

**BASIC
ISLAMIC
BELIEF**

SAHIH IMAN SERIES

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BASIC ISLAMIC BELIEF

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

There are 5 Tenets (pillars/principles) of Islam, **(i)** Shahadah (Iman - faith), **(ii)** *Salah* (Distinctive Submission - a form of Islamic Prayer), **(iii)** *Zakat* (Islamic Charity), **(iv)** *Sawm* (Islamic Fasting), **(v)** *Hajj* (Pilgrimage to Makkah).

It is in Hadith - Narrated by Ibn Umar (رضي الله تعالى عنه) - Allah's Apostle (صلى الله عليه و آله وسلم) said - Islam is based on (the following) five (principles) - (i) 'there is no god except Allah (عَزَّ وَجَلَّ) and Mohammad (صلى الله عليه و آله وسلم) is Allah's Apostle, (ii) to offer *Salah* (prayers) dutifully and perfectly, (iii) to pay *Zakat* (Islamic charity), (iv) to perform *Hajj* (Pilgrimage to Makka), and (v) to observe fast during the month of Ramadhan. (**Bukhari Book 2 Hadith 7**)

It is in Hadith - Prophet Mohammad (صلى الله عليه و آله وسلم) said, "the Faith (**Iman**) is to believe in Allah (عَزَّ وَجَلَّ) , His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." (**Bukhari**).

In this book we have discussed briefly about the Islamic articles of faith, **(i)** Belief in Allah (عَزَّ وَجَلَّ) **(ii)** Belief in Angels, **(iii)** Belief in holy books, **(iv)** Belief in Prophets, **(v)** Belief in the Day of Judgment, **(vi)** Belief in Destiny and Fate, and **(vii)** Believe in Virtue and evil.

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BELIEF IN ALLAH (عَزَّ وَجَلَّ)

The word god is used by different people in different meanings. A Muslim has to believe in Allah (عَزَّ وَجَلَّ) as the creator of this Cosmos and no one but He can be worshiped. Allah (عَزَّ وَجَلَّ) is free from the considerations of body, form, shape, etc. Everything in this cosmos is His creation. Allah's (عَزَّ وَجَلَّ) creations are appearing in the cosmos in specific shapes/forms/characteristics as per their facts.

What are the beliefs that are contrary to Islamic monotheism?

(i) Some people associate divinity (الوہیت) with some human beings and call them Godmen or Avataar. Some people believe different gods for different works in this cosmos and make pictures and mud/metallic idols of these gods and worship them. Some people believe that god has a son and angels are god's daughters. All these beliefs are polytheism, contrary to the Islamic belief of Monotheism.

(ii) Some Muslim sects (Wahhabis and their like minded groups) believe that their God has a huge human like body with human like physical features. He is sitting over the skies separated from his creatures. This belief is polytheism (شرك). They have created an idol of a sky God in their minds and worship this idol claiming it to be Allah. Why do they call it Allah? Because God is translated in Arabic as Allah.

(iii) Some Muslim sects (Devbandis and their like minded groups) believe that God can commit sinful acts. They believe that Allah (عَزَّ وَجَلَّ) can lie, and to lie is within His powers. They argue that when people can lie and it is in their power to lie, then to deny this power for Allah (عَزَّ وَجَلَّ) is apostasy. They claim that there is a difference between saying - 'Allah (عَزَّ وَجَلَّ) lies' or Allah (عَزَّ وَجَلَّ) can lie, and they believe that Allah (عَزَّ وَجَلَّ) can lie.

The above belief is Kufr because it sows the seed of suspicion about Allah's (عَزَّ وَجَلَّ) perfection. Allah's (عَزَّ وَجَلَّ) omnipotence (الہی قدرت) is relevant to His knowledge. Allah's (عَزَّ وَجَلَّ) 'will' is the result of His wisdom, which in turn is dependent upon His knowledge. A thing which is contrary to his 'Wisdom' will not appear. To believe Allah (عَزَّ وَجَلَّ) can perform unwise deeds is equal to not believing Him Wise.

The omnipotence (قدرت) of insane and mad is not subordinated to knowledge and wisdom. The omnipotence of sensible, intelligent and wise is subordinated to 'knowledge and wisdom'.

The irrelevance of 'omnipotence' of Allah (عَزَّ وَجَلَّ) ' to baseless things (مُستحيلات) and forbidden things (مُمتنعات) does not indicate Allah's (عَزَّ وَجَلَّ) powerlessness. The powerlessness is indicated when the thing was possible in the first place.

Can Allah create a 'resemble alike'? This question is meaningless as a look-alike God is impossible and has no relevance to omnipotence. Can Allah commit suicide the way a human beings does? This question is also meaningless. Divine non-existence is impossible. Can Allah (عَزَّ وَجَلَّ) create deficiency in Himself? No, never. Can Allah (عَزَّ وَجَلَّ) lie? No. Never.

The creatures are subordinated to His omnipotence. Allah's unity (الهي ذات), is not subjected to His omnipotence. His being is so essential and so exalted that He is beyond His own omnipotence.

(iv) Polytheism and Idol worship is contrary to Islamic monotheism. If a person recites Kalima Tayyiba orally/publicly and claims himself to be a Muslim, but at the same time visits Hindu temples, Sikh Gurduwaras, Jew Synagogues, Christian Churches and participates in their functions and does not mind standing along with them in their worship in the name of Inter-faith, is a Muslim just for the namesake. There is a difference between the person who is a real Muslim and a person who is claiming to be a Muslims. The person who claims to be a Muslim but acts like non-Muslims, is surely a hypocrite. Since these so called Muslims are involved in, and participate/join in worship other than Allah (عَزَّ وَجَلَّ) , their Islamic faith is only a lip service that will neither benefit them in this world, nor will be helpful in Hereafter. Rather they will be regarded as hypocrites.

When these people, who claim themselves to be Muslims, are questioned about their actions, they say that they are doing it for peace and harmony among different sections of society. Indeed, it is a deception on their part. They are fooling people for the sake of some political/material gain.

It is in Quran - لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ - [Make no excuse; you have done Kufr after your Iman.] (At-Tauba - 66).

As far as working for peace and harmony in a multi-cultural society is concerned, this can be achieved in hundreds of other ways, without sacrificing your Iman.

We are discussing the essential requirement of Islamic faith. It is important to note that we cannot hate people on the basis of their sect, faith, or ethnicity. Faith is a choice of every individual on this planet. They can choose any faith. To keep good relations with everyone is part of Islamic teachings.

It is in Hadith – Ibn Abbas (رضي الله تعالى عنه) reported, the Prophet (صلى الله عليه وآله وسلم) said 'He is not a believer whose stomach is filled while the neighbor to his side is hungry' (**Baihaqi, Sunan al-Kubra**).

In the above Hadith there is no mention that your neighbor should be a true Muslim in order to help him/her in any manner needed. He/She can be anyone, belonging to any sect, faith and ethnicity.

BELIEF IN ANGELS

Allah (عَزَّ وَجَلَّ) created Angels from "Nur" (light). They are responsible for various tasks in the Cosmos.

The World of Angels

The world of Angles (Aalam of Malakoot) is also known as 'the world of souls' (Aalam-e-Arwah) and 'the world of command' (Aalam-e-Amr).

The World of Angels is pure from 'form', 'space', 'period', 'traces of appearance', 'age', 'shape' and 'weight'.

The angels have seven basic attributes; **Life, Knowledge, Will, Power, Hearing, Seeing, and Speech.**

Unlike our creation in the world of manifestation/ physical world (Aalam-e-Shahadah) where we acquire skills and proficiency gradually, (we are born, we grow gradually and reach to the zenith of knowledge and expertise later in our old age), the creation of angels is instantaneous. The moment an angel is born, he becomes proficient in everything that was required of him.

The Unity of Allah (ذاتِ الهی) is eternal antiquity (Sarmadi). There is no one before Allah (عَزَّ وَجَلَّ) . He is existing eternally and will remain so for ever.

The creation of Angels is 'timeless antiquity' (Dahri). We cannot prescribe a time frame for their creation. It is not like ours, which is 'periodic antiquity' (Zamani). We can prescribe a time frame of our creation. Like, the grand father is born first, followed by the son and then the grandson.

It is in Quran - إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ [And when Allah wants to decree His behest, He only says 'Be', and there it is (the thing comes into existence).] (Aal-e-Imraan - 47).

It is in Quran - وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ [And our command is but an instantaneous single word like the twinkling of an eye.] (Al-Qamar - 50).

It is in Quran - قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا [Say (O' Prophet ﷺ) the soul is of the command of my Sustainer'. And mankind have not been given of knowledge except a little." (Isra- 85).

Angels are of two types : (i) Who are busy is special prayers to Allah (عَزَّ وَجَلَّ) , (ii) Angels who are responsible for various works in the Cosmos.

There are 4 Honorable Resolute Angels; as follows.

(i) Jibreel (عليه السلام) is Allah's (عَزَّ وَجَلَّ) Personal Assistant and nucleus of knowledge in the Cosmos. His creation is unique from other Angels. He has been responsible to bring revelations to all Prophets from Allah (عَزَّ وَجَلَّ) . He is the chief architect of major works in the Cosmos.

(ii) Micha'el (عليه السلام) is the nucleus of Subsistence in the Cosmos. Among other things, his major responsibility is rainfall on planet Earth. Often he acts as a deputy of Jibreel (عليه السلام) in many issues. Together, they are a great team working in the Cosmos.

(iii) Israfeel (عليه السلام) is the nucleus of Life in the Cosmos. His major responsibilities include arrangements of the Day of Resurrection.

(iv) Izra'el (عليه السلام) is the nucleus of Allah's (عَزَّ وَجَلَّ) Wrath (Qahar) in the Cosmos. His primary responsibility is to cease the souls of human beings when they die.

There are innumerable subordinate angels who work under the above 4 Resolute Angels. Various assignments of Angels have been mentioned in Quran.

It is in Quran - مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ [Who is an enemy to Allah, and His angels and His Apostles, and Jibreel (عليه السلام) and Michael (عليه السلام), then, look! Allah (Himself) is an enemy to the disbelievers'. (Al-Baqara - 98).

It is in Quran - قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ [Say (O' Prophet ﷺ), Who is an enemy to Jibreel (عليه السلام) for he is who has revealed (Quran) to your heart by Allah's assent, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.] (Al-Baqara - 97).

It is in Quran - إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ - مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ [(Remember!) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (shoulder, to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it).] (Qaaf - 17-18).

It is in Quran - بَلَىٰ ۗ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِّن فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ [Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).] (Aal-e-Imraan - 125).

It is in Quran - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ - تَنزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ - سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ [The night of Al-Qadr is better than a thousand months. Therein descend the angels and the Rooh (Jibreel - عليه السلام) on Allah's behest with all Decrees. Peace! (All that night, there is Peace and Goodness from Allah to the believers) until the appearance of dawn.] (Al-Qadar - 3-5).

Angels are responsible for works in Paradise, Hell and for various works related to Cosmic Administration. Angles are appointed for providing comforts or torment to human beings and Jinns after their death. There are various Ahadith giving details of Angels' assignments.

BELIEF IN HOLY BOOKS

Belief in books sent down on prophets is also an integral part of Islamic faith.

It is in Quran قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [Say (O' Prophet ﷺ) We believe in Allah and that which has been sent down on us (Quran), and sent down on Abraham (Ibrahim - عليه السلام) and Ishmael (Isma'eel - عليه السلام) , Isaac (Is-haq - عليه السلام) and Jacob (Ya'qub - عليه السلام) , and the Tribes, and in that which was given to Moses (Musa - عليه السلام) and Jesus (Isa - عليه السلام), and (among) the prophets of their Lord; we make no division between any of them.](Al-Baqara - 136)

Thus, we believe in the Quran and all the scriptures mentioned in Quran.

- (a) **The Gospel (الإنجيل)** revealed to Prophet Isa (عليه السلام).
- (b) **The Torah (التوراة)** revealed to Prophet Musa (عليه السلام).
- (c) **The Psalms (الزبور)** revealed to Prophet Dawood (عليه السلام).
- (d) **The Scrolls (صحف)** revealed to Ibrahim (عليه السلام) and other prophets.

It is a fact that all the above scriptures have not survived either in their original languages they were revealed to their respective prophet, or in their content. Some translations are available which are not as per their original text. Also these translated versions have been changed successively over centuries. This is the reason that no two translated editions of Bible match with each other.

Quran contains 114 chapters covering on many subjects. It was revealed to Prophet Mohammad (صلى الله عليه و آله وسلم) over a period of 23 years. Quran is the only Divine Book that has been preserved in its original form. Not even a vowel sign of a word has been changed in it over a period of 1,450 years. It is indeed guidance to the entire mankind till the Day of Resurrection.

BELIEF IN HIS PROPHETS

Prophets are human beings appointed by Allah (عَزَّ وَجَلَّ) to communicate His commandments to people. All prophets are honest, guiltless and above suspicion of any kind. Allah (عَزَّ وَجَلَّ) protects and covers them into His mercy away from even the possibility of sins throughout their lives. Allah (عَزَّ وَجَلَّ) has praised them at many places in Quran.

Highest respect for prophets is mandatory in Islam. They are the highest ranking human beings in Allah's (عَزَّ وَجَلَّ) court. Equating prophets with ordinary sinful human beings takes Iman away from you. You should never compare common people with Prophets.

It is in Quran اللهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ [Allah knows it well who is capable for Apostleship.] (An-A'am - 124).

Religion is received through the Prophets and it is a gift of Allah (عَزَّ وَجَلَّ) to the humanity to lead a peaceful life free from wickedness and immorality. Religion consists of commandments of Almighty.

To claim receiving revelations of God is exclusive with the Prophets. Rather, the Prophet cannot move on his own, he cannot talk a word on his own.

It is in Quran - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (Prophet Mohammad - (وسلم آله و عليه الله صلى عزوجل - عَزَّ وَجَلَّ). (An-Najm - 2).

Islam distinguishes between an Apostle of Allah (Rasool) and a Prophet (Nabi). Both are divinely inspired recipients of Allah's revelations. However, the Apostle receives a divine message or revelation for a community in a book form. Every Rasool is a Prophet, however, not every Prophet is a Rasool. We believe in the Prophet-hood of a person about whom we have definite means of knowledge.

Following prophets have been mentioned in the holy Quran.

- (1) Adam - عليه السلام 25 times
- (2) Nooh - عليه السلام (Noah) 43 times
- (3) Idris - عليه السلام (Enoch) 2 times
- (4) Hood - عليه السلام (Eber) 7 times
- (5) Salih - عليه السلام (Shelah) 9 times
- (6) Ibrahim - عليه السلام (Abraham) 69 times
- (7) Loot - عليه السلام (Lot) 27 times
- (8) Is'haq - عليه السلام (Ishmael) 17 times
- (9) Isma'il - عليه السلام (Isaac) 12 times
- (10) Yaqoob - عليه السلام (Jacob) 25 times
- (11) Yusuf - عليه السلام (Joseph) 16 times
- (12) Ayyub - عليه السلام (Job) 4 times
- (13) Shu'ayb - عليه السلام (Jethro) 11 times
- (14) Musa عليه السلام (Moses) 136 times
- (15) Harun - عليه السلام (Aaron) 16 times
- (16) Dawood - عليه السلام (David) 16 times
- (17) Sulayman - عليه السلام (Solomon) 17 times
- (18) Ilyas - عليه السلام (Elijah) 2 times

- (19) Al-Yasa - عليه السلام (Elisha) 2 times
- (20) Uzair - عليه السلام (Ezra) 1 time
- (21) Yunus - عليه السلام (Jonah) 4 times
- (22) Dhul-Kifl - عليه السلام (Ezekiel) 2 times
- (23) Zakariyya - عليه السلام (Zechariah) 7 times
- (24) Yahya - عليه السلام (John the Baptist) 5 times
- (25) Isa - عليه السلام (Jesus) 25 times
- (26) Mohammad Rasoolullah (صلى الله عليه و آله وسلم) 4 times

The above Prophets were sent by Allah (عَزَّ وَجَلَّ) in the world for the guidance of various nations at different times throughout the history of mankind.

It is in Hadith - Abu Umamah al-Bahili narrated that Abu Dharr (رضى الله عنه) asked the Prophet (صلى الله عليه و آله وسلم) how many Prophets were there?" The Prophet (صلى الله عليه و آله وسلم) replied "One hundred twenty four thousand, from which three hundred fifteen were Apostles. (Musnad Ahmed)

It is in Quran - وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ [And certainly We sent Apostles before you (O' Prophet ﷺ), there are some of them that We have mentioned to you and there are others whom We have not mentioned to you] (Ghafir - 78).

It is in Quran - كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُخَلِّمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ [Mankind were one community, and Allah sent (to them) prophets as bearers of good tidings and as cautioners, and revealed therewith, the Scripture with the truth, that it might judge between mankind concerning that, wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come to them, through hatred of one another. And Allah by His Will guided those who believe in the truth of that, concerning which they differed. Allah guides whom He will to the straight path.] (Al-Baqara - 213).

It is in Quran - إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ [وإسماعيل وإسحاق ويعقوب والأسباط وعيسى وأيوب ويونس وهارون وسليمان] وَأَتَيْنَا دَاوُودَ رُجُورًا

(O' Prophet Mohammad ﷺ) We have revealed to you, as We revealed to Noah (عليه السلام), and the Prophets after him, and We revealed to Abraham (عليه السلام), Ishmael (عليه السلام), Isaac (عليه السلام), Jacob (عليه السلام) and the offspring of Jacob (عليه السلام), and Jesus (عليه السلام), and Job (عليه السلام), and Jonah (عليه السلام), and Aaron (عليه السلام), and Solomon (عليه السلام), and We gave to David (عليه السلام) Psalms'. (An-Nisa - 163).

It is in Quran - قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ - وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ [Say (O' Muslims), We believe in Allah and that which has been sent down to us (Quran) and that which has been sent down to Abraham (Ibrahim - (عليه السلام)), Ishmael (Ismael - (عليه السلام)), Isaac (Is-haq - (عليه السلام)), Jacob (Ya'qub - (عليه السلام)), and to Al-Asbât (the twelve sons of Jacob - Ya'qub - (عليه السلام)), and that which has been given to Moses (Musa - (عليه السلام)) and Jesus (Isa - (عليه السلام)), and that which has been given to the Prophets from their Lord. We (the Muslims) make no distinction between any of them, and to Him we have submitted (in Islam) (We are Muslims)].' (Al-Baqara - 136).

We believe in all Prophets, including those who are mentioned in Quran. All of them have communicated the same message. The religions of all the Prophets has been the same which is monotheism (one-ness) of Almighty. There are no differences of teachings among prophets with regard to Allah (عَزَّ وَجَلَّ) because all of them are honest. Allah (عَزَّ وَجَلَّ) is the same who is there from the beginning and who will remain existent eternally.

Quran is the only book which has not been changed or altered even by an alphabet or a vowel sign. Quran is available to us in its original dialect (language) Arabic in which it was revealed to Prophet Mohammad (وسلم آله و عليه الله صلى). Quran's authenticity is proved beyond doubt.

It is in Quran - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [We have descended Quran and We only shall preserve it' (Al-Hijr - 9).

Isa (عليه السلام) is an Apostle of Allah. Certain assumptions of Christians about him are negated in the following Quranic verses.

It is in Quran - مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ [It is not befitting to (the Majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be", and there it is.] (Maryam - 35).

It is in Quran - (Isa عليه السلام said) 'I am indeed a servant of Allah. Allah has given me revelation and made me a prophet.] (Maryam - 30).

It is in Quran - ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ [Such (was) Jesus (عليه السلام) the son of Mary : (it is) a statement of truth, about which they (vainly) dispute. (Maryam - 34).

It is in Quran - وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا [And because of their saying (to boast), 'We killed Messiah 'Isa Ibn Maryam (عليه السلام), the Apostle of Allah' - but they killed him not, nor crucified him, but the resemblance of 'Isa (عليه السلام) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For sure; they killed him not.] (An-Nisa - 157).

Prophet Mohammad (صلى الله عليه و آله وسلم) is the last Prophet who was sent for the entire mankind.

It is in Quran - مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا [(Prophet) Mohammad (صلى الله عليه و آله وسلم) is not the father of any man among you, but he is the Apostle of Allah and the Seal of the Prophets; and Allah is ever Aware of all things'. (Al-Ahzab - 40).

It is in Quran - وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا [And We have sent you (O' Prophet - صلى الله عليه و آله وسلم) as Apostle to mankind, and Allah is Sufficient as a Witness. (An-Nisa - 79).

Quran is the last scripture sent by Allah (عَزَّ وَجَلَّ) which has been preserved in its original form for the last one thousand four hundred years.

It is in Quran - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ [He, it is Who has sent His Apostle with the guidance and the religion of truth that He may make it to prevail over all religions.] (As-Saff - 9).

BELIEF IN THE LAST DAY

We believe in the Resurrection and the Day of Judgment. There are many Quranic verses and Ahadith giving details about Resurrection and the Day of Judgment.

It is in Quran - كُلُّ مَنْ عَلَيْهَا فَانٍ [Whatsoever is on it (earth) will perish.] (Ar-Rahman -26)

No one knows about the Day of Resurrection except Allah (عَزَّ وَجَلَّ). However, there are Ahadith and Quranic verses that indicate the circumstances in which the end of the world will happen.

We will have to answer for our deeds to Allah (عَزَّ وَجَلَّ) on the Day of Judgment. We believe, the people of Sahih Iman will see Allah (عَزَّ وَجَلَّ) on the Day of Judgment. We believe in 'Siraath' (the bridge) on which everyone will be required to walk on the Day of Judgment. We believe in Hell and Paradise as these have been described in Quran and Ahadith. We believe some people will be awarded Paradise from the beneficence of Allah (عَزَّ وَجَلَّ) and some will realize that they deserved punishment of Fire in view of their faithlessness and evil deeds.

In short, we believe in everything about the Last Day; about the things we know and about the things which are known to Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه وآله وسلم).

We believe in Life after Death. We believe in the Questions of Angels in the Grave after our dead bodies are buried. We believe in the torment of Grave and the life of Burzakh (Life after Death). We believe in Fateha and Eithaal-e-thawaab. It is established from Sahih Ahadith that Prophet Mohammad (صلى الله عليه وآله وسلم) visited the graves of Sahaba, therefore it is Sunnah to visit the graves of dead believers and Awliya Allah.

We believe in everything about the Life of Barzakh as known to Allah (عَزَّ وَجَلَّ) and His Apostel Mohammad (وَسَلَّمَ آلَهُ وَ عَلَيْهِ اللَّهُ صَلَّى). I have written a book titled 'Life After Death', interested readers may read it for details.

BELIEF IN DESTINY AND FATE

Everything in this Cosmos is being run in a systematic and organized manner. There is no mismanagement or discrepancy in the happenings of this world.

The Universal Administration and its happenings, one after the other in a sequence, are known as "**Destiny (Qadar)**".

Destiny is also known as 'Inevitable fate'. The 'Pending Fate' is known as "**Fate (Qadha)**".

With reference to Allah (عَزَّ وَجَلَّ) everything is 'Destiny' or Inevitable fate. Some people call it pre-destination. And with reference to Human beings, it is 'Fate' or Pending fate; meaning we generally do not know what is in our "fate".

When we appear in an examination, we do not know how much percentage of marks (or grade) we will get till the outcome of its result. Sometimes it happens that the result is as per our expectation, sometimes the result is close to our expectations and sometimes it is totally against our expectation.

In the above example, there are causes that need to happen to decide the outcome.

Like in our exam, what are the causes that can affect our results?

The causes are (i) our study and preparation in the subject, (ii) our freshness and confidence on the day of exam, (iii) our reaching the Exam Center well before the commencement of exam, (iv) nothing untoward incident should happen to us on the way to exam center, (v) our mental abilities should be working 100% on that day to grasp the questions fast, (vi) the safety of our answer sheets at the exam center, (viii) our answer sheets corrected by a broad minded evaluator who should be in a jolly mood while correcting our answer sheets, (ix) correct tabulation of our marks/grades by the computer operator, (x) honest officials overlooking the results, (xi) an efficient computer

program and printing facility at the University / Education Board to publish our results, etc.

If all the above causes work 100% positively, we get an outstanding result, may be we will get a gold medal. If some of the causes work positively and some negatively, it affects our results accordingly.

When the cause (or causes) work favorably for a positive outcome of a work, we term it as '**complementary cause**' (illat-e-mutammin); the cause has complemented the positive outcome of our effort/work.

When the cause (or causes) work unfavorably for the negative outcome of a work, we term it as '**impediment cause**' (illat-e-ma'ane), the cause has resulted in the negative outcome of our effort/work.

A destiny (Qadar) about which nothing is clearly known is called '**Pending fate**' (Qadha-e-Mu'allaq).

By 'complementary cause', or 'impediment cause' when the thing becomes clear, it is known as '**Inevitable fate**' (Qadha-e-Mubram).

However, we have been taught about the "positive causes", and warned about the "negative causes" which affect our fate. This is the reason, Prophet Mohammad (صلى الله عليه وآله وسلم) emphasized all of us to carryout good deeds.

What are good deeds? These are positive causes that may affect our fate in this world and in Hereafter. We are required to strive in the way of Allah (عَزَّ وَجَلَّ) and expect good results. But we are told that we need to depend totally on Allah's (عَزَّ وَجَلَّ) mercy for positive outcome of our efforts. We should not say that because of our efforts, we got certain thing. Rather we should say that because of Allah's (عَزَّ وَجَلَّ) mercy and Hidaya we were able to do good work and it is Allah (عَزَّ وَجَلَّ) who has accepted our work and rewarded us with success.

We are also taught to accept the 'inevitable fate' or destiny without any complaints.

Some people misunderstand the meaning of Destiny and become lazy. When you ask them to get up and work for the welfare of themselves, their families and community, they say that whatever is destined for us will happen and we cannot change anything in this world. This disease is more common in misguided Sufis and among people who misunderstand teachings of great Sufi Shuyookh of Ihsan. They should find a right teacher to learn true Islamic facts.

It is in Quran - وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - وَأَنَّ سَعْيَهُ سَوْفَ يُرَى [Human being gets what he strives for. Man sees the result of his efforts.] (An Najm 39-40)

It is in Quran - مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ [Whoever does a good deed, it will be better for (His) self. And whoever does bad, it will cause loss to him.] (Fussilat - 46).

It is in Hadith - Prophet (صلى الله عليه و آله وسلم) replied to a person who asked him, should I leave my camel untied and trust in Allah? The Prophet (صلى الله عليه و آله وسلم) said, "Tie it and trust in Allah (عَزَّ وَجَلَّ). (Tirmidhi)

It is in Quran - يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ - [Allah (عَزَّ وَجَلَّ) erases whatever He wishes and leaves whatever He wishes. He has the mother of all the Books.] (Ar-Ra'd - 39).

The meaning of "Mother of all books", is Allah's (عَزَّ وَجَلَّ) Knowledge (Ilm-e-Elahi). Some people say it is 'Divine Tablet' (Lauh-e-Mahfooz). All the things which will appear in the cosmos are there in Allah's (عَزَّ وَجَلَّ) knowledge.

We should do good deeds and pray earnestly that even if some bad is written in our fate, let Allah (عَزَّ وَجَلَّ) erase it with His Mercy or change the bad into good. If torment is written in our fate in Hereafter, let Allah (عَزَّ وَجَلَّ) change it into recompense from His Mercy. Remember, only our "Dua" can become the cause of changing our fate from bad into good.

BELIEF IN VIRTUE AND EVIL

Allah (عَزَّ وَجَلَّ) is absolutely virtuous. Whatever is happening in the cosmos is as per the prior knowledge of Allah (عَزَّ وَجَلَّ) and is therefore virtuous.

What is evil?

A thing could be virtuous for a certain thing and evil for another. Like a tiger killing a deer is virtuous for tiger because if he does not kill the deer, he will die of hunger. But the same act is evil for the deer.

How do we understand the following 3 verses of Quran?

(i) It is in Quran - لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [The servant gets good of the virtue he earned and he suffers for the evil he earned". (Al-Baqara - 286).

(ii) It is in Quran - مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ [Evil is from servant and virtue is from Allah.] (An-Nisa - 79)

(iii) It is in Quran - قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ - [Say (O'Prophet ﷺ), Everything is from Allah. (An-Nisa - 78).

Understanding of verse No. (i) - It is evident that we pray, we do fasting. But many of us also get involve in lie and back biting. Out of these, nothing can be attributed to Allah (عَزَّ وَجَلَّ). Therefore, the virtue and evil concern with 'Servant', and not with Allah (عَزَّ وَجَلَّ).

Understanding of verse No. (ii) - Everyone of us knows that the sunlight is coming evenly to everything on this planet. However when this sunlight hits different things, it gets reflected in accordance with the capacities of these things. This is the reason we see the colorfulness of this Universe. In the same way, Allah's (عَزَّ وَجَلَّ) bestowal is reaching to everyone. Some people are using it properly, as per the guidance provided in the Quran and Sunnah while others are misusing these bestowals and are getting involved in all kinds of sins. Thus, it is proved that the virtue is from Allah (عَزَّ وَجَلَّ) and evil is from servants.

Understanding of verse No. (iii) - We all know that everything in this cosmos is appearing after Allah's (عَزَّ وَجَلَّ) command "Be". Allah (عَزَّ وَجَلَّ) is the creator of all the things in this cosmos. Unless He commands "Be", neither we can come into existence, nor our deeds. Thus, in the bestowal of being (Ata-e-Wajood), everything is dependent upon Allah (عَزَّ وَجَلَّ) .

An important issue has to be understood here. Allah (عَزَّ وَجَلَّ) knew all His creatures before their birth. He knew them as they were and what are their characteristics. Allah (عَزَّ وَجَلَّ) knew Horse as Horse, elephant as elephant and human being as human being. Among Humans, Allah (عَزَّ وَجَلَّ) knew who is capable to understanding Tawheed, who will follow His prophets and who will reject them. Thus Allah's (عَزَّ وَجَلَّ) knowledge is as the per the fact of the creatures. If you feed a tiger with grass, it will die. Similarly, if you feed a cow with meat, it will die. Thus, Hidaya will be effective only for those who are capable of understanding it and who were destined to follow it. Allah (عَزَّ وَجَلَّ) will not command a virtuous person to steal and kill people. Similarly, an evil nature man

will not follow the teachings of prophets even if you tell him a thousand times about its virtues.

(i) It is in Quran - وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ [And say (O' Prophet ﷺ), the truth is from your Lord, so whoever wills, let him believe; and whoever wills, let him disbelieve.] (Al-Kahf - 29)

(ii) It is in Quran - قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ط وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ط وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ [Say (O' Prophet ﷺ), O' mankind, the truth has come to you from your Lord, so whoever is guided is only guided for himself, and whoever goes against it, goes astray for himself. And I (Prophet Mohammad ﷺ) am not responsible for you.

(iii) It is in Quran - إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [Indeed, (O' Prophet ﷺ), you do not guide whom you like, but Allah guides whom He wills. And He knows who is capable of guidance.] (Al-Qasas - 56)

(iv) It is in Quran - وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ [And indeed, (O' Prophet ﷺ), you (are the one who) guide (people) to a straight path.]

The above verses clearly indicate that the Prophet (صلى الله عليه و آله وسلم) is a guide for everyone in the world. However, it is up to individuals to accept it or not. And they do it as per their inbuilt natures.

With the above explanations, it is clear that we need to understand Quranic verses and Ahadith in their proper perspective.