

CONCEPT OF ISLAM FOR STUDENTS

Part- 1

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BASIS OF NOMENCULATURE

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CONVICTION AND OBEDIENCE

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4

DEEN & SHARIA

Tendered in English by

Syed Mohiuddin Mir Lateefullah Shah Quadri

MS (ECE), MIETE, Retd S.P. Police Dept

*Son and Successor of Murshadi wa Waalidi Khaja Abul Khair Mir Momin Ali
Shah Quadri [R.A]*

سید محی الدین میر لطیف اللہ شاہ قادری خالدی القدیری
سابق مہتمم پولیس حیدرآباد

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Concept of Islam for Students (اسلام)

1. Basis for Nomenclature (وجہ تسمیہ).
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1-Basis for Nomenclature (وجہ تسمیہ).

Q1- Enlighten the Basis for Nomenclature of "Islam"?

Ans- Basis for Nomenclature (وجہ تسمیہ); On observation, each religion in the world is named after the name of its founder (بانی) or the community in which that religion was born. For example:

1. The name of Christianity (عیسائیت) is Christianity because its founder was Hadhrat Isa عليه السلام. The name Buddhism (بودھ مت) is "Buddhism" because its founder was Mahatma Buddha (مہاتما بودھ). The same is the state of other religions (مذہب).
2. But the distinctive feature of "Islam" is that it is not accredited to any person or community (قوم). Instead, its name conveys a specific quality (صفت), which originates from the meaning of the word "Islam".
3. This name proclaims that it was not invented by a person, nor does it belong to a particular society. Rather, it does not have any connection with a person or a country, or a community.
4. In every period and every nation, this quality (of Islam) was established in its believers, true and pious people, known as "Muslims", are "Muslim" and would remain "Muslim."

2-Meaning of word "Islam" (لفظ اسلام کے معنی).

Q2- Elucidate the Meaning of the word "Islam"?

Ans- Meaning of the word "Islam" (لفظ اسلام کے معنی); - Meaning of the word "Islam" in the Arabic language is "Obedience (اطاعت) and Submission (فرما برداری)". Deen-e-Islam (way of life) is named "Islam" because this demands the Obedience (اطاعت) and Submission (فرما برداری) of people to Almighty Allah.

3-Reality of Islam (اسلام کی حقیقت)

Q3- Elucidate the Reality of Islam?

Ans- Reality of Islam (اسلام کی حقیقت); When we observe, we can see that all the things in the Universe are the followers of certain rules and regulations (قائدے قانون), like the moon and stars, they are bound to follow a robust set of rules against which they cannot go against (بال برابر). Rain, wind, light, and heat of them similarly have their own binding principles. Inorganic matters (جمادات), plants (نباتات), and animals (حیوانات) for each of them, the rules are prescribed according to which they are born, grow up (بڑھتے) and decline (گھٹتے), be alive (جیتے) and die (مرتے). Likewise!

1. if you think over the state of a human being, you will come to know that he is also a follower of divine power. The procedure made for his birth, he is born with guidelines. He is bound to follow the natural code of law, prescribed for his life i.e breathing, drinking water, and eating food (غذا) and receive warmth (حرارت) and light (روشنی). Which means, his (human's) heartbeat (دل کی حرکت), blood circulation (قون کی گردش), and breathing in and out (سانس کی آمد و رفت) is regulated by the same code of law (or nature).
2. This rule (قانون) has been made by the great Ruler (حاکم). The entire universe and everything in it, is submissive (مطیع) and obedient (فرمانبردار) to Him. For this reason (اس لحظ سے), the religion of the whole world is "Islam", because the obedience (اطاعت) and submission to God (Almighty Allah) only is called "the Islam".
3. In this way, the sun, moon, and stars are all Muslim, also the earth is Muslim. Wind (ہوا), water (پانی), and light (روشنی) are also Muslim. Trees (درخت), stones (پتھر), and animals (جانور) are Muslim. And the human being (انسان), who does not recognize God (Allah), who denies God (اللہ), who worships others except for Allah (مشرک), yes! He is Muslim too, according to his inherent quality (فطرت), and nature (طبیعت), because of his birth (پیدائش), life (حیات), and death (موت), all are according to Allah's rules and regulation (خدائی قانون).
4. Not only is he Muslim, but also the religion of all small hairs (رونگیے) of all parts of his body is "Islam" because they all are made (بننے), grown (بڑھتے), and waved (حرکت کرتے) aligned with Allah's rules and regulations (خدائی قانون). Likewise, his tongue (زبان) is also Muslim, and he expresses his thoughts (خیالات) ignorantly (نادانی سے) about polytheism (شُرک) and infidelity (کفر). His head is also Muslim, which forcibly (زبردستی) inclines before others except for Allah, the only Lord because all these things are obedient (فرمانبردار) to Allah's rules and his every motion (حرکت) is subordinated (ماتحت) to Allah's rules (خدائی قانون).

4-Islam, in another perspective (پس منظر)

Q4- Enlighten the two different privileges (حیثیتیں) in the life of a human being?

Ans- Islam, from another perspective (پس منظر); There are two different types of privileges (حیثیتیں) in the life of a human being. For instance;

- In the first privilege (حیثیت), he is Muslim by birth along with all other things and is helpless to be Muslim as has been explained previously.
 - According to the second privilege (حیثیت), to be Muslim or not is his discretion (اختیار). This discretion of human being (انسان) is divided into two categories (طبقوں);
1. A person recognizes (پہچانتا) his creator (خالق), accepts Him as his Lord (مالک) and Master (آقا), submissive (اطاعت گزار) to Allah's Rules (خدائی قانون) even in the matters of his discretions (اختیارات), he is a thorough Muslim. His Islam becomes flawless (مکمل) since he became obedient to only Allah willingly (جان بوجھ کر). Earlier he was obedient to Him, but now by his own commitment (ارادہ), he is submissive to Allah and his tongue is faithful (صادق). It is admitting the same God (اللہ) who bestowed him the ability to speak. Now his entire life is filled with truthfulness (راستی), and he is bound by the Regulations of Allah (خدائی قانون), both in the states of discretion (اختیاری) and helplessness (بے اختیاری). In his eyes, the whole universe stands for peace and harmony. Thus, on the earth, he is now vicegerent (نائب و خلیفہ) of Allah, the Lord. The entire world is of him and he is of Allah ﷻ.
 2. As against the first category, in terms of the reality of infidelity (کفر کی حقیقت), a person who is born Muslim and remained Muslim in his life without knowing himself and with the help of his knowledge (علم) and vigor of intellect (قوت عقل), he never recognized God (his creator). He refused to obey (اطاعت) God (Allah). This person is an infidel or disbeliever (کافر). The meanings of disbelief (کفر) are "concealing" (چھپانا) and "putting the cover on" (پردہ ڈالنا). Such a person is, therefore, called a "disbeliever" (کافر), because he laid cover of ignorance (نادانی) on his true nature (فطرت). He is born a Muslim (اسلام کی) (فطرت). His entire body and each part is working on the "nature of Islam". The entire world around him is also operational in the way of Islam. But a curtain is covered over his wisdom, so this own temperament (اپنی فطرت) and the nature (فطرت) of the world, are hidden from him. He thinks against his nature (فطرت) and forms his separate opinion against it.

Now you might have understood that the extent a person who is a disbeliever (کافر), is led astray (گمراہ) from the right path.

5-Disadvantages of Infidelity (کفر کے نقصانات)

Q5- Exemplify the disadvantages of Infidelity?

Ans- Disadvantages of Infidelity (کفر کے نقصانات);

1. Infidelity is ignorance (جهالت) where a person (انسان) remains ignorant or unaware of his creator, the God (خدا). Think, for such a person, how the doors of correct knowledge (صحیح علم) can open when he couldn't get an initial step (i.e awareness of God). Even if he may reflect deeply, he wouldn't find a straight (سیدھا) and definite (یقینی) way in any field (شعبه) of knowledge. He might face nothing but the darkness (اندھرا) of his ignorance (جهالت) both initially and at the end too.
2. Infidelity is tyranny (ظلم) rather great cruelty (سنگدلی). Do you know, what is tyranny? It is to get work done forcibly against the temperament (طبیعت) and nature (فطرت) of something. As you know, everything in this world, for that matter the whole human body itself and each part of it, is born based on Islamic nature (فطرت اسلام). Allah ﷻ bestowed a little freedom of choice (اختیار) to overpower (control) these things, but nature (فطرت) of everything would like to get work done by them according to the Will (مرضی) of Almighty Allah. But the disbeliever (non-Muslim) is a tyrant (ظالم) who will get work done with them against their nature (فطرت). This way he has always been oppressing himself and his existence (اپنے وجود پر), Yes, he does!
3. Infidelity is not only tyranny (ظلم), but also rebellion (بغاوت), ingratitude (ناشکری), and disloyalty (نمک حرامی). Anything does a man has his own? Has his own mind (دماغ) been created by him or by Allah? Is he the creator (خالق) of his own tongue (زبان), hands, legs, and all other parts (اعضاء)? You will tell, they all are made by Allah ﷻ and Allah ﷻ is the only owner (مالک) of them. A person (انسان) acquires them through the blessing (بخشش) of Him (اللہ). When this is the fact (اصلی حقیقت), then who would be more rebellious (بیڑا باغی) than one who uses His (Allah's) bestowed mind (عطا کردہ دماغ) against thinking of Allah and use His bestowed heart against visualizing of Allah ﷻ and so on.
4. As a result of Infidelity (کفر) and disobedience (نافرمانی), a person (انسان) will be a failure (ناکام) and disappointment (نامراد). Such a person might never get a straight medium for knowledge (علم) because of the knowledge which doesn't recognize his creator (خالق). Can he know anything correctly? He will suffer and suffer (ٹھوکر پڑھوکر) in all his family matters. His moral (اخلاق) would be evil, his way of life (معاشرت) would be bad. He would be spreading disturbance (فساد) and breaching peace and security (بدامنی) etc. He will not only, face wrath (غضب) of Allah, but also lastly, in the Hereafter (آخرت), Allah ﷻ who is the real judge (حقیقی منصف) while addressing (دادرسی) the grievances (شکایات) of oppressed people (مظلومین), would chastise that rebellion (باغی) severely. These are the disadvantages (نقصانات).

6-Advantages OF Islam (اسلام کے فائدے)

Q6- Enlighten the Advantages of Islam?

Ans- Advantages of Islam (اسلام کے فائدے); Let us know the advantages of adapting the way of Islam. The following would be the advantages!

1. Islam in one aspect is a desirable test (امتحان) and a trial (آزمائش). Almighty Allah has bestowed to a person (انسان), an ability (قابلیت) of knowledge (علم), power (قوت) of thinking about (سونچنے), and visualizing (سمجھنے), sense (تمیز) of virtue (نیک) and evil (بد) and also with a little freedom (آزادی) of intending (ارادہ) and discretion (اختیار). There is a trial (آزمائش) for a person in his freedom of choice. In this test/trial, the person is not compelled to adopt a specific way (طریقہ). On other hand, Allah I left a person free to adapt the way of his choice.
2. A person does not understand the nature (فطرت) of himself nor of the world around him and Makes a blunder in recognizing unity (ذات) and attributes (صفات) of his creator (خالق). He takes the advantage of conferred freedom of choice and adopts the mode of disobedience (نافرمانی) and rebellion (سرکشی). Such a person failed in his test/trial.
3. Against him, there is another person who has been successful in his test/trial. He recognized his Allah ﷻ by his right knowledge (علم) and wisdom (عقل), however (حالانکہ) he was not compelled to do so. He preferred virtuous acts (نیکی) to his freedom of choice, nevertheless, he had the option of being inclined toward evil acts (برائی). He understood his nature (فطرت), recognized the right (حق) his Allah ﷻ, and adopted obedience (اطاعت گزاری) of Allah ﷻ, even though, he had the discretion to be a disobedient (نافرمان) too. He has been successful in his test/trial because he has the ability (قابلیت) to choose the right decision (صحیح نتیجہ) and correct knowledge (صحیح علم).
4. He is the real God-knowing (خدا شناس) person and an obedient (فرما بردار) servant (بندہ), though Allah provided him freedom of choice to be His rebellious (باغی) too. For a person who possesses such attributes (صفات), his success (کامیابی) in this world and hereafter (آخرت) is a must.
5. A person who is aware of the sovereignty of Allah (ذاتِ خداوندی) and His attributes (صفات), such a person never go astray, as his first step is right and he knows his last destination (آخری منزل). He will try to know a natural law (قدرت کے قوانین) and natural resources (قدرتی وسائل) through science and technology (سائنس و انجینئرنگ) and discover the hidden treasures of the universe (کائنات کے خزانے). Whatever the He would unfold the best ways of utilizing the causes (اسباب) and resources (وسائل) available within the earth and sky (زمین و آسمان). But his God-knowing quality (خدا شناسی) would always protect him from the wrong usage of science and technology.
6. How much will he become fully conversant with science and technology being a Muslim scientist, so much his belief in Allah I will be augmented (بڑھ گا). His faith (عقیدہ) will be that "My Lord has blessed me strength (قوت) and knowledge (علم), I shall try to make use of them for the benefit of all humanity and this is the only right way of thanking Allah ﷻ.

7. In the same way, a Muslim, according to his research (تحقیق), staving hard (جد و جہد) and endeavor (کوشش) in the field of History (تاریخ), Economics (معاشیات), Politics (سیاست), Law (قانون) and other Sciences and Art (علوم و فنون), would not be less than a disbeliever (کافر), but there will be a clear difference (فرق) between their sight (نظر). A Muslim would study each knowledge (علم) with its right aspect (نقطہ نگہ), for the right purpose (صحیح مقصد) and attains factual result (صحیح نتیجہ). While studying economics (معاشیات), he will try to find various methods by which people should be well beneficiaries (فائدہ مند). In the politics (سیاست) his entire attention would be used up to establish rule (حکومت) of peace (امن), justice and fair play (عدل و انصاف), and good manners (نیکی و شرافت). While studying the law (قانون) he will think of setting the rights (حقوق) of people with justice and fairness (عدل و انصاف), so that in any case (کسی صورت میں), no one is subjected to tyranny (ظلم).
8. The etiquette (اخلاق) of a Muslim, will reflect his Godliness (خدا پرستی), God knowing (حق شناسی) and uprightness (راستبازی). He will remain in the world with a belief that "whatever I have and the others have, were bestowed by Allah ﷻ. I am not the owner (مالک) or even my body (جسم), and my potentialities (قوتیں) and everything is Allah's entrusted (امانت). Further, I must use them in accord with the pleasure (مرضی) of Allah ﷻ. One day, I would be accountable (جواب دہ) to Almighty Allah (اللہ تعالیٰ). The success in this world (دنیا) and Hereafter (آخرت) is the share (حصہ) of such a person.
9. There would be nobody in the world, more praiseworthy (معزز) and noble (شریف) as compared to a Muslim because his head would never be inclined before anybody except Allah ﷻ, and his hand would ever be stretched before anybody except Allah ﷻ.
10. No one in the world is more trustworthy (باعتماد) than a Muslim, because he would never be guilty of the breach of trust (امانت میں خیانت نہ کریگا), would ever turn back his face (منہ نہ موڑے گا) from the truth (صدقت), would be true (سچا) to his word (وعدہ) and would be straightforward (کھرا) in his dealings (معاملات). If you understand well the character (سیرت) of a Muslim, you would be convinced that a Muslim can ever remain disgraced (ذلیل), subdued (مغلوب), and subjugated (محکوم). He would always be dominating (غالب) and ruling (حاکم), because of the qualities (صفات) that the Islam creates in him, no one can overpower (غالب آسکتی) them.
11. In this manner, a Muslim, when he appears before his Allah I, after living a respectable (عزت) and honorable (بزرگی) life in this world, then Allah Y would shower on him with His divine blessings (نعمتوں) and divine favors (رحمتوں). Because, of the trust (امانت) that Allah I, entrusted to him, he has done full justice (پورا حق) toward it and had been successful in the test/trial (آزمائش), which Allah ﷻ, had put on him.
12. This is Islam, a natural religion (فطری مذہب) of a human being (انسان). Islam is not credited (خدا شناس) to any particular community (قوم) or country (ملک), as all God-knowing (خدا شناس) and Truth loving (حق پسند) people who survived in every period (زمانہ), each community (قوم) and every nation (ملک) attained "Islam" as their religion. So, they all were Muslim.

However in their language (زبان), the name of their religion (مذہب) be called "Islam" or something else (اور کچھ).

وَإِخْرُجُوا أَنَا أَنْ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ



Conviction and Obedience

(ایمان اور اطاعت)

1. Knowledge and belief needed for Obedience (اطاعت کے لیے علم و یقین کی ضرورت)
2. Definition of Conviction (ایمان کی تعریف)
3. Source of attaining Knowledge (علم حاصل ہونے کا ذریعہ)
4. Belief in the unseen (ایمان بالغیب)

1-Knowledge and belief needed for Obedience

Q1- Why are Knowledge and belief needed for Obedience?

Ans- Knowledge and belief needed for Obedience (اطاعت کے لیے علم و یقین کی ضرورت); as we know that Islam is the name of Obedience (اطاعت) to the cherisher of the universe (پروردگار عالم) and for the Submissions (اساطعات) a few particulars (باتوں) related to knowledge and belief (علم و یقین) are required (ضروری)!

1. The belief in the existence (ہستی) of God or Almighty Allah (خدا تعالیٰ) is a must, as well as the knowledge of attribute (صفات) of Allah ﷻ is a necessity. A person who doesn't believe in the existence of Allah ﷻ (خدا), how can he carry out His Obedience (اطاعت)? The person who doesn't accept the oneness of Allah and that no one is His peer in His Divinity (خدائی), how can he abstains from inclining his head and stretching his hands before others except Allah ﷻ.
2. When you think through these matters, you will come to know that the traits (مخصوص) (صفات) in beliefs (خیالات) and ethics (اخلاق) and deeds (افعال) are so essential for a person to follow the straightway (سیدہ راستہ) of Islam, can't be formed unless he has the correct knowledge of attribute (صفات) of Allah I rather (بلکہ) their acceptance in heart be firmly prevailing. So that, its knowledge (علم) can't be restricted merely to the bounds of perceptive (جاننا) rather, would its belief be firmly prevailing in the heart? So that, the heart of a man be set aside from opposing its thoughts (خیالات) relating to the knowledge of divine Attributes and also his life be protected from the going against it.
3. After this, a person should know the correct way of getting along by the pleasure (مرضی) of Allah I and also know the way Allah ﷻ likes. So that can be adopted the way Allah dislikes. So that, it can be evaded. For this purpose, he needs to have full awareness of divine (خدائی) rule (قانون) and regulation (ضابطہ). He must have full confidence that these are only the divine rule and regulations and Allah's pleasure can be attained by following them. Because if he doesn't know (of divine rules), how will he follow them?

4. And then, the person should know the consequences of going against the Will of Allah ﷻ and the penalties of disobeying the approved regulations (ضابطہ), and the reward for obeying them. For this purpose, it is essential to have full knowledge (علم), the belief of life of the Domsday (آخرت) and be present in the court of Allah ﷻ, and get the reward for being obedient (اطاعت گزار) and be penalized for being disobedient (غیراطاعت گزار).
5. The person who is unaware of life after death (آخرت کی زندگی), will imagine both submission (اطاعت) and disobedience (نافرمانی) as futile (بے نتیجہ). With such a conviction (عقیدہ), a person never is submissive (مطیع) to the divine regulations (خدائی قانون). Similarly, he cannot be resolute (ثابت قدم) who has knowledge of life after death (آخرت کی زندگی) but has no belief (یقین). Aiming at following (پیروی) in a specific way (طریقہ), it is necessary to know its conclusion (انجام) and result (نتیجہ) to the extent of firm belief.

2-Definition of Conviction (ایمان کی تعریف)

Q2- Define the convection and quote-related examples?

Ans- Definition of Conviction (ایمان کی تعریف); in the above discussion, submission or obedience (اطاعت) to Almighty Allah is interpreted (تعبیر کیا) as knowledge (علم) and belief (یقین). This is only termed Conviction (ایمان). The meaning of conviction is knowing (جاننا) and acceptance (ماننا). The person who knows the Oneness or Monotheism (وحدانیت) of Allah I and His factual attributes (حقیقی صفات) and Divine regulations (خدائی قانون) and His reward (جزا) and punishment (سزا) and believe by heart. He then called "Momin" (ایمان دار) and as a result of conviction (ایمان), the person would become Muslim, meaning submissive (مطیع) and obedient (فرما بردار).

Related example; by the definition of conviction (ایمان), you must have understood that without the correct conviction (صحیح ایمان), a person cannot be called "Muslim". The connection (تعلق) between Islam and conviction (ایمان) is similar, to a tree (درخت) has with a seed (بیج). However, it may happen that when the seed is sown in the soil (زمین) because the soil was bad or good climate (آب و ہوا) was not prevailing, an imperfect (ناقص) tree came out. Exactly in the same way, if any person doesn't have a proper conviction (ایمان) initially, how is it possible for him to be a Muslim? But it is certainly possible, that anybody has conviction in his heart, but due to the outcome (اثر) of his weak disposition (طبیعت) or deficient (ناقص) teaching and training (تعلیم و تربیت) and evil company (بری صحبت), he wouldn't be a complete (پورا) and flawless (پکا) Muslim.

3-Four categories of human beings

Q3- How many categories of human beings are made and describe each category?

Ans- Concerning Conviction and Islam, all human beings are divided into four categories. They are mentioned hereunder!

First category; these are the persons who have the right faith (ایمان) and their conviction makes them comprehensive obedient (مطیع) to the rules and regulations (احکامات) of Allah I. They used to give up the things which don't make happy to Allah I, such as a person who

desists from touching flame (آگ) and are fond of performing the things which make happy Allah ﷻ, such as a person who is fond of earning wealth. This is a real (اصلی) Muslim.

The second category; are the persons who have the right faith (ایمان), but their conviction is not so strong that it would make them comprehensive obedient (مطیع). Though these are low-grade people, however, they are Muslims. If they commit disobedience (نافرمانی), they are deserving for punishment according to their delinquency (جرم). But they are delinquents (مجرم) not rebellions (باغی) because they accept a king (بادشاه) or God (خدا) as king (خدا) and agree with His law (قانون) as divine rule and regulation (قانون خداوندی) for them.

Third category; these are the persons who have no right faith (ایمان), but outwardly, he seems to like doing such deeds which are in accord with divine law (خدائی قانون). These are in fact, rebellions (باغی). Indeed their outwardly deed not Allah's submission (اطاعت) and obedience (فرما برداری), thus they lose their credit (اعتبار). Their model (مثال) is like a person who doesn't accept a king (بادشاه) or God (خدا) as king (خدا) and agrees not with His law (قانون) as divine rule and regulation (قانون خداوندی). In short, he would be reckoned as resilient (باغیوں).

The fourth category; are the persons who have no right faith (ایمان) and according to their deeds, they are mischievous (شریر) and blasphemous (بدکار). These are worst ranking (بدتر درجہ) people because they are not only rebellions (باغی) but also seditious (مفسد) persons.

Note; It is quite clear from the grouping of four categories of human beings that in fact, the success of a human being is dependent on his faith or conviction (ایمان). Though let the Islam be perfect (کامل) or imperfect (ناقص), it comes out through the seed (بیج) of conviction (ایمان). Where, there would be no conviction (ایمان), instead of Islam, there would be infidelity (کفر), the other meaning of which is revolt (بغاوت) against Allah ﷻ. Though, it would be of worst grade (بدتر درجہ) or low grade (کم درجہ) revolt (بغاوت).

4- Source of attaining Knowledge

(علم حاصل کرنے کا ذریعہ)

Q4- What is the Source of attaining Knowledge and describe it in detail?

Ans- - Source of attaining Knowledge (علم حاصل کرنے کا ذریعہ); you have been aware of the need for obedience (اطاعت) to have a conviction (ایمان). The question now arises, what is the source through which correct knowledge about Allah's attributes, His desirable law (قانون), and accurate knowledge (صحیح علم) about the life of doomsday (آخرت) be attained and such knowledge (ایسا علم) which can be trusted upon. The points comprising the answer following might suffice for the valuable reader!

1. The signs (آثار) of Allah's ingenuity (کاریگری) spreading all around the universe (کائنات) are giving evidence (گوہی) that this system/nature (کارخانہ) has been manufactured by only one ingenious (کاریگر) and He only is organizing it. Cutting-edge these signs (آثار) the manifestation (جلوے) of all attributes (صفات) of Almighty Allah (اللہ تعالیٰ) can be seen. Allah's wisdom (حکمت), His knowledge (علم), His omnipotence (قدرت), His mercy (رحم), His cherisher being (پروردگاری), His wrath (قہر), In short, amidst all qualities (صفت), the dignity

(انسان) in Allah's workings remains visible. But the intellect (عقل) of a human being and his ability of knowledge (علمی قابلیت) have often committed errors in sighting (دیکھنے) and visualizing (سمجھنے) these signs.

2. These all signs (آثار) and evidence (دلائل) are present in front of eyes, despite that, somebody said that there are two Gods (دو خدا), somebody said tree Gods and somebody accepted numerous (بے شمار) Gods. Somebody made parts of Lordship (خدائی) and said one God of rain (بارش), one of air (ہوا), one of fire (آگ). In short (غرض), for every power (قوت) a different God and one Lord is the leader of all Gods. This way, the intellect (عقل) of most persons has taken a false step in the perception of Unity (ذات) and attributes (صفات) of Almighty Allah (خدا تعالیٰ).
3. Even on the life of the Day of Judgment (آخرت), people have molded false thoughts. Somebody said that men after death would become soil (مٹی) and then no more life. Somebody said that a person (انسان) would be born in this world again and again to have reward or punishment for his earlier deeds.
4. If a person possesses correct intellect (عقل) and his ability to learn is also higher (نہایت) even then, after years of experience and consideration (غور و خوص), he might form a right opinion (صحیح رائے) to some extent (کسی حد تک) about these matters. Even though, he would have no perfect belief to recognize the whole truth (پورا حق). But Allah ﷻ hasn't left the people in this manner (یوں ہی) for making trials (امتحان). Allah ﷻ, with His blessing, has created such human beings (انسان) among His true servants (بندے), whom He gave the knowledge of His real (اصلی) attributes (صفات) and also shown how a person can live to agree with the pleasure (مرضی) of Allah I in this world, bestowed the awareness (واقفیت) about the life after death (آخرت) and directed them to provide this knowledge (علم) to other persons. These are known as the apostles (انبیاء) or Messenger of Allah (رسول).
5. Allah ﷻ blessed (عطا کیا) the knowledge (علم) to the Prophets is named "Revelation" or vahi (وحی) and the revealed books or Allah's book or Allah's verses (کلام اللہ). Now, the people's (انسان کی) test/trial (آزمائش), by his intellect (عقل) and learning ability (علمی قابلیت) rests in perceiving the sacred life (مقدس زندگی) of the Prophet (پیغمبر), and through his high teachings (اعلیٰ تعلیم), would he have a belief (ایمان) in him or not?
6. If a person has the right intellect (صحیح عقل) and factual temperament (صحیح فطرت), then he will accept the factual discourse (سچا و عظم بیان) of a true person (سچے انسان) and will get through the test (امتحان). If he doesn't accept and denied, then his denial (انکار) would reflect his lack of aptitude (صلاحیت) for visualizing (سمجھنے) and accepting (قبول کرنے) the truth and sincerity (حق و صداقت). This refusal (انکار یا کفر) would not only result in him weakening (ناکام) the test (امتحان) but also letdown (ناکامی) to get the right knowledge (صحیح علم) concerning Allah (خدا) and His rule (قانون) about the life after death (آخرت کی زندگی).

5-Belief in the unseen (ایمان بالغیب)

Q5- Elucidate about "Belief in unseen"?

Ans- Belief in unseen (ایمان بالغیب); Look, on the following instances!

1. When we don't know something, we look for a person who has the correct knowledge and acts upon his guidance.
2. When we fall sick (بیمار), we go to a Doctor, who is a qualified (سند یافتہ) and experienced Physician, the patients get cured by using the medicine prescribed by him, and following his directives.
3. In short! For, getting requisite awareness, relating to every matter (معاملہ) of the world, we have to rely upon an expert being and believe him. This is a type of "Belief in the unseen (ایمان بالغیب)".
4. Likewise, "Belief in unseen (ایمان بالغیب)" means, whatever you don't know, you should attain its knowledge (علم) from a person (the Prophet) who knows it and believes in it.
5. In the same way, you may not be aware of the unity (ذات) and attributes (صفات) of Almighty Allah. You may also not know that His angels (فرشتے) are performing the entire work of the world under His command, and they are around you. You do not even know (خبر) about the manner of passing away the life by the Will of Allah ﷻ, and the nature of your life of Doomsday (آخرت).
6. You can attain the knowledge (علم) of such matters (باتیں) from a person (the Prophet), whom you accept due to his sincerity (صداقت), uprightness (راستبازی), God-fearing (خدا ترسی), most sacred life (پاک زندگی) and extremely (نہایت) philosophical talks (حکیمانہ باتیں). as he tells truth and his talks deserve to be believed. This is a "belief in the unseen (ایمان بالغیب)".
7. To be obedient to Almighty Allah (خداے تعالیٰ) and to act in accord with His pleasure, "Believing in unseen (ایمان بالغیب)" is a must. Because except through the Prophet (پیغمبر), you cannot attain correct knowledge and without correct knowledge, you cannot stay on a straight Islamic way of life

وَأَخِرْدَعُوَانَا أَنْ لِحْمَدُ اللهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

THE PROPHETHOOD

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Prophet-Hood (نبوت)

- 1-Reality of a Prophet (پیغمبر کی حقیقت)
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- 6-Comprehensive definition of Islam (اسلام کی پوری تعریف)

1--Reality of the Prophet (پیغمبر کی حقیقت)

Q1- Elucidate about Reality of the Prophet?

Ans- Reality of the Prophet (پیغمبر کی حقیقت); As you know, Allah ﷻ provided all those things, required by the human being to survive in this world. For instance!

1. You may think that for making the life of the human being successful in the world, will it be enough to create excellent (باکمال) persons in various professions (پیشوں کے) like engineers (انجینیر), mathematicians (ریاضی دان), scientists (سائنس دان), lawyers/ jurist of politics (قانون دان سیاست), economics experts (ماہر معاشیات), etc. There will also be a need to have a Holy person who would show the righteous way of God or Allah to the people to make their professions useful for humanity. Also, to show the purpose of creating a human being, providing him all kinds of provisions (سامان) and the will (مرضی) of the provider (Almighty Allah). Accordingly, a person (انسان) could pass his life and attain definite (یقینی) and everlasting (دائمی) success (کامیابی) in the world.
2. Thus, Allah ﷻ created excellent people with all abilities in the fields of science and art (علم و فن). In the same way, He created people who have the excellent quality of recognizing (پہچان) the God (Allah ﷻ). He (the Lord) bestowed them Deen (Islam), etiquette (اخلاق), and knowledge of Sharia (شریعت کا علم) and appointed them to extend the teaching of these matters up to other folks (لوگ). They are known as Apostle (نبی) or Prophet (رسول) or Messenger of Allah (پیغمبر) in our language.

2-Recognition of the Prophet

(پیغمبر کی پہچان)

Q2- What do you know concerning the Recognition of the Prophet?

Ans- Recognition of the Prophet (پیغمبر کی پہچان); Like excellent (باکمال) people of other faculties of sciences and arts (علوم و فنون) who are born with an exclusive intellect (خاص ذہن) and a precise

temperament (خاص طبیعت), in the same way, the Prophets (پیغمبر) also come into being with the best intellect (خاص ذہن) and an exclusive nature (خاص طبیعت). For instance!

1. When we listen to the poetic composition (کلام) of a born poet (پیدائشی شاعر), we know that he is born with a precise ability of poetry. Because, other people despite trying hard, cannot say such a couplet (شعر).
2. In the same way, A born orator (پیدائشی مقرر), a born writer (پیدائشی انشا پرداز), a born inventor (پیدائشی موجد), a born leader (پیدائشی قائد) is recognized clearly with their exclusive workmanship (خاصکارنامے). Because, each one of them, expresses an exclusive ability, which wouldn't be existing in others.
3. The same is the state of a Prophet (پیغمبر). He ﷺ enunciates such subject matters (مضامین) that no other person can define. Whatever he says, our mind accepts. Our heart gives evidence that this should be essentially like how a Prophet teaches.
4. Formerly, the Prophet's nature (طبیعت) would be so pure (پاکیزہ) that he adopts true (سچا), upright (سیدھا) and polite (شریفانہ) approach in dealing with all kinds of the situation (معاملات). He never speaks evil nor does wrong. Always imparts teachings of piety (نیکی) and sincerity (صداقت), and whatsoever he says to others (to act upon), he acts upon and demonstrates.
5. His entire life concerning the truth (سچائی), politeness (شرافت), good-natured (پاک طینیتی), high thinking (بلند خیالی) is an amazing (حیرت انگیز) model (نمونہ) of humanity (انسانیت). By looking at these objects (شے), it can be accepted that this person is a true Prophet (سچا پیغمبر) of Allah ﷻ.

3-Obedience of the Prophet

(پیغمبر کی اطاعت)

Q3- Write a brief note explaining about believing in the Prophet?

Ans- Obedience of the Prophet (پیغمبر کی اطاعت); When you confirm that a person is a true Prophet, then it is obligatory to have belief in him (ایمان لانا), obey him (اطاعت کرنا) and follow his way (پیروی کرنا). Therefore, by accepting the Prophet, it will be inevitable to accept undisputedly (بے چوں و چرا) his directives (احکام), be submissive (سرجھکانا) to his instruction. Yet, you may not know, his wisdom (حکمت), prudence (مصالحت), and benefit (فائدہ). But you accept, whatever the Prophet says, is true (سچھ ہے). However, you may attain the knowledge (علم) concerning Allah ﷻ, and His way (طریقہ) to get along in your life (زندگی بسر کرنا) with the pleasure (مرضی) of Allah ﷻ. When you find a true Prophet, you should have full confidence (پورا اعتماد) in him and, obey his every command (حکم). The person who decides his way (طریقہ) of life from his intellect (عقل) leaving aside the Prophet of Allah ﷻ, would go astray (گمراہ ہو گیا).

4-Brief history of Prophet-Hood

(بیغمبری کی مختصرتاریخ)

Q4- Enlighten briefly about the history of Prophet-Hood?

Ans- Brief history of Prophet-Hood (بیغمبری کی مختصرتاریخ); Almighty Allah (اللہ تعالیٰ) created the first male (مرد انسان) and then from him created his better-half (جوڑا) a female (بیوی). The breeding (نسل) (or progeny) of this pair (جوڑا) (i.e Adam and Eve), expanded over several centuries and overspread (چھاگئی) the entire globe (روئے زمین). All the people (جتنے انسان) born in the world are the offspring (اولاد) of this Pair. For instance!

1. The first human being is called "Adam (آدم)" in our terms. The word "Ademi" is synonymous (ہم معنی) with a human being or person (انسان). Almighty Allah (اللہ تعالیٰ) has made Adam (آدم) the then Prophet (رسول). The good people amongst offspring (اولاد) of Hadhrat Adam (ﷺ) remained following the straight-way (Islam) shown by their father. But the bad folks (لوگ) gave up the straight-way (Islam) and went astray (گمراہ ہو گئے).
2. In this way, due to their ignorance (جہالت), various types of polytheism (شرک) and infidelity (بد پرستی) came up and numerous religions formed. Because People not only forgot Allah (ﷻ) but also overlooked the rules and regulations (قانون) which Hadhrat Adam (ﷺ) taught to his offspring (اولاد).
3. Almighty Allah started sending the Apostles/Prophets (انبیاء و رسول) to impart education of Islam to the people. India, China, Iran, Iraq, Egypt (مصر), Africa, Europe, in short (غرض), Allah (ﷻ) has sent his Prophets to every country of the world. The religions of all these Prophets remained alike which we call "Islam" in our tongue (زبان).
4. Two and half thousand years from now, the progress of human life reached such a stage that they started demanding common (مشترک) religion. Buddhism (بدھ مت) however was not a complete religion (پورا مذہب) but was comprised of a few moral principles, which started in India and overspread Japan and Mongolia on one side and Afghanistan and Bukhara on another side. Then a few centuries after, the Christian religion came up whose founder was Hadhrat Isa (ﷺ).

5-Prophet-Hood of Syedna Muhammad Rasoolullah ﷺ

(نبوت محمد رسول الله ﷺ)

Q5- Exemplify briefly about Prophet-Hood of Syedna Muhammad Rasoolullah ﷺ?

Ans- Prophet-Hood of Muhammad ﷺ (نبوت محمد رسول الله ﷺ); this was the time when Syedna Muhammad (ﷺ) born on the Arab peninsula (عرب سر زمین پر) as the last Prophet for the entire world and whole human community (انسانی قوموں). He (ﷺ) is appointed by Allah (ﷻ) as an educator of Islam bestowing complete Islamic teaching (پوری اسلامی تعلیم) and perfect Islamic Sharia (مکمل اسلامی قانون) to spread them over the entire universe (سارے جہاں میں). If you go through the history of that time, you will know that in those days, the Prophet-Hood (نبوت) Arab community (عرب)

(قوم) was most suitable than any other community (قوم) in the world, geographically both location wise and human qualities wise. For instance!

1. Arabs (عرب) were brave (بہادر), generous (فیاض), daring (بے خوف), free-thinking (آزاد خیال) and keeping promises (عہد کے پابند). But no doubt, they had many shortcomings (برائیاں). Because, there hadn't been any Prophet (پیغمبر) among them or any leader (رہنما) born for the past thousands of years, who might correct their morals (اخلاق) and teach them etiquette (تہذیب). Further, as they lived free life (آزاد زندگی) in the desert (ریگستان) for thousands of years, they became so adamant in their ignorance that it was beyond the capacity of an ordinary person to adapt them into normal-men.
2. Nonetheless, they (the Arabs), had an in-built aptitude that if any powerful person (زبردست انسان) would be reformed (اصلاح) and impart training (تعلیم) to them, they might get ready to part take on the most dignified mission (مقصد), as if (گویا) they might even overturn (زیر و زیر کردیے) the world. Such a young and strong (طاقتور) community (قوم) was indeed essential for the Prophet of the world (پیغمبرِ عالم), to spread his teaching (تعلیم) and guidance (ہدایت).
3. Amid such community (قوم) and such a state of affairs (حالات), a person (the Prophet) was born (پیدا ہوتا) who lost (اٹھ گیا) his parents and grandfather in his childhood that despaired (ناامید) him. When he was young, he took up business/trading. He was associating (اٹھنا بیٹھنا) and meeting frequently (ملنا جلنا) with those Arabs whose immoral state of affairs we discussed earlier. Despite, him being unlettered (اُمی), not knowing reading and writing, his habits and conduct remained honest and trustworthy. As a result, the entire community (ساری قوم) of Arabs used to call him "trustworthy/custodian (امین)" and entrusted their things to him for safe custody.
4. After passing 40 years of pure (پاک) and neat (صاف) life, he became anxious with the darkness (تاریکی) spread around him on account of ignorance (جہالت), immorality (بد اخلاقی), evil conduct (بد کرداری), polytheism (شرک) and idolatry (بدپرستی), because nothing here was suitable to his nature (طبیعت). Ultimately, he initiated going to a remote cave (غار) on a hillock (پہاڑی), far off (دور) from local inhabitants (آبادی), and stayed there in Seclusion days together to be in a state of peace and calm (تنہائی و سکون), to attain such strength (ایسی قوت), through which he might streamline (سنوار دیتا) the damaged (بگڑی ہوئی) biosphere (the world).

Q6- Exemplify the events that unfolded to the Prophet Muhammad ﷺ when he came out from the cave?

Ans- All of a sudden, Muhammad ﷺ possessed a splendid change (عظیم الشان تغیر) in his person as he ﷺ came out from the cave (غار حرا). Soon a light (روشنی) came into his heart as desired by his nature (فطرت) and such a strength (ایسی قوت) was filled in him which never manifested at any time. Look, when this man (Muhammad ﷺ) came out of the cave (غار) with this ruby-red (لعلین) i.e. valuable characteristics, what a great revolution happened in him. For instance!

1. Now, what he ﷺ would be speaking (کلام), was so elegant (بلیغ) that nobody could say such a revealed-speech (کلام الہی) earlier nor would ever be able to say after him any time. Even though he (Muhammad ﷺ) was an unlettered (أبی), Bedouin (بدوی عرب), who lived in the desert (صحرا نشین), he started articulating the phenomena of wisdom (حکمت) and intellect (دانائی).
2. Also, he ﷺ, without the help of others, formulated rules and regulations (قانون) relating to etiquettes (اخلاق), social issues (معاشرت), economic issues (معیشت), politics (سیاست) and all matters of life. More than fourteen hundred years (about 1443 years) have passed, even today, there is no room (گنجائش) for any type of modification (ترمیم) in those laws (of Islam) (اسلامی قانون) outlined by him.
3. Within 23 years of his Prophet-Hood, the Prophet Muhammad ﷺ converted his enemies (دشمنوں) into his friends, his opponents (مخالفین) into his affable (موافقین) by way of his dynamic approach utilizing the vigor of his etiquette (اخلاق), piety (نیکی), politeness (شرافت) and excellent teachings and guidance.
4. Muhammad ﷺ has been a distinct person, a supreme Prophet, and at the same time, remained a unique military commander (بے نظیر سپہ سالار), a high-class judge, a strong legislator (زبردست مقنن), a supreme philosopher (فلاسفر), an unmatched reformer (مصلح) of etiquette (اخلاق) and civilization (تمدن), an amazing (حیرت انگیز) political expert (ماہر سیاست), throughout his blessed life.
5. Despite so many preoccupations (مصروفیت), Muhammad ﷺ used to be busy nights worshipping Allah ﷻ. He also gave dues to his spouses (ازواج) and children and helped the poor (غریب) and afflicted people (مصیبت زدوں).
6. Despite being the ruler (حاکم) of a great realm (حکومت), he used to get along (زندگی گزارنا) like a humble person (فقیر), sleep on palm leaf mat (بورے), put on low quality (موٹا جھوٹا) clothes, take diet like the poor (غریبوں) and also, at times would have nothing to eat (فاقے).
7. Muhammad ﷺ, after showing astonishing (حیرت انگیز) miracles (کمالات), never claimed that "these are my acts." But he always reiterated saying, "I have nothing of my own, everything belongs to Allah ﷻ and is from Him. Though no one could ever quote a precedent (نظیر) like the notable work (کلام) that I presented, this is not my work or speech (کلام), nor is it the result of the ability of my mind (دماغ). This is the only revealed speech (کلام) of Allah ﷻ and all praise is to Allah ﷻ. Further, all my acts are not done by my skill, it's merely (محض) Allah's guidance (ہدایت). Whatever is hinted at from Him, the same I do and the same I tell."
8. Now tell, why would we not accept such a true person as the Prophet of Allah ﷻ, whose wonders (کمالات) are such, that not a single person be found like him, in this biosphere (دنیا) from its beginning (ابتدا) till date (آج تک). Nonetheless, his uprightness is such, that he ﷺ was never proud of himself. Then, why should we not attest (مان لیں) his Prophet-Hood (نبوت) wilfully?

Look, the Prophet of the world (پیغمبر عالم) Hadhrat Muhammad's ﷺ honesty (سچائی) is the proof of his Holy Prophet-Hood (مقدس نبوت). His magnificent (عظیم الشان) memorable work (کارنامے), the

Holy Quran, his etiquette (اخلاق), the events of his sacred life (پاک زندگی) are all attested by Historians (مورخین) of his History or Biography (سیرت). If a person reads his Biography with a clean heart (صاف دل), a truth-loving (حق پسندی) spirit, and justice (انصاف), his heart itself would give evidence that Muhammad ﷺ is the messenger of Allah ﷻ. The speech (کلام) he offered is essentially the Holy Quran which you keep reading. Whoever would read this unique Book (the Quran) open-heartedly (کھلے دل سے) and understands its contents well, will have to admit that this would only be the Holy Book of Allah ﷻ and no one can ever write such a Book.

6-End of the Prophet-Hood (ختم نبوت)

Q7- What do you know about the end of the Prophet-Hood and its reasons?

Ans- End of the Prophet-Hood (ختم نبوت); in the present time, there is no way to find out the true and straight mode of Islam except by having faith in the true teaching of Muhammad-ur-Rasoolullah ﷺ and the Quran-e-Majid. Muhammad ﷺ is the Prophet of Allah ﷻ for the whole of mankind (نوع انسانی) and the series (سلسلہ) of Prophet-Hood (نبوت) has been ended with him. What guidance (ہدایت) Allah ﷻ desired to extend to the mankind, all He (Allah) has sent through the last Prophet Muhammad ﷺ. Now, whosoever is a seeker of truth (حق) and desires to become a Muslim-servant (مسلم بندہ) of Allah ﷻ, it is necessary for him that he should have faith (ایمان) in the last Prophet Muhammad ﷺ, comply with his teachings (تعلیمات) and follow the way (طریقہ) he has shown. For instance!

1. Prophet's life is in fact, the life of his teaching (تعلیم) and guidance (ہدایت). As long as his teaching and guidance are alive, in a way (گویا), he is alive. Previous Prophets have died because the teaching they offered has been adapted (بدل ڈالا) by their people and they forgot the guidance (ہدایت) of their Prophets. This is in a way, their demise (موت), but Muhammad ﷺ is alive because his teachings and guidance are alive.
2. The Quran that he gave, is existing in its original form with every letter (حرف), words (لفظ) vowel points (زیر زبر) without any alteration. His life history (حالات زندگی), his precept, and practice (قول و فعل) all aspects are safe and secured (محفوظ ہیں). We can take guidance in every matter of our life from the life of Prophet Muhammad ﷺ. This is evidence of the fact that there is no need for any other Prophet after Muhammad ﷺ.

Look, there could be three reasons for the coming of one Prophet after another Prophet!

- I. The First Prophet's teaching (تعلیم) and guidance (ہدایت) is dead and there is a need to make it alive again.
 - II. The teaching (تعلیم) of the first Prophet has been incomplete (نا مکمل) and it requires modifications (ترمیم) or additions (اضافت).
 - III. The first Prophet was for a particular community/nation and now, for other communities/nations another Prophet is required.
3. Now, these three reasons would not apply, since the teachings (تعلیم) and guidance (ہدایت) of Hadhrat Muhammad ﷺ are alive. He has imparted complete and perfect

teachings, free from all types of defects. These matters are indeed proven as it is mentioned by Almighty Allah (الله تعالى) in Quran, surah al-Maida, verse-3

"الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ"

[Meaning; This day have I completed for you your religion, and thus have filled upon you the measures of my favor (اپنی نعمت) on you and have been pleased to assign for you Islam (a complete code of life) as your religion.]

Allah ﷻ directed his beloved (محبوب) Hadhrat Muhammad r to proclaim that!

"قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا"

[(O Prophet!) Say, "O mankind! Verily I am a Messenger of Allah sent to all of you.] (Al-Araf-158)

Thus, based on the Holy Quran, Hadhrat Muhammad ﷺ has been declared the "last messenger of Allah" i.e. the terminator of the series of Prophet-Hood or "Seal of Prophet" (ختم المرسلين).

7-Comprehensive definition of Islam

(اسلام کی پوری تعریف)

Q8- How do you realize the Comprehensive definition of Islam?

Ans - Comprehensive definition of Islam (اسلام کی پوری تعریف); after going through the logical and comprehensive aspects of Deen-e-Islam, we may conclude that the source of all that knowledge of Deen-e-Islam which we attain now is only the last Messenger of Allah, Hadhrat Muhammad ﷺ. Hence!

1. let us have firm faith (ایمان) in him, in the Holy Quran, in divine unity (ذات) and attributes (صفات) of Almighty Allah (الله تعالى) and His angels (فرشتے) by agreeing precisely with the teachings and guidance of Rasoolullah ﷺ.
2. Also have faith (ایمان) in all the earlier Prophets, in their revealed Books and scriptures (صحیفے), and teachings they offered. Belief in life after death i.e. on judgment day, of reward (جزا) and punishment (سزا), and faith in destiny (good or bad) from Allah ﷻ in light of the guidance of the teachings of Rasoolullah ﷺ.
3. Following (پیروی) the way of passing life in accord with the pleasure of Allah ﷻ as shown by Rasoolullah ﷺ through the way of his precept and practice (قول و فعل). This is Islam and anything against it is infidelity (کفر) or denial (انکار).
4. We must also be aware, that in the earlier times (قدیم زمانے میں), different Prophets used to come for different communities (قوموں) and, one after another, many Prophets were also sent for a single community. At that time, Islam was the name of that religion (مذہب) which the Prophet of each separate community offered. However, the reality (حقیقت) of Islam has been the same every time (زمانے) and in every country (ملک), but their Sharia's (شریعتیں) i.e. rule and regulations (طریقے) of worshipping were different.
5. When Hadhrat Muhammad ﷺ arrived, then the teaching (تعلیم) of Islam was completed perfectly by Allah ﷻ and only one Sharia (شریعت) was sent for the inhabitants of the

entire world. And the Sharia (شریعتیں) offered by the earlier Prophets has been abrogated (منسوخ) after the arrival (آمد) of Hadhrat Muhammad Rasoolullah ﷺ. Now, Islam is the name of following (پیروی) and obeying (اطاعت) the Hadhrat Muhammad ﷺ, by duly considering the orders (احکامات) of Rasoolullah ﷺ as the commands (احکامات) of Allah ﷻ.

وَأَخِرْدَعُونَ أَن لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

DEEN & SHARIA

QUESTIONS

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Deen and Sharia (دین اور شریعت)

1. Difference between Deen and Sharia (دین اور شریعت میں فرق).
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4. Fiqh-e-Islam (فقہ اسلام).
5. Tasawuf (تصوف)

1-Difference between Deen and Sharia

(دین اور شریعت میں فرق)

Q1- Elucidate the difference between Deen and Shariah?

Ans- Deen-e-Islam (دین اسلام); You should have belief in the oneness of Allah ﷻ, His unity (ذات) and Attributes (صفات) and reward (جزا) and punishments (سزا) of Doomsday (آخرت) as imparted in the teachings of the true Prophets (سچے پیغمبر). Bear out the Holy Books of the Lord. Give up your ways and believe truly as revealed in those Holy Books. Obey the Prophets of God (Allah), do not worship false Gods (اللہ کے شریک) except Allah ﷻ. Such conviction (ایمان) and devotion (عبادت) is named "Deen-e-Islam" and all these things are common (مشترک) in the teachings of all the Prophets.

Sharia (شریعت); There is another thing called Sharia (شریعت). This means "Rules and Regulations (طریقے یا قوانین) for worship (عبادت), codes (ضابطے) of civilization (معاشرت کے اصول), Islamic-Laws of mutual matters (معاملات) and relations (تعلقات), Islamic-limits (حدود) relating to prohibition (حرام) and legitimate (حلال) or lawful (جائز) and unlawful (ناجائز), etc. For instance!

1. At first, all these matters (امور), were sent by Almighty Allah in the form of different Sharia's (شریعتیں), to His Prophets, considering their different languages (زبانوں) and different nations (قوموں). So that they could extend the decency (معقولیت) of their Shariah by teaching (تعلیم) and training (تربیت) of moral etiquette (تہذیب و اخلاق) to their different communities (قوموں) and prepare them to get ready to follow (پیروی) the forthcoming great Islamic Law (Sharia). When this effort was completed by earlier Prophets, then Allah ﷻ sent Hadhrat Muhammad ﷺ with that great Islamic Law (Sharia), meant for the entire world.
2. Now, the Deen remained the same which earlier Prophets (انبیاء) offered but ancient Sharia's (شریعتیں) was abrogated. In its place, such a Sharia (شریعت) was established which served as uniform rules and regulations (طریقے یا قوانین) for worship (عبادت), codes of civilization (معاشرت کے اصول), Islamic-Laws of mutual matters (معاملات), Islamic-limits (حدود) of prohibition (حرام) and legitimate (حلال), for the entire humanity (نوع انسانیت).

2-Sources to find out the rules of Sharia

(احکام شریعت معلوم کرنے کے ذرائع)

Q2- Exemplify Sources to find out the rules of Sharia?

Ans- Sources to find out the rules of Sharia (احکام شریعت معلوم کرنے کے ذرائع); For finding out the rules (احکام) of Sharia, we have two sources:

1-Quran-Majid (قرآن مجید) 2-Hadith-Sharif (حدیث شریف).

1-Quran-Majid (قرآن مجید); You know about the Quran that it is the word of Allah (کلام اللہ) and its every word (لفظ) and each letter (حرف) is from Allah ﷻ.

2- Hadith-Sharif (حدیث شریف); those narrations of Hadiths inferred from Rasoolallah ﷺ and reached us. The entire life of Rasoolallah ﷺ referred to clarification (تشریح) of the Quran. 23 years after the declaration of his being Apostle/Prophet (نبی و رسول), Rasoolallah ﷺ remained expressly busy all the time imparting teaching and guidance (تعلیم و ہدایت) and has been leading the people through his precept and practice (قول و فعل) and showing how they should spend their lives in accord with the will (مرضی) of Allah ﷻ. For instance!

1. In this extremely busy life, he-companions (صحابی), she-companions (صحابیہ), and Rasoolullah's ﷺ relatives (عزیز و اقارب) and his spouses (ازواج مطہرات), everyone used to listen attentively to Rasoolullah's ﷺ every conversation. They used to keep in view his every act (deed) and enquire about the ruling (حکم) of Shariah (شریعت) about every issue (معاملہ) that came across (پیش آتا) them.
2. Sometimes Rasoolallah r used to say, "Let you do this." and Sometimes said, "Let You not do this." The people (companions) present with him memorized his command (فرمان) and narrated it to those who were not present with him at that moment.
3. Similarly, Rasoolallah ﷺ has performed some work in a particular (خاص) fashion (manner), the people present around watched him, remembered his actions, and narrated the events to those who haven't seen it, saying that he has performed such and such work in this manner.
4. Likewise, sometimes when some person does something in the presence of him r. He r either kept quiet (خاموش رہتے) or expressed his liking (پسند فرماتے) or forbade it (منع فرماتے). The companions (صحابہ کرام) used to memorize all these episodes and delivered that news to others.
5. The people either memorized narrations (روایتی) (of Hadiths) or made a note of them while also preserving Authenticities (اسناد) as heard from the companions (صحابیہ و صحابیہ). With each narration (of Hadith), they took note of the companions from whom they attained these narrations (روایتی). They then compiled these narrations (روایتی) (of Hadiths) into a Book-form. Thus, a great treasure of Knowledge was achieved. The books of Imam Bokhari (r.a), Imam Muslim (r.a), Imam Tirmizi (r.a), Imam Abu Dawud

(r.a), Imam Nesa'i (r.a), Imam ibn Majah (r.a) are known as the most authentic (مستند) Hadith's Books.

3-Fiqh and Tasawuf (فقه و تصوف)

Q3- Enlighten the mutual connection between Fiqh and Tasawuf?

Ans- Fiqh (فقه); after thinking over carefully about the rules (احکام) of the Quran and Hadith, scholars of Islam (بزرگان دین) had drawn up detailed laws (قوانین) (under rules and regulation of Islam) for the convenience (آسانی) of common people (عام لوگ) which is known as "fiqh."

Tasawuf (تصوف); Fiqh has its relevance with the external deeds (ظاہری عمل) of the human being (انسان) and so, it can only perceive whether you are complying with any Islamic laws somehow or not. It doesn't discuss the state of your heart at any moment. The aspect which discusses the state of heart is named Tasawuf (تصوف).

4-Fiqh-e-Islam (فقه اسلام)

Q4- Enlighten briefly about the Fiqh-e-Islam?

Ans- Fiqh-e-Islam; Since every man cannot make out the subtleties (باریکیاں) of the Quran and not every person has the required knowledge of Hadith, he can find out the rules (احکام) of Shariah (شریعت). Therefore, those scholars of Deen-Islam (بزرگان دین) who have compiled and edited (مرتب کیا) the fiqh (فقه) after thousands of years of hard work (محنت), through in-depth thinking over (غور و خوص) and research (تحقیق) in a well-established manner. It is the result of their hard labor (سخت محنت) that today billions of Muslims are following (پیروی کر رہے) the Islamic Shariah (شریعت اسلام) without any trouble (زحمت). Will the Muslims of the world pay off their burden of favor (بار احسان)?

5-Compilation of types of Fiqh (فقه کی تدوین و تالیف)

Q5- What do you know about the Compilation of types of Fiqh, give a brief account?

Ans- Compilation of types of Fiqh (فقه کی تدوین و تالیف); initially, scholars of fiqh worked on the compilation of their types of Fiqh. But in due course, a compilation of four types of Fiqh remained in the world and now, the Muslims of the world follow (پیروی کرتے) mostly those four types of Fiqh. They are!

1. Imam Abu Hanifa's r.a Fiqh, in which the advice (مشورہ) of his pupils (شاگرد) Imam Abu Yusuf r.a, Imam Muhammad r.a, Imam Zafar r.a and a few similar great scholars (علما) included. This is called Fiqh Hanafi (فقه حنفی).
 2. Imam Malik's Fiqh (فقه مالک), this is called Fiqh Maliki (فقه مالکی).
 3. Imam Shafai's Fiqh (فقه شافعی), this is called Fiqh Shafa,ii (فقه شافعی).
 4. Imam Ahmed bin Hanbal's Fiqh (فقه احمد بن حنبل), this is called Fiqh Hanbali (فقه حنبلی).
- The above four Fiqh books had been compiled and edited two hundred years after the time of Rasoolullah r (عہد رسول اللہ). The contrast (اختلاف) between them is inevitable (معاملہ). When few men organize the research (تحقیق) on some matter (قدرتی).

understand something (کوئی بات), then there would essentially be some contrasts (اختلاف) in their research and understanding (سمجھ). But because these four Fiqh books, were compiled by, well-intentioned (نیک نیت) and well-wishing (خیرخواہ) scholars (بزرگ) of Muslims, hence all the Muslims recognize these four fiqh books to be justifiable (برحق).

- Of course, to deal with a single matter, only one way or method can be followed. Four different ways cannot be followed. Therefore, Ulama (scholars) have decided that the Muslims ought to follow (پیروی کریں) one fiqh (فقہ) out of four types of fiqh cited above.

6-Tasawuf (تصوف)

Q6- Exemplify the concept of Tasawuf concerning the Fiqh or Shariah of Islam?

Ans- Tasawuf (تصوف); Fiqh has its relevance with the external deeds (ظاہری عمل) of the human being (انسان) and so, it can only perceive whether you are complying with any Islamic laws somehow or not. It doesn't discuss the state of your heart at any moment. The aspect which discusses the state of heart is named Tasawuf (تصوف). For instance!

1. When you perform Salah (نماز), the Fiqh (فقہ) perceives (دیکھتی) if you have first done ablution (Wudhu) correctly, did you stand facing towards Kaba (in Makkah), did you pray the prescribed number of Rak'at (رکعت) in time correctly, etc. Thus, now according to Fiqh, your Salah (نماز) is finished. Whereas, the role of the Tasawuf from the beginning of the Salah is to perceive (دیکھنا) the state of your heart during the Salah (نماز).
2. Did you give thought and care to Allah ﷻ or not? Did your heart become pure (پاک) and give up worldly thoughts or not? Did you attain fear of Allah (خوفِ خدا) with the belief that Allah ﷻ remains omnipresent and omniscient (حاضر و ناظر) in this act (of Salah)? All such things have a link with the real purpose of Salah (نماز). If these things were achieved with as much excellence (کمال) as needed, then your Salah will be perfect (کامل) in the sight of Tasawuf. Similarly, as much defect (نقص) remains in your Salah, so much your Salah will be flawed (ناقص) in the sight of Tasawuf (تصوف).
3. Likewise, amidst all the rules (احکام) of Shariah (شریعت)/ the Fiqh (فقہ) perceives whether you have complied with the order, in the same manner as was given. Whereas, the Tasawuf (تصوف) perceives that while complying with the order, the qualities like sincerity (خلوص), being well-intentioned (نیک نیتی) and true submission (سچی اطاعت) are existing in your inner-self (heart).
4. These differences (فرق) can be well understood by another example: When some person meets you, you may look at him, let you keep in view his two aspects!
 - i. Whether he is physically healthy and fit. Is he putting on good and neat clothing or dirty and grimy wear? This aspect is relating to Fiqh (فقہ) or in a way (گویا) his explicit (ظاہری) status.

ii. Does he possess decent morals or not? What about his habits (عادات) and conduct (اطوار). Is he knowledgeable (عالم) or ignorant (جاہل)? This aspect is relating to Tasawuf (تصوف) or as if (گویا) his intrinsic (باطنی) state.

5. Similarly, the desirable (پسندیدہ) and peaceful (پر امن) life in Islam is attainable provided truthful (سچی) regularity (پابندی) to obey the rules (احکامات) of Shariah (شریعت), both from explicit (ظاہری) and intrinsic (باطنی) point of views be ensured!

a) If the obedience (اطاعت) of a man is explicitly (ظاہر میں) correct (درست), but his intrinsic (باطنی) state (حالت) is lacking the soul (روح) or essence of obedience (اطاعت). Then, the example of his act/deed would be when a person is handsome (خوبصورت), but inside is like a dead (مردہ) person.

b) A person whose deeds are consisting of inner-elegance (باطنی خوبیاں), but his external submission (ظاہری اطاعت) remains incorrect (غیر درست). Then, his example would be like a man who is noble (شریف) and virtuous (نیک), but he is bad-looking (بد صورت) and crippled (اپاہج).

7-Un-Islamic Philosophy in the name of Tasawuf

Q7- Elucidate briefly Un-Islamic Philosophy in the name of Tasawuf?

Ans- Un-Islamic Philosophy in the name of Tasawuf (غیر اسلامی فلسفہ تصوف کے نام پر); from the earlier cited examples, you would have understood clearly the mutual connection (تعلق) between Fiqh (فقہ) and Tasawuf (تصوف). But, alas (افسوس)! During later periods, where (جہاں) due to downfall (زوال), in learning (علم) and good manners (اچھے اخلاق), many evil activities (خرابیاں) came about. The pure fountain (پاک چشمہ) of the Tasawuf (تصوف) has also been made dirty (گندہ). For instance!

1. People learned various un-Islamic (غیر اسلامی) Philosophies (فلسفہ) from the misguided (گمراہ) nations (قوموں) and used them in the name of Tasawuf (تصوف). These philosophies have no evidence (اصل) in the Quran and Hadith. These types of people have slowly made themselves free from the binding laws of Shariah (شریعت).
2. They say that "Tasawuf (تصوف) has no connection (واسطہ) with Shariah (شریعت), what concern (سروکار) does a Sufi have with the binding of Islamic rules and regulations (قانون (جاہل صوفیوں) is often heard by ignorant Sufis (باتیں)."
3. But in fact, it is wrong. In Islam, there is no room for such philosophies of Tasawuf (تصوف یا علم معرفت) which would be unrelated (بے تعلق) to the rules and regulations (احکام) of Shariah (شریعت).
4. However, an Islamic Sufi (صوفی) has no right (حق), whatsoever, to be free from the obligations (فرائض) of performing Salah (نماز), observing fasting (روزا), performing Hajj (حج) and executing Zakah (زکوٰۃ).

5. Any Sufi (صوفي) has no right whatsoever, to go against Islamic laws (Shariah's rules) prescribed by Allah I and Rasoolullah ﷺ, concerned with social (معاشرت), economical (معيشات), ethical (اخلاق), mutual affairs (معاملات) and rights and duties (حقوق و فرائض), limits (حدود) of permissible and prohibition (حلال و حرام). A person who doesn't follow honestly the way shown by Rasoolullah ﷺ wouldn't be deserving to be a Muslim Sufi.
6. Tasawuf, indeed is the expression of Allah's ﷻ and Rasoolullah r true love (سچی محبت), rather utmost love (عشق), and the demand (تقاضہ) of utmost love (عشقی) is that one shouldn't turn away from carrying out the orders of Allah ﷻ and obeying Rasoolullah ﷺ. Islamic - Tasawuf is not separate from Islamic Shariah.
7. Complying with the rules of Shariah (شریعت) with utmost sincerity of intention (خلوص (نیت), obeying Allah ﷻ and His Messenger Muhammad ﷺ with extreme love and sharing the fear of the Lord (خشیت الہی), all these excellent qualities are termed as "Tasawuf (تصوف یا علم معرفت)".

وَاحْرُزْ دَعْوَانَا أَنْ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ