tasks for the making of their AKHIRAT, the true life ahead, as the success there actually is the only true success; Al-Hamdu Lillah.

There are three categories to crimes according to the Islamic teachings; these are named under the headings of HUDUD (that comprise of five very high wrongs/crimes; two of them directly relate to shameful character), QISAS & DIYAT (that comprises of murder and inflicting wounds of high nature and as such, directly relate to injustice) and TA'ZIR (that are other than these two). Although both men and women must take care to refrain from injustice and shameful deeds yet as much of injustice is initiated by uncaring men abusing the power of their official status as of now mostly, they are more liable to take care that they avoid injustice totally and as much of the shameful attitude is initiated by uncaring women

attracting men by adornment of their beauty without HEJAB while leaving homes necessarily or unnecessarily, they are more liable to take care that they avoid such shameful attitude that might lead to shameful deeds. Note that HUDUD comprises of two things that are grave shameful acts plus two things that are high forms of injustice; the fifth one in them is the drinking of wine that has one aspect to injustice and the other to shameful attitude. These five are named as HUDUD and the two shameful sins among them are adultery (and fornication is included here) and abusing someone unjustly of adultery; the third that is the drinking of wine has very high potential to lead to both injustice and shameful attitude while the other two than these three are highway robbery that also includes armed mutiny against such Islamic state that has its basis strictly on the KITAB and the SUNNAH, and theft. Note that QISAS means life against life or wound of the same nature to the wrong-doer. However, it is allowed for heirs of the affected person in case of Murder or for the affected person himself in case of wounds to take an amount of money against that infliction from the wrong-doer (that is called DIYAT and though in case of wounds the term ARSH is also used, I would take the term DIYAT only for all monetary compensations in matters of QISAS); he might be pardoned if the affected party so wills as this matter remains to the affected sides and does not become a direct case to pursue for the Islamic administration. Besides HUDUD and QISAS & DIYAT, the third category of crimes are called TA'ZIRAAT

and those are the laws of the land that the Islamic state enforces in the society for the sake of peace and order as to run all matters of life in smooth way keeping to Islam. For TA'ZIRAAT, the best to say is that it depends on the understanding of the Islamic administration how to make and implement such laws keeping to Islam that they do not challenge the convenience in the living manner of the common man and the high good morality that must prevail in the Islamic environment; having said this, please note that there are some necessary rules to care for TA'ZIRAAT so as to keep it to Islamic values in the scenario we face today and towards that, I would come later-on insha-Allah. In the cases of those couple of HUDUD that are the most high shameful acts, where these case do not fulfill the criteria of the required SHAHADA (witness) that is highly strict by Islam here or if there arises some doubt to the commitment of the crime, the case has to be tried for TA'ZIR and not HADD (singular of HUDUD); the other three might also be converted to TA'ZIR due to high doubts therein yet the Respectable Compatible QADHI must go to his utmost capability to see that these three remain to HUDUD and punished accordingly. Taking these three other of HUDUD that are brutal robbery (this includes the ruthless robbery at highways and main routes and also apostasy by a Muslim person when he becomes active in abusing Islam or/and the last Prophet Muhammad PBUH and also the armed mutiny against the Islamic state that has its basis strictly on the KITAB and the SUNNAH) and theft and

drinking of wine; let us see the relevant designation, the punishment and the execution of punishment to each of these.

The brutal dacoits (and even the persons that revolt against the Islamic state challenging it by deadly weaponry) are those that with boldness challenge people and commit crimes taking away the belongings of the people by force; clearly, they all have the cruel attitude in extreme that relates to "Might is Right" according to the witnesses and according to all the evidence presented at the court; as such, even the kidnapping of weak persons might be included here. As punishment, they would be killed without any mercy or would be crucified or one of their hands and one of their legs (opposite sides) would be cut or they would be ordered exile so they would leave the land. The Respectable Compatible QADHI (the good Muslim Judge, respectable due to his honesty and compatible due to his good capability to manage affairs that matches the asking of his post) would take any of these that he finds appropriate in the given case; the matter would be satisfied at the minimum of punishment taking the last of them only where the Respectable Compatible QADHI deems fit; Al-Hamdu Lillah. Taking any of these four punishments to this heinous crime is described in SURAH-MA'EDAH-33; when the verdict is for the Capital Punishment, the execution of it would either be applied by sword chopping-off the head of such evil men or by bullets; note that Islam does not appreciate hanging in

execution of the Capital Punishment though at times, it might bear even hanging as an option.

Also, in this very SURAH that is MA'EDAH, we read that the punishment of the male burglar and the female burglar is to cut their hands but note here that he/she would be adult, sane and in full control of his/her senses (MA'EDAH-38). The case would come to HADD when that is for a burglary of great valuables that is taken as not less in value than ten DIRHAMS that was the silver in currency at that time; but the mentioned amount is extremely meager by the standard of current times and for practical purpose, this amount is better to take as equivalent to the NISAB of ZAKAH by gold as of now; there certainly is some space for IJMA' upon this in these most trying times. Such IJMA' would not challenge the asking of the relevant Hadith that relates to the amount to designate the crime as theft as there are certainly other Ahadith to the effect that the hand of the thief is not to be cut because of meager amounts; the 'URF does count here. At very few of Ahadith, there is some space where we have the option to see to their asking rather than words due to the genuine change in the situation around keeping strictly to Islamic principles but it does require that the prominent ULAMA discuss the matter and decide for the asking by significant number; without their ruling about it significantly, the change in previous ruling would not take effect. Having

said this, I, MSD, would still mark my point by asking to note that it would be in accordance to the authentic Hadith that asks us to save Muslims convicted in matters relating to the punishments of HUDUD where some high doubts do find place in the genuine sense; the FIQH does note that there is some difference in the relevant amount to theft though all accepted relevant amounts there are extremely meager in terms of today. The QADHI shall take the assistance of substantial circumstantial evidence or/and modern electronic means as secondary reasoning when the two competent eligible eye-witnesses are available to it that have seen the thief committing the crime in such status that is telling of his criminal doing; these eye-witnesses would be Muslims that are adult, sane, caring to avoid all big sins and not putting emphasis on petty sins, caring to avoid such attitude that degrades them among the people in general and they must have seen the criminal act though not necessarily with such high observation in detail as the other two of HUDUD that are ZINA and QADHF ask for, they must have good eye-sight and also have good memory and each of them gives evidence that is complementary to the other in the meaning; their testimony would be highly acceptable with substantial circumstantial evidence or/and modern electronic means indicating well the responsible person; note for the adjectives to the eye-witnesses that "competent" here means "they fulfill the criteria that the Islamic stance asks of the witnesses here according to the Respectable Compatible QADHI" and "eligible"

here means that "they have eligibility to provide their witness at the specified case due to their timely presence at the scene of the crime where they have observed that being committed". Note that in addition, the theft must not have been committed because of hunger and thirst or any genuine basic human necessity; the other considerations include that the thing/s taken would be at reasonably protected place, it must not have any claim of ownership of the thief to it in any way (so taking something from the Government treasury or any such institution where he has a say, even if slight and that only in theory, is not burglary in strict terms being a citizen though it might be termed as something near to forgery or bad handling of finances, but that would go to TA'ZIR and not to HADD), it would not be in any kind of ownership of any of his house mates (that also includes his guests or where he himself is a guest) or of any of his close relatives and there would be no doubt about the theft or about the man accused as the thief; the owner who asks for his punishment at court must have two male competent eligible witnesses to his accusation of the theft whereas the theft is done in silence; this implies that the benefit of any notable doubt about the theft or/and the thief would go to the accused person and he would become liable to acquittal unless something in it asks to divert it to TA'ZIR. The QADHI would not punish him in matters where he has taken the Quran belonging to someone without his permission even if he is capable to recite it only without getting its message; also, he would not punish him



where he is charged of taking books of knowledge. The punishment to the person proven a thief by two witnesses or by his own admission twice at-least at different occasions, is to cut his/her hand as commanded in the Holy Book Quran in SURAH-MA'EDAH; note that according to FIQH, one hand that is the right hand would be cut from the wrist while according to it for the theft the second time, the left foot would be cut; for the third time, there would be no cutting of any part and here also TA'ZIR would be applied. With total respect to FIQH, I, MSD, would point-out that the Holy Book Quran has pointed out to cut the hand only of the thief and with acceptance that the thief is liable to commit the wrong the second time, it is not feasible to take anything other than prescribed here; the narrations at Ahadith in this matter, are not at such authenticity as to consider acceptable; note also that the Holy Book Quran tells this as the punishment for the male who is thief and for the female who is thief; it does not designate it as the punishment of "theft" according to the usage of terms here in the strict sense (see MA'EDAH-38, noting specially the usage of these terms here); please note that the words of the Holy Book Quran do matter a lot too. With total respect then, I would remark that if the person commits theft for the first time, the four of fingers (and not the thumb) would be cut of the right hand of that thief; if the punished person commits theft the second time proving well that he/she is a confirmed thief, then that very hand, the right one that is now without fingers, would be cut from the

wrist; the third time it would be TA'ZIR to such exceptional unyielding negative character that would not extend to cutting of any part of the body as he/she has already achieved his/her punishment at maximum by the Holy Book Quran. Even with this stance that does have its roots at FIQH, the command at the KITAB is fulfilled whereas the authentic SUNNAH of the Prophet PBUH does not challenge it; the fingers do apply to hand; Al-Hamdu Lillah. Note that Islam prescribes the punishments of HUDUD, and even of QISAS & DIYAT, as deterrent to these sins/crimes causing fear inside of those who have the tendency towards such and causing hope inside of those who intend to live at peace in the world caring for AKHIRAT; they are not to cause any harassment into the life of the common typical Muslim person at the Islamic environment who ought to feel at ease with punishment to wrong-doers for his safety here; they are mentioned to be provided and they certainly would be provided to wrong-doers as the last resort for the safety of all those that are virtuous here. The wound by the cut would be taken care of after the execution of the punishment in all the good way possible, applying available modern techniques too.

As for the drinking of wine (any such viscous drink made as wine from dates or grapes or even raisins that actually is dried-grapes) that would have caused the drinker to lose his senses certainly if it had been taken in quantity, would

designate him as drunkard; when the wrong is proved by two of eye-witnesses with the assistance of the substantial circumstantial evidence or/and the modern electronic means, he would be punished by 40 Lashes in public (this 40 lashes is according to SHAFI' that is fine to take here for judicial system as of now so the least would do here well insha-Allah with an ordinary whip that would not be applied harshly); note that even if the accused person confesses to the drinking of such wine at-least twice at different occasions without any undue pressure on him, his clear admission also goes against him that makes substantial case here. So the conditions here include that the wine would be prepared either from dates or either from grapes (raisins included) or from both, it would be viscous and it is better to decide when it has caused the drunken state to the drinker according to all evidence though the occurrence of that state is not necessary where such specific wine is in consideration; note that the drunken-state is where the drinker has lost the ability to identify, or distinguish between, common things; there would be two male competent eligible witnesses to his act of drinking or alternately his own clear confession twice at different occasions to it without any undue pressure whatsoever. Note that if something that is generally recognized as wine, is made from some other thing, vicious or not, yet causes the drunken state to the offender then at such event, that also passes for the case of this HADD and it would be taken so; drinking its little when that does not cause the drunken-state would not

take the matter to HADD though in the previous specific wine (KHAMR) that is prepared from dates, grapes or/and raisins (where it is known that its relevant quantity would cause the drunken state), even the little of its intake that is relevant to drinking, would take the matter to HADD; Al-Hamdu Lillah. Also please note that at this corporal punishment, the whip for the lashes would be moderate in the make by the standard of the current times and it would not whip heavily at all rather the moderate application of that would do well; also it is not right to whip the punished bound and at the time of whipping, the weather would be moderate too; for the man, it has to whip all the back from the shoulders to the legs with the SATAR of the man hidden by the cloth that does not stop the effect of the beatings when applied to it though he would not be hit at the front; it is better that he wears all his ordinary clothes at the execution except that which stops the effect of the beatings when applied to it; the whipping would be witnessed by a faction of Muslims; after the execution of the verdict to him, he would be able to walk back with convenience; here the humiliation is asked though the physical torment is also necessarily expected, and accepted, to reach well towards the offender. Note that it is allowed that this whipping be provided in installments and the extremely weak person is to be punished once only by forty powerful straws bound well together. For the woman guilty of this crime, the whipping of 40 lashes would strictly be provided by the lady-executioner at private quarters though in front of some Muslim

women only as audience to it with total leniency all-over the back in installments; that also with her total clothes on that hide her totally, even the face with a veil if she, the offender, intends for that; it is better to execute some of lashes of the punishment to her when she is seated and after the execution of the punishment, she would be able to walk back with convenience. The punishment would not be executed during her pregnancy or when she has a child incapable to eat by itself. Anyone that is once punished in HUDUD, would not be mentioned adversely except where necessary as their testimony at the court would be unacceptable. Note here that I, MSD, would take the two other of HUDUD ahead at the last of this discussion that are totally related to the two extremely shameful crimes/sins; these include adultery (fornication included) and that necessarily require the involvement of a guilty woman too with a guilty man both leaning to JIHALAT that is giving-in to passions; other differences for these two crimes/sins is that the male competent eligible eye-witnesses needed to these two crimes/sins would be four and not two like others here in HUDUD; these all eye-witnesses would have seen the commitment of the crime in such high detail that is not asked of the two eye-witnesses at any of the three other HUDUD; Allah has addressed both of these in SURAH NOOR near to each other. But for now, let us study QISAS & DIYAT that is another set of crimes/sins that also ask for the prescribed punishment; Al-Hamdu Lillah.

**QISAS** means life against life and it also applies to the wounds that are inflicted by someone to the other; the inflictor of wounds would receive the same unless the affected person takes **DIYAT** (a huge amount of money) against them or just forgives without taking anything; **FIQH** does have relevant detail to it. The Islamic administration has a role to facilitate the matter for the sides involved by its judicial system and it is not to involve itself in this matter directly; it is the matter between the sides involved. **FIQH**, the **HANAFI-School**, tells about five types of Murder that are (1)-Intentional (2)-Intention-Like (3)-Accidental (4)-Accident-Like (5)-Causal. However, the **MAALIKI-School** tells of two types only; the first and the third. Probably, the better thing is to take the kinds here as three as of now, that are the First, the Third and the Fifth. The point to note here is that five of rulings apply to this matter that are **QISAS**, **DIYAT**, **KAFFARAH**, **HIRMANIL-IRTH**, **ITHM** and insha-Allah I would take them ahead. Intentional murder is that where the murderer commits it by intention taking life of somebody unlawfully and it is not only a major crime but it also is one of the biggest sins certainly. The intentional murder is recognized by the weapon used even if the murderer pleads as "not-guilty"; the attacking weapon if totally able to kill a person especially so when it is commonly taken as lethal, tells the intention and more so, when the reason to it is also well-established. Its punishment

is to take the life of the murderer because he has taken somebody's life unlawfully even if that murdered person is a woman or a DHIMMI as this goes well here keeping the differences at FIQH aside as this also has its basis well at the FIQH; Al-Hamdu Lillah. The intentional murderer would be killed in return to the crime he committed that is QISAS unless the heirs of the murdered person pardon him taking DIYAT (a huge sum of money against the murder that he has committed and even if only one of heirs agrees to DIYAT, his life would be spared and he would not be killed in QISAS; others of heirs receiving their respective shares in DIYAT too) as the heirs have the right to it according to Islamic teachings; there is no KAFFARAH here though it certainly is an ITHM (one of the major sins) that can only be compensated by true repentance. Note that when a person kills such a person to whom he is an heir, he would get his punishment and would not remain his lawful heir then and this is named as HIRMANIL-IRTH (Stoppage to getting the inheritance). Note that the Islamic teachings take the ruling of murder with care to heirs as they would finally decide if the murderer shall be executed or not and even if one of them disagrees to QISAS, his life would be spared. In contrast to this, the west does not give any care to DIYAT and this difference also is significant that the west does not take adultery (fornication included) as crime where both sides provide consent to it while the Islamic stance is extremely strict in the ruling of this heinous crime which it designates as one of the major sins for

both the sides; may Allah save all true Muslims from it and from all major sins; Al-Hamdu Lillah. The accidental murder is the one that is committed accidentally where there was no intention to kill yet it happened; for instance, where someone shot at the prey that missed the target and killed some person or where the loaded gun fired accidentally without intention and killed some person. In this type, there is DIYAT plus KAFFARAH though due to the absence of intention, it would not be mentioned as a sin. The Causal murder is that where a person has done something unlawfully that led to the death of some person accidentally without any of his intention yet he does seem to have a part in that; for instance, someone dug a well at someone's property without his knowledge or approval and then some person fell in that well and died so the person who dug the well, would be held responsible in some capacity and that responsibility asks for the payment of DIYAT only. The crime that relates to QISAS & DIYAT also needs the two eye-witnesses as are needed at the three of HUDUD that are other than ZINA and QADHF with the same criterion. Let us take the terms DIYAT and KAFFARAH ahead to understand their application in today's scenario; Al-Hamdu Lillah.

DIYAT is that amount that is given to the heirs of the person killed and with that the life of the murderer is spared; in wounds of high nature too, DIYAT is given to the wounded person by the inflictor of such wounds. Though in the murder



by intention, the heirs to the murdered person would be allowed to demand any reasonable DIYAT from the wrong-doer as of now yet it must conform to the good trends and traditions of the environment and the better thing is that it must not extend beyond the DIYAT that is asked for the accidental murder. The DIYAT for the accidental murder is 100 camels of different ages but the better feasible stance as of today is to take the amount of 10000 DIRHAM (that comes near to the cautious amount of 30630 grams of silver as current at the market) as that also is the option available for DIYAT; this amount is to be paid within three years to the heirs. Note that DIYAT is to be paid by the supporters (AAQILAH) of the murderer; in those days the respective tribes used to provide for DIYAT of the murderer being his AAQILAH yet nowadays, the respective supporters might take-up the task; for instance, if a public vehicle kills a man accidentally, the Union of that specific public transportation would provide DIYAT for the driver for that; it might be the institution at which he works in some capacity; so that would be termed as the AAQILAH for him that would either pay for him totally or support him in the payment of his DIYAT in this current era. If DIYAT is accepted for the murder on intention, it is better that the murderer pays the total of DIYAT himself in this current era, if he is capable to provide for it though even in that, he might ask and receive the support from his AAQILAH. The murder that fulfills the designation of Causal would ask for DIYAT yet it is well to

take lesser than DIYAT of the accidental murder so it is better that the Islamic administration does fix it; it might even leave it on the heirs specifying the maximum amount. Note that except for the murder by intention where DIYAT would remain an option only, the other two types would necessarily ask only for DIYAT and not for QISAS. In wounds too, it is necessary to take DIYAT only as of now; note that FIQH relates to QISAS for different wounds in detail yet this wrong would ask any such DIYAT only as of now that is in sequence keeping ratio to the official DIYAT of the accidental murder; it would remain 25% or 50% or 75% of DIYAT asked at the accidental murder and it would surely not be put to QISAS; however, even to ask for 100% of DIYAT that is for the accidental murder here is feasible where the Respectable Compatible QADHI confirms. If a person seems bold to commit this wrong of inflicting wounds, he would be dealt by some TA'ZIR too with DIYAT as an exceptional matter here, though DIYAT would be that person's actual punishment. Note that the intentional murder and the causal murder do not ask for KAFFARAH (compensation due to some wrong committed) though they do ask for ISTIGHFAR to Allah (asking for His mercy and His blessing that Muslims would always ask habitually), besides their prescribed punishment; the accidental murder does ask for KAFFARAH besides DIYAT and ISTIGHFAR to Allah. The KAFFARAH for it is freeing a Muslim slave or fasting for two months continuously without gap; in today's scenario, the second one is the only option

available for KAFFARAH. Note that Allah has waived DIYAT in the accidental murder if that is of a Muslim that belongs to such people of enemy that challenge the values of Islam and thus challenge the establishment of the Islamic environment; however, KAFFARAH has to be taken-up at such situation too. Note that the accidental murder of a Muslim (and even a non-Muslim) that is from among the people to whom there is a peace agreement of the Islamic administration, does also ask besides ISTIGHFAR to Allah, for both DIYAT and KAFFARAH (see NISAA-92). Let us now see few points about QADHI (the Muslim Respectable Compatible Judge) and also about witnesses at the Judicial-System of the Islamic environment; Al-Hamdu Lillah.

The QADHI would be an adult Muslim man who is AQIL (sane) and ADIL (just; clear of major sins); he must have authority to pronounce his verdict by Islam without taking any pressure upon him and capable to impose that verdict with ease. He must have the knowledge of Islam to height and would be attentive to Allah with care to righteousness in all he does; Al-Hamdu Lillah. He would be capable to hear all sides of the case at hand with high understanding and it is better for him to be capable to take-up IJTEHAD keeping to its conditions, where necessary. He must never pronounce his verdict at anger, frustration or any such emotion that might lead him to give-in to some hope or to some fear causing him to decide

erroneously; he must not decide even when at extreme hunger or at extreme thirst; Al-Hamdu Lillah. As for witnesses, note that for cases related to HUDUD and QISAS & DIYAT they would be adult and Muslim men that are AQIL and ADIL with the necessary knowledge of Islam and would not be given to bias towards any of sides in the case at hand. There are three levels to witnesses; for the cases of ZINA (adultery, fornication), there would be four competent eligible Muslim male witnesses (all of them being Eye-Witnesses that have seen the heinous crime with total clarity capable to recognize the wrong-doers with total precision and have observed it with high detail without any doubts whatsoever); if the case for ZINA is not proven neither as HADD nor as TA'ZIR, that would designate the witnesses therein as fibbers and then they would face the charge to QADHF. The second level is for other of HUDUD in which also there would be two competent eligible Muslim male eye-witnesses not necessarily such observant of detail as in the case of ZINA; the QADHI would see where they pass as eye-witnesses even when they have not particularly seen the happening of crime precisely; note that QISAS & DIYAT also need such two competent eligible Muslim male eye-witnesses of this category and note also that the testimony of women in these both categories is invalid; but admission of the wrong-doers to their wrong-doing by themselves in clear terms without any undue pressure, four times at different occasions for adultery & fornication and twice for highway robbery (or the armed rebellion), theft and

drinking of wine, makes effective cases against these respective wrong-doers. With modern technical gadgets such as the highly sophisticated camera unless proven unworthy and the substantial circumstantial evidence unless proven unworthy in cases of these three, that are brutal robbery (& armed mutiny) and theft and drinking of wine, the two competent eligible male witnesses (who would be Muslims) need not be eye-witnesses to detail which relates to commitment of the crime; the result by the usage of modern technical gadgets and the availability of the substantial circumstantial evidence would be relevant to the crime so the Respectable Compatible QADHI would take them into account when two such eye-witnesses are available to it who are certain, being present at the crime-scene, that they have witnessed the accused person committing the crime, even if they do not exactly see the whole of it; the wrong-doers would face HADD at such accepted results of modern technical gadgets here or/and such accepted evidence here when the case does have the necessary primary provision of two competent eligible eye-witnesses for it; note that the cases of theft specially need observation on the part of the QADHI whereas every such case would have high worth when the thief is caught at the spot and two Muslim competent eligible male eye-witnesses who were present at the crime-scene, provide their testimony for it. The QADHI would see at all cases of theft if he can take the eye-witnesses at minimum of the needed competence as when it has to be converted to TA'ZIR, the punishment would not be

similar to its prescribed one. The Respectable Compatible QADHI would see in the best way possible that he implements the command of Allah in this HADD too as in others that are highway robbery (including the armed-mutiny) and the drinking of wine; note that in the case relating to ZINA, the better thing is its conversion to TA'ZIR rather than keeping it to HADD, when that option is available even at minimum. On the third level, that are for cases of TA'ZIRAAT, especially pertaining to wealth & property and to matrimonial issues (and FIQH text-books deal with these two matters extensively that are well to study and practice), the testimony of two competent eligible Muslim male witnesses that the QADHI accepts at his court is well-enough while even the testimony of competent eligible Muslim female witnesses who fulfill the conditions to witness, two of them in substitution to one male witness, is valid to take into record here though they would necessarily be with at-least one competent eligible Muslim male witness in the case; they substitute one of male witnesses when they are competent and eligible whereas they become witnesses by their own free-will. In TA'ZIRAAT too, it is most feasible to take the substantial circumstantial evidence and the assistance of modern technical gadgets to prove the case against the accused person but only when the Respectable Compatible QADHI gets two competent eligible witnesses to the case that are most acceptable to him for it. Please note here that the competent eligible female witnesses specifically without any of male witnesses, are permitted to provide their

observation in the specific matters of women in TA'ZIRAAT; the QADHI would consider such observation necessarily at such matters according to FIQH as for instance, in the child-birth. Note that the punishments in TA'ZIRAAT would necessarily remain lesser than what are pronounced at HUDUD and QISAS & DIYAT; there is some difference in this specific matter yet this stance also has its basis well at FIQH. Let us now learn ahead how TA'ZIRAAT would work at the Islamic environment; Al-Hamdu Lillah.

The rules that we Muslims need to follow in TA'ZIRAAT comprise of number of statements in which the first is the one that I, MSD, just mentioned. Please note that couple or somewhat more of these might not confirm to FIQH of old times but they would not challenge that either or they would be one of options at FIQH of old times; these all have their authentic basis for application keeping to USUL-AL-FIQH. Now firstly, in TA'ZIRAAT, the punishment would necessarily remain lesser than what are pronounced at HUDUD and QISAS & DIYAT; this counts well even for the converted TA'ZIRAAT that were filed initially as the cases at HUDUD. Secondly, in TA'ZIRAAT, the verdict would never be for capital punishment or amputation of any part of the body for any wrong whatsoever and this goes well with the asking of the first rule. Thirdly, in TA'ZIRAAT, the punishment would mostly relate to some monetary fines or/and to corporal punishment

but lesser in lashes than HUDUD and QISAS & DIYAT; both these punishments here at TA'ZIR, or even something else like exile or imprisonment (maximum eight months), would highly depend on the decision of the Respectable Compatible QADHI; note that if he pronounces imprisonment at TA'ZIR, it would remain to eight months maximum and that would include the trial-period and the appeal-period too; the punished ones at TA'ZIRAAT would not be taken as criminals as this term would remain reserved for the punished at HUDUD and QISAS & DIYAT. Please note that imprisonment in HUDUD and QISAS & DIYAT, would be disapproved as much as possible (in-fact, any verdict that asks for more than its prescribed punishment to the criminal in these two categories would be disapproved except where the Respectable Compatible QADHI does find highly appropriate to impose one of TA'ZIRAAT here too blending it with any one of the prescribed punishment necessarily) and the maximum period to pronounce verdict in all of these cases would be four months from the notification of the wrong; if HUDUD are converted to TA'ZIR, that is most valid at the two of shameful issues though even others of HUDUD might ask for that, due to the lack in the quality of witnesses or/and evidence, then even the total imprisonment might only remain to 8 months; the imprisonment of the capable man even for a year or just a little more renders him useless and as such, his improvement becomes near to impossible; it also would become unnecessary punishment to his near ones in our traditional appreciable set-up. So the



confinement to the prison for the accused in these two categories that are HUDUD and QISAS & DIYAT could only remain to the trial-period plus the appeal-period that must necessarily remain together to six months maximum from the notification of the wrong with an addition of two months in the waiting or even lesser to its execution after the final verdict takes place; note well that these six months would even include the period of appeal too at the Appeals Court; note also that HUDUD and QISAS & DIYAT only ask for specific respective punishments necessarily as told in the NASS (the KITAB and the SUNNAH of the Prophet PBUH) when they keep to their own category but when they go to becoming TA'ZIR then even these issues of HUDUD would ask for something lesser in quantity yet they still would ask lashes to the wrong-doer. Fourthly, where the case does not pass for HADD especially at the case of ZINA (adultery, fornication), it would not be abandoned when there is high substantial circumstantial evidence or/and the indication of modern gadgets indicating some worth to the accusation; the case at such position would be converted to TA'ZIR then & there and due to its conversion being of exceptional nature, its hearing would yet be heard by HUDUD Court providing lesser punishment than what HUDUD ask for; the modern electronic gadgets are to remain only secondary evidence at the cases in HUDUD Court with necessary competent eligible witnesses as primary here at the Islamic environment but these modern electronic gadgets do value to affect the cases highly here leaving the cases that

relate to ZINA and that relate to QADHF, because they have the direct attachment to their evidence; however, the medical evidence is actually of no consequence here at any HADD keeping strictly to the Islamic values and the post-mortem particularly needs to be avoided here at all judicial process (and even at medical education). Fifthly, the execution of the verdict would be immediate (that is within forty days of the final verdict after appeal; that final verdict of HUDUD Court would come at fore within twenty days of the decision to appeal at the Appeals Court) with no delay whatsoever; that would be taken-up by the professional skilled executors of the verdict proclaimed; the maximum period of the imprisonment would still remain to 8 months maximum in TA'ZIR as the punishment and in HUDUD and QISAS & DIYAT as the waiting period. Sixthly, the punishment given at HUDUD cases of ZINA and QADHF would necessarily resemble the specific punishment that they ask for even if they do not remain to HADD strictly. Note that QADHF would only apply where the case has been registered as an HADD relating to ZINA and then it is not proven even as converted TA'ZIR; its other necessary condition is that the case of ZINA presents such woman accused in it who is reputable in general and not known in any manner for any shameful attitude that might put extreme blame on her even though she has been accused. Note also that the Islamic administration would monitor such person who is punished twice in the filthy crime of ZINA (or in its converted TA'ZIR) so as to keep him away of this heinous sin

and so as to keep all environment clean of this extreme filth; Al-Hamdu Lillah. The Respectable Compatible QADHI would not convert the cases of other three of HUDUD to TA'ZIR to his utmost capability though the option at the law for that would remain available to him here at the extreme necessity due to some notable doubt at any matter related to it or due to lack in the quantity or the quality of the eye-witnesses; note that even if any of HUDUD converts to TA'ZIR, it would still remain to HUDUD Court. Seventhly, the police quarters would only register the case and get the accused if arrest is ordered but they would be disallowed the custody of the accused, even not bringing that accused to their respective quarters; they would have to transport him to the specific site (the central-quarter representative of some police-quarters including theirs too); the central-quarter would represent a number of police quarters as per guidance of the administration for any necessary interrogation without any high-handedness whatsoever; the trial period would be counted from the notification of the case at the respective quarter and not from seizing of the accused; note that the arrest would only take place by the order of the central-quarter that relates to the relevant police-quarter which had received the first information of the wrong committed. Eighthly, there would be no beatings or torture to exhort the confession of any crime relating to any category for any reason whatsoever and if such charge surfaces even with minimum of substantial circumstantial evidence with the testimony of only two of

competent eligible witnesses, not necessarily eye-witnesses, then the men mentioned as responsible to it would be suspended from the job with immediate effect and they would face the detailed investigation of that charge immediately after suspension. Ninthly, the testimony of the person who is punished in HADD or/and QISAS & DIYAT would not be accepted at any court of the Islamic environment and of the person who is punished in such TA'ZIRAAT twice that have been converted to that from HADD; Al-Hamdu Lillah. Let us now take-up the matter of the judicial process at the court of the Islamic environment so that we get the implementation of the law that provides justice here; Al-Hamdu Lillah.

The police-quarters would register the total cases -FIR- in their specified area as they do at these current times but with liability to report at their central-quarter under which it works; it would get the accused on the order of the central-quarter only, if the central-quarter finds that the custody is well-needed; the relevant police-quarter would denote the nature of the crime, to which court it has to be taken and at what specific time in the near future in most clear terms to its central-quarter in written and they have to manage these things fast as the verdict at the court would necessarily come to all cases within four months from the notification at the police-quarter and not from their notification at the central-quarter even if they had not yet arrested the accused person

that only would be possible if the central-quarter asks them for it; the custody of the accused would be given at his arrest to the central-quarter with immediate effect though it is even better that he is interrogated at his liberty without any detention whatsoever; the law would provide that no woman would be arrested for anything though she might be confined to her house on the charge of HUDUD or QISAS & DIYAT; no child even would be arrested for anything. I, MSD, am sure that it is totally well, seeing the Islamic teachings, to let the courts that present as of now to work at the Islamic environment that are named as City courts, High courts and the Supreme court as this set-up is able insha-Allah to provide justice by the Islamic law in an Islamic environment; we do not have to consider changing the set-up for the provision of justice though that would apply justice by Islam insha-Allah and I would refer to these specific courts ahead by the respective names of Basic Courts, HUDUD Courts and the Appeals Court as not to confuse their respective works then with their respective works now, as they come towards Islam; Al-Hamdu Lillah. The Basic Court would deal in the cases that relate to family quarrels (i.e. about matters between the man and wife about decisions relating to marriage, divorce, children's custody, beatings given to spouse etc. and even division of finances among them) and specific financial quarrels relating to property and other such matters of financial nature among the citizens; however, the immediate relatives, or/and intelligent men with awareness in the Islamic

teachings at both sides, shall try to achieve an agreement among themselves in the cases related to the Basic Courts without going there. Although ADL need to be established here yet EHSAN is the first priority that truly is the keyword that holds all matters in the relation between the man & wife; and it also is the keyword in all matters of financial nature among all citizens of the Islamic environment; Al-Hamdu Lillah. These Basic Courts are to be divided into two sections - A & B - that would deal with (A)-TA'ZIRAAT between the man & wife (even the financial matters that are related to them; that would also include all wrongs that any man commits against any woman and vice-versa when it is not at HADD or/and QISAS & DIYAT) and (B)-TA'ZIRAAT that relate to all other cases of it than whatever goes to the A-Section, especially the financial cases (including the cases of land & property and even of corruption relating to officials). Note that the term "TA'ZIRAAT" include all crimes related to all matters which may not be included in HUDUD or/and QISAS & DIYAT. HUDUD Courts would have three sections and let us assume them to be A & B & C. Here, the A-Section would be for HUDUD cases and this term includes 5 great sins which have among them ZINA (adultery, fornication) & accusing someone of ZINA (QADHF); the B-Section would be for appeals against the decisions of Basic Courts; please note here that though it would have the authority to ask the Basic Court for revision to its decision (for once only indicating the areas where concentration is yet needed) yet it would have no authority to

decide anything by itself on such an appeal; note that the verdict given by any Respectable Compatible QADHI in some case is not liable to cancellation according to the Islamic stance and the only feasible thing is the one-time appeal for its revision; the respectable QADHI who hears the appeal at HUDUD Court would ask the same QADHI of the Basic Court who gave the verdict to it, with total respect to revise the decision if he finds the revision feasible, highlighting the area of concern in his view; the C-Section of HUDUD Court would be for QISAS & DIYAT. All Respectable Compatible QADHI, who are highly aware of Islamic teachings, would always keep their delicate position in their view so they would manage their respectable liability with care towards the Islamic environment; they would try to avoid errors to maximum of their efforts, keeping all their attention totally towards Allah, the true Lord; Al-Hamdu Lillah.

As for Jails, they must remain institutions where the prisoners will be kept maximum for 8 months in punishment or in waiting. This means that there will be two kinds of prisoners. One of these would be jailed as punishment in TA'ZIRAAT by the Basic Court up-to 8 months maximum (even if the verdict comes during their imprisonment as it has to come in 4 months maximum; the trial-period and the appeal-period both included in these 8 months) and the other would be taken into custody but only if necessary, in cases of HUDUD Court that would

relate to HUDUD and QISAS & DIYAT until final pronouncement of the verdict within 4 months. But no woman & no child would be jailed, though the charge against any of them might be of murder or of adultery and that also with substantial circumstantial evidence. The imprisonment of women and children for any reason whatsoever at jails, is totally against the good Islamic traditions that we enjoy as Muslims since many centuries now; Al-Hamdu Lillah. However, in the cases of HUDUD Courts, women might be ordered restriction to their homes during the hearing but even then, there would be no male-police to keep watch though official female-police might keep necessary check according to the requirement of the law. When the charge against them is established and the court gives its decision, they will be given the assigned punishment. They would not be interrogated by the male police and also not without close relatives and in fact, would only be questioned at their own houses among their close relatives by the official women in police (though such official female-police would be minimum in number), according to necessity. The good traditional respect of women & children and even of the old & the weak, according to Islam, has to remain in view. Men only might be jailed putting them into the police custody for HUDUD Court "A" or "C" charges (but that would only be for necessity and certainly not as punishment in these cases); that even would only be for 8 months maximum including the trial and the appeal period counting from the notification of the crime as the matter relates to the committer of the crime and



certainly it would not become punishment to his near-ones that certainly are not responsible to it; our traditions ask for strong ties within the family and Islam appreciates it. Note that all related to the Islamic Judicial System would take care that even the execution of the prescribed punishment pronounced at the final sentence, takes place before this imprisonment of 8 months ends; Al-Hamdu Lillah. The punishment for these cases would only be those which are specified by Islam in these cases if proved soundly. The jails would hold men only if appropriate, as punishment ordered by the Basic Court for 8 months maximum (whether the case at hand is of its A-Section or of its B-Section) from the notification; the trial and the appeal-period included. The treatment of the accused would be as "not guilty" without fail unless proven; certainly the punishment is not to commence before the verdict but if the verdict favors the imprisonment at the jail, it would include the period of trial and the period of appeal of the accused. The testimony of women and children is not acceptable in HUDUD and QISAS & DIYAT. However, please note well that the testimony of the raped woman will be accepted against the accused man and her check-up if necessary, would only strictly be conducted by women; note that this check-up is not to be counted as basis to the case but to be taken only as an ordinary secondary reasoning to it; note also that the case would not put any blame to the affected woman whether she is truthful in her accusation or whether proven only a fibber in it.

Note that any case that relates to rape is a very delicate matter at the Islamic environment and it needs high delicacy only to handle; note also that Islam designates ZINA as the filthiest sin that relates particularly to the sexual intercourse as it is in the normal sense; in contrast, other such wrongs that certainly are sexual in nature too and that certainly are filthy too, are treated as TA'ZIR as they are not the sexual act in the normal sense. So, the matter reported as of rape from a woman does not become a case for ZINA or QADHF at its onset and not even after that in this current era. At cases claimed as related to rape, the female side might not be as innocent as she claims to be yet she still is liable to care because of the respect she enjoys at the eastern traditions that Islam does respect, due to her weak gender. But caring for brevity at this paper, I, MSD, state that the notable thing here is that the case for rape would strictly be taken as of TA'ZIRAAT towards the man involved and not of HUDUD, while the female here would have no blame unless she has accused men more than twice; as such, her case would not be liable to admission to the court even though she would still not be charged of anything and in-fact, the administration would try to learn silently how much credibility her statement has. The Respectable Compatible QADHI would judge against admission of the case of rape if some specific woman brings that to him for the third time as after she had made such

charge couple of times at different occasions, it surely is better to consider her charge the third time as unacceptable; it only denotes her indecent boldness. Whenever the QADHI admits such case, it would be treated exceptionally where she is neither liable to provide any witnesses from her side nor liable to any punishment if proven a fibber (Basic Court's A-Section Case) and as such, this case would remain to exception here; there had been such a case at the times of the Prophet PBUH where the woman, claimant to the charge of rape, proved wrong in her recognition of the responsible man yet she was asked respectfully by the Prophet PBUH to leave the relevant hearing as the actual wrong-doer confessed by his own; the Prophet PBUH sent her without any blame to her in any way whatsoever and she was not taken as liable to anything (Tirmidhi reports it). I, MSD, would not comment any more to this matter except that once admitted and that would only be as TA'ZIR, the man only would be the loser even if he wins the case as there would be no verdict here against the woman; the matter has no feasibility to be taken to QADHF against the woman in this current era most certainly and so it would end uneventfully; let it become a matter relating to EHSAAN then, rather than ADL. If her charge does have substance and the Respectable Compatible QADHI does gather it well, he would provide the punishment as TA'ZIR to the responsible man and the case would still end without the woman getting anything positive except sadly a negativity to her name; the QADHI would give some corporal punishment to the

accused man to be witnessed by the group of Muslim persons and harsh warning to him. However, it is feasible to care for the virtuous character of the accused person at all cases of TA'ZIRAAT and so the verdict would account for that as the accused person might not have such criminal tendency as to lead to this shameful act at normalcy; sometimes passions are aroused in the most indecent way even in the extremely good persons as such is the attraction of the woman to the man. It certainly is much better that once the matter is settled by the good judgment of the good Respectable Compatible QADHI, everyone ignores the matter and cares for the prevalence of high moral values at the good environment that Islam does ask for; Al-Hamdu Lillah.

Please note this very important point here that we must try to bring the Islamic environment at that standard where there remains neither the need for professional lawyers at service to make or defend the case nor the need for the personnel that manage the recording and forwarding of the case as the accused himself would take-up the first task while the Respectable Compatible QADHI himself would tackle the second; Al-Hamdu Lillah; the present professional lawyers and the court-personnel as of now at-least shall not appear in cases of HUDUD Courts and ahead; everybody here defends himself/herself or gives evidence in his/her case by own. The matter simply put would certainly guide justice towards it more

insha-Allah rather than put in complicated way; emphasis is to what is readily understandable and pressure at mind for twisted meanings is not appreciable by Islam. In other words, the written law would not obstruct justice and if it becomes hindrance to it, we must leave such erroneous law and care for justice; there also is no margin to base any case on professional witnesses according to Islam. All persons need to take care that heinous crimes are totally eliminated from the environment so that Muslims live at ease with care to Islam; all persons shall especially care that intentional murder & rape do not present anywhere at this virtuous environment; the high presence of these two prove that there is some imprecision in the application of justice here and that somewhat is a negative point to the Islamic administration. ADL, to manage the Administrative-Issue, to manage the Dealings in Finance, to keep the Islamic environment clean of all heinous crimes by the Legal framework, to keep it clean of all attacks of the dreadful enemy by JEHAD at necessity and to getting & applying the most basic education, would insha Allah provide justice here to all; with that insha-Allah, there would come the good inclination towards HEJAB that has special say to keep all shameful attitudes away from the Islamic environment by EHSAAN in all relevant issues of life; Al-Hamdu Lillah.

Here, the Appeals Court would only remain as its name implies, the court for the appeal where an appeal is filed against a

decision within a month of its occurrence at HUDUD Court, and it would only be single court for the whole country as we do have the court by the name of Supreme Court as of now; it would necessarily decide for the filed appeal within a month or so. It will hear appeals against HUDUD Courts' decisions in A or C cases; it might be authorized to hear appeals against Administrative decisions too asking the relevant Administrative institution to review its decision highlighting the areas where more concentration is yet needed. All Respectable Compatible QADHI, learned highly in Islam at the Appeals Court, would decide for these cases by caliber and present the respective verdicts without delay in a month's time or so maximum. The verdict of HUDUD Court in the B-cases that actually are appeals to reconsider the verdict at the Basic Courts, would be final. Please note that though HUDUD Court would have the authority to ask for revision of decisions to the Basic Court; that for only once indicating the areas where concentration is yet needed; yet it shall have no authority to decide anything by itself on such appeal; the verdict of HUDUD Court in the B cases that actually shall be appeals against the verdicts given at the Basic Courts, shall be considered final in the sense that the appeal against the relevant verdict, once decided, shall not be liable to present again and that relevant verdict of the Basic Court shall either be revised by the Basic Court according to the direction of HUDUD Court getting to the final decision that shall not be liable to the second revision now or shall either be implemented without change; the Respectable

Compatible QADHI at the Basic Court that gave the verdict deciding it initially would decide for it finally too. Similarly, the Appeals Court might reject the appeal presented to it keeping to the verdict of HUDUD Court or accept it, asking the relevant HUDUD Court to review its verdict, highlighting the areas where more concentration is yet needed; it is not authorized to revise the verdict of HUDUD Court on appeal by itself. The appeal would be registered right at the Appeals Court by the affected party himself/herself or through his/her appointed person. The Appeals Court would send the appeal back to the concerned HUDUD Court only once as after that the decision of the relevant HUDUD Court would be final even if it keeps the same previous verdict disregarding the highlights of the Appeals Court; the courts would still show high respect to each other and no disrespect whatsoever. Abuse of power and administrative wrongs will go to the Basic Court certainly; the intensity of the case at TA'ZIRAAT does not make it liable to enter into the Court ahead and it is the appropriate channel where the case would go; Al-Hamdu Lillah. It is for the Islamic judge/s to consider how to deal with the presented case keeping strictly to his/their limits. For any decision proven wrong by its revision at HUDUD Court when it is sent back with highlights due to the appeal at the Appeals Court, HUDUD Court needs to provide some compensation by material benefits to the affected persons. The administration might file case against such civilian at the Basic Court if it finds that a person is not paying his taxes fairly though it is

better that they come to mutual understanding outside the court for such claims. Please note that all necessary taxes would be paid by the persons at business or at service by their own good books of accounts because there would only be good trust among each other, at this virtuous Islamic environment; Al-Hamdu Lillah.

Now, at the last of this discussion for the judicial system at the Islamic environment, I, MSD, would take some discussion about the two heinous crimes that are two very big sins according to Islam; these are ZINA (adultery, fornication) and QADHF (accusing wrongly someone of ZINA). Note that the Holy Book Quran asks for 100 lashes to those who commit the shameful crime of ZINA, in front of some gathering of Muslims and it specifies 80 lashes for the shameful crime of QADHF; both of these are mentioned at Surah NOOR, the 24th Surah. However, Ahadith make a distinction between the unmarried and the married accused person, the first getting 100 lashes as the punishment to it and the second getting RAJM (stoning to death) as the punishment to the same respectively when the case stands proven. It is clear by Ahadith that the Prophet PBUH decided for RAJM in all cases where married persons were involved yet that occurred when the accused himself or herself confessed to it four times; he even asked to waive-off the punishment if the convicted to it reversed his confession or any doubt incurred to that



confession or to the testimony that was given by any of the witnesses therein. Please note that this specific matter does ask for care to the impression of these current times in its practice. Though I, MSD, have regards but little to the man-made judicial current systems yet having said it, I would indicate again that without any regards to the man-made judicial current systems, this specific issue has yet to give regards to the impression of these current times. Although the Islamic commands in general do not have to care for circumstances at hand for their implementation, rather these commands bring them to their own good way with time, yet there are few rulings that do have to realize HIKMAT (wisdom to bring Islamic commands into practice) taking care about the Islamic principles. This certainly is delicate task not to be taken except for one or two issues that do necessarily ask for such consideration as of now and even then only by persons together that do have the IJTIHADI strength to that caliber at that given time and place. For the clarification to this, I, MSD, would point out that we Muslims shall not initiate JEHAD (QITAL) at present times though strictly by the KITAB and the SUNNAH, it is well-enough even to initiate it whenever the Islamic administration finds that necessary. However, we Muslims do have to fight with caliber whenever we are initially challenged by the enemy of Islam but now initiation of it any-time from our side is not feasible according to the Islamic teachings as it does have the very high potential to injustice; it might lead to killing of many innocent people without

intention; that asks care to HIKMAT for the practice of QITAL. So if Muslims see that QITAL strictly remains to their defense only in these current times and if they leave MURTAD (the apostate who leaves Islam) on his own, when he remains passive in his attitude and does not challenge Islam actively, in these current times, they certainly are not blamable; however, the active MURTAD who abuses Islam after leaving it, rebels against Islam and that certainly brings him to HADD for which the Islamic administration would certainly punish him; Al-Hamdu Lillah. Keeping to this, RAJM, though it is the Islamic manner of punishment to the married person involved in adultery according to Ahadith, would be applied to both married and unmarried persons who fall into this heinous crime at these current times; it is the punishment mentioned at the Holy Book Quran and it would at-least keep this matter, even if considered at lesser degree than required, to the Islamic justice insha-Allah. Note that the Prophet PBUH mentioned words near to the effect when he first applied RAJM that was implemented to YAHUDI couple, that he is applying this RAJM as revival to the relevant command of Allah. So we need to take 100 lashes to such wrong persons if it brings Islamic touch to the judicial system whereas we have found ourselves unable to apply them in essence anywhere since much long time; let us then keep the verdict of the Capital Punishment at QISAS only where asked for, or at the brutal robbery & armed mutiny (and it might be extended to kidnapping of children as it also is form of mutiny against the

Islamic state). Though ZINA is included in the highest of sins yet we need to eradicate it from the Islamic environment by the Islamic manner rather than giving any other punishment to it; the Holy Book Quran points out in BANI-ISRAEL about it that it is indeed the worst of immoral paths to tread upon; may Allah save all true Muslims from it; Al-Hamdu Lillah. Without any challenge to authentic Ahadith in any way whatsoever as this remains out of consideration for the true Muslim, we would still meet this object to clarify its extreme immorality by providing the 100 lashes to him who confesses to it upon his own self four times at different occasions without any undue pressure, and with that in addition, by making constant TABLIGH towards the negative status of adultery & fornication at AKHIRAT if the committer of such wrong does not seek the mercy of Allah; this insha-Allah is in total compliance to the asking of the Ahadith and most appropriate to revive the Islamic practice at the judicial system at these current times; Al-Hamdu Lillah. The problem that we Muslims face as of now is that there is no single person, in-fact not even a single institution, that we trust so highly as to seek the final practical answer collectively through it to any such issue that needs address fast and clear today, keeping to Islam. Although it needs very high balanced attitude in these current times to practice the Islamic commands at the collective level, yet the task is still manageable; Al-Hamdu Lillah. We have to try our best joining hands together to initiate the practice of Islam at the collective level in these current times and that

does need few necessary adjustments on the basis of HIKMAT; the true belief upon Islam and the right intention to good tasks remaining attentive to Allah only is necessary; certainly Allah knows better; Al-Hamdu Lillah.

Note that the two among HUDUD that are ZINA and QADHF, ask for four eye-witnesses and those witnesses must have angelic character; that is highly difficult in these times when even at the time of the Prophet PBUH, the persons that did receive the punishment in HADD in the cases of ZINA were those only who confessed to it four times themselves. But we need to provide for the specific punishments to these two that is 100 lashes at ZINA and 80 lashes at QADHF when they stand proven; however, even if they could not remain at HADD, then also we do have to provide something near to it respectively to these dreadful crimes that are heinous filthy sins too. Note that we Muslims must certainly not take the Capital Punishment or amputation of any part at any TA'ZIR whatsoever and in fact, the Respectable Compatible QADHI must try his best to keep three HUDUD other than these two mentioned here, to HUDUD only unless totally impossible due to some worthy doubt therein. These two, ZINA and QADHF, not only go together but they both are heinous filthy sins and they shall never be present at the Islamic environment; there must not even be the provision of the official statistics to these two heinous sins at the Islamic environment or the

specific introductory information of persons generally that are involved in these two; with all freedom of expression, this would still be banned in general in the best way possible in the best interest of the Islamic environment, even at the social and the electronic media (see Surah NOOR-19). But those who are related to the Islamic Judicial System, shall remain aware of the official statistics relating to cases of ZINA (or to the TA'ZIR it converts to) to take necessary steps to eliminate such crimes from the Islamic environment without fail; the Islamic administration must keep the persons that get the punishment at ZINA (or at the TA'ZIR it converts to) under observation though it must not let that observation cause hindrance to their normal lawful living. On the basis of need, it is necessary that even when ZINA does not remain to HADD due to extreme high demand towards the character of four eyewitnesses or due to their unavailability in total number required, it would still be dealt with harshly certainly by the 39 lashes as TA'ZIR, coming to that designation by substantial circumstantial evidence plus the required availability of four truthful eye-witnesses (not in the absolute strict sense here at TA'ZIR though they might be referred to as such due to their timely presence at the site of the crime clearly getting the identification of the wrong-doer); the modern electronic gadgets might provide some good information to take here in addition to substantial circumstantial evidence. As for the punishment, some of lashes here would remain highly stern for sure, with a reasonable whip that is yet manageable by the

sentenced person to it; there would be some Muslim audience to it necessarily and it would be clear to all that this heinous crime does lead to terrible chastisement. As for the HADD of QADHF, note that if the man puts such blame upon his wife, the procedure to take is called LI'AN that might be asked at the A-Section of the Basic Court and it is mentioned at Surah-NOOR, the good authentic TAFSIR of which shall clearly provide the detail to it. As for the general application of QADHF, note that this would only be designated as HADD when it fulfils two conditions as of now; one of them is that it would fall upon the witnesses that prove fibbers in the case of ZINA when they could not prove it even as TA'ZIR and the second of them is that the case they lost was put against such woman who was never ever mentioned for any such shameful wrong; note that the claim of a woman against some man that designates him as involved in ZINA with any other woman, would not be liable to admittance in the HADD of QADHF. Note also that QADHF is totally related to the accusation of ZINA so it would not be admitted as a separate case; it would automatically become the case relevant to QADHF at HUDUD Court when its two necessary conditions take place. This implies that cases relating to ZINA that are not proven, would not be taken to QADHF (or actually relevant to QADHF) unless they fall against a woman never ever mentioned for any such shameful wrong; the cases admitted as relevant to QADHF at HUDUD Court would ask for 33 lashes each, as warning if proved, to such boldness of men against the

reputable woman; there would be some Muslim audience to the punishment necessarily; Al-Hamdu Lillah. This detail tells that once the case is registered as the HADD of ZINA at HUDUD Court, it would certainly ask for punishment of either 39 lashes or either 33 lashes according to the verdict of the case specifically towards those that are responsible when it converts to TA'ZIR. May Allah give us TOFIQ to understand Islam to the extent to put it into practice at the collective level in all issues of concern at current times with total attention towards Allah, the true Lord; Al-Hamdu Lillah.

#### **POINTS TO NOTE (The Legal-Issue at ADL)**

**Al-Hamdu Lillah**

(67) The Islamic administration shall see that the concept spreads well about the Islamic Judicial System where the punishments serve as deterrents to the crimes/sins, that Islam establishes it to maintain total peace so that the Muslims are at ease to do virtuous tasks for AKHIRAT; Al-Hamdu Lillah.

(68) The Islamic administration shall base its criminal code of law by specifying all the crimes to three categories; these are HUDUD (that comprise of theft, armed highway robbery that includes armed-mutiny, drinking of wine, ZINA and QADHF),

**QISAS & DIYAT (that comprise of murder and inflicting wounds by battering of high nature and as such, is directly related to injustice) and TA'ZIRAAT (that are other than these two categories of crimes).**

**(69) The Islamic administration shall provide three specific types of Courts for the Islamic Judicial System that shall be the Basic Courts (for TA'ZIRAAT and all matters relating to the Judicial Aspect that are other than HUDUD and QISAS & DIYAT), HUDUD Courts (mainly for HUDUD and QISAS & DIYAT) and the Appeals Court; the last two mentioned courts shall not present as lower or higher but they shall be complementary to each other in all ways related to their assigned tasks.**

**(70) In the Islamic Judiciary System, there shall be no punishment of imprisonment in HUDUD and QISAS & DIYAT except for the 8 months of custody at the jail if necessary in which the case would be decided in total with the period of Appeal included; this period shall be counted from the first official notification of the case. The women and children shall not be arrested or imprisoned for anything whatsoever.**



(71) In the Islamic Judiciary System, the Respectable Compatible QADHI might provide the sentence to imprisonment in a case for TA'ZIR for eight months maximum counting from the first official notification of the case with the period of the trial and of the appeal included; imprisonment for any accused person shall not extend beyond 8 months in total continuously.

(72) The Islamic Judicial System shall put the armed highway robbers & such armed force that takes-up mutiny and such wrong persons that kidnap women & children, to death without any mercy or they shall be crucified or one of their hands and one of their legs (opposite sides) shall be cut or as minimum of the punishment, the Islamic Judicial System shall punish them by exile so that they leave the Islamic environment in the best interest of that environment.

(73) The QADHI shall decide the designation of the Brutal-Dacoits & the Mutineers, with the assistance of two competent eligible eye-witnesses to their wrong-doing and keeping to the guidance provided by the Islamic administration based on the KITAB and the SUNNAH.

(74) The eye-witnesses in armed highway robbery, in theft and in drinking of wine shall be those that the Respectable Compatible QADHI designates as competent & eligible; for that competence and eligibility, they shall be Muslim Men that are Adult, Sane, caring to avoid all big sins and not putting emphasis on the petty sins, caring to avoid such attitude that degrades them among the people in general; they shall have seen the commitment of the criminal act to which they provide their witness (SHAHADAH) though not necessarily with such high observation in detail as the other two of HUDUD that are ZINA and QADHF ask for, having a good eye-sight and a good memory, and their evidence being complementary to each other in the meaning; their testimony shall become more authentic with the presence of the substantial circumstantial evidence against the accused person in the crime, especially if that is based on the modern electronic gadgets to which the Respectable Compatible QADHI shall give the due weight.

(75) The Islamic Judicial System shall decide to cut-off the fingers (excluding the thumb) of the male thief and the female thief in the case that is proven against them; the thief shall be adult, sane and in full control of his/her senses; the case is in HADD when that is for a burglary of great valuables not less in value than the NISAB of ZAKAH; it shall not have been committed because of hunger or any basic human necessity.

(76) The consideration for Theft includes that the thing/s taken by the accused person shall be at reasonably protected place without any claim of ownership of the accused person to it and its ownership shall not be vague in any way; it shall not be in any kind of ownership of any of his house-mates (that includes his guests or where he himself is a guest) or of any of his close relatives and there shall be no doubt in the case whatsoever that the thing/s taken relate clearly to theft according to the recognition of the term at the given environment; there shall be no doubt that the person accused of theft is certainly the one that is tried for it; this implies that the person shall be accused clearly for theft by the recognized owner of the thing he has taken by the theft while that owner shall present two male competent eligible eye-witnesses of the calibre as mentioned in the point-74 to his accusation of theft; the benefit of doubt shall go to the accused person as in all cases that relate to HUDUD; the QADHI shall realize the person as a thief at his pronounced sentence if the accused person provides his/her own admission twice at-least, without any undue pressure at two different occasions, to the crime.

(77) The Islamic Judicial System shall decide against that punished thief who commits theft the second time and the

case is proved well with all its necessary conditions, to cut-off his/her same hand that is the right one and that is without any fingers now, from the wrist. If theft is proven against him with all its necessary conditions, the third time then there shall be the provision of TA'ZIR now to such exceptional unyielding negative character that shall not extend to cutting of any part of the body.

(78) The Islamic Judicial System shall punish the taking of any such drink that is viscous made from Dates or Grapes or even Raisins that actually is dried-grapes, that causes the drinker to lose his senses if taken in high quantity; if that mentioned viscous drink is recognized well as the Wine to the drinker and though it has been taken in small quantity yet in general recognition, it is still relevant to drinking then such a person shall be taken as a drunkard. The Respectable Compatible QADHI shall punish him to 40 lashes in public when the wrong is proved by two competent eligible witnesses; the confession of the crime twice to drinking of wine of such nature without any undue pressure on him whatsoever and at two different occasions, shall also prove the case against him and the Respectable Compatible QADHI shall punish him by 40 Lashes in public.

(79) The Islamic Judicial System shall see that if something is generally recognized as Wine though made from some other thing than dates, grapes or/and raisins and it might be vicious or not, yet causes the drunken state to the offender that has taken it then at such event, that also passes for the case of this HADD; the substantial circumstantial evidence and the modern electronic means shall be counted here though secondary with the provision of the necessary competent eligible witnesses. The QADHI shall provide the obligatory punishment of 40 lashes here and he might ask to provide that in installment and he might ask that the extremely weak person shall be punished once only by forty powerful straws bound well together; the punishment shall remain the same without care to how many times the accused has got the punishment in this crime though it is better that the Islamic administration does specify the number of times to take it as HADD for the person given to the Drinking of Wine in clear terms.

(80) The Islamic Judicial System shall see that when the drinking of Wine is proved against a woman, she shall receive 40 Lashes by the lady-executioner at private quarters though in front of some Muslim women as audience to it, with total leniency all-over the back in installments with her total clothes on, though that must not disallow the necessary effect of the punishment to reach her; the QADHI shall see that any

corporal punishment shall not be executed during her pregnancy or when she has a child incapable to eat by itself.

(81) In the Islamic Judicial System, no accused person shall be imprisoned for more than 8 months continuously even if the cases are more than one against him; all cases presented at HUDUD Courts shall be decided within the four months maximum from its notification that includes the total trial period at HUDUD Court; the sentenced person might register the appeal against the sentence at the Appeals Court within a month of it and the Appeals Court has to decide for it within a month of that registered appeal; it has no authority to revise the verdict of HUDUD Court but it might ask HUDUD Court to revise it; HUDUD Court shall finally revise it or keep to its previously given decision on it within twenty days and the execution of it shall be within forty days to the final verdict at HUDUD Courts; the total period between the official notification of the crime and the execution to it remaining to the total of eight months maximum.

(82) In the Islamic Judicial System, QISAS means Life against Life or wound of the same nature to the wrong-doer; the kinds of the Murder are Intentional, Accidental and Causal and QISAS is to be related to the first of these only if asked by all the heirs of the murdered person; the wounds,

intentional or unintentional, also shall not ask for QISAS but they shall be compensated well by DIYAT, a huge amount taken against it; the heirs of the affected person in the case relating to the intentional Murder shall have the right to pardon the murderer and instead, take DIYAT from him; even if only one of these heirs agrees to DIYAT, the murderer shall not be killed in QISAS and others of heirs shall also receive their respective shares in the DIYAT too; this mentioned amount DIYAT shall be taken on the behalf of the criminal from his AAQILAH by their acceptance to it and this term AAQILAH means his generally accepted supporters due to the close links of the wrong-doer to them; he might be pardoned totally without asking of anything from him if the affected party, that are the heirs to the Murdered person, so wills as this matter remains to both the affected sides and does not become a direct offensive case to deal with, for the Islamic administration; the matter shall still proceed to the court of law where the Respectable Compatible QADHI shall pronounce the relevant official verdict for the cases relating even to QISAS & DIYAT as he is liable to the task and not any of the affected persons.

(83) In the Islamic Judicial System, five of the relevant rulings apply to the Murder that are QISAS, DIYAT, KAFFARAH, ITHM, HIRMANIL-IRTH. The intentional Murder asks the ruling for QISAS or DIYAT; there is no KAFFARAH

here though it is certainly an ITHM (one of the major sins); if the victim that is the murdered person is someone to whom the murderer is an heir, the QADHI shall also note that this commitment of the intentional murder is stoppage to him from getting his share in the property of the murdered person that is the asking of HIRMANIL-IRTH.

(84) In the unintentional murder, the ruling shall be DIYAT plus KAFFARAH though due to the absence of intention, it shall not be taken as an ITHM; here, QISAS shall not apply while HIRMANIL-IRTH too, shall not apply to it. The ruling in the Causal murder shall be the payment of DIYAT only without relating to any other of the rulings here; Al-Hamdu Lillah.

(85) In the murder by intention at the Islamic Judicial System, it shall be allowed to heirs to demand any reasonable DIYAT from the wrong-doer yet it shall conform to the good trends and traditions of the environment and it shall not extend beyond the DIYAT that is asked for the accidental murder that is the current amount of 10000 DIRHAM at the market; this mentioned amount comes near to the highly cautious amount of 30630 grams of silver as of now at the market. The amount of DIYAT shall be paid within three years to the heirs with the assistance of the supporters (AAQILAH) of the murderer.



**(86) In the Islamic Judicial System, the Islamic administration with the co-operation of the Appeals Court shall try to avoid the chastisement that relates to imprisonment of the accused men; women and children shall not be imprisoned for anything. The Islamic administration shall specify the number of times an accused person might be imprisoned and it shall specify the necessary period of gap between his two confinements; as a rule here, the imprisonment of the accused person shall be discouraged at the Islamic environment and the accused person shall be taken as "not guilty unless proven".**

**(87) In the Islamic Judicial System, the courts at the Islamic environment shall work by the respective names of the Basic Courts, HUDUD Courts and the Appeals Court. Basic Courts are to be divided into two sections - A & B - that respectively shall deal with TA'ZIRAAT at the A-Section (except Finance; that shall also include all wrongs that a man commits against a woman and vice-versa when it is not at HADD or/and QISAS & DIYAT) and with all other cases of TA'ZIRAAT at the B-Section than whatever goes to the A-Section, specially the financial cases and the cases relating to the Land & Property and all those that relate to the corruption of the officials.**

(88) In TA'ZIRAAT at the Islamic Judicial System, the punishment shall necessarily remain lesser here than what are pronounced at HUDUD and QISAS & DIYAT; this counts well even for the converted TA'ZIRAAT that were filed initially as the cases at HUDUD. There shall be no capital punishment and no amputation of any part of the body here; the punishment here shall mostly relate to monetary fines or/and to corporal punishment but lesser in lashes than HUDUD; imprisonment here shall only be pronounced for eight months maximum if necessary and that shall include the Trial-Period and also the Appeal-Period counting from the first official registered notification of the report of the wrong-doing; the punished ones at TA'ZIRAAT shall not be mentioned or/and taken as criminals; this specific term shall remain reserved for the punished at HUDUD and QISAS & DIYAT.

(89) In the Islamic Judicial System, the Islamic administration with the co-operation of the Appeals Court shall try to eliminate the need of professional advocates at HUDUD Courts and the Appeals Court; with the co-operation of the Appeals Court, it shall also try to eliminate the need of all such personnel that might relate to the recording and the forwarding of the Case to HUDUD Courts and the Appeals Court; the Islamic administration shall make sure that the Respectable Compatible QADHI at any of these two categories of the court, has the authority to manage even the recording

of the case and even to its presentation to his court with the aid of the trustworthy persons under his direct authority that are compatible and honest to their task; these mentioned persons shall work under his direct authority with the understanding of the true worth of the common man and shall know the practical Islamic values to take-up actively rather than just talk about them.

(90) In the Islamic Judicial System, there shall be no torture to exhort the confession of any crime relating to any category for any reason whatsoever. Also, in the Islamic Judicial System, the testimony of the person punished in HADD or/and QISAS & DIYAT shall be unacceptable at any of the three categories of courts here; the testimony of the person punished in such TA'ZIRAAT twice that have been converted to that from HADD, shall also be invalid at any of these courts.

(91) In the Islamic Judicial System, when the charge against a woman is established and the court gives its decision, she shall be given the assigned punishment yet with care to her respect as a woman; she shall not be arrested or jailed; she shall not be interrogated by the male police during the process of investigation but only by the female officials at the Police and that interrogation shall not be in absence of her close

relatives; any matter relating to the necessary Judicial Process shall care about the respect she enjoys as a woman.

(92) In the Islamic Judicial System, HUDUD Courts shall have three sections A & B & C. The A-Section shall remain for HUDUD cases and this term includes 5 great sins which have among them ZINA (that means adultery, fornication) & accusing someone of ZINA (that is termed as QADHF), the B-Section for appeals against the Basic Court's decisions; the C-Section at these HUDUD Courts shall be for QISAS & DIYAT. The Appeals Court shall remain to its name and that implies, that it shall remain the court for the appeal where an appeal can be filed against a verdict given at HUDUD Courts within a month of its pronouncement there and it shall only be a single court for the whole country; the Appeals Court shall necessarily decide in the filed appeal within a month. It shall hear the appeals against HUDUD Courts' decisions that it has provided at its A-Section cases or its C-Section cases; it shall be liable only to ask a review highlighting the areas of concern at the decision of HUDUD Courts; it might be authorized to hear appeals against Administrative decisions too and as such, it might ask if necessary, the relevant Administrative Institution to review its decision under observation, highlighting the areas where more concentration is yet needed.

(93) The QADHI shall be an Adult and Muslim Man who is AQIL (Sane) and ADIL (Just; clear of major sins); he shall have the authority to pronounce his verdict without any pressure upon him after hearing all relevant persons involved in the case and keeping in view all related aspects to it; he shall be able to impose that verdict with ease. He shall have the knowledge of Islam to height and shall be attentive to Allah with care to righteousness in all whatever he does; the high capability to IJTEHAD keeping to its conditions at necessity shall be taken as his additional capability if he has that. He shall never hear the case or/and never pronounce his verdict at anger, frustration or any such emotion that might lead him to give-in to some hope or to some fear as that might cause him to decide the case erroneously; he shall not decide for any case even when at extreme hunger or at extreme thirst for the same reason.

(94) In the Islamic Judicial System, there are three levels to Witnesses; for the cases of ZINA (adultery, fornication) and QADHF (accusing someone of ZINA), there would be four competent appropriate honest compatible eligible Muslim Male Witnesses, all of them shall be such Eye-Witnesses that have seen the crime in most obvious pattern for their plain judgment of the crime with clarity in high detail. The second level to them is for other of HUDUD in which also there shall be two competent eligible Muslim Male Eye-Witnesses not necessarily

such observant of detail as in HUDUD of ZINA and QADHF; this level shall also apply to QISAS & DIYAT; the testimony of women in the cases related to HUDUD and QISAS & DIYAT is invalid though admission of the wrong-doers by themselves with total clarity and without any undue pressure or any doubt whatsoever, four times at different occasions for ZINA or twice at different occasions for theft and the drinking of wine, shall make an effective case against those respective wrong-doers; the cases of QISAS & DIYAT and all cases of HUDUD shall be heard and decided finally at HUDUD Courts; if any HADD changes to TA'ZIR it shall still proceed at HUDUD Court to be heard and decided finally.

(95) In the Islamic Judicial System, the third level of witnesses relate to cases of TA'ZIRAAT; these specially pertain to cases relating to wealth & property and to matrimonial issues. These cases shall also ask for two Muslim male competent eligible witnesses yet one of them might be substituted by two of Muslim female competent eligible witnesses here. In TA'ZIRAAT, it shall be feasible even to take-up the substantial circumstantial evidence and the assistance of modern gadgets as very high evidence to prove a case against the accused person or otherwise yet only when the two of the Muslim competent eligible witnesses are available as the primary asking here. The testimony of the Muslim competent eligible female witnesses specifically without

any male witnesses, shall have acceptance in the specific matters of women in TA'ZIRAAT as for instance, in the child-birth.

(96) In the Islamic Judicial System, ZINA when proven soundly with its necessary conditions against the accused, shall be punished by 100 unforgiving lashes; QADHF when proven soundly with its necessary conditions against the accused, shall be punished by 80 lashes; these might be provided at installment. If the witness to any of these is not sufficient in quality or quantity according to the asking of the Islamic Judicial System but the substantial circumstantial evidence or/and the substantial good deduction of facts with the assistance of the modern electronic gadgets do indicate their occurrence, the Respectable Compatible QADHI shall not abandon the issue but change it to such TA'ZIR that shall ask the relevant punishment to ZINA in high similarity to its basic respective punishment that is corporal in nature or if ZINA is not proved, then to QADHF when such woman is accused that is a reputable person in general; the corporal punishment shall comprise of 39 harsh lashes in public in the substituted TA'ZIR of ZINA and when the case is not proved and the accusation was directed to some reputable woman at the case, then the corporal punishment shall comprise of 33 moderate lashes in public as in the case relevant to QADHF respectively.

(97) The Islamic administration shall try to the utmost capacity to make a constant TABLIGH towards the highly negative status of the filthy sin of ZINA at AKHIRAT if the committer of the wrong does not seek the Mercy of Allah remaining always to the good morality that Islam asks of him/her then. The Islamic administration shall monitor such persons in the best possible way that have been provided the punishment in cases to ZINA and it shall ban all such means that might ask any leaning towards this extremely heinous sin in the best way possible at the social media and the electronic media in accordance to Surah NOOR-19.

(98) The Respectable Compatible QADHI shall try his best not to substitute the other three of HUDUD with TA'ZIRAAT that are besides ZINA and QADHF. These three of HUDUD shall be decided as HUDUD only unless extreme high doubts therein do not lead them to TA'ZIRAAT ultimately; the QADHI shall punish the accused according to the relevant TA'ZIRAAT in order yet any case that relates to HUDUD including ZINA and QADHF and it has been admitted as of HUDUD here, shall remain at HUDUD Court where it came initially even if converts to TA'ZIR and even then, an appeal to it might also be registered at the Appeals Court.



(99) In the Islamic Judicial System, it is inevitable as of now that the testimony of the raped woman is admitted against the man she accuses relating to such TA'ZIR where the matter is specifically related to the woman. The case of such female claimant shall be admitted at the A-Section of the Basic Court as it shall be designated as related to TA'ZIR; there shall never be any blame to the affected woman in this case of TA'ZIR even if she is found a fibber at this case for which this case shall be closed uneventfully without any charge to her; she shall not be asked witnesses and on the contrary, her fib shall need to be proven against her by the two eye-witnesses that might be achieved with little trouble if she does have a bad reputation. The substantial circumstantial evidence and reasoning by modern electronic gadgets shall be accepted here at ease in favor of the accused man due to its designation as TA'ZIRAAT but with the couple of necessary competent eligible witnesses. Even if the man clears the charge upon his person, he shall not be liable to claim QADHF against the woman in this matter; it is better on his behalf to forget the matter then and there, with the case settled in his favor, after its closure at the Basic Court.

Al-Hamdu Lillah

## DISCUSSION for the GENERAL-EDUCATION

We Muslims that live today are living in the times of extreme FITNAH certainly as this present era has developed such shameful attitude at some issues of life that the world has never seen before; may Allah save all true Muslims from all the shameful attitude; Al-Hamdu Lillah. Please note that there are couple of terms that we must understand well by Islam to understand the living manner specially of the Muslim women at the Islamic environment; these are SATAR and HEJAB. Here, HEJAB is the specific term related to the Muslim woman when she has the care to conceal herself necessarily and to have reservation in her attitude; she has to conceal all of the physique except for her face, both hands up-to wrists and both feet up-to ankles in the Islamic environment; the point to note here is that SATAR and HEJAB remains the same for the Muslim woman at the Islamic environment in physique though HEJAB does also include her good Islamic attitude. However, at the times of FITNAH, the HEJAB for her then also includes her face except her eyes only; the difference between SATAR and HEJAB is that the former does not change at any time & place while the HEJAB does change by the impression of the environment getting highly strict where the environment permits negligence to the Islamic values; the other more important difference is that SATAR is related to physique only (and the high care here is

needed by the man and the woman both, to conceal their respective SATAR) while HEJAB is not only related to the physique but it also denotes the attitude of the Woman specifically that manifests with the good Islamic values she believes in. That is why Allah asks the Prophet PBUH in Surah NOOR to provide the command to keep eyes down and protect their respective SATAR, to both the Muslim Man and the Muslim Woman yet with that Allah asks him to command ahead specifically to the Muslim Woman to clarify that she has to take care for HEJAB that even includes care to her attitude besides the dressing she takes (Surah NOOR-30 & 31); this implies that her highest care to both SATAR and HEJAB is necessary at all times and at all places in the true sense of these terms according to Islam. The Holy Book Quran commands the womenfolk besides the necessary care for SATAR, to also take-up HEJAB necessarily at Surah AHZAAB too; it says: "O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper that they might be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful" (Surah AHZAAB-59). So HEJAB is the good attitude that has its basis on the Islamic commands that the Muslim woman believes-in with the Muslim man and it relates specifically to her. This command of HEJAB is being challenged at many places of the world as of now, even at many of the Muslim countries, and included in such challengers are high number of such people that seemingly do have the

power to impress the affairs of the world as of now. Even though Muslims have done well in general to stand against this challenge keeping to the Islamic values with commitment since more than a century now and all praise is to Allah, yet the matter is certainly becoming worse in these current times at hand getting most difficult to answer. At this discussion, it is utmost necessary to understand just at the beginning what placement Islam assigns to the woman and for that, note here in brief that Islam takes the man as in-command at life at the world who would see to the physical sustenance and to the guidance towards the Truth of all under his command; it designates the woman as the companion to the man that has to co-operate with him in the life keeping to his guidance towards the Truth and to see to the child-bearing to provide for the survival of the human-kind; this is so because the worldly life is an examination for which the difference in status is necessary; men are tried mostly by the economic activity and women are tried mostly by the child-bearing and their upbringing. The Holy Book Quran tells us that "Men are the maintainers to women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded" (Surah NISAA-34; see also Surah AN'AAM-the last AAYAH); in the matters of AKHIRAT, they are equals (see Surah AHZAAB-35); Al-Hamdu Lillah.

The difference in physical features of the man and the woman does tell one thing clearly; the man is strong in his built naturally while the woman naturally has beauty & charm. Due to this Islam, that cares to the natural tendencies of the man and the woman, asks both of them respectively once they accept Islam, to use his strength positively to live upon Islam and to implement Islam to his utmost capability so as to provide the existence of the Islamic environment; and never to present her beauty & charm in such indecent manner so as to cause the shameful attitude to manifest at the Islamic environment. At the history of the man, it was simple to understand and apply as the man used his strength directly to affect the matters at hand especially through wars that were institutions to test the strength of the man directly while the woman accepted her role as subordinate to the man caring generally not to manifest her beauty in any indecent way and at the most of times in the history, almost all of women remained committed to the asking of the norms of the day that did ask for much necessary reservation in dress and attitude. With the change around, especially since a century or so, neither the war has remained direct test of physical strength of the man except for the high capability to apply modern war-weapons with high technique, nor the care to necessary reservation in dress and attitude of the woman has remained effective in general at many of big cities especially at places where mostly the persons other than Muslims live-on. In such scenario even, it is yet necessary to care highly to the

positive use of strength and to the avoidance of the negative application of the beauty & charm according to the Islamic teachings now because if the man and the woman do not care to such, they would certainly get into high trouble at AKHIRAT; with that, they both are sure to confront high unsolvable psychological problems with time, losing all peace whatsoever. Please note that the ancient history of the man to him is like the childhood to some person; it stays for the whole life. The good application now of the manly physical strength and of the reservation in presentation of the womanly beauty & charm would remain in accordance to the setup of today certainly. This implies that the men that are officials at the administration would use their powerful status to make things better for all people with care to justice as Islam takes it and the women, especially those whom Allah has given much beauty & charm, would avoid its manifestation in all the negative manner wherever they live with care to HEJAB as Islam takes it, according to the Islamic commands. This avoidance shows by keeping away from all such vulgarity that the social, the electronic and the print media takes-up while in general, the Muslim women also avoids the manifestation of beauty & charm at all times they leave their homes to provide for some necessity up-to necessity, mostly related to education or/and medicine as of now. Please note that even today, the whole natural setup that is around is complementary to this stance only that the man remains to putting his power of command that is his strength to positive use so that the

justice prevails and the woman cares to her reservation for all her beauty & charm as the command of HEJAB requires so as not to affect the environment negatively that might provide the way here to any shameful attitude. This attitude of boldness of the Muslim man relating to his commanding status according to Islam that realizes the actual status of the man here and this attitude of reservation of the Muslim woman relating to her HEJAB according to Islam that realizes the actual status of the woman here would certainly provide grounds to keep away from the unplaced fear that comes by the idiotic concept about the man and from the unplaced hope that comes by the concept of Secularism; these both erroneous concepts ask for the equality of both of genders here at the world and this leads to high psychological problems. Seeing the matters at earth, we find that the beauty has reservation; the pearls are deep inside the dark waters and the diamonds deep inside the dark mines. Seeing the heaven, we again find that the beauty has reservation; the beautiful planet Venus is never far from the Sun as we see it from the Earth so it manifests itself at times as the Morning-Star only or at times as the Evening-Star only; the Moon at its full brightness rises as the Sun sets when the people generally retire from the economic activity. Interestingly, the two factions at the Muslim's society that might provide the true guidance to the good morality for betterment of all people that are ULAMA who understand good morality and the women who incline to live upon Islam with

tendency towards good morality, these two are challenged highly at these current times by the people given to wrong ways in their attitude with such efforts that their true impression does not find way at the environment; one is asked to remain physically out to provide any positive impression at the environment by their guidance by concept of secularism and the other is asked to manifest her beauty physically to impress the environment negatively taking this manifestation as mark of her freedom by the idiocy that the man is but an animal only. The term "freedom", which actually has led to the slavery of desires, asks all Muslims, men and women, to take-up the negativity of getting free in attitude to each other disregarding the asking of HEJAB as she competes with the man considering herself as equal to him here. Certainly, the woman is given rights at the west as of now but only as a man; the man who is committed to fulfill her true basic necessities naturally, he has become totally oblivious to them at the west and totally uncaring towards the commanding status that he enjoys naturally. Note that at these times of FITNAH, the rule to follow here to keep away from wrongs is to ask for worldly assets only in accordance to necessity; this rule is not only most valid at the matters of ADL but highly suitable to take even at the matters of EHSAAN though it might need more sacrifice at EHSAAN than at the matters of ADL as of now. Keeping to the topic at hand, let us see the command of HEJAB at this discussion in the better way still, that Islam



provides to all the womenfolk who intend to practice the teachings of Islam, Al-Hamdu Lillah.

By Islam, note that due to HEJAB the women are commanded to keep inside homes until some high necessity demands that they leave homes to see to it; then they would have to care for HEJAB even more which means here, they would have to take the covering to the whole body except eyes (at an environment afflicted with FITNAH) or covering to the whole body except the face, both hands up-to wrists and both feet up-to ankles (at an Islamic environment); their judgment depending on attitudes of the men at the environment they live in. Please note well that HEJAB is actually an attitude too that means women remain to homes except for such necessities in which Islam allows them to leave their homes up-to necessity, the judgment for necessities being their own with total commitment to Islam. When they go out, they would remain ordinary without any make-up but taking CHADAR (the covering sheet) hiding all of their physique plus their garments except for face, hands up-to wrists and feet up-to ankles at the Islamic environment; this means that the head also would be fully covered with the scarf (the BURQA in vogue today does fulfill the requirement to the HEJAB well); this is the most basic in HEJAB as lesser than this puts blame to women by the teachings of Islam. So Islam takes care on the basis of EHSAAN that neither men get enchanted by the beauty of

women as they have to keep their gaze down in front of the unrelated women, nor women come with such beauty & charm in front of them that do ask for their attention to such beauty & charm in any manner; at-home, the woman has to maintain HEJAB for the close male relatives that might come to visit her father or her brothers and where she needs to come at fore, in this same way with high reservation in attitude as when the environment is Islamic and they have just come outside due to some necessity to face it. However, if the society has turned such unscrupulous that men place their attention towards even such good women that care about all that Islam asks of them then the women would have to hide even their faces when they leave their homes for necessities at such times and places as this situation denotes FITNAH. It is sad that the adverse attitude of men might put women to much trial yet this worldly life is an examination that we live-on; here the attitudes of some do affect others even most adversely though Islam does take care that all the people find the practice of Islam manageable individually even in much adverse situations to its practice. Note that the women too have to care not to observe men for their elegance as that also is against morals that Islam asks for; Al-Hamdu Lillah.

The west as of now due to its concept of equality for both the man and the woman in this worldly life, that it keeps with the concept of taking the man as an animal and with the profession

of secularism, has come to such stage where it has lost all sense to recognize the good difference of their respective responsibilities that makes them both complementary in placement with each other; with that loss, it has provided a psychological blow to both of them that leads but to emptiness ultimately in their respective lives. The woman among them has suffered more due to this stance as she was lured into the fantasy that she is getting the freedom from the bondage that the man had put to her as denoted by the western history; she even lost the security in her basic physical necessities that she had of the man, the only positive thing with her sufferings then, due to competing with the man in the field of Economics. The reason to this state of affairs is that whatever rights the west as of now does give to the woman is with the understanding of her as a man and not as a woman. She has the right now to compete with all the men there in all the worldly matters; she competes with him at education, at the job, at the business-dealings, at the application of technical gadgets and even at this and even at that; she is nowhere a woman truly but she truly is a man that has got all rights as such for certain, yet this is the basic problem there that has led to many other. However, it is the problem of such western peoples that have discarded the good moral values that even they used to believe-in; with that they have taken-up secularism and the idiocy about the status of the man. Note that boldness is not for the woman but with high

reservation of attitude, the total harmony to the man is her true status; Al-Hamdu Lillah.

Now, as for the *General-Education*, note that all the learning leads the Muslim person towards the fulfillment of the commands of Allah and more than that, it increases the love for Him inside. There is no concept in Islam of getting education for the sake of worldly benefits except where it causes the betterment in the application of the commands of Allah. The basic point to care is that Allah only is the true Lord so His commands we all have to apply to the life individually and collectively. Keeping this in view, the field of education might be highly vast at the Islamic environment; but with all study, the basic attention would be to the Islamic concepts clarifying well even at the basic academic class that the only true aim of life is to worship Allah only, the true Lord; they would learn the teachings of the Holy Book Quran and Ahadith comprehensively from the very beginning in Arabic and in the national language to all levels ahead. Please note here that the basic academic class would not commence before five years of age at schools and it would start from the elementary class that would only remain for one year that is named as K.G. here then the classes would be from one to ten (that is termed as MATRIC here) ahead so there would be no Montessori or any class before the age of five; also please note here that any education, except for the Most Basic

Education at the Islamic environment, would not be compulsory (and even the Most Basic Education would be asked most leniently to attain by constant persuasion without any force and that would start from nine years of age or even more from the class-1; please note that even this Most Basic Education would remain to high caliber in study as insha-Allah it would guide to the good knowledge of the KITAB and the SUNNAH and also to the understanding of the most necessary subjects to its assistance like History and Mathematics); Al-Hamdu Lillah. Keeping the Pakistani set-up of education in view, every person would learn by his/her own will many subjects from the most primary level to the tenth grade that is named as the MATRIC here; these might include besides all study related to the Holy Book Quran, all of the important languages (Arabic, Urdu, English, Persian and the National Language if other than these), the History & Geography of the native country provided in the national language, Mathematics (Algebra included) and the chief subjects of Science (these include Astronomy, Biology with a high touch of Botany & Zoology without ever taking the man as an animal, Chemistry, Physics, Earth-Study and even all Fundamentals in the Marine-Study) provided in English. After this, at the level of the College for two years, the student might study all subjects that relate to Commerce & Arts (the management of the Computer Software included) together or that relate to the Medical Sciences by his/her own free-will; both sides must include all the compulsory study related to the Holy Book

Quran (TAFSIR, AHADITH, FIQH). The subjects specifically related to Commerce & Arts might comprehensively be Accounting, Business Principles & Correspondence (study of the business at the world plus the understanding of the Banking System included), Computers (with all the important software in common use), Diet & Nutrition, Economics, Fundamentals of Education, Geography, History in general (Archaeology included), International Political Study, Judicial System etc.; the student must take these all together and always with high care to the Islamic perspective; the subjects in the Medical Sciences too would be comprehensive with high care to the Islamic perspective. After these two years (or more) at the college, the study might go to the Medicine & the Basic Surgery at the Medical College or to the Islamic Studies at the University; the former study too would certainly keep to the Islamic perspective; note that these two basically relate to the Physical betterment and to the Spiritual betterment respectively; there might be another section of the study at the University that asks for such topics keeping to the Islamic perspective that are difficult to incorporate at any of the two specifically; all of these must remain harmonious to each other. Please note here that there would never be any force applied to the teaching of anything at any level and preferably there would never be any examination at any level whatsoever; the good persons related to education would find ways to avoid harsh treatment in education even to such standing that it is not asked necessarily by any force and even to such standing

that it avoids examinations as they are no criteria certainly to assess any of talents in the student but only limits him to meaningless documents; today access to many subjects is possible at one time with ease and getting them all together would show clearly, besides the capability of the man, that each of them is complementary to the other in principle and that in return, would also show the integration at all the matters of life indicating that there is only One Creator to all creation that has set all the laws to apply to all the life, Al-Hamdu Lillah. We all must try to glean out the true Knowledge as Islam defines it keeping well to the integrity that Islam asks of us from the highest wealth of information that we have today. Sometimes, I, MSD, do feel strongly - and Allah knows better - that even with all wrongs that show-up at the world today, Allah has still not put His wrath here just because the man has the extremely wonderful probability today to attain the extremely good level of the highest of knowledge; certainly Allah knows better; Al-Hamdu Lillah. The education would also accommodate the technical education at Engineering that might include the art for construction of buildings yet to the necessary level only. The training at army to the male students only would be provided by its own relevant institutions and in its own relevant manner as is common here, after their second year at the college. The female students might take-up the study of Home-Economics after MATRIC at the specific colleges only for them that provide it for who so intend among them; they would not

proceed-on to the Medical College or to the University after the completion of the study here as the study here would be final to them. Note here also that the study of natural beauty specially of Birds, Flowers, Stars, Attractive-Calligraphy and Marine-Life would certainly remain most highly appreciable here; this study of beauty actually relates to the study of Psychology of the man yet it is so very sad that this beautiful study of the beauty is not given even the slightest care in general whereas it does ask the highest care in its own worth; it is better if it remains to the power of observation only and certainly Allah knows better; Al-Hamdu Lillah.

As for the part of the women in this education, please note that at the primary level, they would teach the basic concepts of Islam provided they are at or above the age of 30 years; they would teach even the basics at Languages, at History & Geography, at Mathematics and at the subjects relating to Science. Girls would certainly be asked to participate here for their education in this set-up to MATRIC but from the eighth, their classes would remain separate from boys; it is even better if only the women teachers teach from the beginning to MATRIC to both boys and girls; the college education after that would strictly be provided separately to boys and girls not only by classes but also by different buildings at the control of the Islamic administration with men teaching the boys here and women teaching the girls here at their respective



institutes; co-education would also be banned at all private institutes of education all-over the land at the Islamic environment just from the eighth. The girls would need somewhat more command in studies as those only would be accepted ahead for specialization at the Medical College or at the University that excel highly in studies; note that these highly intelligent girls would only be a small fraction of all girls at study as this higher study would only be provided to them due to high necessity at the Islamic environment; others would be asked most respectfully to provide for the household management marrying early, even if that leads to the high increase in population; the better thing for the Muslim man here at the Islamic environment is to marry more than one woman if his financial status allows that well; it is surely better for him to marry two or three or even four women as Islam allows him to keep four women at marriage at one time and that certainly would end the social problems to women as of now insha-Allah; for all of his wives he has to care both about their physical needs and about their spiritual need to guide them to Islam all his life certainly without any discrimination whatsoever; he must have the notion well-set in the mind that the marriage is but the true companionship for whole of life. The highly intelligent girls going ahead in study would have to develop high reservation in attitude if this study for specialization is provided at the co-education after the college that have to remain at such institutes only that are under the control of the Islamic administration; these would

mainly be the Medical-College and the University. The teachers might include both male and female teachers here; all these teachers would be married and the female teachers would also necessarily be at the age of 30 years or more; both of these teachers must also manifest the reservation in attitude necessarily with commitment to their good teaching; note well that this higher study at the specialization would not last for more than three years maximum even if anyone finds that insufficient for specialization here; in these three, the last year only at this study would ask for practical application of the relevant study by the students keeping very strictly to all Islamic teachings certainly; Al-Hamdu Lillah.

Coming to Medicine, please note as a rule at the very onset here that to ask for any such ways to cure that were not in vogue at the times of the last Prophet Muhammad PBUH, is not necessary in any way and this implies that if a Muslim person does not ask for any modern ways to cure but takes only the old methods to it, though possible for him/her to ask any of ways and dies by his/her affliction, that person has not committed any sin; this ruling stands even if the cure is present at modern ways by ZANE-GHALIB (that is effective in high probability) to use the term in FIQH; Al-Hamdu Lillah. This also implies that where death seems inevitable, the person would die patiently without asking for useless extension in life by machines or without asking for an inactive life by

modern medical gadgets getting into the status where he/she is termed as among "Vegetables". Please note that the Holy Book Quran commands both men & women to protect SATAR (for the man, it is from belly to knees; for the woman, it is her whole physique except for the face, hands up-to wrists and feet up-to ankles) and please study Surah AARAF-27, Surah NOOR-31, Surah AHZAB-59 and AAYAH 1-to-9 of AL-MOMINOON to note this mentioned point. Note that the whole body of the Muslim woman must remain hidden except for the husband or for a Muslim female adept in medicine in the extreme necessity up-to necessity for medical needs. Also, please note that Islam does not allow a female medical practitioner to treat a male person at any affliction at SATAR and even to see him at any situation from belly to knees that is his SATAR at any time & place; with that, note here that nursing of male persons by female persons is also totally unacceptable by Islam except for the wife and even if the Muslim man faces such times when people do not care to these good manners according to Islam, he still would care for these at all times and at all places without fail; Al-Hamdu Lillah.

Please note also that Islam does not allow a male medical practitioner to treat a female person surgically as her whole body is SATAR; however, he may give her medical prescriptions in extreme need as that only is bearable without seeing to any part but with the judgment of her condition only.

However, when the situation of IDHTIRAR takes place (and it is a rare situation that means extreme necessity where without any operation, she would die most certainly according to all medical witness and there is total unavailability of any lady surgeon for the job even at the minimum of caliber to it and even after a high search for her, though a man capable to manage it is available for it), then at such situation, the better thing for her is to die patiently with the treatment of all the pain only by necessary medication rather than to ask for any surgical treatment. However, if the lesser option is taken that is if the surgical treatment is taken at such situation of IDHTIRAR, then the conditions would mostly relate to the Muslim male surgeon; he has only to operate on her surgically at other than from belly to knees without any concentration to any other site keeping all the body totally covered; this belly to knees would become the only SATAR then at the high IDHTIRAR for the female patient that actually is the SATAR for the man at all times. Islam prohibits this site to view for any reason whatsoever or operated upon by a man and this ruling stands even if IDHTIRAR for the lady-patient does take place, even if the Muslim male surgeon available is surely adept at his job, even if without the surgery her death seems quite inevitable without any uncertainty; however, with all said, please note that the acceptance of death for the lady-patient even at such situation of IDHTIRAR where surgery could only relate to some other part than from the belly to knees, is certainly the

better option for her. There are more than one reasons to this by the Islamic perspective certainly that view from her belly to knees is not allowed even in IDHTIRAR by the male surgeon; Al-Hamdu Lillah. There is Hadith that tells us that it is much better to suffer from an affliction not asking for any cure and to strictly keep the firm high care about the concealment of SATAR; narrated 'ATA bin ABI RABAH that IBNE-'ABBAS said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet PBUH and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me'. The Prophet said, 'If you wish, be patient and you will have Paradise; and if you wish, I will invoke Allah to cure you'. She said, 'I will remain patient', and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered'. So he invoked Allah for her" (BUKHARI-at the book of patients). This Hadith tells us that even in IDHTIRAR, it is necessary to care for SATAR though it might descend to the necessary covering and any cure whatsoever might be rejected especially by the Muslim woman in the asking of high good-returns at AKHIRAT; Al-Hamdu Lillah. Please note that it is better to avoid all major surgeries even for Muslim men in these current times though understandably, afflictions relating to bones, especially fractures, are most severe for both men and women certainly so avoiding major surgery, the modern cure at such fractures might be asked with the utmost care to Islam in all good manner keeping

totally attached to decency; note also that where needed, women might ask assistance strictly of women only at child-birth even if that asks becoming in-patient at private quarters for a day or two that remains strictly up-to necessity only; Al-Hamdu Lillah. The notable point here is that TAQADDUS (sanctity, especially the sanctity of women) would never be violated at any time, at any place as Islam commands and this is clear by the fact that a man dying from hunger can eat a swine if available to save his life (though a sin even at that time too but Allah has given the indication in the Holy Book Quran that He will forgive that) but to eat from human body even in such kind of IDHTIRAR is not allowed and he would die from hunger as the death has to come someday & somewhere yet he would not eat from the human body due to its sanctity; there are other examples too for this point. So use of filth in utmost necessity up-to that necessity, always considering it filth only, is tolerable yet violation of sanctity is not tolerable even in the situation of IDHTIRAR; please note well that any such surgery then, without conditions and reservations even at IDHTIRAR, is breach to the sanctity of the woman. As matters stand at many of big hospitals run by the Government as of now, it is nothing but futile to advise anything to the surgical personnel even if they are Muslims yet I, MSD, would certainly advise the Muslim women to take-up the necessary reservation caring for HEJAB by EHSAAN where the option presents to take-up surgery at IDHTIRAR; the better option is to accept death where the female surgeon to the affliction

is not available yet if the lesser option to the issue is taken, then please note well that her surgery by a man from the belly to the knees would still remain prohibited even in IDHTIRAR while the surgery at any other site would need the total covering to all other of her physique certainly; at IDHTIRAR even, the view from her belly to knees remains prohibited. As the matters stand, it is better to avoid becoming in-patient for the Muslim woman strictly by Islam at such hospitals where the care to HEJAB is but little because Islam stresses upon SADDE-ZARAI' (stoppage of such means to wrongs that have the high negative potentiality to lead to those wrongs); there are many AAYAAT in the Holy Book Quran for this point yet please note here in brief that Adam & Eve (Salaam on both) were asked not to eat the fruit of certain tree and so they were commanded to even keep away from it but they ate from it on Satan's persuasion and that caused nakedness (see Surah AARAAF, from AAYAT-11 to AAYAT-33). It is so very sad that problems related to Medicine where the Muslim woman is concerned, are seldom discussed though that needs extreme concern by Islam as the matters stand. It is narrated at Hadith that ABU-MALIH HUZALI reported that some women of HIMS or of Syria visited BIBI AYESHA (RA). She said, "You are the women who go to public baths. I have heard Allah's Messenger (PBUH) say that there is no women who removes her garments in a house other than her husband's but she tears the curtain between her and her Lord" (Tirmidhi-at the book on good manners); this does guide well

that becoming in-patient for the Muslim woman generally at any of hospitals, particularly where there is no care to HEJAB, is not the right option for her and strictly by Islam which asks to care highly for 'SADDE-ZARAI', she has to keep-away from admittance there to utmost possibility; Al-Hamdu Lillah. I pray for all Muslim women that may Allah give them the patience to endure physical afflictions so that they keep to Islamic values in recognition of demands of HEJAB at all places & at all times by the blessing of Allah; Al-Hamdu Lillah. With that, I also pray that may Allah guide every Muslim person to recognition of demands of HEJAB at all places & at all times and to necessary sacrifice when it is most needed on the asking of those demands; Al-Hamdu Lillah.

The Holy Book Quran tells us that---Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error. They do not call besides Him on anything but idols, and they do not call on anything but rebellious Satan. Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion. And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Satan for guardian rather



than Allah he indeed shall suffer a manifest loss (Surah NISAA-116 to 119). Note the words - 'and most certainly I will bid them so that they shall alter Allah's creation' - that Satan said as the Holy Book Quran indicates here; these words are ample proof that addition to the human body by human parts other than its own is totally against Islam; even to remove any of its parts is against Islam except where its own high suffering does ask for it. However, that which the body grows again or accepts well (like the matching blood), is no problem as that naturally comes to the body ultimately and as such, it is neither an addition to the body nor a loss to it; grafting of one's own skin to one at other site of the body at the necessity up-to necessity is quite well too. However, the transplantation of body parts especially the transplantation of the kidney is against Islam due to obvious reasons; the ruling remains the same even if the organ has been taken from some cadaver with or without his prior consent to it, just after his death; Al-Hamdu Lillah. The body of the person who donates it does not grow it again while it is resisted by the body of the person receiving it needing heavy medication for all the life ahead. It is clear that anything against the normal setup that Allah is settled would always ask for resistance and as such the kidney is taken as foreign intruder by the body and it resists against it; with that, there is always high resistance too to take any attitude against Islam; both of these things are complementary to each other. The Holy Book Quran tells us that Allah has destroyed many nations that challenged the

true actual authority of Allah while the Sunnah, in harmony to the Holy Book Quran, tells us that the man is born at FITRATH (the true natural set-up that is Islam); certainly Allah only has made both of these physical and spiritual systems; Al-Hamdu Lillah.

### POINTS TO NOTE (The General-Education at EHSAAN)

Al-Hamdu Lillah

100- HEJAB shall remain the main consideration in all attitude of the women in the Islamic environment. For that, the Islamic administration shall take all good measures possible with high care to EHSAAN so that the Muslim woman finds total ease at the observation of HEJAB. For this concern to HEJAB, it shall specially give care towards the field of Education and the field of Medicine where the Muslim women asking for some decent economic activity, generally employ themselves highly. The rule shall apply here that the employment of the working womenfolk, engaged at any service anywhere at the Islamic environment, takes place at the age of 30 years minimum or above that age.

101- Education at high level for girls unable to excel in studies after their college-education that is termed as the

first year and the second year in the Pakistani-setup shall be eliminated by EHSAAN; the girls that excel in studies shall be given admission for necessity at the medical college or at the University for the Islamic Studies where they shall study with total reservation in attitude IF that further study after the college-education is provided in co-education (and by male but married teachers).

102- The treatment for women-patients by men in all major afflictions or any surgery for women by men shall be eliminated by EHSAAN; also surgeries that ask for transplantation of such organs that once lost are not developed by the body again, from one person to another shall be eliminated by EHSAAN; certainly these both challenge the Islamic values head-on. There shall be high appreciation here for both the Muslim men and the Muslim women for their avoidance of becoming in-patients at hospitals and for their avoidance of all the major surgery.

Al-Hamdu Lillah

## DISCUSSION for the FINE-ARTS

The first thing that we all students to the Islamic environment must address here at this discussion is the misunderstanding that many of the people state that without the likelihood of any compromise, Islam does not tolerate Music, Still-Pictures, Drama & Video and Poetry in any manner at all; this statement presents the Islamic teachings here with an unconditional strict approach to Fine-Arts; the simple fact here is that this unconditional approach is highly erroneous. However, it is very right to say that the Islamic teachings do ask for much high reservation at the application of all that highly relates to beauty; the best reasoning to the point is the command of HEJAB as it certainly does represent such high reservation; with that, please note that Islam allows the Muslim man to take more than one woman in marriage as Islam widens the right channel to passions yet it restricts all wrong ones. For the better clarification, note that Islam channels-out the soft sentiments relating to Fine-Arts and this is most evident at the ruling of the Music that it might tolerate it at the Islamic environment with no inclination to make it some kind of an industry or even a profession; I, MSD, would take-up this matter about the Music insha-Allah in detail here soon. For now, please note that Islam detests making or taking of the still-pictures of living-beings at random, except with total decency for necessity especially for the genuine official needs;

please note that Islam does allow the making or taking of the pictures that are other than the living-beings; even plants, flowers and trees are included in the allowed pictures and even those blurred pictures that do not present the living beings vividly. There are authentic Ahadith that sternly warn those who make or take still-pictures of living-beings at all the notable books of Ahadith and it is highly necessary for Muslims in general to care for these Ahadith especially at these current times; Al-Hamdu Lillah.

Now, as for the Drama & Video specifically related to the Television, please note here that if the Television remains to necessary limits caring about the Islamic morals, it might openly operate with ease at the Islamic environment. The rule to adhere to at these times of FITNAH is that the care to HEJAB is necessary in all the usage of all such modern technical gadgets that present the visual presentation of persons too with their voices like the Television; here the available channels would only be few and these few channels would operate to their respective specified tasks; the channel that presents drama & fiction would care about the Islamic morals in its plot and presentation and portrayal of the few women relevant to the story in the most decent manner possible; however, the HEJAB for these few women might remain at this specific area of activity at minimum that is acceptable in their ordinary dresses with heads covered well

though they would be at or above the age of thirty years; the decency mentioned here must confirm to the standard formulated by the good institution that is specifically formed for the Television by the Islamic administration. Please note well that all the TV channels even together would be only few at the Islamic environment; each one of them being in the separate private control except for the channel in the Administrative control and each one of them committed mainly to its own specified task. Those technical gadgets that only convey the voice like Radio might be used with the decency that the channels at it decide for themselves to confirm to the Islamic environment in general; the Radio might have high number of channels with few even totally related to decent songs but soft in nature with the application of minimum of musical instruments, preferably only two, when they are sung by a male person singly or by a female person singly yet not together; they would not be professional singers. Please note that each of the channels at the Television has to remain mainly to one of tasks and each one of them has to keep to its specific assigned timing; for the detail to this statement, the notable point is that the channels would mainly relate to the Islamic Guidance, Politics, Education, Medicine, Business, Stories & Drama, Cooking & Home-Management, Law, News by channel numbers One to Nine respectively with each of these at separate private control; there might be six more channels starting by the channel number ten that would be at the control of the Islamic administration where all aspects of the

channels operating at the Islamic environment might come to manifestation and that official channel might carry-on the whole day long; other channels would have their specific timing and each one would relate to mainly one of the tasks mentioned here; no channel would present any such advertisement of any commodity that challenges the values of Islam as that might lead to payment of high amounts by such channel as the monetary charge imposed by the specific Administrative institution related to the Television and that would be an exception to EHSAAN. None of programs at any of channels would directly present the wrong-doing of persons belittling them on their doings as that is taking law of the land into individual hands; but the channels might point out the wrongs addressing the responsible authorities to curb such criminal activities without going particularly against anyone by name & destination; also there certainly would be no such programs that challenge the HEJAB in any manner especially by the presentation of cultures averse to the Muslim traditions in the name of reality-shows or any other. Also, there would be no such programs in the name of entertainment or any other that lead to the temptation of worldly commodities making greed for them in general; there would be no such programs that ask callers on-line arbitrarily or that go onto markets for random survey except for interviews on-line of the prominent persons; all programs, live or recorded, would care to high sobriety according to the asking of the Islamic morals while there would never be any making of fun or

belittling of any person here; note that to make jokes is one thing that might be tolerated and to make fun of someone is another that is not tolerable at all; also note that the term "sobriety" according to the asking of the Islamic morals would be the key-word at all the TV-channels that operate at the Islamic environment; they all must care highly for the integrity of that Islamic environment. Among other channels ahead of nine channels, a channel might present the programs that are produced by the management at foreign lands yet as an exception, that would be cleared by the specific Administrative institution related to the Television here and a channel might also provide songs that are soft having decent words with the usage of only two of the musical instruments; such songs would specifically be sung singly by the male persons only and some of the romantic songs might even portray a young lady or two in the most decent manner strictly without any dance on her part as that might ask the censure of the specific Administrative Institution here; the singers would not be professional and the song might allow minimum of such attic performance in the song that might be termed as light exercise on her part or brief casual walk upon the Music by her without any indecency; please note that utmost strictness is against the set-up of EHSAAN yet the highest care to our worthy eastern traditions by Islam that ask for decency, is very crucial indeed. This now brings us to the discussion that relates to the tolerance of the Music at the



Islamic environment so let us take it up here with some detail;  
Al-Hamdu Lillah.

There is Hadith related to this matter though not directly and so it asks for some caution to apply it certainly; however, it does provide for some ease in this related matter by clarifying that it might be taken as pastime when those who present it are not professional to it for certain. BUKHARI relates the narration at the book on EIDAIN by AYESHA-RA that on the days of Mina (the days of HAJJ in the month of DHUL-HAJJAH), ABU-BAKR-RA came to her while two young girls were beating the tambourine and the Prophet PBUH was lying covered with his clothes. ABU-BAKR scolded them and the Prophet PBUH uncovered his face and said to ABU-BAKR, "Leave them, for these days are the days of EID and the days of Mina". AYESHA-RA further said, "Once the Prophet PBUH was standing screening me and I was watching (from behind of him) the display of black slaves in the Mosque and 'UMAR-RA scolded them. The Prophet said, 'Leave them. (And) O BANI-ARFIDA! (carry on), you are safe'." Please note that songs at the computer (and even at the mobile cell-phone and other modern gadgets) are tolerable that do not present the view of performers; they must relate to voice only and though the limitation here would depend at the will of the listener yet he would see by himself that they are singly sung in decent words by the male singer or by the female singer

but not together without any video to them; video that are directly related to the Fine-Arts, would better be avoided at the computer, mobile cell-phones and other modern gadgets in general for certain at the level of EHSAAN; Al-Hamdu Lillah. Even at the marriage ceremony and the valid picnic occasion, the care to Islamic values is necessary for which HEJAB is the Keyword; it is sad that traditions averse to Islam have taken hold at such pleasant times and so at such times, the practicing Muslims do feel extremely troubled; may Allah give the Muslim woman the highest of adherence to HEJAB as that indeed is the blessing of Allah; Al-Hamdu Lillah. The basic significant thing here is that if the term HEJAB is taken in its broader sense as Islam presents it then it is totally fair to say that in all that relates to beauty, and as such in all that relates to Fine-Arts, the only needed attitude is certainly the care to HEJAB in the broader sense; Al-Hamdu Lillah.

Keeping to the topic, we Muslims would certainly care that Islam does not appreciate singing, dancing or any type of entertainment that relate to performance of women in mixed gathering; please note that the display of different commodities by the name of fashion-shows is also one of extreme indecent presentation of the beauty of women rather than advertisement of commodities; may Allah keep the Muslim woman away from all such indecent behavior; Al-Hamdu Lillah. Dancing of women is one of the worst of things in view of

Islam, especially when taken-up in open, though even their singing by video is not appreciable with whatever splendor they present the performance; that performance might be tolerable to some fine degree when provided singly at the Radio but not at the Television; their video to such performance certainly does not go well with the Islamic values. As for the singing of the men when they take it up singly, even at the Television without dancing except for some exercise or some walk on the Music, it might be tolerated with a number of conditions for the entertainment not making that routine in any way as singing to men might even be a positive trait and even when in a gathering though that must never be a mixed gathering certainly; but few of women might witness the performance with some necessary seclusion. The first point to note in these conditions is that words of the song would not challenge Islamic morals in any way and this matter would be decided by ordinary Muslims at times yet with total devotion to Islam. The second point to note in this respect is that the singers and the players of instruments would not be professionals (in-fact, it is better if the amateur singer can play an instrument or two and sings with that leisurely) as their occupations remain some other works while the music remains a pastime to them taken up at leisure and to all those who enjoy the soft music. The third point is that the music would be soft and not a rhythmic din of some kind as fast music is not appreciable in an Islamic set-up. The last point in these is that total instruments used for the song would not be more than two so

that the song does not seem to be some professional kind of thing and remains to softness; addition of some clapping or some soft musical beat occasionally in it might be tolerable. It is even better if some computerized gadget that is able to provide different musical sounds, is used for the song with the set-up of sounds of two musical instruments that fulfill the minimum requirement of the music (yin and yang) in the song. Even other conditions too might be valid here though the level of their importance might vary and note also that if the musical instruments are kept aside, singing of men among the gathering of men does not bother many ULAMA. Many of them might tolerate their singing of soft songs to quite an extent insha-Allah when that is presented with total simplicity without professionalism and without mixed musical concerts, even if it has some touch of music to it; the problem actually is the musical instruments. Although the Holy Book Quran does not ban music in clear terms yet there is an AAYAT in it that is generally taken to prohibit music though even that is not directly related to the matter; some also take one or two more AAYAAT for this prohibition yet they too are not actually relevant to the subject and as such, there is some margin to only relate it to prohibition of indecency and vulgarity in songs. The verse that is presented emphatically against music is the sixth verse of Surah LUQMAN that is the thirty-first Surah. In Sunnah, where it presents the music adversely, there is almost at all times an evident indication that relates it to such women who lack in good morals; as

such, there is some margin to only relate them to the prohibition of indecency and vulgarity in songs; the gathering for the pastime by songs would avoid the company of loose women. The soft music presents rhythm with grace and so it needs appreciation to it even by those virtuous persons who do have utmost care about the Islamic teachings in their practice; Al-Hamdu Lillah.

As for the Poetry, please note that if it does not contain any appreciation for things against Islam, it is allowed otherwise it is strictly prohibited. The forbidden poetry is for topics such as disbelief, and such that comprises of words that tempt towards injustice or/and shameful activities, or praises what is HARAAM as for example the alcohol or appreciates women indecently. For the last matter, please note that if the appreciation of beauty of the women come at few verses of poetry without names between other verses of poetry then that actually is not indecent and as such, it might be bearable; note also that the poetry for guidance of women in general is appreciable when it remains to its task. Ahadith present different aspects of poetry and Tirmidhi has reported in the book of good manners both positive and negative side of it; the last AAYAAT of Surah-SHU'ARAA (from 224 to 227) in the Holy Book Quran clarify much about poetry. There is the third type of poetry too that is not related to the prohibited topics as it does not ask for any injustice or any

shameful activity though it does not guide to any positive attitude too; such poetry is MUBAH (allowed). Please note as a rule that at the Islamic environment, any restrictions at anything would mostly relate to the demands of HEJAB only; there would be no ban on expressions here except when they are indecent or fibs only. We all must learn from each other but not let the Islamic values suffer in any manner as the Islamic environment is highly particular to that; may Allah give all Muslims the good adherence to all Islamic values as this good adherence does take care about HEJAB at all issues of life; HEJAB is certainly the keyword to all decency indeed; Al-Hamdu Lillah.

### POINTS TO NOTE (The FINE-ARTS at EHSAAN)

103-The film industry in total shall be eliminated while indecent TV dramas and programs shall be eliminated too though maximum up-to 14 private TV-channels in total, each one in a separate private control plus one Government official channel only, might be tolerated; none of these channels shall take any caller on-line except for letters sent to them by e-mail or manually and their operating-time shall be specified clearly by the official guidance with most of them closing before the midnight; they shall operate there-in with their own care to HEJAB strictly by Islam though under the

direction of the Administrative institution for the Television that shall relate specifically to such direction only; each of these channels shall relate prominently to any one matter respectively included in which are the Islamic-Guidance, Politics, Education, Medicine, Business, Stories & Drama, Cooking & Home-Management, Law, News etc.

104-All vulgarity at still-photos or video shall be eliminated and this also implies due to SADD-e-ZARAI' that the common marketing of such mobile cell-phones and such gadgets that manifest still-photos and video by their usage shall be eliminated at the Islamic environment; their necessary usage mostly at the Administrative institutions at the Islamic environment (Judicial establishments included) and the large Business-firms (TV-channels included), shall be subject strictly to the permission of the Islamic administration.

105-Dancing of women anytime anywhere for any reason whatsoever shall be eliminated as such manifestation of beauty & charm is highly blameworthy; all such negative manifestation of beauty & charm shall be taken as extreme vulgarity to which a positive campaign of TABLIGH of Islam shall always remain on-going. The songs with the soft music shall be tolerated at the Islamic environment when it is presented by a male or a female person singly at the Radio or by a male

person at the Television when all persons that relate to the music care for its necessary conditions. These conditions especially include that the wording of songs shall not challenge Islamic morals, the singers and the players of instruments shall not be professionals, the songs shall be soft in nature and only two instruments at maximum shall be used therein.

Al-Hamdu Lillah

### EXTRA SIGNIFICANT POINTS

The basic points to note for application end here yet the Islamic environment manifests five more points that denote the adherence of all the Muslims to the most necessary Islamic teachings so with that, the environment clearly denotes the care towards Allah, the true Lord; I, MSD, mention them now at the last as "Extra Significant Points"; Al-Hamdu Lillah.

106-The adherence to ISTIGHFAR (asking Allah to forgive wrongs) for own-self and for whole of the Islamic environment shall manifest well at the Islamic environment.



107-The adherence to the daily recitation of the Holy Book Quran shall manifest well at the Islamic environment plus the necessary understanding of its basic teachings by the Sunnah of the Prophet PBUH.

108-The adherence to the five pillars of Islam shall manifest well at the Islamic environment plus care to MUJAHIDA (to better the self by the Islamic teachings) and TABLIGH for all Islamic teachings shall manifest well.

109-The adherence to the care for the weak persons in this environment shall manifest well; the care to the women and children especially shall manifest well in all the matters of life and the care that nobody remains deprived of the basic necessities of the life that is the guidance to the Truth and the basic economic needs.

110-The adherence to TABLIGH towards the guidance shall manifest well that Islam is DEEN that denotes the commands of Allah in total so it does not pressurize the self but only satisfies it when it is in practice; certainly Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord.

Al-Hamdu Lillah

## CONCLUSION

Islam is the complete code of life that comprises of the commands of Allah and all His creation has only one true aim of life which is to worship Allah; Al-Hamdu Lillah. Everything of the creation fulfills this as they have no other option, except for the man and the jinn to whom Allah has provided the free-will to do the needed task by efforts. Allah tells in the Holy Book Quran, "And I have not created the jinn and the men except that they should serve Me" (Surah ZAARIAAT-56); so these two only are asked to fulfill this only aim of life and they would have to account for their belief and deeds at HASHR, the first day of AKHIRAT; Al-Hamdu Lillah. Please note that we Muslims might be able to convert the current environment to the Islamic environment by sacrifice and by working together with the acceptance of these guidelines; at-least no one would raise such an objection that it's impossible to get the practical understanding of the righteous Islamic environment as of now or it's unfeasible that it comes into being in these current times; difficult? Yes, but practicable even now though it might be upon the minimum level of approval by the Islamic teachings; Al-Hamdu Lillah. We highly need to keep to the old teachings of the FIQH in

matters that not only relate to the old times but that are highly needed even today yet for those matters of now for which we do not find clear guidance in the old text books of FIQH then keeping to Islamic principles, we must see the way to lead our lives well in accordance with the KITAB and the SUNNAH of the Prophet PBUH even if that way is at the minimum level to live by Islam and even if that way asks for the highest of sacrifice of pleasures at this world from us; we have to do it fast if we really do care that we are Muslims; Al-Hamdu Lillah. For the good practical understanding of Islam, we Muslims have to spread the teachings of Islam in the simplest way by TABLIGH towards all, with the true concern to save all from the torments of hell at AKHIRAT. Note that TAWAKKUL (to have total trust in Allah) does not mean that we do not do anything practically and just hope for the best but Islam tells us that we must do whatever we can and then have trust in Allah for the result; so we have to go on with TABLIGH of Islam and leave all worries of the outcome as this actually is TAWAKKUL; this life is an examination certainly, to which the actual result would come at AKHIRAT; Al-Hamdu Lillah. The history tells us that the Satan took many colors to fight the Truth, the word of Allah; the Truth was and is the same from ever and would remain so certainly; Al-Hamdu Lillah. All Satanic colors lost to the Truth always and no doubt that even now, they would lose insha-Allah for once & for all; now this fight manifests all over the world and the good result to this would certainly be final; Al-

Hamdu Lillah. We all Muslims must put all our good efforts to defend the integrity of Islam in these current times and Allah would certainly help us in all our good endeavors. We all Muslims have to keep all petty differences aside for the sake of the true Islamic teachings and complement each other so that the Islamic environment clearly manifests; we must necessarily keep our attention towards getting the pleasure of Allah only as He only has the true authority to give effect to all our good efforts; Al-Hamdu Lillah. Allah tells in the Holy Book Quran "And those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good" (Surah ANKABUT-the last AAYAT). Whatever good we present at this moment of time with the true intention to praise Allah, the true Lord, that would insha-Allah count among the highest of virtues at AKHIRAT. Our good TABLIGH of Islam might lead to such change in the world that all peoples of the world do really live in peace; they all together truly discard useless wars for low motives and truly eliminate all evil whatsoever from the world. We need not be depressed if we see that the results do not match our high efforts for Islam as being Muslims, we certainly do have the liability to make such efforts for the pleasure of Allah that might lead all peoples of the world towards Islam. Allah tells in the Holy Book Quran, "those who say - Our Lord is Allah - then continue in the right way, the angels descend upon them saying - Fear not, nor be grieved, and receive good news of the garden which you were promised; we are your guardians in

this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for - a provision from the Forgiving, the Merciful” (Surah HA-MEEM-AS-SAJDAH - 30, 31, 32); Al-Hamdu Lillah. We need to make efforts to make the world better by Islam and as for the result to it, certainly Allah knows better; Al-Hamdu Lillah.

Completed at:

10th April 2015; at 1 PM, Friday-Time

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Al-Hamdu Lillah