

In The Light Of Holy Books, The Concept Of Rewards For Worship In Inspired Religions. (Scientific And Research Review)

Muhammad Bilal¹, Dr. Noor ul Haq², Syed Muhammad Haroon Agha³, Dr. Syed Attaullah Bukhari⁴, Dr. Hasin Bano⁵, Abdul Rehman⁶

¹PhD Research Scholar Sheikh Zayed Islamic Center, Karachi

²Assistant professor, Al Ghazali University, Karachi

³PhD research scholar Faculty of Usuluddin, IIUI.

⁴Lecturer Islamic Studies, Shaheed Zulfiqar Ali Bhutto University of Law, Karachi.

⁵Chairperson Deptt of Hadith o Seerat, Metropolitan University Karachi.

⁶Teaching assistant, Sheikh Zayed Islamic center, Karachi.

Corresponding Email: amanullah@fuuast.edu.pk

Abstract

By sending Hazrat Adam (as) to the earth, Allah, the Most High, entrusted the entire universe to Hazrat Manas as his vicegerent, caliph, and superior, and arranged all the spiritual and material things of man. They are called AD and they declared Islam as the complete and complete religion. Earlier, other Islamic religions were canceled and Islam was established permanently. The religion of Islam is a secret of divinity and worship between people and people, in which along with the system of life, there is a regular system and structure of verbal, physical, practical, financial and physical worship and the complete mechanism of this work is present in the Holy Qur'an and the Holy Hadith. The reward becomes obligatory and deserved. In this, the pleasure and satisfaction of Allah and His beloved Prophets is hidden. In this paper, in the light of the holy books, a scientific and factual review of the concept of the reward of worship will be presented.

Keywords: Religion, comparative, worship, concept, inspired.

Meaning of worship: The greatest worshippers of Allah Ta'ala are the servants of Allah's Messenger (PBUH). You are the most fearing of your Lord, the most obedient and the most obedient to your Lord. The meaning of worship is much broader than most people imagine. Every word, deed and deed that pleases Allah, whether it is external or internal, is worship. They used to dwell on it forever. He (PBUH) maintained balance in his worship in particular and in life in general and did not leave the foot of moderation. The majority of people only consider prayer, fasting, Hajj, Zakat and Umrah as

worship. There is no doubt that these matters are the origin of worship and obedience, but in the Book and Sunnah, the whole life is called worship. Allah Almighty says: "And I have created the jinn and mankind that they may worship Me." (1) that is worship. In it are the pillars of Islam, the pillars of faith, kindness, deeds of the heart, goodness, mercy, good manners, generosity, sacrifice, modesty, commandment of grace, prohibition of evil-doing, benefiting people, refraining from tormenting them. Staying with them, showing mercy and compassion to them, etc. are all included. Treating animals and

birds well, removing harmful things from the path to improve the environment, improving the paths, and removing painful things from people's gatherings and paths are also acts of worship. The Messenger ﷺ is He (PBUH) taught the Ummah the manners and manners of worshiping the Lord, and he (PBUH) made the people worshipers of their Lord and Creator. Therefore, he (peace be upon him) used to say to the Companions: "Pray as you have seen me pray."⁽²⁾ And he (peace be upon him) said: "So that you learn the ways of Hajj"⁽³⁾ And he (peace be upon him) said: "Listen, by Allah! I am the most God-fearing and fearing among you." Prayers, fasting, charity, Hajj and Umrah, Da'wah were all matters of worship, but sleep, wakefulness, food and drink, breath, movements and speech were all acts of worship. It was He who taught creation to worship the Creator and taught the servants to worship God. The Prophet (peace be upon him) even told people that if they intend to obey their Lord even in their lawful and pleasurable deeds, then because of a good intention, these deeds of theirs will also become acts of worship, so he said: "You will surely be rewarded for spending the wealth with which your aim is to obtain the pleasure of Allah, even for the morsel that you put in the mouth of your wife"⁽⁴⁾ Sayyid Na Abu Dharr Ghaffar It is narrated from Allah Anhu that some of the companions of the Prophet (PBUH) said to him: Allah's Messenger (peace be upon him) took away the rewards and rewards of those who had more wealth. They pray like us, fast like us and give charity from their surplus wealth (which we cannot do). Learn? Indeed, saying Subhan Allah every time is charity. Saying Allahu Akbar every time is charity. Saying Alhamdulillah every

time is charity. Saying La ilaha illa Allah every time is charity. Encouraging good is charity and forbidding evil is charity. The Companions asked: Messenger of Allah (peace be upon him), if one of us fulfills his wish, does he get a reward for it too? He said: "Tell me, if he had fulfilled this (desire) in a forbidden place, would it have been a sin for him?" In the same way, when he fulfills it in a lawful place, there is a reward for him"⁽⁵⁾ Consider how wide the meaning of worship was in the life of the Prophet (peace be upon him) that the invitation of the Prophet (peace and blessings of Allah be upon him) was completely removed from human life. But it was compatible and covered. In a hadith he said: "Indeed, your Lord also has a right over you, and your life and your wife also have a right over you, so you should pay the rights of everyone"⁽⁶⁾ Opened the doors and made them worship Allah. His silence was for reflection and conversation for advice. His thoughts, eyes, tongue and all his organs were always engaged in worshiping the Lord of the worlds. Contemplation is the worship of the Prophets, the spring of the life of the pious, and the path of guidance. The universe is an open book. There are clear signs of the oneness and oneness of Allah Ta'ala. The atheists have made a blatant mistake by separating this universe from Allah. They argue about the material things that are visible to the eyes and forget the wise artist and creator, besides whom there is no God, nor the Lord. Those who study the biography of the Prophet (peace and blessings of Allah be upon him) know that he brought such clear verses that It connects man with the universe and its creator. The evidence of the Holy Qur'an reveals the reality of this visible universe.

Sahih Al-Bukhari, Al-Adhaan, Hadith ²
631

Sahih Muslim, Hajj, Hadith 1297 ³

Sahih Al-Bukhari, Al-Iman, Hadith 56 ⁴

Sahih Muslim, Al-Zakah, Hadith 1006 ⁵

Sahih Al-Bukhari, Al-Soom, Hadith ⁶
1968

The Almighty says: "Have you not seen that whoever is in the heavens and the earth, and who spreads his wings in the air, glorifies Allah?" Birds too. Everyone knows his prayer (worship) and his glorification, and what they do, Allah knows the fear of it"⁽⁷⁾ So contemplation is a great worship that Allah Almighty has ordered us to do. is given Allah says: "Indeed in the creation of the heavens and the earth, and in the coming and going of the night and the day, there are signs for the wise"⁽⁸⁾ He (PBUH) is the leader of the thinkers and thinkers, but he was the one who told the Ummah how to worship God's blessings, his creation and signs. The Holy Qur'an and every message brought by you (PBUH) invites contemplation in the universe. In it, there is a lesson of reflection on the glory of the greatness of Allah, the manifestations of destiny and the line of craftsmanship of the Almighty. The Holy Quran invites us to think about the Kingdom of Allah around us. Allah Almighty says: "Say (O Prophet): Look (and consider) what is in the heavens and the earth"⁽⁹⁾ Beneficial to humans as well as animals, birds and insects is also worship. It was narrated on the authority of Sayyid Na Abu Hurairah that the Messenger of Allah, may God bless him and grant him peace, said: "A man was going, he felt very thirsty, so he went down to a well and drank water from it. When he came out, he saw a dog panting for thirst and licking the wet soil. The man said (in his heart) that he was also suffering from intense thirst as I was. He filled his sock with water and lifted it up in his mouth and watered the dog. Allah, the Exalted, forgave him while appreciating him. The Companions of the Prophet asked:

Al-Nur 41:24⁷

Al-Imran 190:3⁸

Yunus 101:10⁹

Sahih Al-Bukhari, Al-Masaqat, Hadith¹⁰
2363:

Messenger of Allah! (Peace be upon him) Will we also get a reward for serving the shepherds? He said: "Every liver that is alive has a reward in its service."⁽¹⁰⁾ A Muslim is rewarded for the kindness he does to cattle and animals, even ant, bee, and birds. Explanation of the method of worshipping the Prophet ﷺ in worship. It is in this verse. "Say: Verily my prayer, my sacrifice, my life and my death (everything) is for Allah, Lord of the Worlds."⁽¹¹⁾ Has this verse allowed any form of worship and obedience to remain? The Holy Prophet ﷺ used to spend his days and nights according to the instructions of Allah Ta'ala. Many books have been written on the day and night worship of the Prophet. You ﷺ used to adopt moderation in your worship. Do not act excessively in this, and he (PBUH) used to say: "Beware of exaggeration in religion"⁽¹²⁾ and he (PBUH) said: "Indeed, the religion of Islam is very easy." And whoever is strict in the religion, the religion will prevail over him"⁽¹³⁾ The Prophet (peace and blessings of Allah be upon him) liked the most actions that are done regularly, even if it is little. Whatever you yourself would do, you would always do it. He used to maintain balance in his worship in particular and in life in general and did not leave the foot of moderation. There was a separate time for prayer. There was a separate time for Quran recitation. Tahjud had its time. Separate time was fixed for families and Muslims. It is as if his life was a dense garden of worshipping his master and Lord in which every tree was fruitful and fruitful. Humbly praying in the Garden of His Holiness, careful recitation of the Qur'an, attentive remembrance of the heart and mind, effective sermons, beneficial lessons, acceptable charity, good behavior,

Al-An'am 162:6¹¹

Musnad Ahmad, Hadith 1851¹²

Sahih Al-Bukhari, Al-Iman, Hadith 39¹³

mercy, Jihad in the way of Allah, the uneducated. Teaching, enjoining the good and forbidding the evil, establishing justice among people, ending atrocities, showing mercy and compassion to the poor, orphans, poor and widows, preparing armies, protecting the national treasure, considering the interests of the servants and There are various fruits of the construction and development of the Islamic State.

Truth: The Great Pillar of Faith: The greatest quality of human conduct is honesty and truthfulness. This is the reason why Allah praised the truth and those who speak the truth. Allah says: O people who believe! Fear Allah and be with those who speak the truth. Allah says, "And mention Abraham in the Book. Indeed, he was a most truthful prophet."⁽¹⁴⁾

Islam: A religion of happiness: Prophet Muhammad (peace be upon him) considered patience as the greatest divine gift and the most wonderful divine gift. The Prophet ﷺ said: "No charity has been given to anyone better than patience."⁽¹⁵⁾

Hajj Baytullah: Important religious duty: Hajj is one of the five most important members of Islam, which is a duty once in a lifetime for the wise adult Muslim who is able to reach the House of Allah.

Concept of Worship: In Islam, where a worshiper is required to express his power and humility in front of God with his limbs, which is commonly referred to as worship, he is also required to In matters of life, obey God as much as possible with the full satisfaction of the heart and avoid disobeying Him. The name of this devout behavior of the servant is taqwa in the language of the Holy Quran. There is a close relationship between worship and piety. This relationship has been made clear

at several places in the Holy Quran. For example, it has been said in one place: *أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ*⁽¹⁶⁾ "Worship Allah and fear Allah." In another place, he said: *وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ*⁽¹⁷⁾ And Ibrahim said to his people, worship Allah and fear Him. But it has been said: *وَإِنَّ بَدَةَ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ*⁽¹⁸⁾ And this is your nation, and I am your Lord, Fataqoon. It is given that it is the name of obeying God from the heart.

Sincerity of worship: In the meaning of Islamic worship, just as the meaning of obedience and servitude to God alone, as described above, is fundamental, in the same way, it is necessary that this obedience and servitude be pure, without any kind of mixing in it. don't be In the term of the Qur'an, this unadulterated worship is called "Ikhlas Deen". It is said: *إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ*⁽¹⁹⁾ Verily, We have revealed this book to you in accordance with the truth, so worship Allah alone, purifying your obedience to Him. Hear that only Allah is worthy of pure obedience. In another place he said: *وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ*⁽²⁰⁾ They were only commanded to serve Allah, making obedience special to Him, completely single-mindedly." And if the object has been added from outside, it is Ikhlas to separate it from the original object. *خلص الماء من الكبر* It means that the water should be clean and free of impurities. It is from this that the word Khals is made, which is widely used in Urdu. In Arabic, "Haza Thawbb Khals" means "this is a pure colored cloth" meaning it does not have any other color mixed in it. There are many meanings of religion in the dictionary. Obedience also has a meaning. In the above verse it is used in the sense of obedience. According to this literal explanation of

Maryam 41:19 ¹⁴

Sahih Muslim, Al-Zakah Hadith 1052 ¹⁵

al Nooh:3 ¹⁶

Al Ankaboot:16 ¹⁷

Al –Moiminoon:52 ¹⁸

A-Zumar:2 ¹⁹

Al-Bayyina:5 ²⁰

even if they hear (from a divine source), they cannot fulfill your need, and on the Day of Judgment they will deny your polytheism. None other than (i.e. Allah) will inform you of this fact. فَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا. (26) "So, have the disbelievers of the truth thought that they should leave Me and make My servants their guardians and guardians (and I will not hold them to account) We have prepared Hell for the reception of such disbelievers." Is. " قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا (27) "Say, have you people left Allah and taken them as your guardians and guardians who do not even have the authority over their own profit and loss?" مَا لَهُمْ مِنْ دُونِهِ مِنْ " He has no helper except Him and He does not make anyone a partner in His power." Understand and call. In other words, since they are close to God, they fulfill their wishes by asking Allah, or Allah fulfills their needs by asking them. As if they are their intercessors with God. The Holy Qur'an has declared this idea to be false. It has been said: أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْلَمُونَ. قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَىٰ هُوَ تُرْجَعُونَ. (29) "Have they made other intercessors besides Allah! Say, though they neither have authority nor understand anything. Say that all intercession is in the power of Allah alone, and to Him belongs the kingdom of the heavens and the earth. Then you will be returned to Him." In another place he said: وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ بُولَاءَ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أُنْتَبِئُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ. (30) "And they worship besides Allah those who can neither benefit them nor harm them, and they say that they are

our intercessors with Allah. Say, do you inform Allah of something that He has no knowledge, neither in the heavens nor in the earth. He is pure and exalted above those things which they associate with Him." The Qur'an has described the situation of ignorant people who put their trust in saints and elders through religion in these words: قُلْ ادْعُوا الَّذِينَ رَعَيْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا. أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا. (31) "Say, call on those whom you have taken as gods besides Him, they will not be able to ward off any calamity from you, nor will they be able to avert it. These people whom they call upon are themselves engaged in gaining access to their Lord, who among them becomes the closest. They seek the mercy of their Lord and fear His punishment. Verily, the punishment of your Lord is worthy of fear. Sincere worship also includes not sharing the blessings of God with any creature. It is not permissible for a believer to think that the blessings that he has, be it children, wealth or status, have been given by someone other than God, directly or indirectly, it has been said: "واشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ. (32) "And give thanks for the favor of Allah, if indeed you worship Him." In another place in the Holy Qur'an, this fact has been brought to mind in the following words: فَلَمَّا تَعَسَّيَا حَمَلًا خَيْرًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَ إِنْ آتَىٰنَا صَالِحًا لَنُكَفِّرَنَّ مِنَ السَّائِرِينَ. فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ. أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ. وَلَا يَسْتَنْطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ يَنْصُرُونَ. وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَبْتَغُوا سِوَاءَ عَلِيِّكُمْ أَدْعَوْتُكُمْ أَمْ أَنْتُمْ صَامِتُونَ. إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ. (33) "Then when the man covered the woman, she was left with a

Al-kahaf:102²⁶A-Raad:16²⁷Al-Kahaf 26²⁸Al-Zumar:43-44²⁹Younas:18³⁰Bani-Israil:56-57³¹Al-Nahal:114³²Al-Araf:179-194³³

slight pregnancy which she continued to carry. Then when she became pregnant, both (man and woman) prayed to Allah, their Lord, saying, "O God, if You give us a healthy and flawless child, we will be grateful to You." But when Allah gave them a healthy child, they began to make others share in this blessing. Allah's Self is very high and superior to the idolatrous things that these people do. Do these people associate with God those who are not the creator of anything but creatures. They are neither capable of helping them nor capable of helping themselves. If you call upon them for guidance, they should not follow you. Whether you call them or remain silent (regarding the result) is the same. The people you call upon besides Allah are like your own servants. So call on them, they will answer you if you are truthful. 4. Believing in non-Gods who have the power to do good and harm at all times is against sincere worship. On the contrary, it should be trusted that all kinds of profit and loss are in the hands of God alone. If He wants to benefit any of His servants, no one can stop him, and if He decides to harm someone because of his bad deeds, then no one can save him from it. (Surah Yunus 17) This relationship between worship and trust is very clear from the following verse." : "Serve Him and put your trust in Him."⁽³⁴⁾

Service to the people: In the concept of worship in Islam, as mentioned above, service to the people is considered as worship and its status is very high. In a hadith, the entire creation is called the family of God and that person is more beloved in his eyes who is more benevolent and beneficial to his family. The words of the hadith are: *الخلق كلهم عيال الله واحبهم اليه*

Hood:123³⁴

Al-Bazaz Kashaful alastaz:398/2,1949³⁵

Riaz al-Salihin, from the words of³⁶

Sayyid al-Murslin, Abuz Kariyam al-Muhi

⁽³⁵⁾ *انفعهم لعياله* In another hadith, the rank of one who runs for the poor and the widow is equal to one who fights for the cause of God, fasts and prays at night. *الساعي على الارملة والمسكين كالمجاهد في سبيل الله و كالذى يصوم النهار ويقوم الليل*.⁽³⁶⁾ There is an incident that some people came to the service of Rasoolullah in a very distressed condition only covered with blankets. As soon as your eyes fell on his haggard face, he became sad. They went to the house, did not find anything to give and came out in despair. He told Bilal to gather all the Muslims. They gathered together and collected a lot of money and referred it to the Messenger of Allah. You were very happy to see this. The narrator of the incident is the words of Hazrat Jabir bin Abdullah: *فرأيت وجه رسول الله كأنه مذهبة*:⁽³⁷⁾ "Then I saw that the face of the Messenger of Allah was shining towards gold." Allah Almighty will say on the Day of Judgment: "O son of Adam! I was sick but you did not visit me. The servant will say: O Lord, how could I have visited You, You are the Lord of the All-Knowing. God will say: Don't you know that such and such a servant of mine fell ill and you did not visit him, if you had gone to inform him, you would have found him with me or I would have found him with him. O son of Adam! I asked you for food but you did not feed me. The servant will say: O Lord, how could I have visited You, You are the Lord of the All-Knowing. God will say: Don't you know that such and such a servant of mine fell ill and you did not visit him, if you had gone to inform him, you would have found him with me or I would have found him with him. O son of Adam! I asked you for food but you did not feed me. The servant will say: O Lord, how can I feed You when You are the Lord of all places.

al-Din al-Navi, Tahqiq Maher al-Fahl, Darabin Kathir, Damascus, Beirut, al-Tabbat al-Awli 1428 AH

Also³⁷

God will say: Don't you know that my so-and-so (hungry) servant asked you for food, but you did not feed him. If you had fed him, you would have found him with me. O son of Adam! I asked you for water but you did not give it. The servant will say: O Lord, how could I give You water when You are the Lord of the Worlds? God will say: My so-and-so (thirsty) servant asked You for water, but You did not give it. If you had given him water, you would have found him with me." (Muslim, Narrated by Abu Huraira, see also, Man is a great thing, in Islam, good behavior towards animals is also said to be a good deed. In a meeting, the Prophet (peace and blessings of Allah be upon him) narrated to his Companions the story of a man who saw a dog licking the soil with its tongue out of thirst. (يلهث يا) (كل الثرى من شدة العطش) So, seeing this, he felt pity in his heart and he did not like to leave the dog alone, while he was suffering from great thirst. So he took it to a well and took off his sock and filled it with water and gave the dog water. Allah liked his action and forgave him. When the Companions heard this story, they said in surprise, "O Messenger of Allah, is there a reward for treating animals well?" 'انن لنا فى البهائم لأجرا' He said, "There is a reward in benevolence with every living being." Islam has not declared kindness to God's creation as a mere virtue, but has given it the status of an important act of worship in Islamic worship. The second major act of worship in Islam after prayer is Zakat, which is another name for caring for the poor and needy. Prayer has been mentioned along with Zakat in many places in the Holy Quran⁽³⁹⁾ اقيموا الصلوة واتوا الزكوة⁽³⁹⁾ This commitment is intended to show that prayer and zakat are indispensable. From

this description, it is known that in Islam, every act of a believer, whether it is big or small, whether it is related to the hereafter or this world, is worship. It is what should be done for the pleasure and pleasure of God. In other words, the payment of both the rights of Allah and the rights of the servants is part of worship.

Commands and worship, wisdom and philosophy:

Zakat: Zakat is also one of the acts of worship that have been declared obligatory in the scriptures of all heavenly religions, which is supported by various heavenly scriptures that just as prayer was an indispensable part of every religion, similarly, zakat has always been an essential part of all religions.⁽⁴⁰⁾ Meaning and Meaning: Scholars have defined two meanings in the meaning of Zakat. Purification or purity. Growth or extension etc.⁽⁴¹⁾ Sheikh Mahmood Ahmad writes: Zakat literally means purification, technically it is a tax on the wealth to provide social justice.⁽⁴²⁾ Amin Ahsan Islahi explains: "The meaning of both growth and purity is found in Zakat. Because Zakat also purifies both the soul and wealth, it also brings blessing and growth in wealth.⁽⁴³⁾ That is, wealth is purified by taking out Zakat. It is as if Zakat is a mile, the removal of which makes the cloak of wealth clean.(The Islamic system of worship: خذ من أموالهم صدقة تطهرهم وتزكيتهم: ⁽⁴⁴⁾

Shariat-e-Mosavi... Concept of Zakat and philosophy:

Shariat-e-Mosavi has clear orders for Zakat. The covenant that God had taken from the children of Israel included both prayer and zakat. It is stated in the Holy Quran: وَأَقِيمُوا الصَّلَاةَ :

Al jamio Sahih ul Bukhari:Hadith ³⁸
No:6009

Al-Baqarah:43/2 ³⁹

(Ibadat, p. 141 ⁴⁰

(Mufardat al-Qur'an, p. 213; Mu'jam Al- ⁴¹
Maqais al-Lugh, 436)

(Economics of Islam, P. 87) ⁴²

(Tadbar Qur'an, 1) 185) ⁴³

Al-Tuba:103 ⁴⁴

And (O Children of Israel) establish prayer, give Zakat and bow down with those who bow before Me. Referring to Hazrat Ismail (peace be upon him), it is said in the Qur'an: *وَإِذْ كُنَّا فِي الْكُتُبِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ مِنْ صِدِّيقِينَ* (45) And mention Ishmael in this book. He was true to his promise and was a civil prophet. He used to order his family to pray and give zakat and he was a favorite person with his Lord. He stated about the presumption: *وَأَوْحَيْنَا إِلَيْهِمْ فَعَلْ : وَالْخَيْرَاتِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ* (46) And We instructed them by revelation to do righteous deeds and to establish prayer and to give zakat. The support of these sayings of the Holy Qur'an is in the Torah, as it is said in the Holy Book: When you harvest the produce of the earth, do not cut the whole of your field to the corners and do not pick the fallen hairs of the harvest, and you Do not pluck a grain of grapes, nor collect the fallen grains of your grapes, leave them to the poor and travelers, I am the Lord your God.⁽⁴⁸⁾ In this regard, Max Weber explains: Land and vineyard are intentionally not to be completely harvested in order that something be left for the gerim and the poor of the ends of fields.⁽⁴⁹⁾ Fields and vineyards were intentionally not fully harvested because foreigners, the poor, and orphans were required to have a share in Judaism. A tithe of the produce of the land and the fruit of the trees must be set aside as God's right. Therefore, it is written in the holy book: All the tithe of the produce of the land, whether it is from the middle of the land or from the fruit of the tree, belongs to God and is holy

to God.⁽⁵⁰⁾ It was necessary to pay God's right from the herd of animals. Deh Yaki means ten behind, each animal should be kept pure for the Lord. No one should take care of it, whether it is good or bad, and should not change it. will not be given.⁽⁵¹⁾ The grain of the fields, etc. was reserved for the needy and the poor, which was called "Peah" in Jewish law. Regulations, such as those reserving the corner of the field (Peah) for reaping by the needy gave practical effect to ethical generalizations.⁽⁵²⁾ There is no limit to how much crop must be left on the edges of the field during harvest, but it must be left according to the length and width of the field. has been done. The following have no prescribed measure Peah, (Corner of the field, the portion of the crop that must be left by the owner to the poor) First Fruit, Festival- offerings, deeds of kindness, and study of the law. And the following are the things the fruit of which a man enjoys in this world but the copital fund of which remains for him in the world to come. One should not leave Peah less than one-sixth of the field. And although there is no prescribed measure it should be fixed according to the size of the field, the number of the poor, and the need.⁽⁵³⁾ Therefore, according to the Talmud, the philosophy of "Peah" is defined as the benefit that man derives from the produce of the field in this life. But "Peah" becomes a source of welfare and salvation in the last life of man. "Peah" i.e. where Zakat is a means of salvation in the Hereafter, one of its wisdoms is blessing and abundance. In the Talmud, the secret of the wealth of the nobles was explained that they give 1/10 of

Al-Baqara:43 ⁴⁵

Maryam:54-55 ⁴⁶

Al-Anbiya:73 ⁴⁷

Leviticus, 19:9, 10; Leviticus,33:22; ⁴⁸

Deuteronomy,16:28, 29

Max Weber, Ancient Judaism, P. 47 ⁴⁹

Leviticus, 27:30, 31 ⁵⁰

Leviticus, 27:32, 33 ⁵¹

The Standered Jewish Encyclopaedia, ⁵²
P. 427

Lco Auerobach, The Talmud, P. ⁵³

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<http://www.sacred->

[texts.com/jud/bata/bata_04.htm](http://www.sacred-texts.com/jud/bata/bata_04.htm)

their wealth to the poor and needy. In this regard, the Talmud states: Rabbi Ishmael, the son of Joshua, was asked how did the people of the land of Israel become so wealthy? He answered, "They gave their tithes in due season, as it is written, " Thou shalt give tithes in order that Thou mayest become rich."⁽⁵⁴⁾ Rabbi Ishmael, son of Joshua, asked how the people of the land of Israel became so rich. He replied that they give their tithes at the appointed season, as it is written, "that thou shalt give tithes, that thou mayest be rich." According to the Talmud, not only of the fields and animals, but of the "Peah" of the trees. Quitting is also important. of the trees, sumach, carob, nut trees, the almond, vines, the pomegranate, the olive and date palm are all subject to peah.⁽⁵⁵⁾ In addition to "Peah", there is also the concept of "Gleaning" in Jewish law to help the needy and the poor, whose wisdom and objectives are also the same as "Peah". The amount of grain that falls on the ground during harvesting is called "Gleaning". In this regard, The Standard Jewish Encyclopaedia states: This tractate deals with the laws of all the various dues to the poor, namely: Peah, laket ("gleaning of grapes") peret ("fallen grapes.")⁽⁵⁶⁾ In the time of the Torah, since the wealth was mostly limited to the produce of the land and the herds of animals, therefore the Zakat of these two things has been mentioned more.⁽⁵⁷⁾ "Gleaning" is defined in the Talmud as follows. If one cut a handful, or pulled up a handful, and a thorn pricked him and it fell from his hands to the ground, it belongs to the owner. If it fell on the inside of the hand or the inside

of the sickle, it belongs to the poor. If it fell over the top of the hand or the top of the sickle, Rabbi Ismael says: it belongs to the poor. Rabbi Akiba says: it belongs to the owner.⁽⁵⁸⁾ According to this law, "gleaning" depends on how the grain falls during hand-harvesting. If it falls directly on the ground, it belongs to the owner, and if it falls within the hand, it is the right of the poor. It is the right of the poor. The right of the poor is so emphasized in the Talmud that it is described as a means of increasing wealth and protection, just as salt is used to preserve meat, and without salt the meat would rot. Is Therefore, just as salt is useful for meat, so paying the poor and needy their due is useful for wealth.⁽⁵⁹⁾ Therefore, in Jewish law, the philosophy of "Peah" and "Gleaning" is the attainment of welfare in the afterlife, the increase of wealth and blessings, the welfare of society and the needy, poor, widows and orphans. To benefit.

The concept and philosophy of Zakat in Islam:

In Islam, after prayer, the main worship that is related to the relationship between the Creator and the creatures is Zakat. The obligation, importance and objectives of Zakah have been described in many places in the Holy Quran. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ⁽⁶⁰⁾ Yes, those who believe and do righteous deeds and establish prayer and pay Zakat, their reward is indeed with their Lord. Zakat is obligatory on every Muslim man and woman of status and education, and it is the right of the poor and the poor, as stated in the Holy Qur'an. وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ⁽⁶¹⁾ And in their possessions

H. Polano, The Talmud, P. 268⁵⁴
 Leo Auerbach, The Talmud, P. 55
 50 (Retrieved from November 7, 2009
http://www.sacred-texts.com/jud/bata/bata_04.htm
 The Standard Jewish Encyclopaedia P. 56
 1485
 Shibli Nu'mani, Ibadat, p. 143⁵⁷

Leo Auerbach, The Talmud, P. 58
 51 (Retrieved from November 7, 2009
http://www.sacred-texts.com/jud/bata/bata_04.htm
 H. Polano, The Talmud, P. 244⁵⁹
 Al-Baqarah:277⁶⁰
 Al-Zariyaat:19⁶¹

there was a right for the beggar and the needy. Muhammad Aslam explains in this regard. In the religious sense this term is applied to the share, given by the wealthy to the beggar, and by so doing the rich increase their wealth and seek blessing.⁽⁶²⁾ In the religious sense this term is applied to the share, given by the wealthy to the beggar, and by so doing the rich increase their wealth and seek blessing.⁽⁶³⁾ Noor Muhammad Ghafari states: "Islam brought the wealth of the nobles to the poor by establishing the system of zakat, which, in addition to other economic and political benefits, brought peace and harmony, goodwill, brotherhood and social harmony.⁽⁶⁴⁾ That is, zakat is a means of eliminating the unnatural inequality in the distribution of wealth, through which the wealth of the rich is transferred to the poor. (Islamic theory of life, p. 460) The hadith is blessed.: *تُؤَخَذُ مِنْ أَغْنِيَاءِ هُمْ وَفَتَرَدُ عَلَى فُقَرَاءِ هُمْ* ⁽⁶⁵⁾Explaining the system of zakat in Islam, Afzal-ur-Rahman states: "In a Muslim economy, in spite of the non-existence of interest, people would never hoard idle each balances simply because of a 2% levy in the form of Zakat which they have to pay under all the circumstances.⁽⁶⁶⁾ The real and central purpose of Zakat is that which is contained in the word Zakat itself. The literal meaning of Zakat is "purity" and "cleanliness". It means to be clean from sin and other spiritual, emotional and moral evils. In the Holy Qur'an, this word is repeated in the same sense. *فَإِذَا أَقْلَحَ مَنْ* ⁽⁶⁷⁾Indeed, the person who has purified his soul is successful. *فَإِذَا أَقْلَحَ مَنْ* ⁽⁶⁸⁾Blessed is he who has adopted

purity. That is why the Holy Prophet (PBUH) ordered the believers to pray and pay Zakat. *يا مَرْنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ* ⁽⁶⁹⁾We (you) used to order prayer, zakat, Salah-e-Rahimi and chastity. Zakat is given purely for the pleasure of Allah. That is why the purpose of its payment has been declared by the Prophet (PBUH) to be the pleasure of God and the attainment of Paradise. The saying of the Prophet ﷺ is: *ان رجلا قال لنبى صلى الله عليه وسلم اخبرنى بعمل يدخلنى الجنة قال ماله ماله وقال النبى صلى الله عليه وسلم ارب ماله تعبد الله ولا تشرك به شيئا وتقيم الصلوة وتوتى الزكوة وتصل الرحم* ⁽⁷⁰⁾ A person asked the Messenger of Allah, peace and blessings be upon him, to tell me a deed that would make me enter Paradise. The Companions said: What happened to him? What happened to him? The Messenger of Allah (peace and blessings of Allah be upon him) said: He felt the need to ask (said) Worship Allah and do not associate anyone with Him, establish prayer, give Zakat and give Salah Rahmi. Ashraf Ali Thanvi explains the secrets of Zakat: When God spends his precious wealth on which his life and economy depend. And which is earned by love and pain and sweat. Then the filth of miserliness comes out of him and along with it, a strength and firmness is created in faith. The relationship with the merciful God increases. Because leaving one's dear possessions for God is heavy on the self, therefore by bearing this pain, the relationship with God also increases.⁽⁷¹⁾ God is well aware of the weak nature of human beings. Whenever capital is available to a person, his heart and mind are turned upside down. The poor, the pious,

Muslim Conduct of State, P. 250 ⁶²

Muslim Conduct of State, P. ⁶³

250/Ibadat, p. 141

Islam's system of worship, 116 ⁶⁴

Al Jamio Al Sahihul Bukhari:book of ⁶⁵

Zakat:Ch:Akhz Alsdaqqa minal

Aghniya,wa trdadu fil fuqra haiso kano

Hadtith No:1496:p:263

Economic Doctrine of Islam, 3/106 ⁶⁶

Al-Shams:9 ⁶⁷

Al Ala:14 ⁶⁸

Al-Jami' al-Sahih of Al-Bukhari, Kitab ⁶⁹

Al-Zakah, Chapter Wajub Al-Zakah, Zari Hadith 1394, p. 224

Also, Hadith Volume 1396, p. 225 ⁷⁰

Islam in the eyes of reason, p. 99 ⁷¹

the pious also aspire to become a pharaoh after being noble. It wishes to extend the chain of greed indefinitely, considering it as its personal property. In order to suppress these emotions and desires and prevent chaos from flourishing in the society, the orders of Zakat and Sadaqat were revealed.⁽⁷²⁾ Zakat is the best remedy for wealth and poverty. Today, if Zakat Dukat is organized and Zakat and Sadaqat are collected for the needs of the poor with a proper system and their consumption is suggested rationally, then all complex problems can be solved easily.⁽⁷³⁾ **Hajj:** There is no nation in the world that does not have a holy place and its followers do not gather in one place on a special religious occasion. There are certain principles and methods of visiting these holy places which are highly respected by every nation and nation according to their own faith. Shah Waliullah states that the original foundation of Hajj exists in every nation."⁽⁷⁴⁾ **Meaning:** It has been explained about Hajj in the Arabic language: الحج: قصد التوجه إلى البيت بالأعمال المشروعة فريضة وسنة.⁽⁷⁵⁾ means to prevail through arguments and proofs, and Hajj also means coming and going frequently.

The Law of Moses, Concept of Hajj and Philosophy:

Hajj has been popular and well-known among the Jews since ancient times, therefore "Bait al-Maqdis" and its surrounding monuments and places are still a place of pilgrimage and a center of devotion for them. It is recorded in the authentic book of Talmud: Bani Israel was ordered to perform Hajj, i.e. attendance, to Jerusalem on the occasion of three

festivals.⁽⁷⁶⁾ The word "Eid" is used in the book of Exodus. So celebrate Eid for me three times a year. has been: In Hebrew the term aliyah (lit "going up") has been used since ancient time for pilgrimages to Jerusalem on the three festivals known as Shalosh regalim. The Torah prescribes that all males must go up to Jerusalem " three times a year." on the the three festivals. Passover, shavuot, and sukkot.⁽⁷⁷⁾ And three times in the year, that is, the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles, all the men who are with you shall appear before the Lord your God in the place that He chooses, and when they come, do not come before the Lord empty-handed.⁽⁷⁸⁾ "Passover", "Shavuot" and "Sukkot" are defined in The Encyclopaedia of Religion as follows: Thus on passover the reference is to the season of our freedom. On shavout to "the season of our Torah". and on sukkot " to the season of our rejoicing."⁽⁷⁹⁾ "Passover" is the Jewish festival of freedom when the Israelites were freed from Egypt from Pharaoh's slavery, "Shavuot" is the festival that commemorates the giving of the Law (Torah) to Moses, and the festival of "Sukkot" is celebrated. Tabernacles is called "Ibadat", which according to some Jews consists of nine days and according to others eight days. The Israelites were also ordered to sacrifice in these festivals. In this regard, the writer of The Standard Jewish Encyclopedia states: They had to offer up a special burnt offering on the occasion.⁽⁸⁰⁾ It is recorded in the Talmud that the Lord said that it is not for you on this occasion that you should fast like the Day of Atonement, but eat and drink and be happy and offer

The cultural and political system of ⁷² Islam, p. 231

Philosophy of Islamic worship, p. 43 ⁷³

Hujjatullah al-Balagah, 1/158 ⁷⁴

Taj al-Aros, 3/314, Ma'rif al-Qur'an, ⁷⁵ 2/122

H. Polano, Talmud, P. 323 ⁷⁶

Encyclopaedia Judaica, 16/154 ⁷⁷

(Deuteronomy 16:16) ⁷⁸

The Encyclopaedia of Religion,

8/43;Encyclopaedia Biblica,

4/4819;Collier's Encyclopaedia, 13/658:⁷⁹

The Standard Jewish Encyclopaedia P. ⁸⁰ 1508

peace offerings. The Lord said this is not to be to you a fast as the day of atonement; eat drink be merry, and sacrifice peace-offerings there on.⁽⁸¹⁾ Among the Jews, it was necessary to be present in Bait-ul-Maqdis on the occasion of the Feast of Tabernacles, i.e. Eid al-Mazal, which is also called the Tent of Worship.⁽⁸²⁾ The Talmud, a collection of Jewish instructions, contains: The feast of Tabernacles begins on the fifteenth day of the seventh months, Tishri (October), and during its continuance, seven days, the Israelites are commanded to dwell in tabernacles or booths. This is designed to their homes during their forty years sojourn in the wilderness.⁽⁸³⁾ The Covenant of Tabernacles begins on the fifteenth day of the seventh month of Tishri (October) and during this covenant the Israelites are commanded to live in seven religious tents. This plan is designed to keep alive the memory of the tents that their ancestors built during their forty year journey in the wilderness. Therefore, the purpose of this festival is to keep alive the tradition of their elders and the Israelites. To keep the memory of the past alive, just like the circumambulation of the Kaaba and the sacrifice of Hazrat Hajrah and Hazrat Ibrahim are prescribed by the order of Allah Almighty among Muslims. Even after the destruction of the Temple, the Hajj did not stop. According to The Standard Jewish Encyclopaedia: After the destruction of the temple some people would still go to pray at the temple site on the occasion of the feasts.⁽⁸⁴⁾ Israel Abraham states in this regard: After the fall of the Temple they can still be called pilgrimfeast.⁽⁸⁵⁾ After the destruction and destruction of the Temple, although the

number of Jewish pilgrims decreased, these festivals were still celebrated with great order and devotion. Al-Qarhar, the purpose of Hajj in Jewish Sharia is to connect with the past, create a sense of devotion, holy places. It was to express love and to keep alive the feelings of unity and unity in the Jewish nation.

Concept of sacrifice and philosophy of Islam:

In Islam, the order of sacrifice came in very clear words. The mention of sacrifice along with prayer in the Holy Quran clarifies the importance of sacrifice. It is stated in the Holy Quran: : **إِنَّا أَعْطَيْنَاكَ : "O الْكُوْتِرُ فَصَلِّ لِرَبِّكَ وَأَحْزِرْ إِنَّ شَابِنَكَ بُوَالْبَتْرُ"**⁽⁸⁶⁾ Prophet ﷺ, We have given you Kausar, so pray for your Lord, and sacrifice your enemy. Allama Ibn Qudama writes in Al-Mughni: The legitimacy of sacrifice is in the Book of Allah. The Sunnah of Allah and the consensus of the ummah is from the Book of Allah, its evidence is the harvest of larak and anhar, as some commentators said that this verse refers to the sacrifice after the Salat of Eid.⁽⁸⁷⁾ In the Holy Qur'an, sacrifice has been described as a ritual of Allah. **وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ**⁽⁸⁸⁾ And We have included the sacrificial camels (animals) in the rituals of Allah for you. The reality of the sacrifice and its religious effects are further explained in the Holy Qur'an with this verse: **وَمَنْ يُعْطِمْ شَعَائِرِ : اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى** **وَمَنْ مَّحَلَّهَا إِلَى النَّيْتِ الْعَيْتِي**⁽⁸⁹⁾Whoever respects the rites ordained by Allah, then this is the piety of the hearts. You have the right to benefit from them (the cattle) for a fixed period. Then they (the place of sacrifice) is near the same ancient house. Tahir al-Qadri describes one of the purposes of the sacrifice to refresh the memory of Saint

H. Polano, The Talmud, P. 362 ⁸¹
 Encyclopaedia Biblica, 4/4862 ⁸²
 H. Polano, The Talmud, P.361,362 ⁸³
 The Standard Jewish Encyclopaedia p. ⁸⁴
 1508

Israel Abraham, Judaism, p. 53 ⁸⁵
 Al-Kuosar:1-3⁸⁶
 Ibn Qudama, al-Mughani, 8/617 ⁸⁷
 Al Hajj:36.22 ⁸⁸
 Also32-33 ⁸⁹

Ibrahim: The sacrifice of the great gathering of the children of Tawheed at the place of Mani to remind the memory of this scene. taken When Hazrat Ibrahim (peace be upon him) brought Hazrat Ismail to this field to sacrifice his liver for God's sake in compliance with the Yazidi plan. Therefore, this great sacrifice is remembered as the Great Slaughter. Awarded with Honorable Acceptance.⁽⁹⁰⁾ Syed Sulaiman Nadwi explains: What this sacrifice was was not just a sacrifice of flesh and blood, but it was not to present the dearest possessions of the soul and heart to God. It was an unprecedented scene of obedience, worship and perfect servitude to God. This was the test of acceptance, patience and gratitude, without fulfilling which one could not get the guidance of this world and the goodness of the hereafter. It had annihilated every intention and will before God's command.⁽⁹¹⁾ Qurbani teaches the lesson of determination and self-sacrifice, there is also an economic aspect to it. The meat, skins, bones, blood, etc. of sacrificial and slaughtered animals are such useful items with which most of the human needs are related and the business of millions of people is related to it. *لَنْ يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالِهُ النَّفْسُ مِنْكُمْ* ⁽⁹²⁾Neither their flesh nor their blood reaches Allah, but your piety reaches Him. Aamir Shaabi was asked about the skins of the sacrifice, and he said, "Flesh and blood do not reach God, so sell them if you want." If you want, keep it yourself. If you want, give it in the way of God. That is why Allah Almighty has put these animals in your possession, so that you find the path of God's religion and His Shari'ah and do His will and stop doing His displeasure and

proclaim His greatness and majesty.⁽⁹³⁾ Sayyid Sulaiman Nadwi describes: The purpose of the sacrifice is to feast the poor and fill their bellies on the occasion of this Ibrahimite celebration.⁽⁹⁴⁾ Ashraf Ali Thanvi explains the wisdom of sacrifice: Sacrifice is the thing with which a person seeks nearness to God Almighty. Because man seeks nearness to God through sacrifice. Hence the name of this act is Qurbani. Because God does not need the offering of skins and meat, but He wants to teach you that you should also sacrifice yourself in the presence of God in this way.⁽⁹⁵⁾ Ibn Juzi states: If there is no piety to Allah, then Allah does not accept the flesh and blood of any animal. So this process is useless.⁽⁹⁶⁾ Professor Khurshid Ahmad explains the philosophy of sacrifice: Qurbani is the great slaughter that Allah Almighty declared as the ransom of Hazrat Ismail (AS), therefore, sacrificing an animal in the way of Allah is actually sacrificing oneself. Acting position. It is a silent confession that our life has been sacrificed in the way of Allah and when He calls for it, we will offer it without hesitation.⁽⁹⁷⁾ Mufti Muhammad Shafi describes the wisdom of sacrifice: Qurbani, which is a great act of worship. His flesh and blood do not reach Allah, but the real purpose is to take the name of Allah on him and fulfill the command of the Lord with sincere sincerity. This is the order of the second act of worship. The main purpose is not to be hungry or thirsty, but to obey Allah with sincerity and love. If this worship is devoid of this sincerity and love, then it is only form and structure. The soul is absent".⁽⁹⁸⁾ In terms of the purpose of sacrifice, both Shariats have described sacrifice as a

Philosophy and Laws of Hajj, p. 89 ⁹⁰
 Haqiq-e-Hajj, p. 12) ⁹¹
 Al Hajj:37 ⁹²
 Tafseer Ibn Katheer, 3/479; Tafseer ⁹³
 Qurtubi, 2/2109
 Haqiq-e-Hajj, p. 40 ⁹⁴

The rules of Islam in the eyes of reason, ⁹⁵
 p. 121
 Zad Al-Masir, 3/239 ⁹⁶
 Khursheed Ahmad, Islamic Theory of ⁹⁷
 Life, p. 333
 Ma'arif al-Qur'an, 6/297 ⁹⁸

means of pleasing God and as a means of self-purification. Islam has also described the sacrifice as a purposeful act and its purpose is to achieve piety. Compared to the Sharia of Moses, in all the commands of the Sharia of Muhammad, whether they are related to any field of life, the aspect of "Yasr" is instead of "Asr". is more prominent. In fact, this is the characteristic of Muhammad's Shari'ah, that in the fulfillment of the commands, care is taken to bring happiness and convenience, as the Zaat-e-Haq himself has explained. يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (99) لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا (100) "Allah wants to be gentle with us, not hard. Allah does not burden a soul with more responsibility than it can bear. The Muslim Ummah, like his Islamic Shariat, has been given the concept of both individual and collective worship in his Islamic Shariat. The cause and wisdom of all worship in Islam is piety and remembrance of God. A mere formal payment is not intended. But in the Shari'ah of Moses, there is a lot of emphasis on self-purification and remembrance of God along with ritual worship.

Economic rules: The substance of economy is derived from Aash, Yaish, Aishah in the Arabic dictionary. According to dictionaries, economy refers to: "العيش الحياة المعتصم بالحيوان وهو خص من الحياة لأن الحياة تقال في الحيوان وفي الباري تعالى وفي الملك ويشق Al-Aish منه المعيشة لما يتعيش منه (101) especially refers to this life. Which is found in the animal and this word is specific to al-Hayat because the word al-Hayat is used for animals, Allah and angels. From Al-Aish is the word al-Mashiyyah which means Luxury goods, food and drink, all

those things on which life is lived. Economy is defined in the Encyclopaedia of Social Science as follows: Economics is called economics in English. This word is the word of ancient Greek language (Oikonomos). Derived from At that time, it meant a mechanism by which members of a family earn income by performing productive services and thereby meet their daily needs by purchasing goods and services.⁽¹⁰²⁾ According to Professor Alfred Marshall: "Political economy or economics is a study of mankind in the ordinary business of life, it examines that part of individual and social action which is most closely connected with the attainment and with the use of material requisites of well being."⁽¹⁰³⁾ These functions of human beings are studied in economics. which are related to the daily affairs of life. This science examines that part of individual and collective efforts of man that is closely related to how the essentials of a prosperous life are obtained. According to Milton Friedman, economics refers to: Economics is the science of how a particular society solves its economic problems.⁽¹⁰⁴⁾ That is, economics is a science in which it is known how a particular society solves its economic problems. The above definitions show that economics refers to the knowledge. It is closely related to the affairs of the daily life of the youth. What he does is to increase economic welfare by using his limited material and human resources. Also, this knowledge is also related to the issue of what are the essentials of a prosperous life? And how can they be obtained?

Al Baqarah:185 ⁹⁹

Surat al-Baqarah 2:286 ¹⁰⁰

Taj al-Aros, 9/151; Al-Mufardat, p.: ¹⁰¹ 353; Lasan al-Arab, 6/321; Al-Sahah, 1851

Encyclopedia of Social ¹⁰² sciences,5/345;Encyclopaediaof Religion and Ethics,5/145;Collie's Encyclopaedia,8/534 -535 Principles of Economics, P:1 ¹⁰³ Milton Friedman, Price Theory, P:1 ¹⁰⁴

status. The observance of the numerous regulations imposed on the Jew by his faith has led to a strong disciplining of the will as well as to a marked practical rationalization of life.⁽¹¹²⁾ The practice of Judaism not only affects the social behavior of the Jews but also gives them an economic system. The various religious duties incumbent upon the Jews gave them a strong economic system as well as a practical consciousness. Therefore, they will discuss the wisdom and purposes related to the economic rules of the Sharia of Moses and the Sharia of Muhammad, which were considered popular and hated or halal and haram according to God's will.

The concept of Halal and Haram in Judaism: Halal and Haram, which is the basic need of human life and distinguishes between pure and impure. Therefore, this reasonable religion should pay attention to this basic need of man. And step by step in the matter of Halal and Haram. Prasad has led the way. Every religion has a connection with nature. He has tried to fulfill the natural needs of man. And it has guided him in every field of life. So that worldly and hereafter welfare and attaining piety and self-purification can be possible for man, and this element is clearly seen in the halal and forbidden laws of Moses. In this regard, a law was made that work should be done for six days, but the seventh day (Sabbath) should be considered holy and any kind of work, labor and hunting should be avoided. The sanctity of the Sabbath was made mandatory in the Mosaic Law, so it is a Shari'a command. Therefore, according to the command of God, remember the Sabbath day and keep it holy. To do all your work by working hard for six days. But the seventh day is the sabbath of the Lord your God; on it no one shall do any work, neither

your son nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any animal, nor any traveler who is within your gates, but your manservant or your maidservant. Rest like you. And remember that you were a slave in the land of Egypt. And from there the Lord your God brought you out with his strong hand and his high arm. That is why the Lord your God commanded you to keep the Sabbath.⁽¹¹³⁾ Although the use of alcohol is common in the days of the Old Testament, it is highly condemned in the Mosaic Law. And in most places it has been declared absolutely haram. And the Lord said to Aaron. Therefore, my son, never enter the tabernacle drunk or drunk, so that you do not die. This will be a law for you throughout your generations. So that you can distinguish between holy and common things and between the pure and the impure.⁽¹¹⁴⁾ Usury was strongly condemned in the Islamic Shari'ah and in many places there are clear orders for its prohibition. The Jews were forbidden to take usury even if they distorted the commandments and took it from "their brother". But interest was forbidden in the Islamic law. The order is Shari'ah. If one of your brothers becomes bankrupt and he is poor in front of you, then you should take care of him. He stayed with you like a foreigner and a traveler. So do not take usury or profit from him, but fear your God...then give your rupees to him as usury. And do not give your food to him with the thought of profit.⁽¹¹⁵⁾ The rise of magicians and magicians is seen in the time of revelation of Shariat Musawi. But magic has been strictly condemned in the Torah and neither casting magic spells nor casting omens. And the man or woman in whom it is born is a sorcerer. So he must be killed. If people stone them, their blood will be on

Encyclopaedia of Social Sciences, 8/437¹¹²
Deuteronomy, 5:12-15; Exodus, 35:1-3¹¹³

Ihbar, 10:8-11¹¹⁴
Ihbar, 25: 35-37¹¹⁵

their own necks.⁽¹¹⁶⁾ Fat was forbidden in the Sharia of Moses. The order is Sharia. And Moses said to God to the children of Israel that you people should not eat the fat of oxen, sheep, or goats. Animals were forbidden, which are given in the eleventh chapter of Safar al-Ahbar. Among the land animals, those with separate feet, camels, rabbits, camels and pigs were forbidden. And among the aquatic animals, those without wings and skins were forbidden, and a large number of birds, including eagles, ospreys, hawks, hawks, ravens, ostriches, falcons, owls, geese, vultures, herons, and hummingbirds. Apart from bats, many birds were forbidden.⁽¹¹⁷⁾ According to the law of Moses, if the meat of the sacrifice touches something impure, it will also be declared impure. Therefore, the ruling is Shariah. And the meat that is touched by any impure thing should not be eaten. He should be burned in the fire. And whoever eats the meat of the sacrificial animal that is clean should be cut off from among his people, and whoever touches any unclean thing, whether it is the impurity of a human being or an unclean animal. Or any impure abominable thing... They should be cut off from their people.⁽¹¹⁸⁾ The Qur'an has also mentioned the things forbidden by Allah to the Jews and the reason for their sanctity is their rebellion and rebellion. Allah says: وَعَلَى الَّذِينَ هَادُوا حَزَمًا مِمَّا كَانُوا يَكْفُرُونَ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمَ عَلَيْنَهُمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا وَمَا خَلَّتْ بِعِظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَعْضِهِمْ وَإِنَّا لَالصِّدِّيقُونَ.⁽¹¹⁹⁾ And We prohibited all hoofed animals for those who accepted Judaism. And the fat of the cow and the goat, whether attached to the back or intestines of his young man, or left attached to the horse, We punished them for their disobedience. And that's what we're saying.

Also, 20:27 ¹¹⁶

Also, 11:4-19 ¹¹⁷

Also, 7:19-21 ¹¹⁸

Surat al-An'am, 6: 146 ¹¹⁹

They are telling the truth. Where something was forbidden in Shariat Musawi. Many things were also declared halal there so that people could fully benefit from worldly life along with self-purification and attaining God's pleasure. Therefore, there are countless wisdoms and mysteries in declaring the Shariat as haram and halal, which we can find out only the mysteries and purposes despite our best efforts, but human wisdom is beyond our understanding. Therefore, the holy book encourages the acquisition of halal and pure things. Also the minerals obtained through labor are appreciated. It (Palestine) is a country where there are wheat and barley and grapes and fig trees and pomegranates. It is a country where there is also honey and honey. In that land you will have plenty of bread and you will not lack anything. Because the stones of this country are also iron and copper can be dug out of the mountains there.⁽¹²⁰⁾ Al-Qarhar, the laws of halal and haraam of the holy book were exactly in accordance with the thought and mood of the Jewish people and were very effective. But the Jews failed to adopt them in practical life. Some of the forbidden things of God were made lawful just for their own personal gain. And gave him religious sanctity. And later generations of Jews continued to obey the same commandments.

Islam's Concept of Halal and Haram: All the things created by Allah Ta'ala are halal and permissible. Scholars have argued that all items are permissible with these verses. هُوَ الَّذِي خَلَقَ لَكُمْ مِّنَ الْأَرْضِ جَمِيعًا⁽¹²¹⁾ "He is the One who created for you all things on earth."⁽¹²²⁾ وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَهُوَ الَّذِي خَلَقَ لَكُمْ مِّنَ الْأَرْضِ جَمِيعًا⁽¹²¹⁾ "He has subjugated everything in the heavens and the earth for

Deuteronomy, 8:8,9 ¹²⁰

Surah al-Baqarah 2:29 ¹²¹

Surat al-Jasiyat 45:13 ¹²²

you." أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (123)

"O people, there are lawful and pure things in the earth, eat them and do not follow the paths of Satan, he is your open enemy." إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَاللَّحْمَ بِهَ لَعْنَةُ اللَّهِ (124)

"If there is any restriction on you from Allah, it is that you do not eat carrion, abstain from blood and the flesh of swine, and do not eat anything on which anything other than Allah is worshipped." has been named. أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (125)

Alcohol and gambling and this astana and dice and all these are dirty satanic activities. Avoid them. I hope that you will be blessed." Khursheed Ahmad writes: The things that Islam has prohibited What if they are studied closely, it will be known that they are things that either harm the physical and moral life of the individual or the society or the real economic cooperation, equality, freedom, struggle, justice and It makes it difficult to establish justice, installments and cooperation.(126) In Islam, there is an absolute prohibition of usury. It is forbidden by Allah. Anything whose sanctity is proven by the Shari'ah should be stopped. And there is a declaration of war from the Holy Prophet. The Shariah ruling regarding the sanctity of usury is: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَانقُوتُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (127)

"O people who believe! Stop taking usury and fear Allah. There is hope that you will prosper. "The purpose of Islam is not only the abundance of economic resources, but their fair and beneficial use, so the economic struggle has been restricted to halal and haram. Allah's guidance is: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ (128)

"O people who believe! Do not consume each

other's property in false ways, the transaction should be done with mutual consent. Industry, fornication, obscene business, betting and usury etc. are all prohibited. Ibn Katheer states: Allah is forbidding His believing servants to eat each other's property in a false way. Even if it is through the earning which is forbidden by Shariah, which is usury, gambling and similar tricks, even if it has been given the Shariah status of this justification, Allah knows best what the real reality is. (129) After this basic teaching, Islam has made it clear that no individual or institution has the authority to make the things forbidden by Allah halal or haram. Make things forbidden.

Surat al-Baqarah 2:168 ¹²³

Surat Al-Baqarah 2:173 ¹²⁴

Surat al-Ma'idah 5:90 ¹²⁵

Islamic Theory of Life, p. 456 ¹²⁶

Surah Al-Imran 3:130 ¹²⁷

Surah Al-Nisa' 4:29 ¹²⁸

Tafsir Ibn Katheer, 1/579; Wahbat al- ¹²⁹

Zahili, Tafsir al-Wasit, 2/310