



BEHAVIOUR FORMATION and CIVIC EDUCATION in ISLAM:

An Overview of the 106th Revelation of Almighty Allah (Surah
ALHUJARAT, No: 49 of Holy Quran) to His last Prophet Hazrat
Muhammad (ﷺ)

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Abstract

This research paper is essentially a review of selected Qur'anic verses, with the objective of highlighting the civic education imparted through the Qur'ān and analyzing the verses to determine the Islamic perspective on the formation of human behavior. Particular focus is given to Sūrat al-Ḥujurāt, which is considered the 106th revelation sent by Allāh to His final Prophet, Muḥammad (ﷺ). This Madinan sūrah was examined to explore how Islam, as a religion, places profound emphasis on civic education and the moral and behavioral development of individuals to establish a peaceful and progressive society.

Islam employs the approach of “teaching and preaching” and uses the tools of the “pen and the book” to educate and train believers. In this context, the central aspects of human life faith (īmān), worship (‘ibādāt), social dealings (mu‘āmalāt), and ethics (akhlāq) are addressed in the verses of Sūrat al-Ḥujurāt. Each verse in this sūrah serves as a vital source of guidance, offering principles for behavior formation and character building, and providing significant lessons in civic responsibility.

Moreover, these verses reveal that Allāh Almighty is not only the Creator of the universe but also its Supreme Educator, and that Islam is a religion committed to the holistic education and ethical development of humanity.

Keywords

Behavior Formation, Civic Education, Islam, Qur'ān Majīd, Sūrat al-Ḥujurat, Ethical Communication, Islamic Ethics, Character Building, Social Harmony, Moral Development, Madinan Revelation, Islamic Pedagogy, Peacebuilding, Quranic Guidance.

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Introduction

Islam based upon the revelation of God (Almighty ALLAH) and the Sunnah of His last Prophet Hazrat Muhammad (ﷺ). So the Quran and Sunnah are very basic and most authentic sources of knowledge and curriculum or contents for education. Knowledge and education, as stated by Syed (2015), are those terms which are commonly used in our daily life. Both terms have very close relationship with each other. Knowledge is the product while education is the process or medium through which this product is acquired. Knowledge is something known, gained, delivered, transferred or transmitted by using the process of education. Knowledge is necessary for human beings for their development and survival, and it is gained through education. In other words for example, if knowledge is a thing or something, then education is a process of getting that thing or something.

The purpose of this process of giving and taking (teaching and learning, education and training) is enabling the individuals to know, learn, understand and apply the information and skills to follow and serve the cause of their creation. In other words knowledge and education is reception and provision of awareness, guidance and wisdom to act upon rightly as per the cause and objective of the creation. So, the most authentic, accurate and fruitful knowledge is the knowledge given by the Creator and Master of the universe Almighty ALLAH in the form of His revelation and through His Messengers.

Basically Quran is a revealed Book of Almighty ALLAH which has been revealed for the guidance of humanity. It is a collection of verses having wisdom and code of conduct. It has five main chapters/topics/focal areas (or in other words it may be mentioned that it has five types of verses, teachings or messages) i.e.

1. Faith/Belief (known as “Emaniyat or Aqaid”; what should be the beliefs of the follower of Islam),
2. Worship/Pray (known as “Ebadat”; how and which type of worships are required to be performed by a Muslim)
3. Affairs (known as “Muamlat”; how should a Muslim perform his/her daily life matters and deeds)
4. Moral Values (known as “Akhlaiyyat”; which moral values should be followed and disvalues should be avoided by a Muslim) and
5. Stories of Prophets (known as “Qasas”; how God’s Apostles passed their lives, with which faith, prayers, affairs and moral and ethical values)

In all verses of the Holy Quran the focus is found upon 3rd and 4th aspect of life (affairs of life and the way of behaving others or moral values and disvalues), which a most logical and valid proof of the fact that Islam wants to educate its followers for a peaceful, progressive, practical, pure, socially accepted and prosperous life. Without any ambiguity and misconception, it can be stated that all Quranic verses have multidimensional messages and teachings for the education, training and guidance of humanity. Holy Quran is full of guidance and a Straight Book devoid of all crookedness, shows the right path as it reveals in first verses of Surah Alkahf (18:01-02);

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

Praise be to Allah Who has revealed to His servant the Book devoid of all crookedness; (18:01)

فَيَمَّا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

an unerringly Straight Book, meant to warn of a stern punishment from Allah, and to proclaim, to those who believe and work righteous deeds, the tiding that theirs shall be a good reward (18:02)

The teachings of Almighty Allah through the revelation to the Holly Prophet are for the betterment of humanity, individual and community. The worth of the teachings has been mentioned by the Almighty Allah in Surah Younas (10: 108) in the following words that

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ: فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ: وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا. وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

Tell them (O Muhammad): 'Men! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his own good; and whosoever strays, his straying will be to his own hurt. I am no custodian over you. (10:108)

It has been said by the God that the Qur'an is a healing and a grace for those who have faith. Surah Bani Israeel (17:82) indicates this fact as

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

What We are sending down in the course of revealing the Qur'an is a healing and a grace for those who have faith; but it adds only to the ruin of the wrong-doers. (17: 82)

In Surah Hood (11:01) Almighty Allah says

الرَّكَيبُ أُحْكِمَتْ آيَتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

Alif. Lam. Ra. This is a Divine Command whose contents have been made firm and set forth in detail from One Who is All-Wise, All-Aware(11:01).

It is also a fact that the Holy Quran is a doubtless set of guidance and guides the followers who are God-fearing. As it has been revealed by the Almighty ALLAH in the start of Surah Al-Baqara (02:02)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book of Allah: there is no doubt about it. It is guidance to God-fearing people, (02: 02)

Three points have been highlighted in this verse, which are;

1. Quran is not a human product but is Book/revelation of Almighty ALLAH
2. It is guidance for God-fearing people
3. And there is no doubt in its both status (doubtlessly it is revealed from ALLAH and it provides guidance to its followers with the condition of having fear of God.

Almost same claim has been revealed in the start of Surah Younas (10:01) as

الرَّحْمٰنُ أَيْتُ الْكِتَابِ الْحَكِيمِ

Alif. Lam. Ra. These are the verses of the Book overflowing with wisdom. (10: 01)

Salahi (2017, p. 153), while talking about the best manners and treatment of Prophet Muhammad (ﷺ) with all people, states that to answer some body's question Hazrat Ayesha (RA) once read out the opening verses of Surah 23, Al-Mominun (The Believers), which says; Truly, successful shall be the believers, who humble themselves in their prayer, who turn away from all that is frivolous, who are active in deeds of charity, who refrain from sex except with those joined to them in marriage, or those whom they rightfully possess - for then, they are free of all blame, whereas those who seek to go beyond that (limit) are indeed transgressors, who are faithful to their trusts and to their pledges, and who are diligent in their prayers. These shall be the heirs who will inherit the paradise; therein shall they abide (23: 1-11).

She then added; "Such were God's Messenger's manners".

These verses present clear picture of such good and healthy deeds, which help us in building an ideal society. It also indicates that God's Revelation and last Messenger both provide the civic education, fruitful knowledge, proper guidance and precious advices which help us in behavior formation and character building of human beings.

It ensures that the verses of this revealed Book are full of the treasure of wisdom, insight, knowledge and acumen.

So, the claim of "guidance and wisdom" has been recorded by the Master of the Book Himself, which is doubtless according to Surah Al-Baqara (02:02) "there is no doubt about it" and it can be proved more by the review and analysis of its other verses.

So, this review paper intends to highlight the teachings regarding the behaviour formation and civic education revealed in the 106th revelation of Allah (Surah ALHUJARAT) to His last Apostle Hazrat Muhammad (ﷺ).

THE STUDY

This paper titled “Islam and Civic Education: An Overview of the 106th Revelation of the Holy Quran (Surah ALHUJARAT)” by nature and method is a review of revelation of the Holy Quran which perpetuates and disseminates the teachings of Islam about the behaviour formation of individuals and civic education. In other words, this review paper is an attempt to analyze the fact that what type of behaviour is expected by the human being according to the teachings of Islam.

STUDY OBJECTIVE

The objective of the study was:

- a) To determine the Islamic point of view about behaviour formation and civic education of human beings by reviewing verses of Quran (Surah ALHUJARAT) revealed to the last Prophet of God Hazrat Muhammad (ﷺ).

According to Syed (2015) the Holy Quran, as a revelation of ALLH Almighty, is the first and basic source of knowledge in Islam. It is a collection of alphabets, words and sentences (verses). It has guidance, awareness, consciousness and wakefulness. It is knowledge and light to eradicate the darkness and ignorance. It is a package of guidelines and basic document (Book) which includes rules as a complete code of life. It is recited, read, learnt and taught. It provides roots and basis for all disciplines of knowledge. Its teachings modify the behaviors, broaden the visions and purify the characters of human being. Faith, worships, actions and deeds, values, moralities and stories of the previous nations are main chapters/areas of its discussion, which prepare the individuals and societies for successful, peaceful and glorious life here in this world and the world hereafter.

The focus and stress of Islam on education, learning and knowledge proves that Islam is a religion of knowledge and education. This is the religion which presents a complete code of life. Islam changes the behaviour of individuals with knowledge and awareness. It teaches, trains and inspires individuals for gaining, observing, practicing and then delivering the knowledge for building healthy societies. The modification of human behaviour by Islam is never targeted by any other source or mean except education, preaching and training. It is crystal clear that use of sword, weapon or terror has never been favored by Islam to spread its message of peace in the world. First revelation of Islam proves this fact that

إِقرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Recite in the name of your Lord Who created” (Surah Al’Alaq, 96:01).

So, Islam is the religion which indicates that the very first communication of Creator of universe with His Apostle ‘the Holy Prophet Hazrat Muhammad {Peace Be Upon Him (ﷺ)} starts with the term ‘read or recite’.

Surah ALHUJARAT, is a Madni Surrah which revealed in Madina, after migration from Makkah to Madina. It has 18 total verses, 106th revelation and 49th Surah in Para 26 of the Holy Quran. This Surah presents very clear contents, impressive picture and direct focus on civic education and behaviour formation of human beings. The definite Master of the universe reveals rules, etiquettes, principles and ways to educate the human beings in the following way.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Merciful, the Compassionate

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Believers, do not advance before Allah and His Messenger, and fear Allah. Verily Allah is All-Hearing, All-Knowing. (49:01)

In the first verse of the Surah, the followers of Islam have been forbidden to

- Never advance before Almighty Allah and His Prophet Hazrat Muhammad (ﷺ). With all other implications of this order one is crystal clear that Allah is the Creator and Master of the universe, the Greatest One and Hazrat Muhammad (ﷺ) is His Messenger and the greatest Teacher of humanity. One who follows Allah and His Prophet Hazrat Muhammad (ﷺ) can never bypass, advance or overtake ones leaders. For successful living he/she would have to follow, obey and respect his/her leaders and never advance, disobey or violate his/her leader and it is the basic principle to constitute and establish a society, nation and community. At the same time it has also been ordered to “fear Allah”, which indicates that if do not act upon the orders you will be punished by the Master. So the principle of punish and reward has also been applied here, which has also a key role to control the crimes in a society and to keep the followers on track during their lives.
- One must be aware of the fact that Allah hears and knows which is being thought and practiced by the creature. It means that everyone is being watched and observed by his/her Commander and Master, and he/she never be spared.
- All-Knowing is an educational term, which indicates that these desirable behaviors have been recommended by the very first Teacher of universe.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

Believers, do not raise your voices above the voice of the Prophet and when speaking to him do not speak aloud as you speak aloud to one another, lest all your deeds are reduced to nothing without your even realizing it. (49:02)

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

The ones who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for God-fearing. Theirs shall be forgiveness and a great reward. (49:03)

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

Surely most of those who call out to you, (O Prophet), from behind the apartments, are devoid of understanding. (49:04)

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

If they were patient until you went out to them that would have been better for them. Allah is Most Forgiving, Most Merciful. (49:05)

In these verses it has been forbidden that never raise your voices above the Holy Prophet Hazrat Muhammad (ﷺ), because;

- The respect of the Prophet Hazrat Muhammad (ﷺ) is a part of faith. If it is not observed, the faith remains incomplete, and for the success in worldly life and the life hereafter faith is mandatory for every person.
- The principle of respect for elders, leaders and teachers has been corresponded in this verse, which is also a good indicator of human personality, sets a respectable and sober practice in life.
- There is and should be a difference of talking, chatting and behaving among different people. And when it refers to the Holy Prophet Hazrat Muhammad (ﷺ) it demands much more cares, because the Prophet of God Hazrat Muhammad (ﷺ) is not a

common personality, he is the most superior personality of the universe, who should be respected and honored by every person; he should never be treated as a common man.

- d) The respect of the Holy Prophet Hazrat Muhammad (ﷺ) is a symbol of good deed, who does not observe it will never be favored by the Creator as well as by the creature.
- e) God-fearing in case of the respect of the Holy Prophet Hazrat Muhammad (ﷺ) will be forgiven and rewarded by the Almighty Allah.
- f) Again in 4th verse of Surah the respect of the Holy Prophet Hazrat Muhammad (ﷺ) has been focused and it has been declared that who do not care for this order are foolish, silly and devoid of understanding. So the indicators of insensitivity, irrationality, stupidity, madness and moral illness have been pointed out in this verse.
- g) Lesson of patience and tolerance is there in fifth verse of the Surah. It shows that who observe patience, succeed in their lives and win God's favor and forgiveness.
- h) Two attributes of God "Most Merciful and Most Forgiving" have been recorded in fifth verse, which are especially for those people who observe the orders of Almighty Allah regarding the respect of Apostles of God and obey/follow Him in deeds during their lives.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ

Believers, when an ungodly person brings to you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did. (49:06)

Sixth verse of this Surah educates the human beings in a multidimensional and comprehensive way as;

- a) A person, a community or a nation should never accept as a true/believe or trust upon a piece of news which is spread or propagated by an ungodly person without its verification. Especially the believers of Islam have been advised to confirm the genuineness and authenticity of news communicated by an unbeliever or wicked person before considering it to avoid its harmful impacts.
- b) No blind trust should be there upon any news; such or any sort of news/information should be confirmed before taking action on it.
- c) Rumors and propagated information are dangerous for individuals and societies.

وَاَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ، لَوْ يَطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرُّشْدُونَ

Know that Allah's Messenger is among you. Were he to follow you in many an affair, you yourselves would suffer. But Allah has endeared faith to you and has embellished it in your hearts, and has made unbelief and evil-doing and disobedience abhorrent to you. Such are those who are rightly guided, (49:07)

In this (seventh) verse of the Surah different directions have been given to the believers of Islam by the Almighty Allah as;

- a) The Messengers and Prophets of God are authorities for people.
- b) The presence of Allah's Prophets demands that they and their directions should be followed in its true spirit.
- c) No one is allowed to decide the matters in the presence of Holy Prophet Hazrat Muhammad (ﷺ), against the will, directions and Sunnah of Holy Prophet. The definite decision powers are with the Prophet of God Hazrat Muhammad (ﷺ).
- d) The Prophet of God Hazrat Muhammad (ﷺ) decides matters on merit. He never gives undue favor to anyone. Liking or disliking of anyone is never considered by the Prophet Hazrat Muhammad (ﷺ) while deciding the matters.

- e) He (ﷺ) decides matters on merit and in accordance with the will of Almighty ALLAH, so his decisions are better as a result.
- f) The words “Were he to follow you in many an affair, you yourselves would suffer” indicate that an individual, a common man or a follower of the Prophet of God Hazrat Muhammad (ﷺ) believes that his leader is well-wisher and kind to creature, who never makes his followers suffer.
- g) It is a great benevolence of God that He “has endeared faith to you and has embellished it in your hearts, and has made unbelief and evil-doing and disobedience abhorrent to you. Such are those who are rightly guided,”
- h) The evils and sins of skepticism, evil-doing and disobedience have been set aside from the followers of Islam.
- i) The true followers of the Holy Prophet Hazrat Muhammad (ﷺ), who are away from the sins of skepticism, evil-doing and disobedience are on right path.
- j) “Know” (as an educational term) has been used in the start of this verse.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

by Allah's favour and bounty. Allah is All-Knowing, All-Wise. (49:08)

Eighth verse presents a commentary on seventh one, in which it was mentioned that the evils and sins of skepticism, evil-doing and disobedience have been set aside from the followers of Islam. So, as a result, true followers of the Holy Prophet Hazrat Muhammad (ﷺ), who are away from the sins of skepticism, evil-doing and disobedience are on right path.

- a) It has been mentioned again that it is a great benevolence of God, His favour and bounty that the evils and sins of skepticism, evil-doing and disobedience have been set aside from the followers of Islam.
- b) Allah is wise and He knows everything. Two attributes or powers of Almighty Allah have been highlighted in which one “All-Knowing” is purely an educational term.

وَأَن طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَهُ فَاصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

If two parties of the believers happen to fight, make peace between them. But then, if one of them transgresses against the other, fight the one that transgresses until it reverts to Allah's command. And if it does revert, make peace between them with justice, and be equitable for Allah loves the equitable. (49:09)

In ninth verse of Surah ALHUJARAT very important aspect of social life and civic education has been addressed by Almighty Allah. It consists of;

- a) The policy of no fight, no war or no quarrel among believers, between two parties.
- b) If it happens then all others are bound to make peace between them. No concept of becoming party of one or another, no contribution is allowed in expansion or support of fight/quarrel. Instead of it efforts for settlement and peace have been recommended by the very first source of knowledge.
- c) Then, in case of transgression by any group/party or individual, third parties are bound to fight against the wrongdoer or offender.
- d) This fight against the offender should be continued until his/its reversal to Allah's command.
- e) No personal liking, disliking, favoritism or policy of partiality for anyone in this matter is permitted to follow by the neutral groups/individuals.
- f) No practice on the basis of personal grudges and ill-feelings is permitted with reference to the taking a side in the quarrel.
- g) When one reverts to Allah's command the matter should be settled and he/she (or party/group) should be forgiven.

- h) Compromise/settlement of matter should be based upon merit and justice. No nepotism or favoritism is allowed for anyone in reward and punishment or forgiveness.
- i) The most important and desired element of social life “justice” has been promoted in this verse. The act of justice and equity has been encouraged in with the words “make peace between them with justice, and be equitable for Allah loves the equitable” by Almighty Allah.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Surely the believers are none but brothers unto one another, so set things right between your brothers, and have fear of Allah that you may be shown mercy. (49:10)

The basic need of education is to enable the individuals to adjust themselves in social setup. This adjustment should not be on the basis of “might is right” but on the basis of “brotherhood”. Islam is the religion which establishes a real welfare society/state in which the relationships among all citizens are based upon the principles of “Islamic brotherhood, justice, honesty, piety and fair means of dealing”. The lessons of brotherhood, relationships among believers, principle of dealing and behaving with each other can be observed in 10th verse of Surah ALHUJARAT. As this verse reveals;

- a) Muslims are brothers of each other. It mean no enmity, no biases, no hate, no unfairness and no fight should be there among themselves.
- b) They have been advised to behave, deal and treat each other with love, peace and fair approach.
- c) They should observe patience, love, justice, equity, and all other social characteristics required for a just and peaceful welfare society and state.
- d) In all dealings with each other, one should keep in mind that one (he/she) is being monitored and observed by the Almighty Allah, with the sense of this fear he/she will never be detoured or de-tracked during his/her life.
- e) It has also been recorded in this verse that to get mercy, favor, kindness and forgiveness of Almighty Allah, the human being should follow the directions of God and they should observe the principle of brotherhood in behaving and dealing during life.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْاِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong-doers. (49:11).

A very common behavior but a harmful practice to tease and taunt someone in society is mocking or scoffing at others. This immoral behavior is shown by the individuals, groups or races who suppose themselves superior than others. To humiliate, debase, defame or to underestimate others such ill-minded people use mockery, scoff at another (individual and group) which as a result demoralize the others and creates hate, sense of competition in negative direction, instability among the individuals and societies. A very clear instruction has been given in this regard in this (11th) verse. So;

- a) Scoffing and sneering at others has been strictly forbidden either it is at an individual or at a group as “And do not taunt one another, nor revile one another by nicknames”.
- b) It has been indicated that one can never judge the level of nobility or aristocracy of other, so one should never scoff at others.
- c) It has been considered as an evil for believers.

d) “Those who do not repent are indeed the wrong-doers” warns strictly to repent and leave such practices.

e) This verse also indicates that Islam focuses at a micro level and contributes on behavior formation and civic education.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Have fear of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate. (49:12)

In twelfth verse of Surah ALHUJARAT more important and valuable guiding points have been revealed which consist of

- “Avoid being excessively suspicious” because suspicion is a sin. This suspicion creates mistrust among individuals and harmful for social unity and harmony.
- The act as undercover or secret agent (spy) has been forbidden in this verse.
- Backbiting of others has also been prohibited and it has been considered equal to eating flesh of dead brother. In this way a very common and minor in practice but a sin in fact has been highlighted and banned in this verse.
- Again order to “have fear of Allah” is there in this verse.
- Two of the God’s attributes have been mentioned in this verse as “Surely Allah is much prone to accept repentance, is Most Compassionate” which indicates that Allah never wants to punish the human beings, He likes the individuals to be repented and Allah forgive them.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware. (49:13)

This verse of the Surah consists of a very important lesson of human life. Almighty Allah has clarified the picture, all doubts and man-made baseless worldly rules and principles of discrimination, caste, creed, race and colours. He has determined a logical criterion for nobility and social respect as

- The status of man and women that from where they were created? They all are created from a male and female, their base is same, although they are white and black, rich and poor, living in East, West or North and South. So all are the sons and daughters of same mother and father. Therefore, one should never be treated on the basis of these differences.
- Why they were created and introduced in different tribes and nations? Not for classification, division and privileges but just for their introduction and identification, and “so that you may know one another”. So according to Islam no one is superior or inferior, respectable or disreputable and regarded or disregarded on the basis of caste and creed, race and colour etc. which are for knowing one another or just for identification.
- Who is noblest in the sight of Allah and how? No one is noblest, respectable or privileged on the basis of cast, creed, race and colour but Almighty Allah likes them who are good in faith, thoughts, actions, deeds or dealings. It means the standard set for nobility, respect and forgiveness by the Almighty Allah is piety and good deeds. This verse also warns that one should never proud of his worldly status, wealth, area of living, caste or colour but be obedient, humble and virtuous to win the favour and forgiveness of Allah.

- d) In other words the human beings have been brought out from the inferiority as well as superiority complexes by the lessons of piousness, good deeds, equality, social justice and removal of social discrimination. This mindset and social evil had/has been coming since the birth of human being and destroyed a precious individual and social potential.
- e) “Surely Allah is All-Knowing, All-Aware” is again a warning and notice to the human beings that the Creator is the definite and greatest Master, Judge, Observer, All-Knowing and All-Aware of the thoughts, faith and deeds of the creature. So, everyone should know that no one is out of His sight and knowledge; he/she will be rewarded as practiced. All-Knowing is an educational term which has been used again in thirteenth verse of Surrah Alhujarat.

قَالَتِ الْأَعْرَابُ آمَنَّا، قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ، وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا، إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

The Bedouins say: “We believe.”(O Prophet), say to them: “You do not believe; you should rather say: ‘We have submitted’”; for belief has not yet entered your hearts. If you obey Allah and His Messenger, He will not diminish anything from the reward of any of your deeds. Surely Allah is Most Forgiving, Most Compassionate. (49:14)

According to this verse

- a) “Faith and Obedience” are different levels; people who have submission (compliance or surrender) may not have belief. People surrender when they do not find any way out, they may leave to follow the teachings when they get freedom or independence from. But people, who believe, never leave acting upon the teaching of their religion; for belief has entered their hearts.
- b) To become a true and real Muslim, one is needed to believe whole heartily (in any situation either good or bad). Same has been elaborated in the next verse.
- c) Muslims are advised to say what they do, so there should be no difference between speech and deeds, which should be followed by a Muslim in his worldly matters.
- d) Almighty Allah never lessens or reduces the reward of human deeds. He pays unlimited and all which is out of the limits of a human’s approach and thoughts. This character should be adopted by the human being also because he/she is a caliph of God in the world.
- e) “Surely Allah is Most Forgiving, Most Compassionate” is repetition of Allah’s attributes. As Allah’s caliph, same should be adopted in the world by the human beings too.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ، أُولَئِكَ هُمُ الصَّادِقُونَ

Indeed the ones possessed of true faith are those who believed in Allah and His Messenger and then they did not entertain any doubt and strove hard in the Way of Allah with their lives and their possessions. These are the truthful ones. (49:15)

The basic faith and demands of Islam, how and with which spirit it should be followed, has been clarified in this verse. Like fifteenth verse it mentions

- a) Muslims believe in Allah and follow His Prophet Hazrat Muhammad (ﷺ) whole heartily without any doubt.
- b) “Strove hard in the Way of Allah with their lives and their possessions” is a direction in which two types of striving and struggles (physical and financial) have been mentioned as criteria for becoming true Muslim.
- c) Islam never accepts verbal claims of faith and belief, it demands for practical performance and dedicated input during life.

قُلْ أَنْتَعِلْمُونَ اللَّهَ بِدِينِكُمْ، وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Say, (O Prophet), (to these pretenders to faith): “Are you apprising Allah of your faith? Allah knows all that is in the heavens and the earth. Allah has full knowledge of everything.” (49:16)

- a) Islam believes upon actions and deeds, just verbal make up in believing Allah and His Prophet Hazrat Muhammad (ﷺ) is not acceptable before Allah.
- b) Two educational terms in Arabic language “عَلِمَ and عَلَّمَ” have been used in this verse, which indicate that Almighty Allah knows all related to the faith, belief, thoughts actions and deeds of human being. Nothing is hidden from Him, so one should never try to hide oneself from Allah or pretend against the reality. “Allah has full knowledge of everything” is one of the indications of His attributes, authorities and powers.

يَمْنُونُ عَلَيْكَ أَنْ أَسْلَمُوا، قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ، بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

They count it as a favour to you that they accepted Islam. Say: “Do not regard your (accepting) Islam as a favour to me; rather, Allah has bestowed a favour on you by guiding you to faith, if you are truthful (in your claim to be believers). (49:17)

According to this verse (49:17)

- a) Accepting Islam and becoming Muslims is not an act which is counted as a favour to the Holy Prophet of God Hazrat Muhammad (ﷺ), in fact it is a favor of Allah to the Muslims Who showed the right path and guided them towards faith and Islam.
- b) Muslims have been bestowed favor of faith, in the response of which they should be thankful and grateful to Allah Almighty, instead of counting it a favor to the Prophet Hazrat Muhammad (ﷺ) (which was the practice of those people who claimed but not truthful).
- c) Again the difference between verbal and practical faith has been indicated and the believers have been guided to prove their claim of faith by their actions and deeds.

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ، وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

Surely Allah knows every hidden thing of the heavens and the earth. Allah sees all that you do. (49:18)

In the last (eighteenth) verse of Surah ALHUIJARAT

- a) Again educational term in Arabic language “يَعْلَمُ” has been used in this verse, which indicates that Almighty Allah knows all related to the faith, belief, thoughts actions and deeds of human being. Nothing is hidden from Him even it is a thing of heavens and the earth, so one should never try to hide oneself from Allah or pretend against the reality. Where Allah has full knowledge of everything, at the same time He also “sees all that we do” is one of the indications of His attributes, authorities and powers.
- b) All teachings of Allah and His Prophet Hazrat Muhammad (ﷺ) are based upon realistic and practical approach and these are matching with the ground realities. These principles and guidelines are beneficial for the followers to pass a peaceful, healthy and purposeful life. Allah is the Creator and Master of the creature, He knows and sees everything and His guidance is the best one for personal, moral and social development of all human beings.

CONCLUSIONS

After reviewing the verses of Surah ALHUIJARAT (revealed in Madina, after migration from Makkah to Madina consists of 18 verses, 106th revelation of God and 49th Surah in Para 26 of the Holy Quran), it appears that this Surah presents very clear contents, impressive picture and direct focus on civic education and behaviour formation of human beings. Furthermore, it can be concluded that:

A. Respect of Prophets, leaders, teachers and elders and their obedience

- 1) The believers of Islam should never advance before Almighty Allah and His Prophet Hazrat Muhammad (ﷺ). With all other implications of this order one is crystal clear that Allah is the Creator and Master of the universe, the Greatest One and Hazrat Muhammad (ﷺ) is His Messenger and the greatest Teacher of humanity. One who

follows Allah and His Prophet Hazrat Muhammad (ﷺ) can never bypass, advance or overtake ones leaders. For successful living he/she would have to follow, obey and respect his/her leaders and never advance, disobey or violate his/her leader which it is the basic principle to constitute and establish a society, nation and community.

- 2) The Muslims have been warned to never raise their voices above the Holy Prophet Hazrat Muhammad (ﷺ), because the respect of the Prophet Hazrat Muhammad (ﷺ) is a part of faith. If it is not observed, the faith remains incomplete, which is mandatory for every person for the success in worldly life and the life hereafter. Through this Surah the principle of respect for elders, leaders and teachers has been corresponded, which is also a good indicator of human personality, considered a respectable gesture and good manner in life. It has also guided that there is and should be a difference of talking, chatting and behaving among different people. And when it refers to the Holy Prophet Hazrat Muhammad (ﷺ) it demands much more cares, because the Prophet of God Hazrat Muhammad (ﷺ) is not a common personality, he is the most superior personality of the universe, who should be respected and honored by every person; he should never be treated as a common man. The respect of the Holy Prophet Hazrat Muhammad (ﷺ) is a symbol of faith and good deed, who does not observe it will never be favored by the Creator as well as by the creature. Regarding the respect of the Holy Prophet Hazrat Muhammad (ﷺ) it has been declared that who do not care for this order are foolish, silly and devoid of understanding. So the indicators of insensitivity, irrationality, stupidity, madness and moral illness have been pointed out in this Surah.

B. Prophet Hazrat Muhammad (ﷺ) is the best judge and decision-maker

- 3) No one is allowed to decide the matters in the presence of Holy Prophet Hazrat Muhammad (ﷺ), against the will, directions and Sunnah of Holy Prophet. The definite decision powers are with the Prophet of God Hazrat Muhammad (ﷺ). The Prophet of God Hazrat Muhammad (ﷺ) decides matters on merit. He never gives undue favor to anyone. Liking or disliking of anyone is never considered by the Prophet Hazrat Muhammad (ﷺ) while deciding the matters. He (ﷺ) decides matters on merit and in accordance with the will of Almighty Allah, so his decisions are better as a result. The words “were he to follow you in many an affair, you yourselves would suffer” indicate that an individual, a common man or a follower of the Prophet of God Hazrat Muhammad (ﷺ) believes that his leader is well-wisher and kind to creature, who never makes his followers suffer.

C. Lesson of living with peace, brotherhood, equity and justice

- 4) It has been advised that there should be no fight, no war or no quarrel among believers, between individuals, groups or parties. If it happens then all others are bound to make peace between them. No concept of becoming party of one or another, no contribution is allowed in expansion or support of fight/quarrel. Instead of it efforts for settlement and peace have been recommended by the very first source of knowledge (Holy Quran). Then, in case of transgression by any group/party or individual, third parties are bound to fight against the wrongdoer or offender. This fight against the offender should be continued until his/its reversal to Allah’s command. No personal liking, disliking, favoritism or partiality for anyone in this matter is permitted. No reaction on the basis of personal grudges and ill-feelings is permitted with reference to the taking a side in the quarrel. When one reverts to Allah’s command the matter should be settled and he/she (or party/group) should be forgiven. Compromise/settlement of matter should be based upon merit and justice. No nepotism or favoritism is allowed for anyone in reward and punishment or forgiveness. In this way the most important and desired element of social life “justice” has been promoted in this Surah. The act of justice and

equity has been encouraged in the words “make peace between them with justice, and be equitable for Allah loves the equitable” by Almighty Allah.

- 5) The basic need of education is to enable the individuals to adjust themselves in social setup. This adjustment should not be on the basis of “might is right” but on the basis of “brotherhood”. Islam is the religion which establishes a real welfare society/state in which the relationships among all citizens are based upon the principles of “Islamic brotherhood, justice, honesty, piety and fair means/manners of dealing”. The lessons of brotherhood, relationships among believers, principle of dealing and behaving with each other can be observed in this Surah. As Muslims are brothers of each other. It mean no enmity, no biases, no hate, no unfairness and no fight should be there among themselves. They have been advised to behave, deal and treat each other with love, peace and fair approach. They should observe patience, love, justice, equity, and all other social characteristics required for a just and peaceful welfare society and state.

D. The lesson about others’ respect

- 6) A very harmful practice but common behavior to tease and taunt someone in society is mocking or scoffing at others. This immoral behavior is shown by the individuals, groups or races who consider themselves superior than others. To humiliate, debase, defame or to underestimate others such ill-minded people use mockery and scoff at another (individual and group) which as a result demoralize the others and creates hate, sense of competition in negative direction, instability among the individuals and societies. As a very clear instruction it has been stated that scoffing and sneering at others has been strictly forbidden either it is at an individual or at a group. One can never judge the level of nobility or aristocracy of other, so one should never scoff at others. Such behaviour is considered as an evil for believers. The words as “those who do not repent are indeed the wrong-doers” warn strictly to repent and leave such practices. The Surah also indicates that Islam focuses at a micro level and contributes on behavior formation and civic education.

E. Avoiding suspicion and back-biting

- 7) “Avoid being excessively suspicious” because suspicion is a sin. The suspicion creates mistrust among individuals and harmful for social unity and harmony. The act as undercover or secret agent (spy) has been forbidden in this Surah. In the same way “backbiting of others” has also been prohibited and it has been considered equal to eating flesh of dead brother. In this way a very common and miner in practice but a sin in fact has been highlighted and banned in this Surah.

F. Avoiding blind trust on news/rumors

- 8) A person, a community or a nation should never accept as a true/believe or trust upon a piece of news which is spread or propagated by an ungodly person without its verification. Especially the believers of Islam have been advised to confirm the genuineness and authenticity of news communicated by an unbeliever or wicked person before considering it to avoid its harmful impacts.
- 9) No blind trust should be there upon any news; such or any sort of news/information should be confirmed before taking action on it. Because rumors and propagated information are dangerous for individuals and societies.

G. Standards for honour, respect, nobility and forgiveness

- 8) This Surah consists of a very important lesson of human life. Almighty Allah has clarified the picture, all doubts and man-made baseless worldly rules and principles of discrimination, caste, creed, race and colours. He has determined a logical criterion for nobility and social respect as
- a. The status of man and women that from where they were created? They all are created from a male and female, their base is same, although they are white and

black, rich and poor, living in East, West or North and South. So all are the sons and daughters of same mother and father. Therefore, one should never be treated on the basis of these differences.

- b. Why they were created and introduced under the different tribes and nations? Not for classification, division and privileges but just for their introduction and identification, and “so that you may know one another”. So according to Islam no one is superior or inferior, respectable or disreputable and regarded or disregarded on the basis of cast and creed, race and colours etc. which are for knowing one another or just for identification.
- c. Who is noblest in the sight of Allah and how? No one is noblest, respectable or privileged on the basis of caste, creed, race and colour but Almighty Allah likes them who are good in faith, thoughts, actions, deeds or dealings. It means the standard set for nobility, respect and forgiveness by the Almighty Allah is piousness and good deeds. This Surah also warns that one should never proud of his worldly status, wealth, area of living, caste or colour but be obedient, humble and virtuous to win the favour and forgiveness of Allah.
- d. In other words the human beings have been brought out from the inferiority as well as superiority complexes by the lessons of piousness, good deeds, equality, social justice and removal of social discrimination. This mindset and social evil had been coming since the birth of human being and destroyed the precious individuals and social potentials.

H. Who are of true believers?

- 9) “Faith and Obedience” are different levels; people who have submission (compliance or surrender) may not have belief. People surrender when they do not find any way out, they may leave to follow the teachings when they get freedom or independence from. But people, who believe, never leave acting upon the teaching of their religion; for belief has entered their hearts. To become a true and real Muslim, one is needed to believe whole heartily (in any situation either good or bad). Muslims are advised to say what they do, so there should be no difference between speech and deeds, which should be followed by a Muslim in his worldly matters. Muslims believe in Allah and follow His Prophet Hazrat Muhammad (ﷺ) whole heartily and without any doubt. “Strove hard in the Way of Allah with their lives and their possessions” is a direction in which two types of striving and struggles (physical and financial) have been mentioned as criteria for becoming true Muslim. Islam never accepts verbal claims of faith and belief, it demands for practical performance and dedicated input during life. Islam believes upon actions and deeds, just verbal make up in believing Allah and His Prophet Hazrat Muhammad (ﷺ) is not acceptable before Allah.
- 10) It is a great benevolence of God, His favour and bounty that the evils and sins of scepticism, evil-doing and disobedience have been set aside from the followers of Islam. So, as a result, true followers of the Holy Prophet Hazrat Muhammad (ﷺ) are away from the sins of scepticism, evil-doing and disobedience are on right path.
- 11) The presence of Allah’s Prophets demands that they and their directions should be followed in its true spirit.

I. Be grateful to Allah for His guidance and favour

- 10) Accepting Islam and becoming Muslims is not an act which is counted as a favour to the Holy Prophet of God Hazrat Muhammad (ﷺ), in fact it is a favor of Allah to the Muslims Who showed the right path and guided them towards faith and Islam. Muslims have been bestowed favor of faith, in the response of which they should be thankful and grateful to Almighty Allah, instead of counting it a favor to the Prophet Hazrat

Muhammad (ﷺ) (which was the practice of those people who claimed but not true in their claim).

J. Allah's fear as an indicator of punish and reward

- 12) It has also been ordered to “fear Allah”, which indicates that if do not act upon the orders you will be punished by the Master. So the principle of punish and reward has also been applied here, which has also a key role to control the crimes in a society and to keep the followers on track during their lives. In all dealings with each other, one should keep in mind that one (he/she) is being monitored and observed by the Almighty Allah, with the sense of this fear he/she will never be detoured or de-tracked during his/her life. It has also been recorded that to get mercy, favor, kindness and forgiveness of Almighty Allah, the human being should follow the directions of God and they should observe the teachings of Islam in behaving and dealing during life.

K. Lesson of patience and tolerance

- 13) Lesson of patience and tolerance is there in fifth verse of the Surah. It shows that who observe patience, succeed in their lives and win God's favor and forgiveness.

L. Allah's powers, authorities and attributes

- 14) “Allah hears and knows”, “Allah is All-Knowing (عَلِيمٌand سَمِيعٌ)”, “Allah is Wise” and “Surely Allah is All-Knowing, All-Aware of” all which is being thought and practiced by the creature. It means that everyone is being watched and observed by his/her Commander and Master, and he/she never be spared at the end. Nothing is hidden from Him, so one should never try to hide oneself from Allah or pretend against the reality. “Allah has full knowledge of everything”. It indicates that the Creator is the definite and greatest Master, Judge, Observer, All-Knowing and All-Aware of the thoughts, faith and deeds of the creature. So, everyone should know that no one is out of His sight and knowledge; he/she will be rewarded as practiced. All-Knowing is an educational term which has been used repeatedly in the verses of Surrah Alhujarat. So different attributes or powers of Almighty Allah have been highlighted in which one “All-Knowing” is purely an educational term.

- 15) **God is “Most Merciful and Most Forgiving”.**

“Surely Allah is much prone to accept repentance, is Most Compassionate” which indicates that Allah never wants to punish the human beings, He likes the individuals to be repented and Allah forgive them. “Surely Allah is Most Forgiving, Most Compassionate” is repetition of Allah's attributes. As Allah's caliph, same should be adopted in the world by the human beings too.

- 16) **Allah's benevolence**

It is a great benevolence of God that He “has endeared faith to you and has embellished it in your hearts, and has made unbelief and evil-doing and disobedience abhorrent to you. Such are those who are rightly guided,”

- 17) **Allah pays full reward of human deeds**

Almighty Allah never lessens or reduces the reward of human deeds. He pays unlimited and all which is out of the limits of a human's approach and thoughts. This character should be adopted by the human being also because he/she is a caliph of God in the world.

So, all teachings of Allah and His Prophet Hazrat Muhammad (ﷺ) are based upon realistic and practical approach and these are matching with the ground realities. These principles and guidelines are beneficial for the followers to pass a peaceful, healthy and purposeful life. Allah is the Creator and Master of the creature, He knows and sees everything and His guidance is the best one for personal, moral and social development of all human beings.

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