

100 سؤال وجواب في العقيدة والمنهج بأدلتها من الكتاب والسنة من
الزيادات على كتاب التوحيد الذي هو حق الله على العبيد

عقيدته ومنهج

Aqeedah wa Manhaj

100 very important questions and answers related to Aqeedah & Manhaj with evidences from Quran & Sunnah. It contains additional information which is not covered in "Kitaab ut Tauheed"

(ENGLISH NOTES)

اعداد وترتيب

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THE MEANING OF TAUHEED, ITS SIGNIFICANCE AND IMPORTANCE

Q.1. What is the meaning of Tauheed?

Ans: The term “Tauheed” in Arabic is derived from “وَحَدَّ يُوْحِدُ” “wahad yuahid”. It means to unite something into one. Technically it means belief in one God (Allah), with all sincerity trust and hope, to worship Him and not to associate anything to Him, to recognize Him One in Ulwhiyat, Rabubiyat and attributions. Thus, Tauheed means the knowledge that Allahu Subhanhu T’ala is One, matchless and without an equal.

Q.2. What are the benefits of belief in Tauheed?

3. Ans: It secures man’s dignity and saves him from fear and despair. It brings solace to heart and peace of mind in this world and he gets bountiful paradise in the Hereafter. Allah Ta’ala says:

{الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ}

‘Indeed, those who believe and do not mix their belief with injustice those will have security and they are rightly guided’. (al-An’am: 82). Says the Prophet (ﷺ):

(وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا) (Bukhari and Muslim).

‘It is Allah’s duty towards His servants not to chastise those who do not associate any other with Him’.

Q.3. What is first obligatory for servants of Allah?

Ans: The first thing that is obligatory is to know why Allah T’ala created us? And why did He send His Messengers and Books? And Why did He create Paradise and Hell.

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} ‘And I have only created Jinns and mankind to worship Me’. (az-Zariyat: 56)

Q.4. If a non-Muslim embraces Islam during warfare, can he be killed?

Ans: If a non-Muslim embraces Islam during the course of war he cannot be killed.

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: “بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ، فَهَرَمْنَاهُمْ، وَلِحْفُتْنَا أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ! فَكَفَّ الْأَنْصَارِيُّ، فَطَعَنَنِي بِرُمْحِي حَتَّى قَتَلْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [وَفِي رِوَايَةٍ مَسْلُومٍ: فَذَكَرْتُهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] فَقَالَ: ((يَا أُسَامَةُ! أَقْتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟!)) قُلْتُ: كَانَ مُتَعَوِّدًا [إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلَاحِ] [أَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَقَتَلْتَهُ؟! أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا؟!]

Usamah Bin Zaid reports that the Prophet (ﷺ) sent us to the tribe of Hurqah. We attacked them in the morning and defeated. I raised my sword against one of its man. He at once uttered Kalimah. Yet I killed him. But later I felt anxiety about it and reported the matter to the Prophet (ﷺ). He asked me if I had killed the man after he had uttered the Kalimah. I said he uttered the Kalimah just to escape my sword. The Prophet (ﷺ) asked me “Did you dissect his heart to know why he uttered the Kalimah ?” (al-Bukhari and Muslim)

Q.5. What is the meaning of 'Ibadat ?

Ans: The word 'Ibadat is from "Abudiyat", meaning obedience. It is a concise word. It includes all literal and technical/ spiritual meanings and practices. It requires complete submission to Allah's Will and reliance on His aid. Each of our word and deed is according to His Will.

Q.6. What are the conditions for 'Ibadat (Obedience)?

Ans: Three conditions of 'Ibadat are laid down: (1) True Faith (Imaan) and pure Tauheed (Oneness of Allah), free from any kind of attribution. (2) Worship should be purely for Allah with sincere intention. (3) 'Ibadat should be in accordance with the Qur'an and Sunnah. Allah Subhanahu T'ala says

{فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

'So, whoever would hope for meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone'. (al-Kahf:110)

Q.7. How can any man's love for Allah be measured?

Ans: We should like what Allah T'al likes, and we should do what Allah T'ala commands us to do. What Allah T'ala forbids we must refrain from doing it. We should obey His commands. We should befriend His friends and have enmity with His enemies. The Prophet (ﷺ) says

{ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْدَفَ فِي النَّارِ}

'Whoever has three things in him, he gets the sweetness of Iman (Faith): he should love Allah and His Prophet more than anybody; (2) He should love anybody only for the sake of Allah; (3) He should feel that return to Kufr is like putting him in hell-fire'. (Sahih Bukhari)

Q.8. What is the way to know Allah's likings or disliking's?

Ans: The Divine Book (Revelations) are the source to know what He likes and what He does not like. Allah T'ala has sent His Messengers and His Books to guide us. They explain Allah T'ala's likings and dislikings. Allah T'ala says:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ}

'Say (O Muhammad) "If you should love Allah, then follow me, so Allah will love you and forgive you your sins, and Allah is Forgiving and Merciful.' (aal Imran: 31)

Q.9. Which Deen does Allah T'ala accept, and no other deen?

Ans; The most acceptable Din to Allah T'ala is Islam. At a number of places in the Qur'an this has been stressed. Allah T'ala says:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا}

'This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion'. (al-Maidah: 3) Further it is said:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ}

'Indeed, the religion in the sight of Allah is Islam'. (Aal Imran :19).

Other religions have been dismissed. Further, Allah T'ala says:

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}

'And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.' (Aal-Imran:85)

Q.10. What is the meaning of Islam?

Ans: Islam means submission to the Will of Allah and obedience to His Law. It means to sacrifice our own wills and desires and aspirations for the sake of Allah. We should subordinate everything to His will. We should never associate anything with Him. The Qur'an says:

{وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ}

'And whoever submits his face (i.e. self) to Allah while he is a doer of good – then he has grasped the most trustworthy handhold.' (Luqman: 22)

Q.11.How many grades are there in the Deen-e-Islam?

Ans: Islam has three grades: (1) Islam (accepting obedience), (2) Imaan (practicing Islam with the depth of heart), (3) Ehsaan (with complete sincerity and purity of heart observance of Allah or praying with meditation upon Him). All these three terms are inter-changeable. If one is these is practiced, other two included in. When the Prophet (ﷺ) was asked {أَيُّ الْإِسْلَامِ خَيْرٌ؟} 'Which Islam is better?' He answered:

(الْإِيمَانُ بِاللَّهِ) (to believe in Allah).

Q. 12. Which are the tenets of Islam?

Ans: There are five tenets of Islam:

(بُيِّئَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ)

(1) to bear witness that there is none deserving worship except Allah and that Muhammad (ﷺ) is His messenger. (2) to establish Salah (3) to part with Zakat (4) to fast during the month of Ramazan (5) to perform Haj'. (The details of all these as follows.)

Q.13. What is the place of witnessing the Oneness (of Allah) and the Prophethood?

Ans: No one can be a Muslim without witnessing these two. {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ}

'Mu'min are those who believe in Allah and His Messenger.' (Surah Nur : 62) The Prophet (ﷺ) said:

{أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ} 'I have been ordered to fight people until they bear witness that the is none worthy to be worshipped except Allah and Muhammad(ﷺ) is His servant and Messenger.'

Q. No. 14. What is implied in witnessing “لا إله إلا الله” (La Ilaha Il lul Lahu) and its proof?

Ans: It is compulsory that one should confess the Kalimah. {شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ} (Allah witnesses that there is no deity except Him, and so do the angels and holders of knowledge. (Aal Imran :18), and that who is capable but does not bear witness with tongue he is not a Muslim.

Q. No. 15. What is the meaning of “لا إله إلا الله” (La Ilaha Il lul Lahu)?

Ans: This Kalimah has two aspects ‘Nafi’ (Rejection) and ‘Isbaat’ (Acceptance). Thus, “لا إله” is to negate(reject) that there is only Allah and no other deity. There is no one worthy to be worshipped.

“إلا الله” denotes that every act of devotion, respect and worship is only for Allah. This has been explained at many places in the Qur’an e.g

{الْبَاطِلُ دُونَهُ هُوَ مِنْ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ} ‘That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand’.(Al-Hajj: 62)Further, it is said:

{ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا } ‘So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it’.(Al-Baqarah : 256)

Q. No.16. What are the seven conditions of “لا إله إلا الله” La Ilaha Il lul Lahu ? Describe each one with proof.

Ans: (1) Know the meaning of “لا إله إلا الله”. Proof: {فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ} So know (O Muhammad(ﷺ)) that there is no deity except Allah. (Muhammad: 19).

(2) To have belief in it with full sincerity. Proof: {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا} ‘The believers are only the ones who have believed in Allah and His Messenger and then doubt not.’ (al-Hujrat :15)

(3) To fulfil the requirements of the Kalimah and practice its meaning. Proof:

{وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى}

And whoever submits his face (self) to Allah while he is a doer of good then he has grasped the most trustworthy handhold. (Luqman : 22)

(4) To accept the demands of this Kalima. Proof: {إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ}

‘Indeed they, when it was said to them, “There is no deity but Allah”, were arrogant.’ (as-Saffat : 35)

(5) To practice the Kalima with purity. Proof: {فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ}

‘So, worship Allah, being sincere for Him in religion’. (az-Zumar : 2)

(6) To take this Kalima to be true with depth of heart. Proof:

{ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ }

'Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before the, and Allah will surely make evident those who are truthful, and He will surely make evident the liars'. (al-Ankabut : 2-3)

(7) This Kalima should be base for any friendship and enmity. Proof: {إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا}

'Your ally is none but Allah and His Messenger and those who have believed.' (al-Ma'idah:55) It is further said: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ} 'O you who have believed, do not take the Jews and the Christians as allies'. (a-Ma'idah : 51)

Q. No. 17. What is the meaning and proof of "شَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" ?

Ans: With the depth of heart and full determination it has to be confessed that Muhammad (ﷺ) is the servant of Allah and is the Messenger from Allah for all human beings and Jinns. Further all his commandments should be practiced and to refrain from what he has prohibited, and follow the Sunnah,

{ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. وَذَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا }

'O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.' (al-Ahzab : 45-6)

Q. No. 18. What are the seven conditions of "شَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" ?

Ans: Same conditions as mentioned above (Q no 16) for "شَهَادَةُ لَا إِلَهَ إِلَّا اللَّهُ".

Q. No. 19. What is the basis of Salah and Zakat being the tenets?

Ans: Allah T'ala {وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ} 'And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah'. (al-Bayyinah: 5)

Q. No.20. What is the basis of fasting to be a tenet?

Ans: Allah T'ala says: { يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ } 'O, you who have believed, decreed upon you is fasting'. (al-Baqarah: 183). Further it has been commanded {فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ} 'So, whoever witnesses the month, let him fast'. (al-Baqarah: 185)

Q. No. 21. What is the basis for the Hajj being a tenet?

Ans: Allah T'ala commands: {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} 'And due to Allah from the people is a pilgrimage to the House, for whoever is able to find thereto a way'. (Aal Imran: 97).

Q.No.22. What about the denial of any of these tenets?

Ans: Denial of any of these tenets or non-accepting any of its being must is *kufr*. It is nothing but denying the Qur'an and the Sunnah. In the Qur'an and Sunnah numerous statements are there making their acceptance a must.

Q. No. 23. What about accepting these tenets, but not practicing due to laziness?

Ans: Of the tenets of Islam, without practicing of *Shahadaten* and Prayers (Salah) no body remains a Muslim. Allah T'ala says: { وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ } 'And they were not commanded except to worship Allah, being sincere in religion'. (al-Bayyinah :5). About Salah the Qur'an says:

{ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ } 'But if they should repent, establish prayer, and give zakah, let them go' (at-Tawbah: 5) The Prophet (ﷺ) said: { إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكَفْرِ الصَّلَاةُ } 'Salah differentiates between *Shirk* and *Iman*'. (that is to say that the one who does not pray is *Kafir* and *Mushrik*) (Sahih Muslim). Sunan Tirmizi (2667) quotes a Saheeh Hadith that Shaqiq Bin Abdullah says that to the Sahaba-i-Kram of all the tenets of Islam if one eschews Salah, it is Kufr. Hence such a person should be made to repent. If he establishes prayer after repentance, it is alright, otherwise he should be killed. About Zakah it is laid down that if the people who refuse to pay zakah are strong, they should be fought with. If they are not, zakah should be collected forcibly. About not fasting and not performing Hajj there is no Hadith prescribing punishment. However to desist them is a sin and liable for punishment.

Q. No. 24. What is Iman?

Ans: Iman is the name of confession with tongue, believing with heart and practicing with bodily organs. It increases with complete obedience and decreases with disobedience and sinful acts.

Q.No.25. What is the basis of Iman being confessionary and practical?

Ans: The Prophet (ﷺ) says:

(الإِيمَانُ بَضْعٌ وَسَبْعُونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ)

'Iman has over 70 grades. The uppermost grade is to utter "لا إله إلا الله" and the lowest is to remove a tormenting thing from the path'. (Sahih Muslim)

Q. No. 26. What is the basis for increase or decrease of Iman?

Ans: There are many instances in the Qur'an and the Sunnah to show increase or decrease of Iman. As said: { لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ } 'That they would increase in faith along with their present faith'. (al-Fatah: 4) Further it is said: { وَزِدْنَاهُمْ هُدًى } 'And We increased them in guidance'. (al-Kahf : 13)

Q. No. 27. How many parts of Iman are there?

Ans: There are six parts: the Prophet (ﷺ) said in one of his Hadith-i-Gabriel:

{ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ }

'That you should believe in Allah, His angels, His Books, His Messengers, the Day of Judgment and well or ill fate'. (Muslim)

Q. No. 28. What is the meaning of belief in Allah?

Ans: Belief in Allah includes four things : (1) Accepting with depth of heart that Allah T'ala is existent from beginning to eternity; ever-living, ever-lasting.(2) Tauheed-i-Uluhiyat (3) Tauheed-i-Rabubiyat and (4) Tauheed-i-Asma' w sifat. Believing in all these three kinds.

Q. No. 29. How many kinds of Tauheed are there?

Ans: There are three kinds of Tauheed: (1) Tauheed-e-Uluhiyat (2) Tauheed-e-Rabubiyat and (3) Tauheed-e-Asma' wa sifaat. Allah T'ala says:

{ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا } 'Lord of the heavens and the earth and whatever is between them so worship Him and have patience for His worship. Do you know of any similarity to Him?' (Maryam: 65)

Q. No.30. What is Tauheed-e-Uluhiyat?

Ans: This is also called Tauheed-e-Ibadat. It means, all my "Ibaadat" of speech & action explicit or implicit is only for Allah alone. He alone is worthy to be worshipped. Allah T'ala says:

{ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا } 'Worship Allah and associate nothing with Him'.(an-Nisa : 36)

Q.No.31. What is Tauheed-e-Rabubiyat?

Ans: To believe with all sincerity that Allah alone is the Creator of all things, He is the Master, the Provider and Manager. There is no one in association to Him, no one is equal and helper.

الحمد لله رب العالمين , further { اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ } 'Allah is the one Who created you, then provided for you, then will cause you to die, and then give you life'. (ar-Rum : 40)

Q. No. 32. What is Tauheed Asma-e-Sifat?

Ans: Allah T'ala has given in His book and in the Sunnah the names and their attributes. It is to believe in all without any *change, alteration, modification and similarities*. Allah T'ala says:

{ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ }

'And to Allah belong the best names, so invoke Him by them. And leave those who practice deviation concerning His names'. (al-A'raf: 180). Further it is said: { لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ } 'There is nothing like Him, the Hearer, the Seer'.

Q. No. 33. What is the opposite of Tauheed?

Ans: The opposite of Tauheed is Shirk. It has two kinds:

(1) Shirk Akbar (Major Shirk) : It is associating someone with Allah, regard him as equal and Creator of the worlds; expect from him hope or fear; invoke upon him at the time of difficulty and expect he will fulfil needs; or worship him: all these will violate Tauheed-e-Uluhiyat. When one takes other than Allah as worthy to do good or bad, regard him as giver of treasures, all-powerful and having power over life and death, it will be violation of Tauheed-e-Rabubiyat. Allah T'ala says:

{وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ} 'And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. (Yunus: 107). When man associates any one with attributions of Allah like knowing unseen, then he is meddling with the Tauheed Asma' w Sifat. Allah says:

{قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ} 'Say, None in the heavens and the earth knows the unseen except Allah.' (an-Naml :65)

The effects of Shirk Akbar are: (i) Man goes out of Islam, (ii) And if he dies without repentance, he will be in the hell for ever and always { إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ } (al-Maidah : 72), (iii) All of his deeds will be lost & rejected { وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ } (Surah An'am:88) But if they had associated others with Allah, then worthless for them would be whatever they were doing (al-An'am : 88)

(2) Shirk Asghar (Minor Shirk): It is to associate others in the deeds to be done for Allah. Showiness in Ibaadat and action/deeds done for worldly benefits. Allah T'ala says:

{ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا } 'So, whoever would hope for the meeting with his Lord let him do righteous deed and not associate anyone in the worship of his Lord'. (al-Kahf : 110). The Prophet (ﷺ) said: { إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ } 'What I fear the most of you is the Shirk Asghar' (Sahih al-Jame : 1555). Thus, this also include to swear in the name of other than Allah. The doer of Shirk Asghar does not go out of Islam, but his doings are spoilt.

Q. No. 34. Can we assign Allah's names or attributions by ourself?

Ans: The names and attributions of Allah are fixed by Allah Himself. We are not allowed to give any name. We cannot derive any name from any of His attributions. Nor can we derive any attributions from any act of Allah. For example: { يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ } 'They (hypocrites) cheat Allah, and Allah cheats them'. This means we cannot derive the name of Allah as Cheater. (Allah may forgive!)

Q. No. 35. What is the basis to say that Allah is above the 'Arsh'?

Ans: The Qur'an and Sunnah have many proofs. As said: { الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى } 'Rahman (Allah) rose above the 'Arsh''. Further the Prophet (ﷺ) said: { وَالْعَرْشُ فَوْقَ ذَلِكَ، وَاللَّهُ فَوْقَ الْعَرْشِ } 'Arsh is beyond these skies, and Allah T'ala is above the 'Arsh''.

Q. No. 36. What is the meaning of 'Allah being with us'?

Ans: Allah T'ala in His Self is seated on the 'Arsh. But through His knowledge, power, help and aid, Hearing and Seeing is with us. He is all-hearer, all-seer. As said in case of Moses and Aaron:

{ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى } 'Fear not, I am with you. I hear and see'. (Taha : 46)

Q. No. 37. In the Hadith are enlisted { إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ } , does it imply that Allah has only 99 names?

Ans: Allah T'ala has countless names which only Allah knows. A Hadith goes as follows:

(أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي)

'O Allah, I ask you by your every name, which You have chosen, or which You have revealed in any of Your Book, or which You have taught Your creatures, or which You have kept Yourself unknown, that You make the Qur'an the spring of my heart. Thus, it means that of Allah's names only 99 names have been taken into account'.

Q. No. 38. What is the meaning of "احصاها" in the above Hadith?

Ans: Literally احصاها means counted. But here this word metaphorically means: (1) to memorize the names of Allah, (2) to believe in them (3) to know the meaning of these names (4) to recite the names of Allah and invoke upon Him (5) to fulfil the requirements of the meaning of these names.

Q. No. 39. What is "الحاد" with the names of Allah?

Ans: There are many forms of "الحاد" with the names of Allah: (1) To name idols after the names of Allah as the pagans did. E.g. "Laat" from Allah, "Uzza" from Aziz etc. (2) to deny the names of Allah T'ala, (3) to confess the names of Allah but deny the attribute with it. E.g. He is Rahman, without bliss, He is Qadeer, without power. (4) Confess the names of Allah, but changing the meaning of attributes. E.g. وجه means face but instead to mean it as willingness. (5) When resemblance made between the attributes of creatures and those of Allah. (6) to describe the nature of these attributes.

Q.No.40. Are the three kinds of Tauheed (Rabubiyat, Ulwhiyat, Asma w Sifat) interdependent?

Ans: All these three kinds of Tauheed are inter-dependent. A flaw in one spoils all others. For example, to supplicate other than Allah. It is Shirk in Tauheed Uluhiyat. Supplication is Ibadat and only Allah deserves Ibadat. So, it is a shirk in Tauheed Rabubiyat. The servant is invoking upon someone who has no power. He is actually required to invoke upon Allah Who know what he needs and He hears and sees things far and near. So, it is a shirk with the names of Allah and His attributes.

Q. No. 41. What is the basis of belief in angels laid down in the Book and Sunnah ?

Ans: There are many proofs in the Qur'an and Sunnah. Allah T'ala says:

{وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ} 'And the angels exalt Allah with praise of their Lord and ask forgiveness for those on earth'. (ash-Shura: 5)

Q.No.42. What is the meaning of believing in Angels?

Ans: It is to believe that there are angels. They are made of light and completely subordinate to the orders of their Lord. They carry out specific duties. Allah says in Quran:

{ عِبَادٌ مُكْرَمُونَ* لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ }

They are but honoured servants. They cannot precede Him in word, and they act by His command. (al-Anbiya: 26-27)

Q. No. 43. What is the basis to believe in the Books?

Ans: Allah T'ala says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ } 'O you who have believed, believe in Allah and His Messengers and the Book the He sent down upon His Messenger and the Scriptures which He sent down before'. (Surah Nisa:136)

Q. No. 44. What is the meaning of believing in the Books of Allah ?

Ans: With purity of heart and all sincerity it should be believed that all the Divine Books have been revealed by Allah for the guidance of human beings. That Allah Ta'ala has actually spoken and some were written with hand.

Q. No. 45. What are duties of the Ummah towards the Qur'an?

Ans : There are five duties of the Ummah towards the Qur'an: (1) To have belief in it as a True Book and it is the speech of Allah, (2) To recite it in its deserving manner (tajweed & all rules) (3) To learn its meaning and think/ponder over them, (4) To hold it steadfast and follow it and take guidance from it for every problem (5) To teach it to others and invite towards it.

Q. No. 46. What about the acceptors of the Qur'an as Creation?

Ans: The Qur'an is in fact the speech of Allah. Though it is written with hand, seen with eyes and recited with tongue and preserved in heart, it is Allah's spoken words. Fingers, ink, pen, paper all are creatures, but what is written is not creation. Allah Ta'ala says:

{ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ } 'If among the Polytheists, any one seeks refuge, give it to him so that he hears the speech of Allah' (at-Tawbah : 6) Thus anyone who regards the Qur'an or any part of it as the Creation, he is liable to have committed Shirk Akbar and he is out of the bonds of Islam. Because he has denied Allah's attribution to speak and rejected the Qur'an.

Q. No. 47. Is the Qur'an enough for us, and there is no need for the Hadith?

Ans: Taking the Qur'an enough, the Hadiths cannot be overlooked. Both are inter-dependent. Hadith is the explanation of the Qur'an. Bari T'ala says: { وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ } 'And We revealed to you the message (the Qur'an) that you may make clear to the people what was sent down to them'. (an-Nahl : 44). The Prophet (ﷺ) said: { أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ } Beware! I have been given the Qur'an and along with a thing like that (i.e. the Hadith)

Q. No. 48. What proof is there that we should believe in the Messengers of Allah?

Ans: There are numerous places where belief in the messengers of Allah has been explained. For example: {وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ}

‘But they who believe in Allah and His Messengers and do not discriminate between any of them to those He is going to give their reward’. (an-Nisa : 152)

Q. No. 49. What is the meaning of believing in the Messengers of Allah?

Ans: It is to be believed with all sincerity that Allah T’ala has sent in every people a Messenger from among themselves, to invite people to worship one Allah and reject all others. The Messengers were true, pious, enlightened and mentors. They conveyed the message of Allah to their people without any change or alteration. Allah Ta’ala says in Quran: {وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

‘And certainly We sent into every nation a messenger saying Worship Allah and avoid Taghut’. (an-Nahl : 36)

Q. No. 50. What is the difference between the “Shariah’s” of Messengers?

Ans: All the Messengers gave only one message of worshipping Allah, the One, only One. But ways and method of carrying out them are different. Allah T’ala says: {لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا} ‘To each people We prescribed a law and a method’. (al-Maidah : 48). In the Sahih Bukhari there is a Hadith:

{الأنبياء إخوانٌ لِعَلَّتْ أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ} ‘We Messengers are cousins to each other, their mothers are different but religion is the same’. There is difference of Shariah to test the people as said in the previous ayaah. {لَيَبْلُوَكُمْ فِي مَا آتَاكُمْ}

Q. No. 51. Who among these are the prominent Messengers of Allah?

Ans : There are five prominent Messengers mentioned in the ayah:

{وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ} ‘And (mention O Muhammad), when We took from the prophets their covenant and from you and from Noah, and Abraham and Moses and Jesus, the son of Mary. (al-Ahzab: 7)

Q. No. 52. What are the special features that make Muhammad (ﷺ) distinct from other prophets?

Ans: Allah T’ala has bestowed the Prophet Muhammad (ﷺ) with a number of characteristics:

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا} ‘And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner’. (Saba: 28). The Prophet (ﷺ) is reported to have said:

{أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ} ‘On the Last Day I shall be the leader of all the descendants of Adam; and it is not a matter of pride’. In another Hadith it is said : I have been given five things which were not given to earlier prophets : (1) From a distance of one month’s journey my fear overtakes the enemy. (2) The entire surface of earth has been made for me place of prayer and cleanliness; hence any one of my Ummat, wherever meets the time of prayer, should perform it. (3) The war booty has been made *halal*

for me. (5) Before me, every prophet had jurisdiction over his own people; I have been made the prophet of entire humanity.

Q. No. 53. What are the miracles of the prophets?

Ans: “معجزه” (miracle) is from the word “عجز”. It means something that is beyond comprehension, which men are unable to do. They are metaphysical and against nature. They are given to the Messengers of Allah to prove that they are right. They are in a way challenge to the opponents. They are either sensory, can be seen with eyes or heard with ears. For instance, the emergence of she-camel from a rock, or the staff becoming a serpent. Or they are literal: as the Prophet (ﷺ) got the greatest miracle of the Qur’an. This is living and ever-lasting. The miracles given to other apostles went away with them. Allah Ta’ala says: {لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ} ‘No wrong doer can pass by it (the Qur’an) from front or rear’. Further it is a challenge: { فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ } ‘If they (Kafirs) are true, let them bring such speech’. And:

{قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا} “if the mankind and jinn gathered in order to produce the like of this Qur’an, they could not produce the like of it, even if they were to each other assistants.” (Bani Israel: 88)

Q.No. 54. What is the basis for believing in the Last Day?

Ans: There are many proofs to the effect that there will be the Last Day. Allah Ta’ala says:

{إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا}. The Last Day is sure to come, there is no doubt. (Fatir: 59)

Q. No. 55. What is the meaning of belief in the Last Day and what are its components?

Ans: To believe with all sincerity that one day the Last Day has to come. At that time everything will perish and then will come to life again. Its components include pre-Last Day signs, death and life after death, reward or punishment, the blowing of Sur (trumpet), all creation to rise from graves and gather in the Field of Maheshar (accountability), spreading of the registers, handing over the records of deeds to the concerned, Pul Sirat, the House of Kausar, recommendation, and then paradise and its blessings and hell and its chastisement. All these include in the belief in the Last Day.

Q. No. 56. Does anyone know the time of happening the Last Day? What are its signs?

Ans: Allah alone knows when it will come. {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ} ‘Indeed, Allah (alone) has knowledge of the Hour’. (Luqman : 34). Some of the signs of the Last Day are: {فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ} ‘Then watch for the Day when sky will bring a visible smoke’.(ad-Dukhan : 10)

Q. No. 57. What proofs are there for death and the chastisement of the grave?

Ans: About death Allah T’ala says: {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ} ‘Every soul will taste death’.(Aal Imran : 185). About the bliss or punishment of grave it is said:

{وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ} ‘And if you could but see when the wrong-doers are in the overwhelming pangs of death while the angels extend their hands saying : “ Discharge your souls! To day you will be awarded the punishment of extreme humiliation for what you used to say against Allah’. (al-A’nam: 93) There are also many Hadiths which tell of the chastisement of the grave. Once while passing between two graves said: (إِنَّهُمَا لَيُعَذَّبَانِ) ‘Both (the person in grave) are being punished.’

Q. No. 58. What is the proof that the dead will be risen from the graves? What about the denier of this?

Ans: There are many proofs in the Qur’an and the Sunnah. {وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ} ‘and Allah will resurrect those in the graves’. (al-Hajj: 7). That one who denies resurrection is Kafir. Because he has denied the Allah, His prophets and the Books. About such people Allah says:

{وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاءُنَا إِنَّا لَمُخْرَجُونَ} ‘these Kafirs say when our ancestors and we had turned soil, would have we been resurrected?’

Q. No. 59. How many times will the sur be blown?

Ans: The sur will be blown twice. It is laid down:

{وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ}

‘And the Sur (Horn) will be blown, and whoever is in the heavens and whoever is on the earth will fall except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on. (al-Zumar: 68)

Q. No. 60. What will be the condition of the Maidan-i-Hashr and people?

Ans: There are many verses relating to the rise of the dead from the graves, walking towards the Field of Maheshar, all will be naked, bare-footed, and all alone. In the Maidan-i-Hashr, people will be wet with sweat according to their deeds, their heads will be lowered in shame and disgrace.

Q. No.61. What is the nature of presence before Allah and accounting?

Ans: People will be in the presence of Allah. Allah T’ala will have direct talk with each and every one. Accounting will be of two kinds: Allah T’ala will take account of some people in aloofness; He will go through the record but won’t interrogate. He will say : “ These are your sins which I hid in the world; so I forgive them. Of them Allah T’ala says : {فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا} He will be judged with an easy account. (al-Inshiqaq :8) And whoever will be interrogated, he will undergo great chastisement. The Prophet (ﷺ) says: (مَنْ نُوقِشَ الْحِسَابَ عَذِّبَ).

Q. No.62. What is the mizan (balance) on the Day of Judgment and which things will be weighed?

Ans: Bari –i- T’ala says:

{ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا } ‘And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And there is even the weight of a mustard seed, We will bring it forth’. (al-Anbiya: 47). The things that will be weighed : (1) “Aamil” (the doer of the deeds), as said : { فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا } ‘And We will not assign to them on the Day of Resurrection any weight’. (al-Kahf : 105), (2) The deeds, as quoted in the Sahiheen :

(كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) Two sentences: which are light on the tongue but heavy in the balance are most loved by Rahman i.e. Subhan Allahi w bi-Hamdihi Subhan Allahi al-Azeem, (3) the weight of the Books of Deeds as described in the Hadith : on the Last Day there will be a person. A Register will contain only لا إله إلا الله . His other ninety-nine Registers will contain his bad deeds. The Register containing لا إله إلا الله will weigh more than other 99 Registers.

Q. No. 63. What is “Qisaas”? and what is its basis?

Ans: It means taking account of one person from the other. Nabi Kareem (ﷺ) said: whoever is due something to his brother, let him settle here itself. The Day when he will have no dinar or dirham, his good deeds will be transferred to his brother in compensation.

Q. No. 64. What is Cistern of “Kausar”? Who will quench their thirst from it?

Ans: There are many Hadiths about the Cistern of Kausar. The Prophet (ﷺ) said : My cistern is equal to one month’s travel. Its water is whiter than milk, more perfumed than *mishk*, there are cups like stars on it; if any one drinks once, he will have no thirst at all. Hadiths tell us that this water will be drunk only those who follow the Sunnah, the bid’tis will be kept away from it.

Q. No. 65. What is the meaning of belief in paradise and hell? What are things involved in it?

Ans: To believe it with all sincerity that there are paradise and hell, as said:

{ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ } and the Prophet (ﷺ) said : ‘When I peeped into paradise, I saw there were mostly poor; when I peeped into the hell, I saw there mostly women. The paradise and hell will never end as said: { وَهُمْ فِيهَا خَالِدُونَ } ‘they will live (in the paradise) for ever’. (at-Tawbah: 100). About the people of hell, it is said: { وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ } ‘they will never be removed from there (hell)’ (a-Hijr: 48). We should further believe in the blessings of the paradise and chastisement of the hell.

Q. No. 66. What is meaning of Mu’minin seeing Allah in the Life-after-death?

Ans: There is frequent mention of this in the Qur’an and Sunnah. Bari-i-T’ala says:

{ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ } ‘For the good-doers is the paradise and more than this’. Sahih Muslim quotes Hadith that the Prophet (ﷺ) by “more” meant seeing Allah.

Q. No. 67. What is Taqdeer (Destiny) and what is the basis for belief in it?

Ans: **Taqdeer:** Allah Ta'ala's future knowledge about his creation. He has full knowledge what one will do. Quran & Sunnah has lots of proofs regarding this. As said: {وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا} 'ever is the command of Allah a destiny decreed.' (al-Ahzab : 38). The agreed upon (mutafiq alai) Hadith quoted as: {وَتُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ} 'And you must believe in good or bad destiny'.

Q. No. 68. How many degrees of Taqdeer are and what are its bases?

Ans: There are four degrees of Taqdeer :

(1) "Ilm" (knowledge): Allah T'ala is all-Knowing. He knows about everything:

{وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا} 'Allah is over all things competent and that Allah has encompassed all things in knowledge'.(at-Talaq : 12)

(2) "Kitabat": Allah T'ala has enumerated the Taqdeer in a clear Register: {وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ} 'We have enumerated every matter in a clear Register'.(Ya Seen :12)

(3) "Mashiyat": It is to believed that whatever happens and will happen is from Allah and it is His will. {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ} 'And you do not will except that Allah wills'. (ad-Daher :30)

(4) "Takhleeq": It is to believe that Allah T'ala is the Creator of everything. {وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} While Allah created you and that which you do. (as-Saffat: 96)

Q. No. 69. How many phases of writing Destiny are there?

Ans: There are **five** phases to write Destiny (Taqdeer):

(1) It was first written 50 thousand years before the creation of earth and sky, when pen was created first. It is called "Taqdeer Azli".

(2) Second writ took place in the "Aalam e Arwah" (World of Souls) when Allah Ta'ala took the covenant as said: {وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا} 'And mention when your Lord took from the children of Adam from their loins their descendents and made them to testify of themselves, (saying to them), "Am I not your Lord?" They said," Yes, we have testified." (al A'raf : 172).

(3) It was written when the child is of four months in mother's womb. In Sahiheen The Prophet (ﷺ) is quoted: at this time the angel puts in o the child the soul and writes down its living, its age and good or bad deeds.

(4) The fourth writing is annual: in every Lailatul Qadr. Allah T'ala says:

{فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ} 'Therin (on that night) is made distinct every precise matter (ad-Dukhan : 4)

(5) Fifth writing of Taqdeer is daily as Bari-i-Ta'ala says : {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ} 'Everyday He is in (i.e. bringing about) a matter'. (ar-Rahman: 29)

Q. No. 70. What should our stand be in the matter of Taqdeer?

Ans: We must believe in Taqdeer. But we must not refrain from action. We must continue to do for the good in this world and the Hereafter. The Prophet (ﷺ) said: Do what benefits you; ask Allah for help and don't sit as helpless.

Q. No.71. How many kinds of Wills of Allah are?

Ans: The Will of Allah has two kinds:

(1) Kauni and Qadri: it is also known as *mashiyat* of Allah. It means Allah has complete knowledge of everything and every action that they will discharge. So such action does not need His will. Some actions are inclined to sin and Kufr. But they must have to occur. Allah T'ala says:

(وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا) 'then beware but for whom Allah intends fitnah never will you possess (power to do) for him a thing against Allah'. (al-Maidah: 41)

(2) The second type of will is Dini and Shar'ai. It is associated with Allah's love and consent. This include all the things that Allah Ta'ala demands His servants to carry out. This depends upon men: some do it and some do not.

Q. No. 72. How many grades of Iman are?

Ans: The Prophet (ﷺ) said there are 70 grades of Iman; the highest is testifying "لا إله إلا الله" and the lowest is to remove an uncomfortable thing from the path. Modesty is also a part of Iman.

Q. No. 73. What is the basis of Ehsaan? How many grades of it are there in Ibadat?

Ans: Allah T'ala says: {وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ} 'And do good; indeed Allah loves the doers of good'.(al-Baqarah : 195). There are two grades in Ibadat: The Prophet (ﷺ) said:

{أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ} (1) the supreme grade is that you worship Allah as if you are seeing Him; this is the Place of Observation, which illuminates the heart with light. Knowledge and enlightenment make his eyes experience insight. (2) Or at least the worshipper must feel that Allah is seeing him. This is the Place of Meditation. It creates in him Allah's fear and awe and he will try to address himself.

Q. No. 74. What is the opposite of Iman? How many kinds are there of it?

Ans: As Iman is the name of complete surrender, obedience and testifying, so Kufr is its opposite, meaning denial, adamant, pride, disobedience etc. Kufr is of two kinds: (1) Kufr-i-Akbar: denial of belief makes one out of Islam. (2) Kufr-i- Asghar: This does not throw out a man from the fold of Islam but every action in practice is not Kufr-i-Asghar. Sometimes an action becomes Kufr-i-Akbar. For example: to invoke upon other than Allah or to make mockery of Din. Such things have misleading concepts. He thinks invoking upon others is not bad and he mocks at Din because he has no respect for it and inwardly has insulting sentiment.

Q. No. 75. How many kinds of “Kufr e Etiqaadi” (Kufr of belief)?

Ans: Kufr e Etiqaadi expels one out of Islam. It is of four kinds:

(1) Kufr of denial and rejection: It comes from heart. It does not accept Truth from heart. He confesses only with body organs. It means he is hiding his real intention. Such was the behaviour of the Jews.

{ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ } ‘A party of them conceal the truth while they know (it)’ (al-Baqarah 146) This also include *halal* and *haram*.

(2) Kufr of Pride and enmity: As it was held by Satan {إِلَّا إِلَهِيَّ أَبْنَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} (al-Baqarah: 34)

(3) Kufr of Nifaq: It means one does neither accept it sincerely nor put it into practice but just to show to others he obeys outwardly. As was the Kufr of Abdullah Bin Abi Bin Sulul.

{ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ } ‘And of the people are some who say, “We believe in Allah and the Last Day” but they are not believers’. (al-Baqarah: 8)

(4) Kufr of Scepticism: Such a man is always doubtful and fails to do anything for certain.

{ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً } ‘And I do not think the Hour will occur’. (al-Kahf: 36)

Q. No. 76. What is Kufr-e- Asghar which does not exclude one from Din?

Ans: It refers to every sin which the Qur’an and Sunnah regard as Kufr. The Nabi (ﷺ) said:

{ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ } ‘To abuse a Muslim is *fisq* (sin) and to fight with him is *Kufr*’. In the Qur’an it is said down: { إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ } ‘The believers are but brothers, so make settlement between your brothers.’ (al-Hujrat: 10). In the Hadith the act of fighting between two Mu’mins called *Kufr* is *Kufr Asghar*. It is when the sinner knows it is a sin. But if the sinner does not think it sin, and takes it valid, the act will make him *Kafir*, be him not a doer.

Q. No. 77. How many kinds are there of Zulm, Fisq and Nifaq?

Ans: Each has two kinds: somewhere *Zulm* means *Kufr* as the Qur’an says: {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

‘Indeed, association with Allah is great *Zulm* (injustice)’ (luqman : 13); sometimes it is used to mean *Kufr-e-Asghar*. For example driving out the divorced wives from house is called *Zulm* (sin).

Similarly, *Fisq* is also means *Kufr-i-Akbar* as said: {إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ} ‘It is they who are defiantly disobedient (*Kafir*)’ (at-Tawbah: 67). At some places it is used to mean *Major Sin*, as said down:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا } ‘O you who believed, if there comes to you a disobedient one with information, investigate’. (al-Hujrat : 6). Likewise, *Nifaq* is used in respect of belief to make one *Kafir*, as in case of {إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ} ‘Indeed, the hypocrites think to deceive Allah, but He is deceiving them’. (an-Nisa : 142). Sometimes, this *Nifaq* is practical, which does not turn one *Kafir*. The Prophet (ﷺ) said: There are three signs of a hypocrite: when he speaks, speaks a lie; when he makes a promise, he does not fulfil it; when he is trusted with something, he does betray.

Q. No. 78. How many kinds of sins are there?

Ans : Sins are of two kinds :

- (1) Kabira Gunah (Major Sins or Alkabair): Their number is not fixed. Every act which has been denounced and the doer is pronounced to have Allah's curse, His anger or any punishment in this World or Hereafter or Allah has kept Himself aloof from the doer. One has to repent with sincerity, otherwise excepting Shirk and Kufr, all other acts will be at Allah's mercy: He may forgive or award punishment.
- (2) Saghira Gunah (Minor Sins or Saghair): This is disobedience upon which there is no threat or punishment. Allah T'ala generally forgives small sins in return for five times prayers, from one Friday to other, and from one Ramzan to another Ramazan. As said: (إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ) 'Indeed, good deeds do away with misdeeds'. (Hud: 114)

Q. No. 79. What is Tawbah ? What are the conditions for sincere repentance (توبته النصوح) ?

Ans: The meaning of Tawbah is to refer to Allah, to ask for forgiveness. Bari-i-T'ala says :

{يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا} 'O you who have believed, repent to Allah with sincere repentance'. (at-Tahreem : 8). There are five conditions for sincere repentance : (1) It should purely be for Allah, (2) you should be ashamed of what had you done, (3) should be resolved not to repeat the act again, (4) if the matter is with fellow being, he should be repaid and asked to forgive, (5) Twabah should be in time (it should not be asked at death-bed when the angels of death appear). Bari T'ala says:

{ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ } 'but repentance is not accepted of those who continue to do evil deep up until, when death comes to one of them, he says : Indeed, I have repented now.' (an-Nisa:18) (Allah accepts repentance before the agony of death starts.) For the rest of the world the Door of Repentance will be closed when the Sun rises in the West. The Prophet (ﷺ) said: Indeed, Allah T'ala keeps open a door in the West for repentance. Its width is equal to 70 years' passage. This Door will not be closed till the Sun rises in the West.

Q. No. 80. What about the monotheist Muslim who died before repenting to Allah?

Ans: It is the conviction of the Ahl-e-Sunnah that a Mawhid Muslim does not become Kafir for committing a Kabira (major) sin. He is Mu'min for his belief and Fasiq (sinner) for doing Kabira gunah. On the Last Day there will be three categories of such people: (1) First, those whose good deeds are more than misdeeds. They will enter paradise and the fire of hell will not touch them. (2) Second, those whose good deeds and misdeeds will be equal. They are the people of 'Araf'. They will be placed between paradise and hell. Then they will be moved to paradise. (3) Third, those whose good deeds are less than misdeeds. Such people, if Allah wills, will be forgiven on account of His own Mercy or intercession by Nabis or Prophets. They will not be moved to hell. But if Allah decides to do justice, they will be sent to hell and be awarded punishment as per their misdeeds. The hell fire will burn some up to ankles. Some will be burnt up to half foot, some up to knees, among them will be those who will bear knots on the foreheads. Their punishment and intensity and period will be according to the nature of sins. However, Allah Ta'ala will accept intercession from apostles, prophets and angels and will go on relieving them till there will be not a person in the hell in whose heart is Iman equal to the seed of a mustard. They will be dipped in the Canal of Life. Their bodies will take reshape and will enter paradise.

Q. No. 81. What is Sirat-e- Mustaqeen (The Straight Path) on which Allah has ordained to walk?

Ans: Sirat-i-Mustaqeem means the Din (religion) which Allah T'ala mentioned to every Nabi and prophet and revealed the Books upon them for guidance to the people to follow. There is no other Din acceptable to Allah. { وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ } 'And, this is My path, which is straight, so follow it; and do not follow other ways, for you will be separated from His way'. (al-An'am : 153). The Prophet (ﷺ) explained it by drawing a straight line and said: This is Allah's Straight Path. Then he drew lines to its right and left and said: These are other ways, on each of them there is Satan inviting people.

Q. No. 82. How can one identify Sirat-e-Mustaqeem?

Ans: In Surah Fatiha Allah T'al a says: { صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } 'The path of those upon whom You have bestowed favour, not of those who have evoked (Your) anger or of those who are stray'. (verse:7). At other place it has also been shown the people upon whom He bestowed. { وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ } 'And those who obey Allah and His Prophet, will be in the company of people upon whom Allah has bestowed favour : apostles, truthful, martyrs and pious'.

Q. No. 83. What is bid'at? What is its result?

Ans: To invent new things in Din (religion), and devise new methods in Shariah thinking they are good and fetch Allah's favour. The rules of Shariah are from Allah T'ala and no one is allowed to make any alteration, add to them or exclude some. { أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ } 'Have these people associated some with Allah who invent such things in the Din which Allah has not permitted'. If we carefully analyse the last part of the ayat, we can derive that the order to pray and its methods are from Allah and with His permission. Nabi Kareem (ﷺ) says about the result of bid'at:

{ مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ } 'Whoever invented in the Din a thing which is not in it, is unacceptable'.

Q. No. 84. Is there 'Bid'at Hasnah' in the Din?

Ans: There is no Bid'at Hasnah. The Prophet (ﷺ) said every new thing in Din is bid'at and every bid'at leads astray, its destination being the hell:

(وَأَيُّكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ) In another Hadith the Prophet (ﷺ) is quoted to have said:

{ وَتَفَرَّقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً، قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ } 'My Ummah will be divided into 73 sects. Of them except one all others will go to Hell. The Sahabah asked him which sect will attain deliverance and go to paradise'. The Prophet (ﷺ) said : (مَا أَنَا عَلَيْهِ وَأَصْحَابِي) : Those who follow me and my Sahabah. (Sahih Tirmizi)

Q. No. 85. How will the Bid'atis be treated by the Prophet (ﷺ) on the Last Day?

Ans: On the Last Day the bid'atis will be reproved and driven away.

(عن أبي سعيد الخدري رضي الله عنهما أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أنا فَرَطُكُمْ عَلَى الْحَوْضِ مِنْ مَرَعِي شَرِبَ، وَمَنْ شَرِبَ لَا يَطْمَأْ أَبَدًا. لِيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرَفُهُمْ وَيَعْرِفُونِي ثُمَّ يَحَالُ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِنْ أُمَّتِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ: سَحَقًا لِمَنْ غَيَّرَ بَعْدِي)

'I shall be the first to reach the Hauze Kausar. Whoever will come to me, he will drink from it; and whoever drinks, will feel never thirsty. Then to me will come some people known to me. But they will be stopped. I shall say : 'These are my people.' I will be answered: 'You don't know what they did after you'. I shall say : 'Then take those away who changed my Deen.'

Q. No. 86. How many kinds of Bid'at are there?

Ans: There are two kinds of Bid'at: (1) Bid'at Mukaffirah (which leads to Kufr) , and (2) Bid'at Mufathiqah (leading to Fisq[sin]). The first one is mainly concerned with Faith of Tauheed e.g. the denial of Allah's names and His attributions, or associating others in the worship of Allah and refusal of a Shar'i order commonly passed. The second one deals with methods and traditions in the worship e.g. bringing in new things which are not supported by the Qur'an and Sunnah for instance observing the Birth Day of the Prophet (ﷺ), Shab-i-Brat, Shab-i-Miraj etc. Besides there are certain things which are proved but they are to be observed at a particular time and with particular numbers which are not found in the Qur'an and the Sunnah.

Q. No. 87. What do we owe towards the Sahabah and the Ahl-e-Bait?

Ans: In the Qur'an and Sunnah at many places there is mention about the place and position, piety and truth about Sahabah. Hence, we should look upon them as such. They were the greatest of the Ummah, who devoted themselves for Din and sacrificed their lives and wealth for the development of the Din. We are bound to show greater respect, love and concern for them. We should be clean in our hearts about their character and we must not say anything which is against their position. Their virtues be described and followed and, if any short-coming, should be overlooked. In Surah al-Hashr Allah T'ala has described the relation among the muhajirin, ansar and those who followed them:

{لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ . وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ . وَمَنْ يُوقِ شَخَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ . وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا }

'For the poor emigrants who were expelled from their houses and their homes and their properties, seeking bounty from Allah and His approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful. And also, for those who were settled in the Home (i.e. Madinah) and adopted the faith before them. They love those who emigrated to them and find not any want in their breasts of what they (i.e. the emigrants) were given but give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul it is those who will

be the successful. And (there is a share for) those who came after them, saying, “Our Lord, forgive us in faith and put not in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.’ (al-Hashr : 8-10). From this ayaat we came to know that after Sahaba, all the momin coming till qiyamah should pray for all Sahaba and have good intentions, and whoever does not keep this kind of feeling towards them instead reviles them, they have no relation with Islam.

Q. No. 88. Who among the Sahabas are distinguished?

Ans: Of the mahajrin and ansar the distinguished who first embraced Islam, then those of Badr, Uhad and Bait-i-Rizwan and those who followed them in faith. Thus, the greatest is Abu Bakr, then Omar, then Osman, then Ali and the rest of *ashra mubishra* (the Blessed Ten) (5) Talha Bin Ubaidullah, (6) Zubair Bin Awam, (7) S’ad Bin Abi Wiqass, (8) Abdur Rahman Bin Auf, (9) Abu Ubedullah Bin Jarrah and (10) Sayeed Bin Zaid (رضي الله عنهما). Syedna Abdullah Bin Omar (رضي الله عنه) says: During the time of the Prophet (ﷺ) we took no one equal to Abu Bakr; then Omar, then Osman). The Prophet (ﷺ) further said: Hasan and Husain (رضي الله عنهما) are the Sardars of young people of the paradise and Fatimah (رضي الله عنها) is the Sardar of the women of Paradise.

Q. No. 89. What is the basis of Khilafat of four Khulfa-i-Rashideen?

Ans: The Prophet (ﷺ) said: There will be Caliphate for 30 years after the Nabuwat. It is historically proved that the period of Caliphate was totally 30 years. Abu Bakr’s (رضي الله عنه) Caliphate 2 years and 3 months; Omar Farooq’s (رضي الله عنه) Caliphate 10 years 6 months; Osman’s (رضي الله عنه) Caliphate 12 years; Ali’s (رضي الله عنه) Caliphate 4 years 9 months; Hasan Bin Ali’s (رضي الله عنه) Caliphate for 6 months. Thus the total is 30 years. There is a Hadith in which Samrah Bin Jandab (رضي الله عنه) is said to have dreamt and he told the Prophet (ﷺ) about it. That a bucket was hung from the sky. First Abu Bakr came and caught the string and drank little water; then Omar came and He drank his fill; then Osman came and quenched his thirst; then Ali came. When he caught the string, it uncoiled and a little water spelt on him.

Q. No. 90. What is the basis for Abu Bakr’s (رضي الله عنه) being the First Caliph?

Ans: There are number of proofs that tell that Abu Bakr (رضي الله عنه) held preference. He acted as Imam in place of the Prophet (ﷺ). He was his closest friend. When a woman asked the Prophet (ﷺ) if I do not find you? The Prophet said her to refer the matter to Abu Bakr (رضي الله عنه).

Q. No. 91. What is the meaning of أولي الأمر and what do we owe?

Ans: Uliul Amr (أولي الأمر) means Ulema and Muslim rulers. The Qur’an and Sunnah teach us the following : (1) To make covenant (*bait*) with them, (2) To submit and obey them, where there is no disobedience to Allah, (3) To have well wishes for them, (4) If any fault is on their part, try to advise them politely, (5) To join them in Jihad, (6) To pay Zakat and tribute, (7) If there is oppression from their side, forebear it, (8) Not to break *bait*, (9) Unless they display open kufr, not to raise weapons against them, (10) To help and assist them, (11) Not to cheat them in any form, (12) To pray to Allah for their well-being and reform. In this connection, Allah T’ala says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ} ‘O you who have believed, obey Allah, obey His Messenger and those in authority’. (an-Nisa : 59)

Q. No. 92. Upon whom امر بالمعروف نهي عن المنكر is a must ?

Ans: In general sense it is the duty of every Muslim. But if some Muslims carry it out, and as a result evil ends and good spreads, all other Muslims will be washed off this responsibility. But if none does this, all will be held responsible and will be liable for Allah’s chastisement. In this way it is Farz Kifayah. Allah T’ala says: {وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} ‘And let there be from you a nation inviting to good, enjoining what is right and forbidding what is wrong, and those will be successful. (Aal Imran: 104). The Prophet (ﷺ) made grades of this work:

{مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ} ‘any of you, if finds an evil, root it out with power; if you are not powerful enough, try to remove it with tongue; if you cannot exercise your tongue to control the evil, at least hate it in your heart. The last one is the weakest form of Iman’. (Muslim)

Q. No. 93. Who are Auliya Allah?

Ans: Auliya Allah are the friends of Allah. Their character is revealed in this verse:

{أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ . الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ} ‘Beware! Indeed, the Walis of Allah are those who will not fear, nor will they grieve. These are the people who have believed and took themselves to piety’. This ayat tells that Auliya Allah are monotheists, having true and right conviction, and are fearing and pious. That is they are people who obey the Book and follow Sunnah. Imam Shaf’ai says : ‘If you see someone walking on the surface of water or flying in the air, do not testify him, nor get be cheated unless you have known that he is following the Prophet (ﷺ).

Q. No. 94. What is the reality of mystical, super-natural acts?

Ans: The karamats (miracles) of true Auliya Allah are valid. In order to honour them or to testify the Prophet (ﷺ) gets by them something which is super-natural. Such acts are regarded as *Karamat*. For example: Ashab-e- Kahaf and Ashab-e-Ghaar. Such events continue from the days of nabuwat or those of Sahaba , Tab’een till today. And may continue till the Last Day. But these Karamat are by the order of Allah, no one has any power to do them. No one can display any Karamat as one wishes. Such a person must be the true follower of Qur’an and Sunnah. If such things are done by a polytheist or atheist, it is but magic and Satanic action.

Q. No. 95. What is Taifa Najiyah, and what is its nature?

Ans: The Prophet (ﷺ) said my Ummah will be divided into 73 sects. They all will go to hell except one, which will attain salvation. The people of this last sect will be those who will follow my way and that of the Sahabah. {لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ} ‘In my Ummah, one sect will always be on right path. No enemy will do to them any harm. Till Allah’s Order (the Last Day) will come. This Hadith has many happy news : (1) The Deen of Allah will last till the Last Day, (2) the group which follows the Deen will continue till the Last Day, (3) The enemies of this Deen will not

succeed, they will neither erase the righteous ones nor take away them to stray, (4) the People following this Deen will be dominant.

Q. No. 96. What are the three basic principles of Din?

Ans: The three basic principles about which there will be question in the grave: Allah, the Messenger and Din Islam. After burial angels come to the dead and ask him: مَنْ رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟ (Abu Dawud Sahih)

Q. No. 97. What is the meaning of moderation in Deen-e-Islam?

Ans: Moderation in the Deen refers to following the teachings of Islam without exaggeration, with utmost care and understanding. Ibne Uhtaimeen says: Moderation means refraining from extremism in Deen. Allah T'ala says: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا} And thus We have made you a median community. (al-Baqarah: 143). The Prophet (ﷺ) said:

(إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا) Indeed, Deen is easy. Whoever does hardness, it will overcome him. So be moderate, do right and hope for the good.

Q. No. 98. What about Takfir (stigmatizing a Muslim as Kafir)?

Ans: Ibne Timmiya says: It is not valid to regard a Muslim as Kafir. If he is wrong, let evidences be collected for his trial. Mulla Ali Qari says : If 99 evidences of Kufr are against a Muslim, and one evidence shows that he is a Muslim; then on the basis of one proof he cannot be called a Kafir. The Prophet (ﷺ) said: (لَا يَزِمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ وَلَا يَزِمِيهِ بِالْكَفْرِ إِلَّا اِزْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ) 'when a person blames a Muslim of Fisq or Kufr, and if that man is not such in reality, the charges will come back to the blamer'. (al-Bukhari.) In another Hadith the Prophet (ﷺ) said:

(لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا بِالْكَفْرِ فَهُوَ كَقَتْلِهِ) To curse a Mu'min is liable to be killed; similarly calling a Muslim Kafir is like murdering him. In another Hadith, the Prophet (ﷺ) said:

(إِذَا قَالَ الرَّجُلُ لِأَخِيهِ : يَا كَافِرَ، فَقَدْ بَاءَ بِهَا أَحَدَهُمَا). When one calls his brother a Kafir, one of them is sure to be a Kafir. (al-Bukhari).

Q. No. 99. Who are Khwarij? What are their misconceptions?

Ans: They regard Kabira Gunahs as Kufr so the people who have committed Kabira gunah are treated as Kafir and will be in the hell on the Day of Judgment. The Prophet (ﷺ) said:

(يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ) 'of them will be born people who will recite the Qur'an but it will not go down their throat. They will shoot from Islam like an arrow from its bow'. (Bukhari). Further the Prophet (ﷺ) pointed out their main feature

(يقتلون أهل الإسلام، ويدعون أهل الأوثان) They will spare Kafirs and kill Muslims.

Q. No. 100. What is the way to save ourselves from Fitnas (evils)?

Ans: The right way is to drive teachings from the Book and the Sunnah and practice them. The Prophet (ﷺ) in his last Will said:

(إِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَيِّدِينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا
عَلَمَهَا بِالنَّوَاجِدِ)

'Whosoever lives after me will witness great differences. In such circumstances, you will have to hold fast my sunnah and that of the Sahabah. You must poke your teeth into it'.

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