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A STUDY OF THE CONTEMPORARY PRINCIPLES FOR DAILY LIFE  
AFFAIRS IN THE LIGHT OF SEERAH OF THE HOLLY PROPHET  
MUHAMMAD (P.B.U.H)

*Dr. Muhammad Zafar Iqbal Saeed<sup>1</sup>, Dr. Razia Shabana<sup>2</sup>, Dr. Sumera Safdar<sup>3</sup>, Dr. M.Shafiq  
Anjum<sup>4</sup>, Dr. Faizan Ahmed<sup>5</sup>, Mehreen samar<sup>6</sup>, Sadia Riaz<sup>7</sup>, Nazia Younas<sup>8</sup>*

<sup>1</sup>Assistant professor Institute of Sufism and Mysticism Bahaudin Zakarya University Multan  
Pakistan.

<sup>2</sup>Associate Professor Department of Islamic Study Bahaudin Zakarya University Multan,  
Pakistan.

<sup>3</sup>Lecturer, Department of Islamic Studies, the Women's University Multan, Pakistan.

<sup>4</sup>Assistant Professor Department of Hadith, the Islamia University of Bahawalpur.

<sup>5</sup>Assistant Professor, Head of the Department of Islamic History, Shaheed Zulfiqar Ali Bhutto  
Government Degree Boys College Karachi.

<sup>6</sup>Ph. D Scholar Department of Islamic Studies, Bahaudian Zakariya University, Multan,  
Pakistan.

<sup>7</sup>Ph. D Scholar Department of Islamic Studies, Bahaudian Zakariya University, Multan,  
Pakistan.

<sup>8</sup> Ph.D. Scholar, Islamic Studies, BZU Multan Pakistan

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**ABSTRACT**

The Seerah (biography) of the Prophet Muhammad (peace be upon him) is a rich source of guidance and wisdom for mankind on how to lead their daily life. Based on the principles and

teachings of the Prophet, here are some contemporary principles for daily life affairs. The Prophet Muhammad (P.B.U.H) was known for his honesty and integrity in all his dealings. Muslims should strive to follow his seerah and be honest and truthful in all their interactions, whether in business, social or personal affairs, Buying Selling, Trading giving and taking. The Prophet Muhammad (P.B.U.H) is the personality of who introduced a unique form of principals for mankind livelihood. The dealings of his compassion and empathy towards all people, regardless of their race, religion or social status. Muslims should follow his personality and be kind and empathetic towards others. The Prophet Muhammad (P.B.U.H) emphasized the importance of justice and fairness in all aspects of life. Muslims should strive to be just and fair in their dealings with others, whether in matters of law, business or personal affairs The Prophet Muhammad (P.B.U.H) lived in a diverse society and respected the beliefs and practices of people from different backgrounds. Muslims should also respect diversity and strive to build bridges of understanding with people from different cultures and religions. In this article we will try to explain the principal of life affairs and justify their status in present age and the discussion will be focused on this topic.

## INTRODUCTION

Allah says:

"Allah orders you to deliver trusts to those who deserve them" 1

First of all, a very important thing is an introduction, we should understand, is that there is a set of rights in Islamic teachings if we divide it roughly, two rights come out. One is the rights of Allah and the other is the rights of the servants. Allah's rights over us (Haquq-ul-Allah) are further divided into two parts, beliefs and acts of worship. Similarly, the rights of slaves, i.e. the rights that humans have over each other, are also divided into two parts. Ethics and affairs. "Issues" is our topic and we will talk about it. This is a broad topic. If we look at the cases, we see twenty types of it in the books of jurisprudence.

For example, purchase and sale, loan, mortgage, sponsorship, advocacy, employer and employee matters, tenancy matters, partnership, inheritance, inheritance, bequest, gift and gift, etc., are all types of matters. Marriage, divorce, khula, rezaat, laws of retribution, non-maintenance, all these are types of matters and there are many types, but our topic is that in the light of religion or in the light of good conduct or in the light of Shariah and especially in light of seerah of Holy Prophet Muhammad (P.B.U.H) If we look at the western world, all the issues we see are based on materialism. They are based on profit and loss.

There is no mention of ethics in them, but all our affairs are based on ethics. For example, debt is purely a noble matter. In America you can't lend money to anyone without interest. This is an illegal act. But in Islam we see that lending is an act of worship. There is a great reward for it. Regarding lending, it has been said that it is better and more rewarding than giving charity. It comes in the hadith: "It was narrated from Hazrat Abu Umamah that the Messenger of Allah, peace and blessings be upon him, said: A person entered Paradise and saw that it was written on the door of Paradise: The reward of charity is ten times and the reward of debt is eighteen times." That is, the basis of our daily affairs are ethics. But what are the moral qualities that form the

basis of our affairs? We will study them a little. These are the following qualities or foundations.

***The first foundation of piety (Taqwa):***

The first foundation is piety, the fear of God, the feeling of being aware of God, the feeling of his presence, that he is watching us, that he is with us. This realization is called piety.

***Second Foundation is Islamic Brotherhood:***

The second foundation is Islamic brotherhood. This foundation has been mentioned by the Holy Prophet in a hadith. He said: "A Muslim is the brother of another Muslim." He neither oppresses him nor abuses him, nor leaves him helpless or helpless, nor despises him. Piety is here, the Prophet (P.B.U.H) pointed to his heart three times, then said: For a person to be evil, his life, his wealth and his honor are sacred to another Muslim These are the two foundations of pious Islamic brotherhood.

***The Third Basis of Mutual Consent:***

The third principle is that whatever our affairs are, they should be by mutual consent, without consent. Allah says in Holy Quran "O people of faith! Do not eat each other's wealth in a wrong way, in a false way. Yes! If you are taking financial advantage of each other through trade and mutual consent, then it is permissible" In this verse, Almighty Allah has previously prohibited earning wealth through wrong and false ways. In it, bribery will come out, illegal earning will come out, like some people make adultery a profession and earn haram from it. That is, every matter that is forbidden, even if there is mutual consent in it, it will remain forbidden. Then allowed trade by mutual consent, that is, matters which are permissible can be settled by mutual consent. Interest will come out of them because interest is not permissible. We take the interest loan from the bank; the parties sign the agreement and we take the loan. People are happily giving bribes and doing their jobs. If you go to the West, if adultery is taking place by mutual consent, then it is also legally allowed. There is no harm in that. Prostitution is also legally protected in some countries, that is why it is said that there should be a trade, that is, a legitimate affair and it should be done by mutual consent. This is a basic thing.

***The fourth foundation of trust:***

The fourth foundation is trust that whatever we deal with, do not hesitate in it. There should be no misrepresentation in it, no betrayal in it. Prophet Muhammad (P.B.U.H) has told the signs of a hypocrite that he is unfaithful, he breaks promises, he does not fulfill his promises, he tells lies, he is abusive. He (peace be upon him) has mentioned four signs, in which trust has been mentioned first. If a hypocrite is given a trust, he betrays it. He said "He who is not trustworthy has no faith" 5 That is, if he is devoid of trust, his faith also goes away. While praising the believers, Allah says: "Believers are those who

protect their trusts, keep their promises" That is, those who promise, fulfill. It is a basis for us to be honest and trustworthy in our affairs.

### ***The Fifth Foundation Truth:***

The fifth fundamental is to speak the truth. Do not hide anything in what you are dealing with. If there is a defect in your goods, you must mention that it has this defect. When the Holy Prophet (P.B.U.H) passed through the market, he stopped at a shop. There was grain. He put his hand inside the grain. It was wet from the bottom. Why is the bottom wet and the top dry? The shopkeeper said: O Messenger of Allah (P.B.U.H)! It had rained and it was wet. The Holy Prophet (P.B.U.H) said, "Why didn't you put it up so that people could see it?" Then he said: "The person who cheated is not one of us"<sup>7</sup> Holy Prophet (P.B.U.H) said on another occasion: "Two people who are buying and selling have the right to take or return the goods, as long as they are together." They did not separate from each other. (That is, you are standing in the shop, then you have the right to return the goods if you do not like them. But if you have left the shop, then that right is lost). Then the Prophet (peace and blessings of Allah be upon him) said: If both of them, i.e. the buyers and sellers, speak the truth and explain precisely about the goods, (clarifies its characteristics (specifications) and tells them that these are its defects, this is its There are pigeons), then there will be blessings in their buying and selling. But if they hide, use disguise and tell lies, then the blessing is removed from that matter." Usually the seller says it has these qualities, the buyer says it's so cheap at such and such a place, and both are lying. The goods are neither as good as the seller is claiming, nor as cheap as the buyer is claiming. This is a moment of thought that we are not involved in this sin?

At one point he said: "On the Day of Resurrection, there will be three people to whom Allah will not speak, nor will He look at them, nor will He purify them, and for them will be a painful punishment. A person who hangs apron, trouser, etc. from ankles down. (According to some scholars, this means doing so out of pride), the person who shows favor by giving a favor and the person who swears falsely and sells his goods." Some shopkeepers say that I have nothing left of it. They start eating. The reality is that many are surviving, but they sell their goods by taking false oaths. These three types of people are such that Allah will neither look at them nor talk to them nor purify them. A painful punishment is also prepared for them. It is the fifth precept that provides a guiding principle for our dealings: to speak the truth when we deal. Do not hide the defects of the property.

### ***The Sixth Basis of Justice:***

The sixth attribute is to deal fairly with the person you are dealing with. Love for him what you love for yourself. The Prophet (P.B.U.H) said: "None of you is a believer until he likes for his Muslim brother what he likes for himself" As I stated, the cases are of many types, for example, we deprive daughters of their shares in inheritance. This is a negation of justice. Or we see that when people give gifts to their children, they give to some and not to others. There is a very famous incident in Hadith. Hazrat Numan bin Bashir was a companion.

His father Hazrat Bashir was also a companion of Holy Prophet (P.B.U.H). Hazrat Bashir had two wives. These were Ansari Companions. Hazrat Nauman was from the younger wife of Hazrat Bashir. He gave a piece of land to his son Hazrat Nauman as a gift. His wife said, "Go to the Prophet and make him a witness to this gift." Hazrat Basheer came to him with his son Numan and said: O Messenger of Allah! This is my son Nauman and I have given him this gift and I want you to be a witness to it. The Holy Prophet asked whether you have any other children. He said yes, O Messenger of Allah. So-and-so, so-and-so, name them all. He asked whether you have given a gift to each child. He said that no, he did not give it to every child, but only to Nauman. Hearing this, Holy Prophet (P.B.U.H) said: "Fear Allah and act justly among your children" 10 Hazrat Nauman says that my father returned home and took back that gift.

He further said: "You make me a witness, because I will not be a witness to injustice" 1 The Holy Prophet (PBUH) has said a statement which is taken as a law in the principles of jurisprudence. He says: "You will give pain to anyone and you will not allow anyone to pay you pain. " 1 There is an aspect of justice and fairness in this, that you do justice to others and you will force others to do justice to you, not to do injustice. If you allow someone to oppress you, you are aiding and abetting that oppressor. Similarly, not only Muslims but non-Muslims also come in it. If you are dealing with a non-Muslim, deal with him as you would with your Muslim brother. In the Holy Qur'an we see that Allah has condemned the Jews by saying: "In the case of the non-Jews, there is no impeachment against us, and they attribute this to Allah by fabricating a lie, although they know that Allah has not said anything like that." 13

That is, these Jews are lying and slandering Allah. Allah has not given any such permission. As far as Islam is concerned, the Prophet (peace be upon him) stressed that he would do justice to non-Muslims just as he would do justice to Muslims.

A Jew gave him a loan, there was a fixed period and he came before that period. He not only demanded a loan, but started misbehaving. The Companions went forward to stop him, but the Prophet (peace and blessings of Allah be upon him) not only forbade the Companions, but also said that he should pay what he owed and ordered him to pay some more. In other words, the Prophet (PBUH) not only did justice to this Jew, but the aspect of kindness also comes out of it.

In the same way, we see that during the caliphate of Hazrat Ali, a Jew sued him. He appeared in the court of a famous Qazi of that time, whose name was Shureh, and he also came as a Jew. Qazi Shureh says to Hazrat Ali that you should sit down.

Hazrat Ali RA got angry and objected that my opponent has stood up and you are asking me to sit down! This is a gap in the demands of justice and fairness. On this, Qazi Shureh also thought that he had made a mistake. Almighty Allah and the Holy Prophet (P.B.U.H) have ordered us to be fair and just on

the basis of humanity, because Almighty Allah has given honor to man as a human being. In the Holy Quran Allah says: "We have honored man" 1 Only Muslims are not mentioned in this verse, but humanity is mentioned.

***The Seventh Basis of kindness (Ahsan):***

The last quality that should be the basis of our dealings is kindness. Kindness means to do the work in a good manner and in a perfect manner in such a way that it reaches the level of perfection. The Holy Prophet (peace be upon him) said: "Allah has made kindness obligatory in every matter. If you kill someone and give death our punishment, be kind to him also. If you are slaughtering an animal, be kind to it as well, you should sharpen the edge of your knife well so that the animal is comfortable, it does not suffer." 15

There is a famous Hadith called Gabriel, in it we read that Hazrat Gabriel came in human form and asked to Holy Prophet (P.B.U.H) some questions. First he asked about Islam, then he asked about faith and then he asked about kindness. When kindness was asked, he (P.B.U.H) replied: "Kindness is that you worship Allah as if you are looking at Almighty Allah." If you do not find the place, then at least you must be sure that he is looking at you" 16

It is a level to feel the presence of Almighty Allah, that He is with me, watching me. If this is realized, then a person does not hesitate in doing any work, rather he does it in a good way and this is also the saying of the Prophet (P.B.U.H): "Allah loves it very much that any one of you, when he does something, should do it in the best way" 17 Finally, there is a long hadith. He said "Do not envy one another, do not raise artificial prices for one another." Do not hold grudges against each other, do not hate each other, do not harbor enmity with each other, if there is a business of buying and selling, do not enter into it until the business is settled or the customers themselves leave. Servants of Allah! Let's all be brothers. A Muslim is the brother of another Muslim. He neither wrongs him, nor deceives him, nor lies to him, nor humiliates him. Altruism is here (the Prophet (P.B.U.H) pointed to his chest three times). It is enough for a person to be evil that he insults his Muslim brother. Every Muslim's life, wealth and money are tied to the shopkeeper. The customer who wanted the goods would be afraid that it would leave my hands. So he would tell more than that person. The person who is associated with the seller would inflate the price through this fraud and the customer would take the goods at high prices. It is called "Najash" in Arabic (means over pricing). He (P.B.U.H) said that do not increase the prices through this unfair means. He further said that if there is a matter of buying and selling, and then you should not interfere in it at all, until the matter is settled or one of the parties withdraws himself. In a hadith similar to this, he said: "No one should ask for a relationship after his brother has asked for a relationship, until the marriage takes place or he leaves the first person himself." 18

If a person goes somewhere and asks for a relationship (Nikah), then you should not reach back saying, brother, don't give this relationship to him, but give it to me. It is not permissible, unless the first person withdraws himself or the girl refuses. These are all matters related to our daily life. Basically, these

are four rights, the first two belong to Allah and the other two belong to the servants. Beliefs and worship are the rights of Allah, while morals and affairs are the rights of the servants. By faith we enter Islam. Belief in the Oneness of Allah, Belief in Prophet hood, Belief in Fate and Destiny, Belief in Heavenly Books, Belief in Prophets and Belief in the Last Day, these are all beliefs. Through them we enter Islam. Through worship, we become a virtuous person. Then our personality is shaped by morals, our character is shaped, and then our behavior in matters comes in front of the society as an end result.

Dealing with matters, being honest, dealing with justice and fairness, not telling lies and not betraying, is proof that our beliefs, our worship and our morals are good. Beliefs are correct, worship is done strictly and morals are good. But if a person is not upright in matters, then this is a proof that his morals are not good, if the morals are not good, then this is a proof that he is slacking in worship, not observing worship, Otherwise, Allah Almighty says:

"Surely prayer prevents obscene and bad deeds" 19 Prayer is one of the acts of worship and its result is based on good conduct. Prayer prevents from obscenities and other sins. If there is a mess in morals, it means that there is a flaw in worship and if we are messing up in worship, it means that our beliefs are not correct. Those who don't pray, don't fast, don't do worship, if you scratch them a little, you will know that they don't believe in Allah. They deny the existence of Allah. Those who deny God (Atheists). You will see that they are neither praying nor fasting nor doing any other worship. In fact, their beliefs are disturbed. If the beliefs are good, then its effect is shown in worship, if the acts of worship are good, then their effect is shown in morals, if morals are good, then we will be successful in our affairs. If things are not correct, then you drive the wheel upside down, you will know that all the things behind are going wrong These are our affairs in brief, which have reached us through the Holy Prophet (peace be upon him) in the light of Seerah (P.B.U.H). According to Allama Dr. Iqbal:

بمصطفیٰ، بررساں خویش را کہ دین ہمہ اوست  
اگر بہ اونر سیدی، تمام بولہبی است

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