

The Style of the Commentator's Commentary on Sirat ul-Jinan's Response to Eradication of Temptation (Agitation/Fitnah)

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Abstract

Temptation encompasses a myriad of connotations, ranging from physical torment and the dissemination of mischief to deceit, war, love, and extreme insanity. Amid the various facets of evil, the presence of genuine goodness is scarce. Much like death, temptation is boundless, transcending space, time, and the boundaries of good and evil. Similar to the pervasive darkness of night, it casts an expansive, ever-growing shadow in all directions, ceaselessly and soundlessly. Resembling an unstoppable force, temptation wreaks havoc and inflicts damage akin to a relentless storm, sparing no soul from its mischief. Breaking through barriers and hurdles, it spirals out of control relentlessly, impervious to dams or doors attempting to impede its course. Drop by drop, it

tears at the fabric of the heart, taking root and flourishing like an indomitable force. Comparisons to Ya'juj and Ma'juj (Gog and Magog), released from prison and unstoppable, or the malevolent Dajjal, sought safety from by all prophets, highlight its insidious nature. Temptation skillfully employs persuasion, manifesting in various forms such as polytheism, heresy, superstition, adultery, murder, and an array of sinful behaviors. This comprehensive article draws insights from Tafsir Sirāt al-Jinān fi Tafsir al-Qur'ān by Mufti Muhammad Qsim Qādri, providing a profound exploration of temptation and its multifaceted manifestations, categorically considered as sinful and disobedient.

Keywords: Style, Commentator's Commentary on Sirat ul-Jinan's, Response, Eradication, Temptation, Agitation

Introduction:

Temptation comes in many meanings; temptation, spreading mischief, misleading, physical torture, war, love, insanity to the point of madness, these are all meanings of fitnah. The aspect of goodness in every sense of the word is rare while there are many aspects of evil. These days, it's quite simple to locate news distribution about religion. The media is now a highly open forum for public conversation on different religions. As an illustration, a lot of internet media use the issue of Islam to aware readers. According to Cambridge Advanced Learner's Dictionary Temptation means:

"The desire to have or do something, esp. something wrong, or something that causes this desire".

Temptation (*fitnah*) is like death, for which neither there is limit of time and place, nor good or evil. It spreads its dark shadow in every direction like the darkness of night and increases with every passing moment, but it does not end, when it takes root in a society their habit becomes trivial and insignificant crimes for them and become temptation (*fitnah*). Today they are invading our society. They are increasing day by day. There seems to be no way to deal with this situation, it is engulfing society like a bloodthirsty dragon,

destroying it and struggling to swallow it. The orbit of human life depends on four things.

1. Beliefs and Ideas,
2. Deeds and Worship,
3. Contracts and Transactions
4. Behavior and Ethics

No aspect of human life is devoid of any of these four and at the present time all are subject to various kinds of tribulations rather has become victims of tribulations, in the form of disturbance of belief, polytheism and superstition in worship disruption in the form of innovations in matters in the form of customs and unlawful gains. Disruption in morality in the form of imitation of disobedience is invading the whole society. The above-mentioned tribulations are clear evidence of this. In fact, these are all old temptations that are emerging in new forms, the only difference is the label and the cloak, the structure and texture is the same old. Today the same devil is busy as he was yesterday. Even today it has the same tactics and traps that it had yesterday, the method of action is a little different. Even yesterday that greed, lust and narcissism Like playing with human weaknesses. Even today it enjoys playing with them. The style has changed a bit, dancing and drinking was nude till yesterday, today are art. Alcohol was intoxicating till yesterday, today is drink. Interest was cruel till yesterday, today is interest. The first was picture and today is video, while the earlier form of the picture is still in use today. In the past, people used to sing; today it is also possible through instruments.

In the past, insulting religious and religious figures was a national crime. Today, it is the beauty of democracy and freedom of expression. In the past, it was a crime to disrespect women but today it is women's freedom and rights. In short, only the forms and positions have been changed. The facts are the same old ones. So the rules of *Shari'ah* regarding them are the same today as were in the time of Prophet Hood. However, the words are changed slightly in the application of their current form and status. Before describing the tribulations related to beliefs, worship, affairs and ethics. It is necessary to mention a few tribulations which are the main reason for suffering from all other tribulations. If Muslims reform themselves on this site, they will be safe from many tribulations. Take a look at the world map today! From the Holy Places to all the Arab countries, Asia, Europe, Africa and the United States all regions are in the grip of evil. There is a global storm of sadness and desolation that is growing, tribulations upon tribulations are rising, Religious and scientific tribulations, national and national tribulations, civilizations and tribulations, tribulations of luxury, capitalism, tribulations of poverty, moral and political tribulations, tribulations of rationalism, internal and external tribulations and even enlightened and spiritual tribulations. All the tribulations are spreading in the world with continuity; there is probably no region of the world that is completely safe and secure from the tribulations. And the most tragic situation is that

as a result of the conspiracies of the enemies of Islam, the world of Islam has become a hotbed of tribulations.

In addition, there is an uprising in the name of Islam, tribulations in Islamic beliefs and Islamic practices. Holding the machine gun of disbelief and disgrace against the opposing party, everyone seems to be a contractor of Islam. Intellectuals imported from Europe are raising slogans of "new research" and "modern research" to destroy or at least weaken the faith of the Muslims. It is his duty to rebel against the rules of religion by influencing the mind and intellect through writing, fluency of language and fat language. If nothing else happens to them, then the good Muslims are left in doubt about their beliefs and thoughts. All this is because we Muslims have neglected our Creator. The method adopted by author in his Tafsīr Sirāt-ul-Jinan fi Tafsīr-al-Qur'ān regarding the interpretation of the verses which are against sedition is described below.

Protecting Faith in Time of Temptation

Today, the people of the insight agree that the temptations of the *Dajjal* are appearing very fast and the religious circles are also being affected by these temptations to some extent. The greatest refuge for us in the offensive of such temptation is the measures which the Messenger of Allah (ﷺ) advised for such times. The Prophet (ﷺ) did not leave His *Ummah* to wander in the darkness of any age without guidance but gave clear instructions by which we can protect our faith and also our relatives' faith. The guidance is from the Reveal of Allah Almighty is as under.

نَحْنُ نَقْصُ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ----- يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا¹

We narrate to you their story with truth. They were young men who believed in their Lord and We gave them more guidance... .. When you have turned away from them, and those whom they worship, except Allah, then seek refuge in the cave, and your Lord will extend His mercy for you, and provide you ease in your matters."

The commentator describes in the context of above verse: *Ashab-e-Kahaf* spoke to King *Daqiyanus* when he asked him not to worship in his court without God's. The words from here were among the *Ashab-e-Kahaf*. They said to each other, "Do not stay in this disbelieving nation, but separate from them and go and hide in some corner, where they can escape their invitation and worship Allah Almighty." We hope that Allah will give us a heaven.² This shows that separation from creation is a means of protecting one's faith in times of tribulation. The same has been describes in the different *Ahādīth*, it is narrated from *Hazrat Abu Saeed Al-Khudri (R.A)* the Holy prophet (PBUH) said,

عن أبي سعيد الخدري رضي الله عنه، أنه قال: قال رسول الله صلى الله عليه وسلم، يوشك أن

يكون خير مال المسلم غنم يتبع بها شعف الجبال ومواقع القطر، يفر بدينه من الفتن.³

“Soon the best wealth of a Muslim will be the goats with which he will go to the mountain tops and rainy places because he will be running away from temptation to save his religion.

أن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: «ستكون فتن، القاعد فيها خير من القائم، والقائم خير من الماشي، والماشي فيها خير من الساعي، من تشرف لها تستشرفه، فمن وجد ملجأ أو معاذاً، فليعذ به»⁴

It is narrated by *Hazrat Abu Huraira (R.A)* that the Holy Prophet (ﷺ) said, “Soon there will be happened temptations. In which the sitting person will be better than standing and the standing be better than the walking. And who walks will be better than the person runs who peeps it, will embrace it. Anyone who finds a place of refuge or shelter these days should seek refuge in it. It is narrated on the Authority of Abu Bakr (R.A) that the Holy Prophet (ﷺ) said soon there will be tribulations, beware then there will be tribulations, that sitting in them will be better than walking and walking will be better than running. Beware that when those tribulations occur, the one who has camels should meet the camels and the one who has goats should go to his goats and the one who has land should go to his land. On hearing this, a Companion, (R.A), said O, Messenger of Allah! What should he do if he does not have camels, goats and land?

قَالَ: يَغْمِدُ إِلَى سَيْفِهِ فَيَدُقُّ عَلَى حَدِّهِ بِحَجَرٍ ثُمَّ لِيَنْجُ إِنْ اسْتَطَاعَ النَّجَاءَ اللَّهُمَّ هَلْ بَلَّغْتَ؟ ثَلَاثًا فَقَالَ: رَجُلٌ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ أَكْرَهْتُ حَتَّى يَنْطَلِقَ بِي إِلَى أَحَدِ الصَّفِينِ فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي؟ قَالَ: يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ وَيَكُونُ مِنْ أَصْحَابِ النَّارِ.⁵

He said, "Let him turn to his sword and strike its edge with a stone, then if he has the strength to separate, let him separate. That is, break your sword so that you will not be able to take part in the war.

If a person is religiously in the right direction in this world, then it is a sign of his worldly happiness and success in the Hereafter is. Religion is everything for a Muslim. If he does not save his religion from tribulations, thus he is in loss. On the other hand, if he protects his religion from tribulations, then he is successful. A Muslim protects his religion from tribulations with the help of Allah Almighty and the path that the believers are commanded to follow that way. In short every believer should take care of his faith in the time of these tribulations. Stay away from a morally and religiously degraded society and refrain from taking up residence in infidel areas. Protect yourself from the company of the transgressors (*Fasiq/Sinners*), so that whoever stays away from the causes of disfigurement in the religion, by the command of Allah Almighty, his religion will be protected from disqualifies. Furthermore:

- Every Muslim should know the basic beliefs of Islam through reliable books, statements of scholars and gatherings of *ulema*.

- Teaching books on virtues and beliefs in one's home under the guidance of scholars.
- Participating in the teachings of the scholars of the Holy Qur'an.
- After daily prayers or one of the prayers should be arranged according to *Sunnah*.

Islamic Injunctions Regarding Wealth of Temptation

Wealth is one of the great blessings of Allah Almighty, through which man fulfills his worldly needs by the command of Allah Almighty. But Islamic law obliges everyone to earn money only lawfully. Because on the Day of Judgment, every person will have to answer to Allah, the Exalted, regarding wealth, where did he earn it from, i.e. what were his resources and where did he spend it, that is, did he not neglect the rights of public or the rights of Allah. Despite the blessings and necessities of wealth, the Creator of the universe and the leader of all the prophets, the Holy Prophet (ﷺ) has repeatedly described wealth as a source of temptation, deception and mere worldly adornment. This does not mean that we should make any effort to acquire wealth; because seeking lawful sustenance and training children with it is religion itself; rather, the goal is to live in the fear of Allah and to prioritize the success of the Hereafter in all circumstances.

In addition, when faced with a situation, instead of risking the afterlife, ignore the temporary goals of mortal life and avoid doubtful matters. These days the race for wealth has started in such a way that most people do not even care whether the wealth is coming from fair or unfair sources. Contrary to this, some people have started giving different names to unfair resources and justifying them. However, the Prophet (ﷺ) commanded us to avoid even suspicious things. Therefore, every Muslim should be content with only fair resources. Almighty Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَ الرُّهْبَانِ لِيَأْكُلُوا أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ الَّذِينَ يَكْتُمُونَ الدَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ⁶

O you who believe, many of the rabbis and the monks do eat up the wealth of the people by false means and prevent (them) from the way of Allah. As for those who accumulate Gold and Silver and do not spend it in the way of Allah, give them the good news of a painful punishment.

The Priests and spiritual man take wealth in such a false way that they take bribes from people by changing the rules of the religion and distort their books in the lust of wealth. And in the verses of the previous Heaven books in which the praise and attribute of *Khatam-un- Nabiyeen* (ﷺ) are mentioned, they changed them according to their wishes. They make erroneous interpretations and distortions in order to get wealth.⁷ In the above mentioned verse, it is known that acquiring the knowledge of religion in order to gain worldly wealth, honour, position and justification, it is a very despicable and destructive act in the Hereafter. It is also strongly condemned in many *Ahadith*.

عن أبي هريرة قال: قال رسول الله - صلى الله عليه وسلم - "مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ" يعني ربحها.⁸

It is narrated from *Hazrat Abu Huraira* (R.A) that the ruler of the Holy Prophet (ﷺ) said, "He who acquires the knowledge by which the pleasure of Allah is obtained, but he learns that knowledge (instead of gaining the pleasure of Allah) to acquire the world, he will not find the fragrance of Paradise on the Day of Judgment.

حَدَّثَنِي ابْنُ كَعْبٍ بِنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وَجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ.⁹

It is narrated on the Authority of *Hazrat Ka'b bin Malik*, (R.A), that the Prophet of Allah PBUH, whoever seeks knowledge in order to oppose the scholars or to quarrel with the ignorant or to attract the attention of the people, then Allah Almighty will admit him into the Fire.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "لَا تَعْلَمُوا الْعِلْمَ لِيُبَاهُوا بِهِ الْعُلَمَاءُ، وَلَا لِيُتَمَارَوْا بِهِ السُّفَهَاءُ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ، فَمَنْ فَعَلَ ذَلِكَ، قَالَ النَّارُ النَّارُ"

It is narrated on the Authority of *Jabir bin Abdullah* (R.A) that *Anwar* (ﷺ) said Don't learn knowledge in order to be proud in front of the scholars, to quarrel with fools and to adorn the *Majalas*, because whoever does that (for him) is fire.¹⁰

In another *Hadith*, it is narrated by *Abu Hurairah* (R.A) that the Holy Prophet (ﷺ) said whoever learns good speech in order to ensnare the hearts of the people; Allah Almighty will not accept his obligatory acts of worship on the Day of Resurrection.¹¹

وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ.¹²

and do not spend it in the way of Allah,

This means that they are stingy, do not pay their dues and do not pay *Zakat*. When Allah Almighty mentioned the greed for wealth of the Jewish and Christian scholars and clergy, he warned the Muslims against hoarding wealth and not paying their dues. He said that those who hoard gold and silver do not spend. Tell them the glad tidings of a painful disaster.¹³ It is narrated on the Authority of *Hazrat Abdullah bin Umar* (R.A) that The property for which *Zakat* has been paid is not a *kinz* (i.e. it is not included in the promise of this verse) even if it is buried (there is only a treasure buried in the earth) and the one for whom *zakat* has not been paid is *kinz* which is mentioned in the Holy Qur'ān. The owner will be stained with this. It is narrated on the by *Hazrat Souban* (R.A) that when

this verse was revealed, the Companions of the Holy Prophet (ﷺ) have known the state for gold and silver, then which wealth is better to be accumulated. He said the tongue of remembrance and the heart of gratitude and a virtuous wife who helps the believer in his faith. It means, be pious so that the desire for obedience and worship may increase with his company.¹⁴

The commentator said that accumulation of wealth is permissible, not malicious, while its rights must be paid. *Hazrat Abdul Rahman bin Awf*, *Hazrat Talha* and other Companions were rich. On this occasion, let us look at some of the incidents of a wealth of the Companions (R.A). *Hazrat Uthman Ghani* (R.A) is very famous for his wealth. Apart from him, some of the wealthy Companions (R.A), *Hazrat Abdul Rahman bin Awf*, (R.A) With the Prayers of Hazrat Muhammad, Allah Almighty bestowed a lot of wealth on *Hazrat Abdul Rahman bin Awf* (R.A) and in spite of his wealth; he used to give a lot of charity and alms. In the holy time of the Holy Prophet (ﷺ), he first gave four thousand dirhams in charity out of his wealth, then gave forty thousand dirhams in charity in the way of Allah, then gave forty thousand dinars in charity, then five hundred. Horses and after those five hundred camels gave alms in the way of Allah.¹⁵

Once a trade caravan of *Hazrat Abdul Rahman bin Awf* (R.A) came to Madinah, there were seven hundred camels loaded with wheat, flour and food in this caravan. *Hazrat Ayesha Siddiqah* (R.A) heard the noise and inquired about it. She was told that *Hazrat Abdul Rahman bin Awf* had returned to trade. There are seven hundred camels loaded with wheat, flour and food. *Hazrat Ayesha* (R.A) said I have heard the Holy Prophet (ﷺ) saying I will enter Paradise. When *Hazrat Abdul Rahman bin Awf* (R.A) came to know about this, he said O my mother! I bear you witness that I donated all these camels with my equipment in the way of Allah.¹⁶

When *Hazrat Abdul Rahman bin Awf* (R.A) passed away, the gold he got in his inheritance was cut with axes until the people got blisters on their hands. There were a thousand camels, three thousand goats and a hundred horses grazing in the pastures of *Jannat ul Baqiya*.¹⁷

أَخْبَرَنَا مُوسَى بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ قَالَ: كَانَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ يَغْلُ بِالْعِرَاقِ مَا بَيْنَ
أَرْبَعِمِائَةِ أَلْفٍ إِلَى خَمْسِمِائَةِ أَلْفٍ، وَيَغْلُ بِالسَّرَّاءِ عَشْرَةَ أَلْفٍ دِينَارٍ أَوْ أَقَلٍّ أَوْ أَكْثَرَ، وَبِالْأَعْرَاضِ
لَهُ غَلَاتٍ، وَكَانَ لَا يَدْعُ أَحَدًا مِنْ بَنِي تَيْمٍ غَائِلًا إِلَّا كَفَاهُ مَوُونَتَهُ وَمَوُونَةَ عِيَالِهِ وَزَوْجَ أَيَامَاهُمْ وَأَخْدَمَ
غَائِلَهُمْ، وَقَضَى ذَيْنَ غَارِمِهِمْ، وَلَقَدْ كَانَ يُرْسِلُ إِلَى غَائِشَةٍ إِذَا جَاءَتْ غَلَّتُهُ كُلَّ سَنَةٍ بِعَشْرَةِ أَلْفٍ
وَلَقَدْ قَضَى عَنْ صُبْحَةِ النَّبِيِّ ثَلَاثِينَ أَلْفَ دِرْهَمٍ.¹⁸

Hazrat Talhah bin Ubaidullah (R.A) the income of *Hazrat Talhah bin Ubaidullah* (R.A) from the Iraqi lands was four to five lack dirhams and the income from the lands of *Sura* was about ten thousand dinars. There was also income from many sources. He used to meet the needs of every needy person of *Banu Tamim*, help them,

marry their widows and unmarried people and pay off their debts. He also used to send ten thousand dirhams from the income of land production to *Hazrat Ayesha* (RA) every year.

Hazrat Hisham ibn Arwa (R.A) narrates by his father that the value of the inheritance of *Hazrat Zubair* (R.A) was 50 million or 52 million dirhams. He had residences in Egypt, *Alexandria* and *Kufa*. He had a mansion in Basra, from the lands of *Madinah*. He had income from the production of grain. *Hazrat Zubair* (R.A) left four wives, each of whom received Rs. Eleven Lac.¹⁹ Apart from them, *Hazrat Amr bin Al-Aas*, *Hazrat Abdullah bin Masood*, *Hazrat Zaid bin Thabit*, *Hazrat Saad bin Abi Waqas* and *Hazrat Anas bin Malik*, (may Allah be pleased with them), were also among the wealthy companions. It should be kept in mind that the wealthy Companions, May Allah be pleased with them, were a beacon for the training of the wealthy. They used to collect it in the love of mortal wealth. May Allah Almighty help the wealthy Muslims to follow the Character of the Companions?

A Great Way to Resolving Conflicts

Naturally, every human being has his own temperament. We see every day that ideological differences or misunderstandings, inconsistencies and squabbles in the relations between different levels of society. One thing is clear; the difference will be where there is a close relationship. How to disagree with something that has nothing to do with it? Misunderstandings often arise in coexistence, transactions and mutual affairs and these misunderstandings lead to growing hatred and enmity, discord and discord, enmity and fighting, quarrels, bloodshed and lead to murder. The result is that chaos breaks out in society, the human system of life is destroyed, and even the families of families are ruined. In order to avoid all these tribulations, there is a strong emphasis on mutual peace and harmony in life on the Islamic moral system.

وَإِنْ جَدَلْتُمْ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ. اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.²⁰

And if they dispute with you, say (to them), “Allah is the best aware of what you do. Allah will judge between you, on the Day of Judgment, about what you used to dispute.”

The gist of the above verse is that, O, Beloved! If they quarrel with you even after the truth has been revealed and the argument has become obligatory, then say to them as a promise that Allah knows best the evil deeds which you do. And he will punish you for doing this. Allah will judge between you on the Day of Resurrection concerning that in which you differ, and then you will know what was right and what was wrong.²¹

It shows that one should not argue with every gossip and quarrelsome person, and this is further strengthened by the fact that when devil presented arguments for not prostrating to Adam (ﷺ), Allah did not answer his arguments. Rather, he said to him

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ.²²

He said, “Then, get out of here, for you are an outcast,

Allama Abu Abdullah Muhammad bin Ahmad Qurtabi (R.A) says in this verse, Allah Almighty has taught His servant's great literature whoever wants to argue with you just out of jealousy and quarreling, do not answer him or argue with him. Rather, in response to all his words, say only what Allah Almighty has taught His Messenger.²³

The People of the *Ahl-e-kitab* were invited to three things. The first is that we should not worship anyone except Allah Almighty, and this is something in which the Holy Qur'ān, the Torah and the Injeel all agree and there is no difference between them. The second is that we should not associate anyone with Allah Almighty, neither Jesus (A.S) nor *Hazrat Uzair* (A.S) nor anyone else, and this is certainly tantamount to accept the first thing. The third thing is that none of us should make anyone our Lord, as the Jews and the Christians had made their scholars and clergymen consider their rulings as equal to the rulings of Allah.

The commentator writes in the context of verse 46 *Sūrah* al Imran, "The best way to resolve differences" This verse describes a great way to resolve differences, which are common and agreed upon, so that the issues of disagreement may be distinguished and their number may be reduced, and the discussion may depend on them alone. Otherwise, it happen coincidental discussion starts.²⁴

The Temptation to Break the Prohibitions of Allah Almighty

Islam is the religion of literature, respect for the motto of Allah is obligatory on all humanity. Instead of throwing the Holy pages in the streets and markets, keep them in a suitable place so that the holy papers are not desecrated. Respect and reverence of the motto of Allah is an important means of nearness to Allah. Respecting the motto of Allah creates piety and piety in the hearts. The status of the slogan is higher than the duty. Just as it is unlawful (*Haram*) to stop neglecting one's duties, so it is unlawful to disrespect the slogan and it is also a great crime and even a danger of disbelief. *Kaaba* (*Haram Sharif*) is also the motto of Islam. Every Muslim must respect its greatness and respect. Spitting on it, stepping on it is literary rude. Nowadays some of our youngsters and others who wear pants shirts are forced to urinate standing up and start urinating wherever they see the wall. They do not even know that they are urinating towards the *Qiblah* or urinating in all the places which are public welfare places like hospital, bus stand, passenger house, walls of houses, and roots of trees while it is forbidden by law to speak.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.²⁵

O you who believe, do not violate (the sanctity) of the Marks of Allah, nor of the sacred month, nor of the sacrificial animal, nor of the garlands, nor of those proceeding to the Sacred House, seeking the grace of their Lord and (His) Pleasure. When you are out of Ihram, you may hunt. Malice against a people for their having prevented you from Al-Masjid-ul-Haram, should not cause you to cross the limits. Help each other in righteousness and piety, and

do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment.

In above mentioned verse, it is commanded to value the signs of the religion and the meaning is to observe the sanctity of all that Allah has enjoined and forbidden. Also, it is very important to respect the things that are considered to be the signs of Allah Almighty. Therefore, the things of religious greatness will be respected. These signs of Allah, that is, of Allah Almighty, the signs include the *Ka'bah*, the Holy Qur'ān, the mosques, the call to prayer, the shrines of the elders, etc., but whatever is related to the popular worshipers of Allah Almighty becomes a poet of Allah, such as when footsteps of *Hazrat Hajara May Allah Pleased with her* fell on the mountains of *Safa* and *Marwah*, those mountains became the *sha'a'ir* of Allah,²⁶ and the Most Gracious Lord said,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ²⁷

Indeed, Safa and Marwah are among the marks of Allah.

The commentator writes that it was said that the sacred months should not be made lawful. Respected months are four, Rajab, Ziqad, Zul-Hijjah and Muharram Even in the time of ignorance, the infidels used to read his literature and Islam also respected him. Remember that war was forbidden in Islam in those months, now jihad can happen at any time, but their respect remains. This is explained in *Sūrah At-Tawbah*, verse 36. The Arabs used to weave garlands around the necks of the victims from the bark of the trees of the Haram Sharif etc. so that the onlookers would know that these were the sacrifices sent to the Haram and not to be molested.

The *Kabah* has been ordered to respect that sacrifices those who come to the house of respect are meant to come for *Hajj* and *Umrah*. The verse of revelation is that *Sharīh bin Hind* was a famous miscreant. He came to *Madinah* and came to the service of the government of the two worlds, peace be upon him, and began to plead what do you invite the creatures of Allah by (ﷺ)? The Crown Prince of the Prophet (ﷺ) said I invite you to believe in your Lord Almighty and to confirm my message and to keep up prayer and pay Zakat. He said, "It is a very good invitation. If I seek the opinion of my chiefs, I will bring Islam and I will bring them too." After Saying This He left. The Holy Prophet (ﷺ) had informed his companions before his arrival that a man from the tribe of *Rabee'ah* was coming who would speak the satanic language. The Crown of the Prophet (ﷺ) said I invite you to believe in Allah Almighty and to confirm my message and to keep up prayer and pay Zakat. He said, "It is a very good invitation. If I seek the opinion of my chiefs, I will bring Islam and I will bring them too." After saying this he went away. The Holy Prophet (ﷺ) had informed his companions before his arrival that a man from the tribe of *Rabee'ah* was coming who would speak the devil's language. After he left, the Holy Prophet (ﷺ) said he brought the face of a disbeliever and turned his back like a traitor. He is not going to convert to Islam. So, he deceived and Leaving

Madinah, he took the cattle and property there. The next year, he set out for Hajj with a large number of merchandise and *Hajj Qaladah* sacrifices, i.e., special necklace offerings. The Holy Prophet (ﷺ) was visiting with his Companions, (R.A). On the way, the Companions (may Allah be pleased with them) (رضي الله عنهم) this commentary and wanted to take the cattle back from it, but the Holy Prophet (ﷺ) forbade it. This verse was revealed to him²⁸. And it was ordered that whatever came out of the intention of Hajj should not be said something. It is permissible to hunt outside the Haram after completing ihram. This ruling is in fact permission (*Abahat*), but it is so definite that its denier is a unbeliever. Moreover, the people of *Makkah*, May Allah bless him and grant him peace, and his companions (RA). However, it should be remembered that the disbeliever will now be barred from the Masjid al-Haram because the prohibition was revealed later, so Allah Almighty says,

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ.²⁹

O you who believe, the polytheists (Mushriks) are impure indeed, so let them not approach Al-Masjid-ul-Haram.

In the above verse, Allah Almighty has commanded two things (i) to help one another in righteousness and piety. (ii) Not to co-operate on sin and abuse. *Bir* means every good deed which is commanded to be done by the *Shari'ah* and *taqwa* means to refrain from every deed which is forbidden by the *Shari'ah*. *Atham* means to sin and *Adwan* means exceeding the limits of Allah Almighty.³⁰ There is a saying that *Atham* means disbelief and *Adwan* means oppression or innovation.³¹ *Hazrat Abdullah bin 'Abbās* (R.A) says Goodness means following the *Sunnah*.³²

عَنِ النَّوَاسِ بْنِ سَمْعَانَ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ
النَّاسُ.³³

Hazrat Nawas bin Simaan (R.A) says, I asked the Holy prophet (ﷺ) about goodness and sin, and he replied Virtue is good morals and sin is that which strikes in your heart and you do not like people to know about it.

The above mentioned verse is very comprehensive. Righteousness and piety include all their types, and *Atham* and *Adwan* include everything that falls into the category of sin and transgression. Help each other with time, money, teaching and writing in the publication of theology, collaborating to spread the message of Islam and its teachings in every corner of the world, improving the practical condition of oneself and others. It includes striving, inviting good and forbidding evil, cooperating with each other in the collective interests of the country and the nation, social work and social services. It is commanded not to help anyone in sin and oppression. To co-operate with others in killing someone's rights, to change decisions by taking bribes, to give false testimonies,

to trap a Muslim for no reason, to support the oppressor in his oppression, to be involved in any way in companies that do unlawful and illegal business. To be, to work in the bases of evil, away a co-operation with evil and is illegal. *Subhan Allah!* How excellent and high are the teachings of the Holy Qur'ān. The true benefit of its teachings can only be reaped if they are following. Alas, at present a number of Muslims have gone far beyond the teachings of the Holy Qur'ān in practice. May Allah help all Muslims to follow the commands and teachings of the Holy Qur'ān.

Conclusion:

From the above discussion, it can be concluded that humanity is facing innumerable tribulations in the present age. In this abundance of tribulations, the most dangerous are the tribulations of faith because the most precious thing for any Muslim is faith. Therefore, in the Hadith, the tribulation of the antichrist is called the great tribulation because it would be dangerous for the faith. One of these believing tribulations is the "tribulation of atheism". This means deviating from the right path, adopting irreligion and aversion to religion, deviating from the right path and inserting baseless things in it and making wrong interpretations about religious rules. In short, distortion, change in religion, distance from religion in the name of religion, or aversion to religion is called atheism. Islam and the people of Islam have nothing new to do with this temptation (*fitnah*) of atheism. Ever since the advent of Islam, there have been those who distort Islam and turn people away from Islam. From that time on, the atheists considered the religious precepts as a game and a joke and subjected them to false interpretations. And made every effort to cut and alienate Muslims from their religion.

The Islamic scholars continued to pursue these tribulations due to their religious and worldly responsibilities. And as the Prophet (ﷺ) foretold, this process continued and today we are facing these tribulations. Even today, this tribulation exists in various forms (current situation of Palestine is a painful example). People who are disgusted with religion have either denied the religion outright or have given such interpretations through which they want to do whatever they want in the name of religion. Behind the scenes, the religion itself is insulted because the religion presented by the *Maulvi* has many strictures and restrictions. What they call hardships and restrictions are in fact the laws laid down by Islam to protect their lives, property, honor and faith. Because they are the victims of malice, they have to look at religious rites with their own eyes. Then they try to dig in various ways and ridicule many Islamic Muslims. While it is important to bring such elements to justice, it is also important for ordinary Muslims to be

aware of them. There is no doubt that today the Muslim *Ummah* is going through a very critical period in the whole East and West.

- ¹ Al-Qur'ān 18,13-16
 - ² Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinān, vol.5, p.546
 - ³ Bukhari, Kitab al-Fitan, Bab al-Tarub fi al-fitnah, vol.4, Bab.439, Ḥadīth No.7088
 - ⁴ Bukhari, Kitab al-fitan, Bab Takoon Fitnah al-Qaid Fiha Khair Min al-Qaim, vol.4, bab.436, Ḥadīth No.7082
 - ⁵ Al-Tabrezi, Allama Wali al-Din, Mishkat, Kitab al-fitan, al-fasal al-awal, Dar al-Kutab al-Ilmiyah, Beirut, 1424 H vol.2, bab.279, Ḥadīth No.5385
 - ⁶ Al-Qur'ān 9: 34
 - ⁷ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan, vol.4, p.111
 - ⁸ Al-Sajastani, Abu Daud Suleman bin Ashath, Kitab al-Ilm, Bab fi Talab al-Ilm li Ghair Allah, Dar Ihya al-Turath al-Arabi, Beirut, 1421 H, vol.3, p.451, Ḥadīth No.3664
 - ⁹ Tirmizi, Kitab al-Ilm, Bab ma ja fimin yatlab bi ilmih al-Dunia, vol.5, bab.297, Ḥadīth No.2663
 - ¹⁰ Ibn-e-Majah, Imam Abu Abdullah Muhammad Bin Yazeed, Ibn-e-Majah, Kitab al-Sunnah, Bab al-Intafa bil Ilm wa al-amal beh, Dar ul Marifah Beirut, 1420 H, vol.1, bab.165, Ḥadīth No.254
 - ¹¹ Al-Sajistani, Abu Daud Suleman bin Ashath, Kitab al-Adab, Bab ma ja fi al-Mutashadiq fi al-Kalam, vol.4, bab.391, Ḥadīth No.5006
 - ¹² Al-Qur'ān 9: 34
 - ¹³ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinān, vol.4, p.111
 - ¹⁴ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinānvol.4, p.112
 - ¹⁵ Asad al-Ghabah, Bab al-Ain wa al-Baa, Abd al-Rehman bin Auf, vol.3, p.498
 - ¹⁶ Asad al-Ghabah, Bab al-Ain wa al-Baa, Abd al-Rehman bin Auf, vol.3, p.498
 - ¹⁷ Ibid, p.500
 - ¹⁸ Al-Tabaqat al-Kubra, Tabqat al-Badarieen min al-Muhajirin, al-Tabatah al-Awla, Talha bin Ubaidullah, vol.3, p.166
 - ¹⁹ Ibid, wa min bani Asad bin Abd al-Azi, bin Qasi, al-Zubair bin al-Awam, vol. 3, p.81
 - ²⁰ Al-Qur'ān 22: 68-69
 - ²¹ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinānvol.6, p.480
 - ²² Al-Qur'ān 15: 34
 - ²³ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinānvol.6, p.480
 - ²⁴ Ibid., vol.1, p.493
 - ²⁵ Al-Qur'an 5: 2
 - ²⁶ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinānvol.2, p.376
 - ²⁷ Al-Qur'ān2:158
 - ²⁸ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinānvol.2, p.377
 - ²⁹ Al-Qur'ān 9:28
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³⁰ Qādri, Mufti Muhammad Qāsim, Tafsir Sirāt al-Jinān vol.2, p.378

³¹ Ibid.

³² Ibid.

³³ Tirmizi, Kitab al-Zuhad, Bab Ma ja fi al-Bir wa al-Ithm, vol.4, bab.173, Ḥadīth
No.2396