

ULOOM UD DAWAH

A Comprehensive Study of the SCIENCE of DAWAH.

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Compiled by

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PREFACE

All Praise is due to Allah and May Peace and Blessings be upon our Prophet Muhammad ﷺ, the last of his messengers, his family, companions and all those who follow his footsteps till the end of time.

Allaah Subhanahu wa talah has blessed this Ummah with the title of 'KHAIR-E-UMMAH' which means 'The best of Ummahs'. One of the reasons of granting such an honour is because this Ummah will hold the responsibility of DAWAH (calling people to Islam) and AMR BIL MAROOF WA NNAHI ANIL MUNKAR (inviting people to Good and Forbidding them from evil).

The aim of compiling this book is to recall and remind this very responsibility of Dawah and to emphasize the importance and methodology of Dawah.

PERSPECTIVE OF THIS COURSE:

One of the reasons of corruption in the society is to remain silent upon witnessing the evil. Allaah subhanahu wataala has assigned the responsibility of promoting good and truth and eradicating evil and injustice from the society on Muslims. To remind the Ummah of this great mission, this book has been brought into compilation and a considerable approach have been made to accumulate almost all the chapters of Dawah.

May Allah accept our efforts.

Aameen .

STRUCTURE OF THE COURSE:

Alhamdulillah! 103 units have been composed in this book regarding Dawah. All the rules and terms have been explained appropriately and relevant Quranic verses and Ahadees have also been included.

COMMON REFERENCE:

This book have been reviewed by a committee of Scholars who have contributed in this noble task through their beneficial suggestions.

SPECIAL REFERENCE:

Many scholars have personally taken this book into consideration and assisted through omission and commission to make this subject easy and beneficial.

THIS BOOK IS FOR:

Conducting Dawah workshops and can provide a complete guideline in delivering lectures or conducting duroos.

THANKS AND ACKNOWLEDGEMENT:

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I would also like to Thank, all the Teachers of Jamia Darus Salaam, Umrabad, Tamil Nadu India and Jamia Islamia Madinah Munawwara. I am very Grateful to all the Teachers and staff who have helped me to this stage of life. This would not be possible without their continuous efforts after the help of Allah. Alhamdulillah Today I am at a place where I can present for my readers a book in the light of Quran and Sunnah as per understanding of Sahaba. May All fill our scales of Goodness to the full, Aameen.

Note: Where necessary I have used quotes from other Books for the benefit of readers as reference. May Allah grant them goodness.

Aameen.

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Comprehensive Study of the SCIENCE of DAWAH

1. Meaning of Ad-Dawah

Literally Dawah is derived from the Arabic root word (د ع و) which has many meanings, some of which are

To Promote – Summon – Invite – Call – Pray – shoutout.

Dawah in Islamic Terminology.

Like many other terminologies, scholars expert in the field of Dawah has interpreted the term Dawah in many meanings and definitions. They all have different approaches.

Some of the interpretations of Dawah are below:

1. The Knowledge through which one can achieve expertise in teaching / propagating Islamic Creed (Aqeedah), Islamic Law (Shariah), and Islamic Morals to the people.
2. To Assign People at all times & places who are efficient and qualified in guiding the people towards Good and teaching People the Islamic Creed and Shariah in appropriate ways and Alarm them from the Dangers of Shirk & Bidah.
3. To appoint wise Islamic Scholars to deliver Islamic education to the common people so that they also attain the wisdom and knowledge of our Religion for the betterment of this Life & Hereafter.
4. Expertise on this subject is beneficial in introducing the message of Islam to the Non-Believers and in safeguarding the Religion & Faith of Muslims.
5. To promote the teachings of Islam among people and encourage them to implement these teachings in their daily life.

In the light of the above interpretations, it is clear that Dawah means to introduce the message of Islam among the people. Its important to keep note that all the characteristics of Dawah have not been covered in these definitions.

Thus, it can be said that Dawah is introduction introduction of Islam to the people through the efforts of responsible and reliable personalities in legitimate ways.

It is clear that forcing people to accept Islam is nowhere found in the meaning of Dawah. 2:256

لَا إِكْرَاهَ فِي الدِّينِ

There is no Compulsion in religion. – Surah Baqrah Surah 2 Ayah 256.

2. MISSION OF DAWAH

1. View of Shaikh Ibn Uthaymeen (Rahamtullah Alaih)
 - a. From Kufr towards Iman. From Disobedience towards Obedience. From Non Practising towards Practising. From immorality towards morality.
 - b. Tawheed – Obedience – Taqwa of Allaah – Akhlaaq (Morals & Ethics)
2. Dawah is not complete until these three principles are met,
 - a. Tawheed
 - b. Risalat
 - c. Aakhirat.

3. Quran, Shaheeh Hadees and the Understanding of Sahaba are the foundations on which one should learn or preach.

3. Source and Reference of Dawah:

The Material through which Dae'e obtains the content of Dawah and the Perspective through which he accomplishes his task.

Following are the Sources & References

- a. Al Quran – Al Kareem
- b. Sunnah of Prophet (sallallahu Alaihi wasallam)
- c. Seeratun Nabi: Life of Prophet since his Birth till Death.
- d. Sunnah of Four Rightly Guided Caliphs:

Prophet (sallallahu Alaihi wasallam) have ordered us to follow, the way of the four rightly guided caliphs. As the Prophet Muhammad (sallallahu Alaihi wasallam) says in the following hadees:

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (may Allah be pleased with him) who said:

The Messenger of Allaah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "O Messenger of Allaah! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah be upon him) said, "I counsel you to have taqwa (fear) of Allaah, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented

matters [in the religion], for verily every bidah (innovation) is misguidance.” (Tirmidhi)

The Messenger of Allaah صلى الله عليه وسلم said, **"Certainly, the one who will live among you will see lots of differences. So stick to my sunnah and the sunnah of the right-principled and rightly-guided successors. Bite onto that with your molar teeth."** (Abu Dawood & Tirmidhi)

Sunan Tirmidhi, Kitab: Ilm and Understanding of Deen

Hadith: 2676 Shaikh Albaneer has classified this Hadeeth as Sahih.

- e. **Profound View of the Righteous Predecessor:** This includes the view of all the companions, the Righteous Predecessors and Scholars who had expertise in Religious Knowledge and was proficient in explaining and interpreting both the Revealed Text – The Quran and the Sunnah of the Prophet.

Question : What more sources a Da’ee need in the path of his Dawah,. Does a Da’ee need any other Source apart from the mentioned above?

4. Pillars of Dawah

The word pillar is used to indicate the foundation on which a structure stands.

The Pillars of Dawah are 4,

- a. **Da’ee:** This is a person who have dedicated his life for the service of Dawah. He works on his mission continuously and passionately. He is involved in it voluntarily or involuntarily, individually or collectively..

- b. Invitee: The person who is being invited and this is the person who is an essential part of Daa'e's Mission. The invitee may be a single person or in large numbers.
- c. Subject: This includes the content used in the activity of Dawah.
- d. Methodology: The Source through which the activity of Dawah is carried out. The methodology of the Salaf (Righteous Predecessors) and the sources and the references are discussed.

These four elements are essential in carrying out the activity of Dawah whether individually or accumulatively. Every Pillar have its unique characteristics.

5. **Methodology of Dawah:**

Literally "Methodology" means "a system of methods" used in a particular area of study or activity.

In Islamic terminology it means a set of tried and tested principles which doesn't change due to the change in time or circumstances.

6. **Centre of the Methodology of Dawah:**

When there is a scholarly consensus on a principle. That becomes a basic principle based on which the activity of Dawah is established.

These includes 5 principles:

- a. Ilm (Knowledge)
- b. Steadfastness
- c. Wisdom
- d. Peaceful Path
- e. Patience

7. The Elements of the Methodology of Dawah.

These includes the clear features and implementations which are the elements of the methodology of Dawah. These elements cannot be neglected in the accomplishment of Dawah. For example, to give appropriate honour & position to people, to use appropriate time and place for the mission of Dawah, and to keep resources available for Dawah.

8. Wisdom (Hikmat) of Dawah:

Linguistically Hikmah means “to reign in something” or “to stop or block something”. For ex: I stopped him from acting against him.

Hikmah also means “The Quality of being just, wise, knowledge or insight”

In Quran the word Hikmah refers to indicate the Quran, Sunnah and the Prophethood.

In Islamic terminology “Hikmah” means to attain the truth through knowledge and intelligence. Likewise it is to attain the truth in words and actions. Sometimes Hikmah is also used to acknowledge the truth. It is also used to remove something from its original place and bring it on an appropriate time.

Imam Nawawi says: There are different views on the definition of hikmah, most of the people have considered Hikmah in limited characteristics. Some have considered it as the “Knowledge of the Islamic Shariah”, based on the acknowledgement of Allaah, in-sight, controlling the Nafs, Truth and being practical on it, and keeping away from desires and falsehood etc.

Hakeem (Wise), is the person who have all the above mentioned qualities.

9. Kinds of Hikmah:

There are 2 kinds of Hikmah,

- a. Hikmah based on knowledge – the basic and authentic source of it is knowledge and understanding. This itself is the beneficial knowledge (Ilm e nafi)
- b. Practical Hikma: it is based on executing the project of Truth and being fair and just and this itself is a good deed.

10. Usloob of Dawah - Procedure or style of Dawah :

The Islamic terminology of the usloob of Dawah is the Practical exercise of carrying out the Dawah activity in different circumstances according to particular place and time.

11. Difference between Methodology of Dawah and Procedure of Dawah:

Methodology of Dawah: It consists of the principles and conditions in which there is no scope of any Ijethaad. It is always the same and no changes can be made to it.

Procedure of Dawah: Practical exercise, sensory and meaningful implementation to which Ijtehaad can be done. This can be altered according to the change in the time and place on the condition that it is not contrary to the rulings of the Shariah. The Procedure, in which discussion is about the total or partial, common or special.

Ex: The Procedure of Khutba / sermon

This is a common way of Dawah which includes several important points and many elements which makes together a very impressive and beneficial course.

12. Resources of Dawah:

A resource is something through which one can attain something. Technically, it is the source through which goal can be attained. There is a strong relationship between the Course and Resource. There is a clear connection between implementation and meaning which can be noted by the readers.

Note: it should be noted that it's important to stay away from the Haram resources / ways while doing Dawah. The work of Dawah cannot be accomplished with the use and resources which are "Muqtaf Fehii", the ruling of it is different. There is difference of opinion regarding this matter.

13. The Field of Dawah:

The places where the activity of dawah is performed according to the circumstances. For ex; mosque, universities, market places etc

14. Dawah and Ittesaal (Technology):

The idea of exchange of information is Ittesaal. Where discussion is done keeping in view many perspectives, ideas and different meanings and goals. This is a human activity which is done academically in different communities.

Generally, Dawah relates to meet and greet but it has some special characteristics which makes it distinguished from other activities. And also because Dawah is,

- a. Is a worship which is necessary to be carried out (obligatory) in nature and is obedience towards Allaah and Rasool sallallahu alihi wasallam, And this is what is to be the target objective or purpose.
- b. It is a must to perform Dawah according to the Shariah / Islamic rules and conditions.
- c. The goal of Dawah should be very clear and precise, free from all doubts and shirk.
- d. The activity of Dawah is academic and practical.
- e. The methodology and the content of Dawah is of great importance. It is based on the nature of the one performing it.
- f. Technology can be used to promote the activity of Dawah. And for the accomplishment and research of delivering the message, it is important to consider the Islamic Rulings concerning it.

15. ISLAAH

The word Islaah is taken from the word Salah which is the opposite of the word Fasad (corruption). The word salah implies to benefit and profit from certain thing, and to be free from its errors or flaws. Islaah of a certain thing means to distant from its corruption or harm.

According to the literal meaning it is correction (Islaah) after being involved into the corruption (fasad).

There is a relationship of General and Specific in the expedience of Dawah and expedience of Islaah. The activity of Dawah is general (common) which is to be done all the time and at every place. Whereas the matter of Islaah is different. It is to be done after the realization of

corruption (Fasad). But under all circumstances, this comes under the ruling of Dawah. Thus meaningfully and practically, this may adjoin Dawah.

Four points are to be considered by a person, who wants to engage in doing Islaah.

- a. He should be academically and practically able to perform it. He should also be well dedicated and steadfast.
- b. He should have the quality of Islaah which should be in accordance with the Shariah.
- c. The procedure and the resources, which are to be needed, should be within the borderline of Shariah. It should not contradict Shariah in any way.
- d. He should be clear about the goals towards which he is doing Dawah. Even if he wants to disclose it or hide it.

16. Tajdeed – Revive

Tajdeed is the opposite of ancient (Qadeem).

Meaning- To revive something or to produce it from the beginning. In Islamic Terminology it refers to revive the religions matters, which have been forgotten or missed out. This meaning is more significant than the Dawah meaning of Islaah.

Tajdeed is done by a specific person at a specific time with all its conditions. It is considered as the most important link of the Century or Generation. As the Hadees of the Prophet Muhammad (sallallahu Alaihi wasallam) indicates,

“At the beginning of every century Allaah will send to this ummah someone who will revive its religious understanding.”

Narrated by Abu Dawood (4291); classed as saheeh by as-Sakhaawi in al-Maqaasid al-Hasanah (149) and by al-Albaani in as-Silsilah as-Saheehah (no. 599).

Five conditions are to be met, to recognise / call a person as a ‘Mujaddid’.

- a. He should be from the Jamaat of Ahlus Sunnah.
- b. He should be a scholar of the Quran & Sunnah
- c. From the people of determination and of benefit.
- d. From the people who practise the activity of Dawah and Islaah.
- e. Only one in each Hundred years.(in one field)

The above conditions make the scope of Tajdeed very definitive and precise. Thus only few number of Scholars can be in its scope. However the scope of Islaah is very broad. Any muslim working on the Mission of Dawah on the basis of true knowledge can be in its scope.

17. Al Irshad (Guidance):

Guidance, the opposite of which is ignorance and innocent.

Irshad means guidance and to guide.

Islamically it means to guide the people to the betterment of the Deen & Duniya (Religious & worldly matters)

18. Tableegh (Preaching):

It has many meanings, which includes to convey with wisdom, understanding, Ijtehaad and clarity.

Islamic Terminology: To convey the topic of Dawah in such a clear and appropriate way that people accept it easily.

19. An Naseeha:

Taken from the Arabic word نصح which means Pure. Process to make something more pure than Honey is considered as Naseh. And everything that is pure is considered as Nasih.

Nasih is something which is free from Deception and cheating.

This sentence is very common in Arabic.

نصح لفلان

Which means, he gave the person well-wishing and sincere advice. He guided the person towards something which may make his affairs right. Sincerity in advising or counselling is called Nasaha

Linguistically, meaning of Naseeha is to wish the best in other's affairs and to guide them towards it.

This is a kind of word which can be taken as – the person giving Naseeha is wishing for every kind of goodness for the receiver. There can be no better interpretation of this word than this.

The word Naseeha has following Islamic interpretation,

- a. To invite people towards such matters which involves the betterment of their situations and to stop/forbid them from every such thing which may be a reason of corruption in their life.
- b. This relates to any word or practise through which a person wishes correction or betterment for another and it generally implies on all such positive words which keeps us away from harm and this can even be in practical terms.

As Allah (subhanahu watala) states in the Quran in Surah Taubah 9:

Ayaah 91

إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

‘If they are sincere and true (in duty) to Allaah and His Messenger’.

The real meanings Nasaha is to be pure from all which is disliked, to make / complete the task of benefitting people with a pure intention.

Thus it can be said in the light of the above definitions that Naseeha is sincere advice, conveying the message to people’s mind, brilliant thought conveyed with utmost care, sincerity and truthfulness.

Some points are to be considered regarding this topic.

- a. It is important to advise to the needy who is entitled to it, even if he doesn’t ask for.
- b. To deal with truth and sincerity with the intention of wishing good for him.
- c. To show compassion towards the person and make him realize that you are his/her well-wisher.

20. AMR BIL MAROOF WA NNAHI ANIL MUNKAR

In the light of the words Amr & Nahi, the meaning of AMR BIL MAROOF WA NNAHI ANIL MUNKAR is to order people of the Good “the Ordained” and forbid people from the Bad “the forbidden” which is an obligatory duty.

This holds a very special place in the meaning of short sentence, lecture, explanation, encouragement and hope which are all related to the description and definition of Dawah.

It can also be defined as: To invite /To encourage people towards goodness and forbidding them from bad/evil through our words and deeds.

21. AL HISBA

There are many meanings of Al-Hisba in the dictionary.

Some of them are: To investigate, to inquire, to make used to, to refuse or to ask for the reward.

Al Hisba in Islamic terminology: To invite towards goodness at a time when good has been rejected and to forbid from bad when it has been accepted widely/ commonly.

It is important to make note that in the matter of Al Hisba , the rejection of goodness and acceptance of bad and evil should become a norm in the society.

But in the case of the obligation of '*amar bil maroof wan nahi anil munkar*' it doesn't matter whether the rejection of good and acceptance of bad has become a norm , In all conditions , this obligation has to be carried out.

Moreover, *Hisba* in comparison to '*amar bil maroof wa nahi anil munkar*' holds a special position and it is considered in the common definitions of dawah and its field.

The above definitions includes both the branches of Al Hisba –the voluntarily and the obligatory.

22. AS SALAF AS SALEH {THE RIGHTEOUS PRECEDORS}

The word 'SALAF' literally refers to "every person who passed away in the past"

Meaning in Islamic terminology: The companions of the Prophet, the Tabieein, the Tab-e-Tabaeen and the Scholars of Islam after them and those prominent Scholars of Islam who adopted the creed, the sayings and the lifestyle of the Prophet Muhammad (sallallahu Alaihi wasallam). These Salaf-e-Saleh are the people of Ahlu Sunnah Wal Jamah and Al Hadees. The glad tidings of Victory & Aid mentioned in the Hadees indicates this group of people. This is the sect of Salvation. These are the people known with titles of Ahlul Hadees and Ahlul Athar. They are the people of Hadees and they are the Ghuraba (the strangers).

Apart from the above there are many characteristics about them in the Quran & Sunnah. Some of which are:

Narrated Al-Mughira bin Shu'ba:

The Prophet said, "A group of my followers will remain predominant (victorious) till Allaah's Order (the Hour) comes upon them while they are still predominant (victorious)."

Sahih Bukhari Volume 9, Book 92, Number 414

It was reported from 'A'waf ibn Maalik who said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Jews were divided into seventy-one sects, one of which is in Paradise and seventy are in the Fire. The Christians were divided into seventy-two sects, seventy-one of which are in the Fire and one is in Paradise. By the One in Whose hand is the soul of

Muhammad, my Ummah will be divided into seventy-three sects, one of which will be in Paradise and seventy-two will be in the Fire.” It was said, O Messenger of Allaah, who are they? He said, “Al-Jamaa’ah.”

Sunan Ibn Maajah, no. 3982.

The Prophet Muhammad, peace be upon him, is reported to have said, “**Islam began as something strange and will return to [being] something strange just as [it was] in the beginning, so glad tidings to the strangers**” (Muslim: 145).

In another version, the Prophet Muhammad (sallallahu Alaihi wasallam) responded to the question by stating, “**Those that correct the people when they become corrupt**” (Abu Amr al-Dani, Al-Albani graded it authentic in Sahihah (3/267)).

23. Terminologies for the Methods of Dawah

The Methods of Dawah can be categorized into two types based on its characteristics.

- a. Method by Saying: Sermons, Lectures, Reasoning, Debate, Dialogue
- b. Method by Action: Best Example - (Implementing Islam in Life)

The Characteristics which are must in the commencement of Dawah.

- i. Hikmah – Wisdom
- ii. Mauezatul Hasana – Fair & Effective Preaching
- iii. Mujadalah (academic discussion and Debate) – Reasoning – which is done in a beautiful manner, best way and right capacity

24. Sermon – Al Khutbah

This is an oration through which the speaker may deliver his message and inspire people and make them satisfied.

In Islamic Terminology this is a constructive speech in which preaching and advice is presented in a particular manner.

25. Al Waaz – Preach & Instruct

It has been taken from the root word **عظ** يعظ عظة which means to Preach – Advice which softens the Hearts.

26. Al Jadal (Reason or Argue)

This is one of the methods of satisfying the listener through our talk and it is one of the essential tools in accomplishing the obligation of Dawah towards Allah with all its terms and conditions. As Allaah says in the Quran.

Surah Nahl 16: 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّهِمْ بِأَلَّتِي هِيَ

أَحْسَنُ ۖ

Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best.

Surah Ankabut 29:46

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ﴾

﴿ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ ﴾

﴿ مُسْلِمُونَ ﴾

46. And argue not with the People of the Scripture, except with that which is better -- except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted."

Definition of Jadal – adapting a harsh / strict / extreme behaviour in moment of debate or argument has been eliminated from the meaning of Al Jadal, and in this extremism is abandoned.

All interactions between Jinn & Angels will be considered as Jidaal. And among them all, Humans adopt the nature of Jadal the most.

Another definition of word جدل is adapting a firm stand in the moment of argument and achieving success. A person is called Jedali when he is strong in his argument.

The word جادل means to argue. The word جدل is a verb of a noun in which meaning of effort of discussion is found while an argument.

Moreover it has also been described as defeating the opponent in an argument with valid references and make the opponent speechless or satisfied with this thought / view. Likewise, debates such as these and to argue with reasoning has been termed as Ilmu Jadal.

27. Al Munazara (Debate)

This word has been taken from word Nazeer نظير which means to see with wisdom / vision.

Islamic Definition: To observe & understand the similarities between two matters and to expose the truth and correctness.

28. AL HIWAAR (BASED ON REFERENCE and academic discussion)

To take something or to reject something in a conversation is what is meant by 'kalaam' and apart from mutual relations, confrontation, and special discussions and debates, this is also conducted between people more than two.

This mutual conversation done with satisfaction and contentment leads to a closer meaning to the unanimous opinion and precise matter.

29. AL MUBAAHALA (INVOCATION FOR ALLAH'S CURSE)

It means to curse one another. It is to disclaim the allegations of other person because to curse, to reject and to show unrelatedness these all words are related to each other.

Literal meaning of ibtehaal is to curse or pray against someone.

As it is said: بهله الله

May Allah curse you.

Curse is said as **البيهل** in Arabic. It also implies on striving for the destruction of someone. To plead to Allah immensely is also 'ibtehaal' whether mutual cursing is found or not.

ISLAMIC TERMINOLOGY OF MUBAAHALA:

When a disagreement arises among people they invoke Allaah to put his curse on the one among them who is unjust, cruel and away from truth.

30. AL MUDAARAAT

To deal people with kindness, sympathy, forbearance, tolerance and soft heartedness.

ISLAMIC TERMINOLOGY: To strive to help someone with ignorance to remove his ignorance, to a sinner to keep him away from sin, in such a manner that the person being helped does not feel hurt that he is involved in such evil. This task should be carried out with soft heartedness and kindness. It is even more important when the invitee is in need of such affection. This is achieved when the daee shows kindness and sympathy towards the invitee. As a result the person gets attached to the wellwisher and pushes himself to accept what the wellwisher says .

Mudarar is included in the expression of mercy, compassion and kindness.

Because defaming is opposite of compassion. Contrary to hardness, harsh behaviour and rudeness is politeness and kindness. Compassion love and softheartedness these two includes the meaning of mercy, easy-going,

forbearance and generosity. Note: The Difference between Madaraat &

Madaahanat is that Mudarat is allowed legally and Madaahanat is not Legal and not allowed.

Mudaarat means to maintain relationship with people so that people gets inspired by our Character and accepts the Truth (Al Islam).

MUdaahAnat means to compromise in the matter of Deen, which is not allowed

لكم دينكم ولى دين

31. Al Qudwatul Hasana:

Islamic Terminology: Excellent Icon or Example

An excellent exemplary role model who inspires people and they go after him,

Islamic Definition: Praiseworthy life and character, sincere deeds, excellent attributes and the glorious morals of Da'ee which holds the power of attraction & impression on the Invitees. And their example tends to be a source of contentment to them.

32. Al Hajar:

This is an Arabic word. It is opposite of the word 'Wasl'.

Literal meaning: To Leave someone, to separate, break relations.

Ibn Uthaymeen: If society is such that Islaah is not possible when people are forsaken, at this time it is not appropriate to move back. It is important to rectify and not appropriate to move back or leave them alone.

Hajr or breaking of ties will only be done only when doing so will be beneficial.

Shaikh Alabanee has copied the Ijma that, Hajr is only beneficial when Ahle Sunnah wal janmahis dominant.

33. Al Jihad:

To strive hardily through one's speech and actions.

Islamic Definition: Jihad means to take hold of the unjust whether he is a Muslim or not.

To put an end to Injustice is Jihad.

Another meaning is "To Struggle". To struggle for the attainment of knowledge. Action required struggle. Dawah requires struggle. These all struggles are also considered as jihad.

Jihad means to make use of full strength. To make efforts to do good deeds according to Quran & Sunnah.

General meaning of Jihad is very broad, so that Qitaal and other types of Jihad through tongue or wealth and against Nafs remain general regarding which Quranic reference is found.

Note: There is no relation of Jihad with Terrorism.

As Allaah says in Surah Maidah Surah 5 Ayah 32

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ ۖ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي

الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the

land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.

In a religion where even harassing or slandering or backbiting Muslims or Non-Muslim is unacceptable & forbidden. Then how can that religion teach killing of innocent people or any soul.

34. **The Islamic subject of Dawah** which Allah (subhanahua wtaal) has revealed to his messenger (sallallahu Alaihi wasallam) in the revelation of Quran & Sunnah which is the basis of our believes, worship, matters and ethics.

35. **Literal meanings of Dawah:**

The word Dawah is an Arabic word having several meanings.

To Call – To Seek

As Allah says in Surah Noor Surah 24 Ayah 63

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ

63. Make not the calling of the Messenger among you as your calling of one another.

دعا بفلان - Means to name someone.

دعان بفلان – Means to Attribute to something

دعالي الشئ - Means to encourage towards something.

دعا القوم - Means to call nation on feast

دعاه - Means to pray for someone

دعا عليه - Means to pray against someone

الداعى - is also said for Caller (male)

الداعيه - is also said for Caller (female)

The person who calls people towards any religion or thought.

As it is found in the Letter send by own Prophet to the Kings.

ادعوك بدعاية الاسلام اسلم تسلم

I call you towards the religion of Islam. Accept the Religion of Islam, you will attain Peace.

Also this Decree of Allaah means the same mentioned in Surah Yusuf Surah 12 Ayah 108

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ

108. Say "This is my way; I invite unto Allah with sure knowledge,

36. Dawah in Islamic Terminology.

To Convey the message of Islam and staying firm on it is called “Dawat Ila Allaah”. It has been the Sunnah of Allah regarding people that He never punishes any nation unless the truth have been established. As Allah says in Surah Israa Surah 17 Ayah 15

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

(15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).)

37. The Command of Dawah:

The Responsibility of conveying the message of Islam i.e. Dawah is obligatory on every adult, sane men / women. This responsibility is not a duty of a specific group of scholars but it is incumbent upon every Muslim on the condition that it is done with knowledge not on the basis of ignorance. If a person is not aware or does not have knowledge on a certain topic then it is better for him to be silent, but if he knows and he is sure then he has to convey it.

As recorded in Sunan Abu Dawood,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِيثُوا عَنِّي

إِسْرَائِيلَ وَلَا حَرْجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّخِذْ مَقْعَدَهُ مِنَ النَّارِ

He Messenger (peace and blessings of Allaah be upon him) said: “Convey from me, even if it is one verse,”

The scholars of Islam have generally declared Dawah to be compulsory on every Muslim according to their level. Allaah (subhanahu watala) and our beloved Prophet (sallallahu Alaihi wasallam) have made Dawah an obligation in their Sunnah (Methodology)”

Shaikh Ibn Baaz (rahmayullah alaihi) says in this regard:

“The scholars of Islam have declared Dawah an obligation through the Muslim Rulers, Muballigeen and every Muslim who has the ability to do so, so that the message of Islam reaches people residing in every corner of the world with different languages. Allah (subhanahu wtala) has ordered us this very kind of Tableegh.

Allaah says to his Messenger (to publicize Islam). Allah says in Surah 5 Ayah 67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

Thus the Responsibility of conveying the message of Islam was ordained to Prophet Muhammad as it was ordained to the messengers before him. May Allah send peace & blessings upon all of them and the people who follow their path in conveying the message of Islam.

Hence it is a responsibility or duty of all the Rulers and Scholars that they deliver the message of Allah and his Messenger to all the intellectuals and all other people and present them in their languages.[Words of Advice Regarding Da’wah Pg: 47-48]

38. Regarding Dawat towards Allaah:

The scholars of Islam have placed a difference between the individual Dawah and collective Dawah. Shaikh Bin Baaz (rahamtullah alaih) says,

Dawat Ilallaah has two positions:

1. Farz (Obligatory) – Responsibility of every individual in the community.

2. Farz – e- Kifaya – Responsibility imposed on a group, if performed by some, obligation fails from the rest.

This responsibility will turn into an individual obligation when there is no person left in a country, or area or a tribe who ordains the Good and Forbids from the evil. And knowledge is present. This mission will be specially imposed on us especially so that we carry on the duty of Dawah so that people acknowledge the Rights of Allah and remind them of every Good and Forbid them from bad. However , if a group of people is present who are performing Duty of Dawah and spreading the light of Islam and providing them the material of Dawah, then this duty will be imposed on us as a Sunnah and will not be incumbent upon all the people who are familiar with the knowledge of Shariah.

[Words of Advice Regarding Dawah Pg: 18]

Moreover regarding the obligation of Dawah in present times Shaikh Bin Baaz says:

At a time where there is scarcity in Dawah and on the other hand when there is a general acceptance of evil/bad and a rise in the ignorance, the responsibility of Dawah becomes an Obligation, Compulsory / incumbent upon every person according to their ability / skills.

39. Proof of Obligation of Collective Dawah

The Ayah mentions the obligation of Collective Dawah, Allah says in Surah Ale Imran Surah 3, Ayah 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ

الْمُقَلِّدُونَ

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.

Allah (subhanahu watala) emphasizes on the importance of having a group of believers who carries out the responsibility of Dawah and eradicates the Evil from the society because Religion is not merely a personal matter, as it is found in western Culture. Rather it is a complete process of formation of the society. The complete built up and formation of the society is not just the responsibility of the Government, rather all the members of all the communities should participate in its formation.

40. Doubts & Objections:

Many Muslims are in doubt that the responsibility of Dawah is not necessarily to be carried out by the entire Ummah and in this regard they quote the following Ayah of the Al Quran Surah Maidah Surah 5 Ayah 105

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

فَبِئْسَ مَا كُنْتُمْ تَعْمَلُونَ

105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.

At the time of Abu Bakr's Caliphate, some people had the same confusion, so Abu Bakr (raziallahu anhu) addressed the people saying:

Qaiz Bin Abi Hazim says that Abu Bakr stood up and praised Allaah (sunhanahu watala) and then said, "O people recite this Ayah, Surah Maidah Surah 5 Ayah 105

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

فَبِئْسَ لَكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.

And indeed we have heard the Messenger of Allah saying “When people see evil and do not act to remove it then it is near that Allah sends upon them his punishment” Abu Osama said twice “ I heard the Prophet of Allaah (subhanahu watala) saying’

Reference: Sunan Ibn Majah – hadith 4005 [Book 36 – Hadith 86]

The answer to these objections can be clarified in the following ways:

1. The Ayah and Ahadees related to the duty (obligation) of individual Dawah confirms the responsibility of Dawah to be carried out.

Allaah says in Surah Nahl Surah 16 Ayah 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best.

This ayah shows that the Prophet is addressed specially and the believers in general to spread the message of Islam among people. Otherwise this instruction would be assumed to be given only to Scholars or some particular group or people. Prophet Muhammad himself has declared it as a responsibility on every person who has any knowledge, clearing and extending the scope of this responsibility.

This is the reason that the Prophet (sallallahu Alaihi wasallam) generally ordained the entire Ummah of this responsibility.

Narrated `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Convey (my teachings) to the people even if it were a single Ayat, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

Sahih Bukhari – Book of Prophets – Chapter 50 – Hadith 3461

It is important for every Muslim to learn some Aayahs of the Quran or some Surah for his daily Salaah. The most famous and short Surah of the Holy Quran is Surah Ikhlās in which Allaah (subhanahu wataala) say,

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ ﴾

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

1. Say: "He is Allah, One & Only"
2. Allah is Independent and Absolute
3. "He begets not, nor was He begotten".
4. "And there is non comparable to Him."

Every Aayah of this Surah holds a very important message about our creator Allah (sw) which cannot be found in any other religion. Every Aayah clearly distinguishes the Creator from his creation. It shows Allah as prominent and beyond his creation. Majority of the Muslims are familiar with this Surah. They can propagate and deliver its message among people who are worshipping others beside Allah. Hence, no person can be held exempted. Moreover, whenever Prophet ﷺ addressed his people would say,

[Sahih Bukhari Book of Pilgrimage – Hadith no 217] فَلْيُبَلِّغِ الشَّاهِدُ الْعَائِبَ

So it is incumbent upon those who are present to convey it (this information) to those who are absent.

Warning against people who neglect the Responsibility of Dawah

Overlooking the importance of the obligation of Dawah upon the Muslims, Allah (sw) had strictly warned those people who are careless and who neglect the duty of Dawah and said that upon such people is the curse of Allah and the curse of all the creations, as said in the below Ayah.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ
يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers.

Having Islamic knowledge and not conveying it to others is called (kitmaan-e-ilm) hiding knowledge. There is a possibility in hiding knowledge that the intention of that person is that he wants to keep others away from this knowledge. This can be understood in the case when someone is asked about Islam and he refuses to disclose its knowledge on the basis of ethnic or tribal prejudice.

Few years back, people of Ghana & Trinidad were deprived of Islam by some Muslims from India due to their ethnicity & beliefs. As they were taught that Islam is only for Indians.

Similarly some African American Muslims deprived European Americans from Islam due to their consideration that European are devilish and enemies of Islam.

Kitmaan –e- Ilm can also happen unintentionally when a person does not present due to his hesitation or inferiority complex or citing lack of resources distances himself from work of Dawah.

An example of unintentional Kitman – e – Ilm (hiding of knowledge) can be of Muslims travelling to non-Muslim Countries for the purpose of Education or earning and staying there for several years and not presenting Islam or speaking about Islam to the people in those countries. In light of above, we Muslims need to introspect our conditions and actions related to Dawah.

It was narrated that Abu Sa’eed said: “Marwan brought the pulpit out one ‘Eid day and started to deliver the sermon before the prayer. A man stood up and said: ‘O Commander of the Believers, you have gone against the Sunnah. You have brought the pulpit out on the day of ‘Eid and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.’ Abu Sa’eed said: ‘As for this man, he has done his duty. I heard the Messenger of Allah (ﷺ) say: “Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.” [Sunan Ibn Majah 4013]

Shaikh Albani graded this Hadith as sahih.

Hence it’s proven that the responsibility of Dawah is incumbent upon every Muslim man & woman. They are responsible of forbidding people from the evil that is prevailed in the society and to spread the message. It is not important that the Da’ee is complete expertise of Islamic knowledge. This kind of person should avoid detailed discussion of Religion and should not call towards such deep subjects of discussions. He should avoid saying things that he is unaware of, otherwise he will be responsible for whatever wrong advice they follow. Because this is requirement of the position of Scholars with their vast

knowledge that they explain the people the matters of Religion and its components and also shed light on the components of the Enemies of Islam and reject the extremism of the Extremists.

Ibn Qayyim and Ibn Rajjab Hanbali says in the Jamiul Uloom Wal Hukum:

There are three categories in forbidding the wrongdoing

1. It is compulsory to forbid the wrong

When the wrong is eradicated without any fasaad and loss. And there is no fear of another wrong evolving then it is compulsory.

2. Sometimes forbidding from wrong is haram.

When a much bigger fitna evolves in eradicating the wrong.

As Ibn Taymiyyah turned away from alcoholics in his way to fight the Mongols (Tartaar) because he was going on a much bigger & important mission.

2. Sometimes it's better to be silent:

Where the matter is doubtful (grey area), neither fully halal nor haram.

Silence to be maintained till clarity is achieved on the matter.

41. First Provision for Journey of a Da'ee

1. It's important for a Da'ee to be aware of the matters he/she is calling people to.
2. To be aware of evil consequences of opposing Allah & his Messengers.
3. To know the difference between general ignorance (جهل بسيط) and specific or complete ignorance (جهل مركب)
4. There are 3 affairs or elements involved in Baseerat

If a person is ignorant, is he eligible for the responsibility of Dawah?

42. Second Provision for Journey of a Da'ee

1. Da'ee should adopt the nature of patience & perseverance in his Duty of Dawah.
2. To remain steadfast in the path of Dawah towards Allah.
3. To bear with patience on whatever calamity might befall him in the path of Dawah.
4. The aspect of lives of all the Prophets in the path of Dawah.
5. Deep lessons from the words of Allah.

As Allah says in Surah Insaan surah 76 Ayah 23 & 24

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا • فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا

23. Verily, it is We Who have sent down the Qur'an to you by stages.
24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.

6. Declaration of Allah's help and aid in the path of Dawah.

43. Third Provisions for Journey of Da'ee

1. He should be wise in accomplishing the Duty of Dawah
2. Ranks or Grading of Dawah
3. Understanding of Hikma
4. With Hikma incorporating 4 models or attributes of Dawah

44. Fourth Provision for Journey of Da'ee

1. He should be of good and excellent character
2. He should have moral standard to follow.

45. Fifth Provision for Journey of Da'ee

1. A Da'ee is required to eradicate the obstacles and distractions that comes between him and his audience being called towards Allah
2. If a Da'ee finds it difficult or devoid of doing Dawah to the Faasiq and the sinful people in society, then who will be responsible for calling them towards Allah?
3. The methodology of Prophet ﷺ in calling the Mushriken of Arabs to Islam by attending their gatherings.

46. Sixth Provision for Journey of Da'ee

1. His Heart should be free from any hatred or envy for every person, even those who are against him.
2. How should a Da'ee deal with his opponents
3. Different scenarios for a Mujtahid
4. In case of Mutual Disputes – legal references or reasoning to follow.
5. Seriousness of Mutual Disputes and its effects
6. The correct methodology of Islaah.

For further details please refer to Zaad – Ad- Daiyah translation from Arabic to urdu by Sheikh Abdul Wasi Umri on following website – www.askislampedia.com

47. Importance of Dawah towards the religion of Allah.

Surah ale Imran 3:110

48. Different Categories in Eradicating the evil

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَأَى مِنْكُمْ مُنْكَرًا
فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, **“Whoever among you sees evil, let him change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith.”**

Source: Ṣaḥīḥ Muslim 49

Few lessons from above Hadith:

- a. It is necessary for every Muslim person to remove & stop every deed which is against Shariah.
- b. Three steps of Eradication
 - i. Through Hand i.e. through power, strength and authority
 - ii. Through Tongue
 - iii. Through feeling bad in Heart
- c. As per the principles, because the government holds the power & authority, this responsibility is imposed upon them to remove everything that is against Shariah through power and establish goodness instead.
- d. Common people removing evil in their own circles (not necessarily through power) comes under this Category.

Stopping people from Bad through tongue, encouraging to do good.

To Spread good thought among people through writings and to abolish the evil perspectives. These come under the second category.

- e. People who do not have the courage for the above two are required to understand / know the evil and pray for its rectification.

49. The Consequences of not Forbidding the People from Evil:

Surah araf 7:164

50. What was the Dawah of our Prophet?

1. Twheed ,Risalat and akhirat and

2. Invitation of Mercy for all

21:107

3. true salvation

3:185

51. Every Person is Responsible of Islam:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كَلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَإِلِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَالِدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is

responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.”

Source: Ṣaḥīḥ al-Bukhārī 6719, Ṣaḥīḥ Muslim 1829

Explanation:

1. Responsibility refers to a person's responsibility for Islaah & Tarbiyah
2. It is the responsibility of every person that he plays his role in Islaah / Tarbiya in his circles / groups and save them from destruction.

Even the rulers will be questioned, if they neglect the duty of Islaah on the Day of Judgement.

Similarly the parent will be questioned about their children, the teachers regarding their students, the husband regards his wife and any leader of any organization will be held accountable in front of Allah.

52. Forbidding Evil – A Responsibility

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، قَالَ سَمِعْتُ عَامِرًا، يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ - رَضِيَ اللَّهُ عَنْهَا -
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى
سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقْفُوا مِنَ الْمَاءِ مُرُّوا
عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا. فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا
جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا وَنَجَّوْا جَمِيعًا " .

Narrated An-Nu`man bin Bashir:

The Prophet (ﷺ) said, "The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe."

Explanation:

1. Prophet Muhammad ﷺ has beautifully explained this hadith using a parable that not only the nation will be destroyed but also the people will be destroyed who were eligible of carrying out the duty of eradicating the evil when they abandon it besides having power.
2. This is the responsibility of the people who believed in Allah in real terms. If a person doesn't have any desire to change the condition of people, it means his imaan is in danger because it is a prerequisite of Imaan that a person truly believing will never allow disobedience of the laws of Allah.
3. Prophet of Allah ﷺ mentions the basic reason for the destruction of the people of Bani Israel was abandoning of this very obligation.
As a result Allah turned away his favours from them and they were left with wrath and curse of Allah.

53. To Convey Religious Knowledge to Neighbours

Hadees of Right of neighbour

54. Accomplishing The Duty of DAWAH without any fear of criticism.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ
وَالْمُنْشَطِ وَالْمَكْرَهِ وَعَلَى أَثَرَةٍ عَلَيْنَا وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيُّمَّا كُنَّا لَا نَخَافُ فِي
اللَّهِ لَوْمَةَ لَائِمٍ

‘Ubadah ibn al-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, to listen and obey in hardship and in ease, in pleasure and displeasure, even if someone is wrongly favored over us, not to dispute the rule of those in authority, that we should speak the truth wherever we are and not fear those who blame us regarding Allah. – Sahih Muslim 1709

MEANING OF HADEES:

- 1.** A Protocol have been defined in this hadees to safeguard the unity of Muslims. Many essential guidelines have been laid down. One among them in maintaining the unity of Muslims is that people should avoid rebelling against their leaders unless they commit clear blasphemy.
- 2.** An important characteristic of a Dae is that he continues his mission without paying any attention to criticism.

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ صَبَّهَةَ بْنِ مِحْصَنِ، عَنْ
أُمِّ سَلَمَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكَرُونَ فَمَنْ عَرَفَ بَرِيًّا وَمَنْ
أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ " . قَالُوا أَفَلَا نُقَاتِلُهُمْ قَالَ " لَا مَا صَلَّوْا "

It has been narrated on the authority of Umm Salama that the Messenger of Allah (ﷺ) said:

In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his hand or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) fafe (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers.

Explanation

1. Hatred towards evil is an asset for a believer, and recognizing evil as evil is also a sign of true faith.
2. This hadees also emphasizes the importance of establishment of the system of salat.

55. COLLECTIVE DESTRUCTION

عَنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَنِيلَ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فُجِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ وَحَلَّقَ بِإِصْبَعِهِ الْإِيْهُامَ وَالَّتِي تَلِيهَا قَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَّهُلِكَ وَفِينَا الصَّالِحُونَ قَالَ نَعَمْ إِذَا كَثُرَ الْحَبْثُ

Zaynab bint Jahsh reported: The Prophet, peace and blessings be upon him, came to me while he was frightened and he said, “**There is no God but Allah! Woe to the Arabs from an evil drawing near! An opening has been made today in the barrier of Gog and Magog like this,**” and he made a circle with

this thumb and finger. I said, “O Messenger of Allah, will we perish while there are righteous people among us?” The Prophet said, “**Yes, if wickedness prevails.**” Sahih Bukhari 3168 – Sahih Muslim 2880

MEANING:

1. Here, our Prophet Muhammad ﷺ has described the sunnha of Allah that when evildoing and immorality surpasses the goodness and it spreads in every corner of life, Then it is Allah’s law that , the time will not be far when the entire nation will be destructed.
2. The aayat of the quran points out towards the fact that:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.

Which means none will escape the torment of Allah irrespective of their doings.

56.The Worst Successor

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ حُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ "

It is narrated on the authority 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed:

Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed. – Sahih Muslim – Book of Imaan Hadith 86

Explanation:

1. The worst Successor of the predecessors may become a reason for disagree in the mission of Dawah and their existence proved to be more dangerous than the existence of enemy.
2. The initial phase of the Muslim Ummah is an exemplary period, in this great phase the duty of Islaah and Tarbiyah was performed with the same great efforts as the duty of Dawah was performed. Its influence lasted for a long time then gradually it declined.

57. The Extraordinary form of promoting the Good.

حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ، حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ ". فَقَالُوا مَا لَنَا بِذَلِكَ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ " فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا " قَالُوا وَمَا حَقُّ الطَّرِيقِ قَالَ " عَضُّ الْبَصْرِ، وَكُفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ "

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places

where we have talks." The Prophet (ﷺ) said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil." Sahih Bukhari Book 46 Hadith 26

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى خَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ فَتَرَعَهُ فَطَرَحَهُ وَقَالَ يَغْمِدُ أَحَدَكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ خَاتِمَكَ انْتَفِعْ بِهِ قَالَ لَا وَاللَّهِ لَا آخِذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, saw a man wearing a gold ring. The Prophet said, **“One of you will take a live coal and put it on his hand?”** It was said to the man after the Prophet left, “Take your ring and use it another way.” The man said, “No, by Allah, I will not take it after the Prophet has cast it aside.” – Sahih Muslim 2090

Explanation:

1. These Ahadees clearly shows that our Prophet ﷺ have taken into regard human psychology completely and also did not ignore the necessities of people.
2. Prophet ﷺ took out his ring and threw it because wearing gold for men is haram.

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي تَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ
وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

Hudhayfah ibn Al-Yaman reported: The Prophet, peace and blessings be upon him, said, **“By the one in whose hand is my soul, you must enjoin good and forbid evil, or else Allah will soon send punishment upon you. Then, you will call upon Allah and it will not be answered for you.”**

Source: Sunan al-Tirmidhī 2169

58. The Dreadful Consequence of Contradiction of Words & Deeds.

Allah Says in Surah Al Baqrah Surah 2 Ayah 44

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (Tawrah)! Have you then no sense.

Allah Says in Surah Saff Surah 60 Ayah 2

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O you who believe! Why do you say that which you do not do.

يُوتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْتَمَى فِي النَّارِ فَتَنْدَلِقُ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَفْتَابَ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحَمَارُ بِالرَّحَى فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ يَا فُلَانُ مَا لَكَ أَلَمْ تَكُنْ تَأْمُرُ
بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ بَلَى قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ

Usamah ibn Zayd reported: The Messenger of Allah, peace and blessings be upon him, said, “**A man will be brought on the Day of Resurrection and cast into the Hellfire, and his intestines will pour forth in Hell. He will go around them as a donkey around a millstone. The people of Hell will gather around him and say: What has happened to you? Were you not enjoining good and forbidding evil? He will say: Of course, I used to enjoin good but I did not practice it myself, and I used to forbid evil but I practiced it myself.**” Sahih Bukhari 3094 – Sahih Muslim 2989

Explanation:

1. The dreadful consequence of contradiction in words & deeds have been mentioned in this Hadees
2. Dawah towards Allah is actually the establishment of Islam, the Only people eligible to perform this Great task are the ones whose lives are free from Munkiraat (evil) and people who can establish Maroof (goodness) in their lives.
3. The Obligation of Islaah & Tarbiyah were never performed by impractical speakers, rather people who themselves are the models of their Dawah are needed.

59. Work to be Done:

16:125 surah nahal

60. The Word Deen itself relates to Goodness

فالأول: عن أبي رقية تميم بن أوس الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: " الدين النصيحة " قلنا: لمن؟ قال: لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم ((رواه مسلم)).

Tamim bin Aus Ad-Dari (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Ad-Deen is sincerity". We said: "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses".

Explanation:

1. Naseeha means pure loyalty and abundance of Goodness and welfare.
2. Sincerity & Goodness for Allah and his messenger means to show pure loyalty to the commandments of Allah & his Messenger.
3. Sincerity & Goodness to the Book of Allah means to obey it and to spread its message to people.
4. Sincerity & Goodness to Rulers is to help them in their good causes and to stop them from tyranny and injustice
5. There are many aspects in the welfare and goodness to people one of it is call them towards Goodness and forbid them from evil.

61.Success of Dawah – Through the Path of Test & Tribulations

عَنْ حَبَابِ بْنِ الْأَرْتِّ، قَالَ شَكُونَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو اللَّهَ لَنَا قَالَ " كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيَجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيَسْقُ بِأَثْنَتَيْنِ، وَمَا يُصَدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يُصَدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَبْتِمَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتِ، لَا يَخَافُ إِلَّا اللَّهَ أَوْ الدِّئْبَ عَلَى عَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ ".

Narrated Khabbab bin Al-Arat:

We complained to Allah's Messenger (ﷺ) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka`ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty. Sahih Bukhari Book 61 Hadith number 119.

Explanations:

1. Sahabi Khabbab Ibn Arrat (r.a) have described very briefly the 13 Years of the life of Mecca in the above hadith.
2. Meaning that the power of the Enemies of Islam will demolish in the vast lands of Yemen, Bahrain and Qizrmaut. The Fitna and corruption will come to an end. The religion of Peace will prevail and the believers will be free to obey the commandments of Allah
3. Prophet ﷺ have clearly instructed us to maintain patience, the time will come soon when the Authority will be in the hands of Muslims. The world will become a place of peace & tranquillity and the people will be secured from all kinds of fear & dangers.

THE WISDOM OF PROPOGATION & CORRECTION

62.The religion should be presented in simple manner.

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ **عَلِّمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ**

Ibn Abbas reported: The Prophet, peace and blessings be upon him, said,
“Teach others, make things easy, and do not make things difficult. When one of you is angry, he should remain silent.”

Source: Musnad Ahmad 2137

Explanation:

1. Dawah is a very delicate and challenging task. To instil our message in people heart and to mould their thoughts and ideas with commitment and braveness. It is very crucial to speak out matter with ease and reasonability.
2. It would be very difficult from emotional person to perform this duty that is why it is urged for a person to be silent when he is angry.
3. It is important that the religion to be presented in an easy and appropriate manner, so that it is easy to understand.

63.WISDOM OF GIVING ADVICE

عن أبي وائل شقيق بن سلمة قال: كان ابن مسعود رضي الله عنه يذكرنا في كل خميس، فقال له رجل: يا أبا عبد الرحمن، لوددت أنك ذكرتنا كل يوم، فقال: أما إنه يمنعني من ذلك أني أكره أن أملككم واني أتخولكم بالموعظة، كما كان رسول الله صلى الله عليه وسلم يتخولنا بها مخافة السامة علينا. ((متفق عليه)).

Shaqiq bin Salamah reported:

Ibn Mas'ud (May Allah be pleased with him) used to preach to us once every Thursday. A man said to him: "O Abu 'Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allah (ﷺ) adopted in preaching to us for fear of boredom."

[Al-Bukhari and Muslim]. – Reference Riyadus Saliheen Book 2 hadith 699

Explanation:

1. In Dawah, it is necessary to acknowledge Hikma (Wisdom). The listener is mentally prepared to listen our message and the message should not be so long that he may get fed up and loose interest.
2. Even Sahaba (r.a) followed the same principles as our Prophet ﷺ did in the accomplishment of Dawah.

64.TO HAVE CLARITY IN MESSAGE

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا تكلم بكلمة أعادها ثلاثاً حتى تفهم عنه، وإذا أتى على قومٍ فسلم عليهم سلم عليهم ثلاثاً. ((رواه البخاري))

Anas (May Allah be pleased with him) reported:

Whenever the Prophet (ﷺ) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice.

[Al-Bukhari and Muslim]. Reference Riyadus Saliheen Book 2 hadith 696

65.A Righteous & Pious Child is a Source of Continuous Rewards (Sadaqah Jariya)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “**When the human being dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.**”

Source: Ṣaḥīḥ Muslim 1631

Explanation:

1. If parents educate and train their children according to Islam and make them capable that they spend their lives according to the teaching of Islam, which is their responsibility and a source of reward after Death. Parent will receive the rewards of the deeds of their children and their supplications.
2. The guardian of the children is their Father. So the basic responsibilities lie on his shoulder, but the mother also shares the responsibility because the children absorb from their mother more, so everyone in the house is responsible in playing their specific roles.

66.Struggle in the Revival of Religion.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا
فَطُوبَى لِلْغُرَبَاءِ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “**Islam began as a something strange and it will return to being strange, so blessed are the strangers.**”

Source: Ṣaḥīḥ Muslim 145

Explanation:

1. When the Prophet ﷺ was honoured with the prophethood. Ignorance was predominant in the society, the minds were corrupted with improper thoughts. The people who worshipped Allah were only few. The Message of the Quran was calling people to something strange, again similar conditions will prevail before end of times.
2. Prophet ﷺ has guaranteed glad tidings for the one struggling for the revival of religion and sacrificing in the corrupt conditions of the society.

67.FORGIVENESS AND COMPASSION ARE THE STRENGTH OF A DA'EE

Note :Please read SURAH ASR

68.THE IMPORTANCE OF DAWAH & PROPOGATION.

The Prophetic interpretation of the Dawah & Propagation and Amar bil Maruf wan ahi anil munkar itself is the interpretation of the Quran. It's

not just the interpretation of a particular topic / work. Rather it clearly lays out the struggle of the prophet & their companions in the path of the religion of Allah, which was the mission of their Prophet-hood. Any person who studied even a little part of the Quran & Hadees cannot disagree with its significance because the Duty of Dawah is a distinguishing Quality and mutual correspondence of Muslims.

The accomplishment made 1400 years ago before is the comprehensive documentary and practical interpretation of Dawah. After analysing the feat it may be concluded that it was based on three different activities. But every act in it, is either Amar bil maroof wan ahi anil munkar or Dawat-e-deen because the purpose of all is the same – the establishment of Maruf (Goodness) and eradication of Munkar (Evil)

69.HIKMAT FOR DAWAH

It is important to stay away from boasting & showing off in all our struggles and accomplishments in the activity of Dwawh believing that every step we take is for the sake of Almighty Allah and He is well aware of all what we do. Neither there should not be any wish for any applause nor care for rewards.

The foundation of Dawah of Every Messenger is as mentioned in Surah Araaf Surah 7 Ayah 59

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

"O my people! Worship Allah! You have no other god but Him.

If a Da'ee is not sincere in his intention and its possible that he is praised b the people and he feels good about it. But there is no reqard for him in

the sight of Allah (s). The matter of sincerity should be as such, as mentioned in Surah Hud Surah number 11 Ayah 50-51

• قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ إِنَّكُمْ إِذًا مُفْتَرُونَ

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنَّ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ

50. ... "O my people! Worship Allah! You have no other god but Him.

Certainly, you do nothing but invent lies!) (51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand")

70. CHAPTER 1 – IMPORTANCE OF DAWAH

Allah (s) reminds of the basic responsibilities of Muslim in Surah Al Asr – 103:1-3

وَالْعَصْرِ • إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ • إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

1. By Al-`Asr.

2. Verily, man is in loss.

3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience

Allah mentions in Surah Taubah – Surah 9 Ayah122

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

122. And it is not (proper) for the believers to go out (to fight - Jihad) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).

71.CHAPTER 2 – DA'EE & HIS CHARACTERISTICS

- Strong faith in Islam
- True Love for Allah & His Messenger ﷺ
- Sense of Responsibility
- Skill-full in the necessary Worldly & Religious sciences
- Wisdom
- Sincerity
- Habit of being Patient on trials
- Habit of being thankful for favours of Allah
- Fear of Allah
- Trust in Allah and expecting reward from only Him
- Selflessness
- Humbleness
- Fulfilling the Right of People
- Concerned about Halal Earning & Rizq
- Courage & boldness
- Good Physical health

- Being aware with the language of the one addressed

Where a Daa'e is recommended to adopt the above characteristics, he is also advised to stay away from the vices mentioned below:

- Arrogance (seeing others as low due to our knowledge wealth or beauty or any other)
- Misuse of Anger and other emotions
- Negligence (Not caring about Allah and neglecting his commands)
- Showoff (Riya) – To do something not for the sake of Allah but for people.
- Whispers : To believe in the whispers of Shaitan and feeling distressed about it
- Amusement: To waste time in non-beneficial activities which do not benefit in duniya or aakhira.
- Love of Duniya – To prefer Duniya over Aakhira.
- Bidat (inventing new stuff in religion)
- Unimportantly Buzy (wasting money & time in unimportant things)
- To harm physical health
- Hasad – Jealousy (to envy on naema of others)
- Bad Character / Immorality
- Oppression & Injustice

- Greediness
- Stinginess and Niggardliness
- Spending Extravagantly
- Hiding Truth
- Tribalism / racism / fanaticism / Sectarianism (following only father / forefathers)

72. Virtues of Dawah

The virtues of Dawah have been mentioned a number of times in Quran & Hadees. Let's have a look on some of its virtues,

1. There is no other talk better than that of a Da'ee.

Allah says in the Holy Quran Surah Fusilat Surah 41 Ayah no 33,

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ

الْمُسْلِمِينَ

33. And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims."

2. Great Reward for Da'ee

مَنْ دَلَّ عَلَى عَن أَبِي مَسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
خَيْرٌ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

Abu Mas'ud reported: The Prophet, peace and blessings be upon him, said, **“Whoever guides someone to goodness will have a reward like one who did it.”** Sahih Muslim – 1893

وعن سهل بن سعد رضي الله عنه أن النبي صلى الله عليه وسلم قال لعلي رضي الله عنه : "فوالله لأن يهدي الله بك رجلا واحدا خير من حمر النعم" ((متفق عليه))

Sahl bin Sa'd (May Allah be pleased with him) reported:

The Prophet (ﷺ) said to 'Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."

[Al-Bukhari and Muslim]. Riyad us Saliheen Book 13 – Hadith 1379

This ummah was blessed with title of Best of Ummah because of Dawah.

Allah says in Surah Ale Imran 3 Ayah 110.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

وَتُؤْمِنُونَ بِاللَّهِ

110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah.

Person taking the responsibility of Dawah will indeed be successful.

Allah says in Surah Ale Imran Surah 3 Ayah 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.

73. TAWHEED – SHOULD BE FIRST

Correct belief , Sincerity and Tawheed in the path of Allah ﷻ is Ibaadat.

As Allah ﷻ says in Surah Raad Surah 13 Aayah no 36.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ
بَعْضَهُ ۗ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ

The foundation of Dawah is Tawheed. All the prophets started their mission of dawah with tawheed .Without any disagreement Tawheed was the manhaj of all the messengers.

Our Prophet Muhammad ﷺ kept delivering of Tawheed in Mecca for 13 years and prevented them from committing shirk. The command to prayer, zakat, fasting and Hajj all came after a while, even the rulings for theft, interest, fornication , murder were also forbidden after the clear message of tawheed was sent.

The acknowledgement and belief in Kalima-e-Tawheed makes a person enter the fold of Islam. The person who dies after reciting the Kalima-e-Tawheed will enter Jannah.

74. AFTER TAWHEED COMES COMPLETE ISLAM.

The fulfilment of the obligations and to abstain from the haram is included in the concept of Dawah. The establishment of prayer, paying of zakat, the fasts

of Ramadan and hajj towards the house of Allah is also part of it. Amar bil maroof, Nikaah, Talaq, good character, In short complete religion comes under the meaning of 'in the path of Allah'. It's the responsibility of the daee that He present complete Islam to his followers. Calling towards a certain sect or opinion, towards any tribe or any folk, towards a certain Shaikh or a leader is not appropriate. The main aim of a Da'ee should be clarity of Truth and establishment of truth whether it is in favour of someone or against.

Allah says in Surah Ibraheem Surah 14 Ayah 1

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

1. Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.

It is the responsibility of a Da'ee to protect from the darkness of infidelity and ignorance and drive them towards the light of knowledge, guidance, truth & sincerity. Saving people from the obedience of Shaitaan, obeying the desires and saving them from the hell Fire and guiding them towards the obedience of Messenger, following the knowledge as guidance and guiding them towards Jannah are all the duty of a Da'ee.

The Character & Morals of a Da'ee

What should be the qualities of a Da'ee. There are mentioned a number of times in the Quran & Sunnah.

We will discuss a few here:

- Sincerity

- Insight
- Authenticity
- Humility & Gentleness
- Modest & unpretentious
- Patience

75. INSTRUCTIONS REGARDING DAWAH

Read Surah muzzammil ,surah muddassir

76 .THE OBJECTIONS THAT ARISE IN THE FIELD OF DAWAH AND THEIR ANSWERS

1. The Truth of the marriage of Ayesha ra to Prophet Muhammad ﷺ in adolescence.
 - a. If marrying Ayesha in adolescence is a flaw, then you have accused your Prophets of a much bigger flaw of Adultery.
 - b. It is written in the books of Jews that Maryam as was married to Yousuf Najjar at the time when she was just 12 and the age of Yousuf Najjar was 89. He was 77 years older to Maryam.
 - c. Khawla binte Hakeem sent a proposal so that the relation between Abu Bakr and Prophet Muhammad ﷺ can become strong.
 - d. Before Prophet Muhammad ﷺ, Jubair bin Mutam bin Adi already sent a proposal to Hazrat Ayesha which clarifies that Hazrat Ayesha already reached the age of puberty.

e. The people of Quraysh would continuously torture and criticize Prophet Muhammad ﷺ in one way or other, but When He married Hazrat Ayesha none of them raised any objection and not even did they argued about it.

f. This shows that this was the culture in Arabs, the examples are Abu Bakr and Umar.

g. One fourth section of religious knowledge has been reported by Hazrat Ayesha, which reveals the wisdom of Allah. The possibility of memorizing at the age of adolescence is much greater.

2. THE ISSUE OF MARRIAGE WITH ZAINAB BINTE JAHASH.

a. فؤقت في قلبه.....سبحان مقلب القلوب.... This is not an authentic report.

b. Prophet Muhammad ﷺ married Zaynab (may Allah be pleased with him) on the orders of Allah and upon this Hazrat Zaynab used to feel proud that her marriage was performed in the heavens.

c. Zaid (may Allah be pleased with him) married Zaynab {ra} on the command of Prophet Muhammad ﷺ But when things did not get well between them and they got divorced , Allah ﷻ performed Prophet Muhammad's nikaah with Hazrat Zaynab {ra}

d. The marriage of a free woman can be consumed with a slave and the wife of an adopted son is not in the ruling of a daughter in law and the adopted son is not a biological son. These concepts were cleared with the marriage of Prophet with Zaynab.

3. THE ISSUE OF THE MULTIPLE MARRIAGES OF PROPHET MUHAMMAD ﷺ AND ITS ANSWER.

a. If performing Nikaah is a disgrace, then fornication is a much bigger disgrace. To kill the husband of a woman to fornicate is a greater crime. Fornication with one's daughter is a much greater crime. When even after committing fornication, Prophethood would not be terminated {according to you} then why would Prophethood be ceased due to performing nikaah. Why would Prophethood not be taken away due to fornication, idolatry and fraud?

b. Rather, Prophet Muhammad ﷺ was a Prophet and also a human being. Prophet Muhammad ﷺ adopted the practice of Nikaah so that people follow him. He was not an extraordinary messenger to oppose his previous messengers.

c. Prophet Muhammad ﷺ married at the age of 50 and all the wives of Prophet Muhammad ﷺ were either widow or divorced except Hazrat Ayesha.

d. WISDOM BEHIND THE MULTIPLE MARRIAGES OF PROPHET ﷺ

1. EDUCATIONAL WISDOM: The private matters of women includes Haya, He used to teach about such matters through his wives. (Hazrat Ayesha and Umme Salma are the best examples).

2. SHARAYI WISDOM: His marriage was a means to destroy the rituals and practices of Jahiliyyah.

For example: Adopted son is not a biological father and his wife is not in the ruling of daughter in law.

3. SOCIAL WISDOM: Marriage with Hazrat Ayesha (may Allah be pleased with him) means Abu Bakr becoming the first wazeer, and marriage with daughter of Hazrat Umar means, He becoming the second wazeer, and out of respect of Osman and Ali, So that they undertake the great responsibility of Khilaafa, He gave his daughters in their marriage.

4. POLITICAL WISDOM: To make harmony with other tribes and get close to them, Prophet Muhammad ﷺ married Juwariya (may Allah be pleased with him). Wherefore the entire tribe of Mustalaq entered the fold of Islam. Similarly He married Hazrat Safia(may Allah be pleased with him) who was a daughter of a Jewish tribe and Umme Habeeba who was the daughter of Abu Sufiyan.

4. ANSWER TO THE QUESTION OF THE AUTHENTICITY OF THE HADEES IN WHICH SORCERY ON PROPHET MUHAMMAD ﷺ IS MENTIONED.

a. Allah ﷻ tests his Messengers so that He ﷻ may elevate their ranks and increase their rewards. Allah ﷻ similarly tested Prophet Muhammad ﷺ also. Lubaid bin Aasim was the person who tried sorcery on our Prophet ﷺ.

b. Prophet Muhammad ﷺ was a human and he had all human instances. For example: Pain, trouble, illness, magic etc. But this was not related to his Prophet-hood.

c. Shaitaan cannot overpower Allah's most sincere servants. {Meaning he cannot misguide nor can he make sins desirable for them, nor can he grab

them}. But he can affect their ideas and cause pain in the body, which the Quran does not deny.

Surah Sad Surah Number 38: Ayah 41

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

41. And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!"

d. The information given by Prophet Muhammad ﷺ that Lubaid Bin Asim was the person who tried sorcery on him and sending people to the place where magic was performed and destroying the things on which magic was spelled is a clear proof of him being a Prophet. If He was not a Prophet how could he inform others about it.

e. Prophet Muhammad ﷺ read Muazzatain on himself and the effects of magic vanished. This is the proof that Muazzatain is the word of Allah ﷻ and Prophet Muhammad ﷺ is the Messenger of Allah ﷻ.

f. If Ahadees-e-Rasool were fabricated by Sahaba, they would have primarily removed this Hadees because this Hadees curtails the majesty and honour of our Prophet ﷺ.

5. THE RULING REGARDING AN APOSTATE IN ISLAM AND THE ISSUE OF HADD.

a. Islam grants an absolute freedom in accepting the religion, there is no

force is Islam لَا إِكْرَاهَ فِي الدِّينِ

There is no Compulsion in religion. – Surah Baqrah Surah 2 Ayah 256.

And it is also clear that Islam does not forbears Paganism/Shirk. Anyone who reverts back after accepting Islam, It is as if he has announced to wage a war against Muslims, this is the reason the punishment of it is death.

b. Islam is not a religion of play, that someone accepts Islam in the morning and reverts from it in the evening. Aqeeda and Imaan is one of the foundation on which the entire shariah is based, anyone who reverts from it, He has distressed the entire society.

c. Hence, implementing the Hadd is its cure. However this is also done after much admonition and urging to repent. The Hadd is implemented after the person refused to repent.

6. The concept of Jannah in our view is only women, wine, youth and food.

a. The blessings of Jannah are not only materialistic but also spiritual, for example: Seeing Allah which is the biggest blessing in the blessings of Allah

Allah ﷻ says in Surah Yunus Surah 10 Ayah 26

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

26. For those who have done good is the best, and even more.

Surah Qiyamah Surah 75 – Ayah 22 & 23

وَجُوهٌ يَّوْمَئِذٍ نَّاضِرَةٌ • إِلَىٰ رَبِّهَا نَاظِرَةٌ

22. Some faces that Day shall be Nadirah. 23. Looking at their Lord.

Sahih Muslim Vol 1 Hadith 181

قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ

"

He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.

- b. The Blessing of Jannah which are mentioned in the Quran, they are similar to the blessings of Allah in this Duniya only in their name. In reality one cannot describe the beauty and lusciousness of it.

Sahih Muslim Hadith Number 2835

عَنْ جَابِرٍ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ وَلَا يَنْفُلُونَ وَلَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ "

Jabir reported I heard Allah's Apostle (ﷺ) as saying that the inmates of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh.

Sahih Bukhari hadith 3244

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ،

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being."

- c. Prophet Isa has promised his followers that he will be drinking with them in the Heavens.

Gospel of Mathew – Chapter 26 Verse 29 – New International Version.

26:29: I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."

- d. Prophet Isa (peace be upon him) said to his followers that he will make for them a property in heavens so that they eat and drink with him and sit with him in his charis so that you may be given the reward for 12 tribes of Children of Israel. (Gospel of Luke 22:30)

- e. Its written in Book of Job Chapter 19: Verse 25-27

²⁵ I know that my redeemer^[c] lives,
and that in the end he will stand on the earth.^[d]

²⁶ And after my skin has been destroyed,
yet^[e] in^[f] my flesh I will see God;

²⁷ I myself will see him
with my own eyes—I, and not another.

How my heart yearns within me

- f. Prophet Isa (peace be upon him) said “I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven.” Mathew 8:11

7. The meaning of Quality of “مكر” for Allah?

- a. Meaning of MAKR “مكر”: To turn away someone from obtaining its motive with a pretence

Good kind of Makr: Through which only good task can be completed.

Allah says in Surah 3 Ayah 54

وَمَكْرُوهٌ وَمَكْرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ

54. And they (disbelievers) plotted and Allah planned too. And Allah is the Best of those who plot.

In this ayah Allah has used the term of Makr in the pre-text of Goodness.

- b. The word Al Jabbar is mentioned in the Books of people of book (jews & Christians)

“Scripture is clear that God is strong and mighty (Psalm 24:8).

Often God is called "Almighty," describing Him as the One who possesses all power and authority (**2 Corinthians 6:18**; Revelation 1:8)

Psalm 147:5

Great is our Lord, and abundant in power; his understanding is beyond measure.

8. The issue regarding receiving Revelation in the bed of Ayesha (may Allah be pleased with him)
- a) Revelation of Wahi in the bed of hazrat Ayesha (may Allah be pleased with him) did not mean that revelation came at the time of intercourse, rather it meant that revelation came when Prophet Muhammad ﷺ was inside the bed of Ayesh (may Allah be pleased with him) beside her.

This honour was granted to Hazrat Ayesha (may Allah be pleased with him) alone.

- b) The motive of this hadees is to show the honour of Hazrat Ayesha upon other mother of the believers.

9. Did Prophet ﷺ suffered forgetfulness?

- a. Forgetfulness is two kinds. First kind is forgetting things about the matter which the Prophet ﷺ has not been ordained to propagate. For ex: Human nature, customs & habits. This is acceptable
- b. Forgetting about matters which are ordained to be propagated. It can be legalized with two conditions.
- a. Forgetting of message after the propagation by the Prophet ﷺ. Forgetting prior to propagation of message is not matter
- b. It may not be Continuous state but either as a caution or natural psychological forgetting or due to any other reason.
- c. $\text{سَنُقَرِّئُكَ فَلَا تَنْسَى}$ (87:6 - We shall make you recite, so you shall not forget). It doesn't mean that Prophet ﷺ forgot and he was reminded, rather it is being declared that whatever Allah (s) has taught his messenger, he would never forget it.

- d. Prophet ﷺ said “ $\text{رَحْمَةُ اللَّهِ، لَقَدْ أَذَكَّرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا فِي سُورَةٍ كَذَا}$ ”

." وَكَذَا ," May Allah bestow His Mercy on him, as he made me

remember such and-such Verse which I had missed in such-and-such Sura." Sahih Bukhari hadith 6335.

To miss something from memory is not like losing it from memory.

To completely forget is out of question for Prophet ﷺ. Wording of the Hadith does not refer to losing memory completely, rather it refers to being reminded of such and such surah.

10. Doubting the Character of the Mother of Prophet Muhammad ﷺ

It is written in the 1st Volume of Tabqaat –e- Kubra Ibne Saad that Abdullah ibne Abdul Mutallib and Abdul Mutallib bin Hashim both married together. However in the report of the 3rd Volume it has been reported that Hamza (r.a) was 4 years older than Prophet Muhammad ﷺ. It is the doubt of the Christians that Amina cheated due to which Prophet was born.

- a. It is reported in Bukhari that Prophet ﷺ said I was born due to Nikaah not due to fornication.
- b. Tabqaar-e-Kubra by Ibne Saad is considered as historical book (having historical records). Religion is acquired from Quran & Al Sunnah not from the historical books.
- c. The birth of Hamza (may Allah be pleased with him) four years before the birth of Prophet ﷺ doesn't imply that Amina binte Wahab have betrayed. Prophet Muhammad ﷺ being 4 years younger means that Allah blessed Abdullah with a child after 4 years of Abdul Mutallib having child.
- d. Muhammad ibn Umar ibn Waqid al Waqidi Al Aslami – this person is in the chain of narration make this narration as matrookul hadees (disregarded in Hadees). Imam Al Bukhari, Imam Nasai have considered him weak and rejected.

11. How can you claim that Isa (peace be upon him) did not die whereas the death of Isa (peace be upon him) is emphatic in the Quran in the Surah Ale Imran.

- a. There is no proof anywhere in the Quran which explicated the death of Prophet Isa (peace be upon him). The words 'وفات' or 'توفى' does not relate only to the meaning of death. Rather it is used in other meanings also. To raise for a specific time.

Allah says in Surah Ale Imran Surah 3 ayah 55

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

55. And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself.

Ibne Jareer have copied this meaning from the Jamaat of Salaf (righteous predecessors).

- b. Al Quran explicitly mentions that Prophet Isa (peace be upon him) was not killed rather he was raised up towards Allah

Allah says in Surah Nisaa Surah 4 Ayaat 157-158

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا

صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ

بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا • بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ

اللَّهُ عَزِيزًا حَكِيمًا

157. And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.) (158. But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.

- c. Allah says in Surah Maryam surah 19 Ayah 33 – Isa (peace be upon him) said

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

33. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

The word **وُلِدْتُ** in this Ayah does not refer to the death of

Prophet Isa (peace be upon him), rather it is invocation made by Isa (peace be upon him) to peace on him on three days,

- i. On the day of his Birth
- ii. On the day of his Death
- iii. On the Day when he will be raised again on the Day of Judgement.

In the above, the first one has occurred and the next two are awaited.

12.WHO IS THE HOLY SPIRIT - وَأَيَّدَنَّهُ بِرُوحِ الْقُدُسِ ۖ - 2:87 and

supported him with Ruh-il-Qudus.

- a) Shaikh Shinqeeti (r.a) says according to the authentic view that Holy Spirit means Angel Gibrael. Allah's word Surah Shuaraa Surah no. 26: Ayah 193

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

193. Which the trustworthy Ruh (Jibril) has brought down.

- b) Prophet Muhammad ﷺ said to Hassan Ibne Thabit to defend on behalf of him ﷺ. Prophet ﷺ would say "اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ" O Allah help him with Ruh ul Quddus (Sahih Muslim Hadith number 2485)

- c) Shaikh ul Islam Ibne Taymiyyah says the vast majority of the Scholars said that indeed Allah has called Angel Jibreel as Roohul Ammen or Roohul Quddus (Holy Spirit) – (Daqaeq Al Tafseer Vol 1 Page 310)

13.Does concept of Trinity exists in Islam?

- a) The creed of trinity involves associating partner with Allah whereas Allah says

وَلَا تَقُولُوا ثَلَاثَةً ۚ أَنْتَهُمْ خَيْرٌ لَّكُمْ ۚ

better for you. Surah Nisaa 4 Ayah 171. And Quran has interpreted it as Shirk. Islam is a religion of Tawheed – Oneness of Allah, which the Jews & Christians are fully aware of but still they question about trinity in Islam, on which we are astonished.

b) With taking reference to Aayat in which the plural tense is used they try to proof their creed about trinity whereas clean and established Ayaat of the Quran proves the creed of oneness that is Tawheed.

Imam Ibne Taymiyyah says why are you concerned about the Mutashabiyah when the clear established Ayaat regarding Tawheed are present.

Majmuaa Al Fatawa Vol 5 page 233 – 234.

14.Is Allah in need of Sword to spread his Religion? Then why did Prophet ﷺ advised Jihad & Qitaal?

a. It is mentioned in Bible

Book of Exodus Chapter 23: 22-23 ²² If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose those who oppose you. ²³ My angel will go ahead of you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, and I will wipe them out.”

Book of Exodus Chapter 34:11-14 Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. ¹³ Break down their altars, smash their sacred stones and cut down their Asherah poles. ^[a] ¹⁴ Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

b. It is mentioned in Bible Book of Genesis Chapter 14 verses 14-21 – Abraham fought with kings and collected war booty.

Look how God says to Ezekiel in Book of Ezekiel 11:8-12

⁸ You fear the sword, and the sword is what I will bring against you, declares the Sovereign LORD. ⁹ I will drive you out of the city and deliver you into the hands of foreigners and inflict punishment on you. ¹⁰ You will fall by the sword, and I will execute judgment on you at the borders of Israel. Then you will know that I am the LORD. ¹¹ This city will not be a pot for you, nor will you be the meat in it; I will execute judgment on you at the borders of Israel. ¹² And you will know that I am the LORD, for you have not followed my decrees or kept my laws but have conformed to the standards of the nations around you.”

- c. It is mentioned in Book of Number 31:17-18

¹⁷ So now kill every boy and kill every woman who has had sexual intercourse, ¹⁸ but keep alive for yourselves all the girls and all the women who are virgins.

- d. It is mentioned in Book of Deuteronomy 20:10-14

¹⁰ When you march up to attack a city, make its people an offer of peace. ¹¹ If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. ¹² If they refuse to make peace and they engage you in battle, lay siege to that city. ¹³ When the LORD your God delivers it into your hand, put to the sword all the men in it. ¹⁴ As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. ¹⁵ This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.

15. Quran claims that Prophet Muhammad ﷺ is a Mercy send towards entire mankind, although Prophet ﷺ was not a Mercy for the non-believers.

a. Allah says in Surah Anbiya 21 Ayah 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

107. And We have sent you (O Muhammad) not but as a mercy for the `Alamin.

In Tafseer of Ibne Katheer it is mentioned that in this Ayah Allah (s) has declared that he had sent Prophet Muhammad ﷺ as a Mercy for the entire mankind without differentiating between a Muslim and a Non Muslim. Hence, the once who accepted him as Mercy and has been grateful, he is the most fortunate person. And the one who rejected is the most unfortunate person in this world and hereafter.

• أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

جَهَنَّمَ يَصَلُّونَهَا وَبَسَّ الْقَرَارُ

Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in!) (Surah Ibrahim Surah 14: Ayaat 28-29)

The similarity of the mercy of Prophet Muhammad ﷺ is like a sweet fountain. Allah (s) has supplied a sweet fountain for his entire creation, hence the one who make us of it and make their animals and lands enrich with it he will be prosperous and the people who were lazy and were left behind will be deprived.

- b. Muhammad ﷺ was the reason of the Kuffar not afflicted with the punishment of Allah, like the people of before.

16. Why does Islam order amputating the hands of thieves?

- a. It is mentioned in Book of Exodus Chapter 21 Verse 16

Anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper's possession.

- b. Book of Deuteronomy Chapter 25: Verse 11

If two men are fighting and the wife of one of them comes to rescue her husband from his assailant, and she reaches out and seizes him by his private parts, ¹² you shall cut off her hand. Show her no pity.

- c. The rulings of Islam are based on Justice, great wisdom is hidden in them. Punishment is a warning for the people transgressing the limits of Allah. When people see the sinners being punished they will stay away from doing it and hence the society will become pure from evil.

- d. Book of Exodus Chapter 21 Verse 28 & 29 "If a bull gores a man or woman to death, the bull is to be stoned to death, and its meat must not be eaten. But the owner of the bull will not be held responsible. ²⁹ If, however, the bull has had the habit of goring and the owner has been warned but has not kept it penned up and it kills a man or woman, the bull is to be stoned and its owner also is to be put to death.

17. What does tawaaf around Kaaba and pelting stones at Jamarat mean?

- a.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا جُعِلَ الطَّوَّافُ بِالْبَيْتِ وَبَيْنَ

الصَّفَا وَالْمَرْوَةِ وَرَمَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ "

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) said: Going round the House (the Ka'bah), running between as-Safa and lapidation of the pillars are meant for the remembrance of Allah. – Sunan Abu Dawud Hadith 1888

- b. Someone among the salaf said, “ the body does tawaf of House of Allah and the heart wanders around Allah.
- c. Allah (s) has ordained to do tawaf of house of Allah in the season of Hajj to earn benefit of the world and hereafter.

18. Why did Prophet Muhammad ﷺ used to show respect & kissed to the black stone?

- a. Prophet Musa (peace be upon him) and the messengers before him respected Taboot, the Christians show respect to the idols of Prophet Isa (peace be upon him) and Maryam (peace be upon him) and prostrate to them. Although they get no benefit in doing so.
- b. Second Caliph of Islam Umar Ibn Khattab said while kissing the black stone that indeed I know the you are just a stone which can neither cause harm nor any benefit. It I would not have seen the Prophet ﷺ kissing you I would never kiss you.

This shows that this is just an order which Muslims practice and obey.

19. Do the devil urinate in the ears of the one who misses the Fajr Salaah intentionally?

- a. The reason for this is that a person sleeps negligent of his Lord in such a way that he loses his senses.
- b. In reality the devil urinates in his ear because even he eats and drinks etc. concerning about his urination that disappears in the air like the petrol which vanishes in open air.

- c. Shataan separates when the Azaan hits the ears of the Person.
- d. Devil overpowers man in such a way and make him so inferior that he made him a place of his urination.

20. What is the position of Muslims on Coexistence with Catholics & other Christians?

- a. The war between the Muslims and Catholoc is because Islam purely calls towards monotheism and it takes out people from worshipping creators and emphasizes on worshipping only Allah. Now if anyone comes in as a barrier in the call of Islam and if Muslims fight upon this matter, then to break this barrier was is called out.
- b. Prophet Isa (peace be upon him) is alive and Allah (s) has raised him towards himself but when he will be sent again, he will follow Islam and pass judgement according to Islam.

21. Was Zulqarnain the Alexander the Great in History? Was he Idol Worshipper or Righteous person worshipping one God?

- a. There is no mention of Alexander the Great in Quran, nor is there any reference to his time of ruling.
- b. The one mentioned in the Quran by name is Zulqarnain, is not Alexander the Great, the one who build Alexandria. Alexander the Great lived 323 before Christ.
- c. Zuqarnain – the one mentioned in the Quran was a King in the time of Ibrahim and it is said that He had faith in Ibrahim (Sahih Al Jamee 5524) Prophet ﷺ said that he did not know whether zulqarnain followed any prophet nor I know that he was a prophet or not.
- d. People of the Book, does not have full details about Zulqarnain be it even about Alexander the Great.

- e. Even if there is contradiction, Jew & Christians do not have any proof for their narrations and its chain to make such a claim. Whereas Authenticity of Quran is well established and information & ruling of the Quran is final and last.

22. Who wrote the Quran and how was its compilation done?

- a. Allah (s) have taken the responsibility of safeguarding the Quran
Al Tabari (vol 8 hadith 14) No addition can be made to it which false and nothing can be abated which is obligatory (Tafseer Sa'di Page 696)
- b. Arabs were not much familiar with writing, so most of the people would memorize the Quran and few people would write it down.
- c. Initially, Prophet Muhammad ﷺ restrained people to write down the Quran, so that the hadees doesn't get mixed with Quran. Later when the Sahaba gained confidence, they preserved the Quran.
- d. Quran was revealed in 7 dialects as reported by the Prophet. (Bukhari Hadith no 2287 & Sahih Muslim Hadith 818)
- e. During Wars in the period of Abu Bakr, many Huffaaz (memorizers of Quran) were martyred. On the insistence of Umar (r.a) Abu Bakr (r.a) preserved the Quran in a Mushaf (Bukhari 4986)

23. Objection of Christians on the Hadees of the milk and urine of Camels.

- a. It is mentioned in Gospel of Luke Chapter 6 verse 41

“Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?

Book of Ezekiel Chapter 4 Verse 12-13

Eat the food as you would a loaf of barley bread; bake it in the sight of the people, using human excrement for fuel.”¹³ The LORD said, “In this way the people of Israel will eat defiled food among the nations where I will drive them.”

- b. Some people get cured with the permission of Allah by drinking milk or urine of Camels.

Some of the scientific points about camel's urine.

Camel's Urine is effective in treatment of skin diseases like ringworm, tinea and abscesses, sores on body and dry and wet ulcers. It is also useful in making hair lustrous and thick and in prevention of dandruff.

(Prof Dr Abdul Fattah Mahmood Idrees)

Laboratory Tests indicate that Camel's Urine contains potassium, albuminous proteins and small amounts of uric acid, sodium and creatinine.

Dr Ahlaam Al Awadi, a microbiologist, scientifically proved that Camel's Urine can be used for treatment of skin diseases like eczema, allergies, sores, burns, acne, nail infections as well as hepatitis, dropsy, etc. It is also helps the hair to grow, become strong and thick and in treatment of dandruff.

Dr Faten Abdul Rahman Khurshid researched and concluded that Camel Urine is a potential cure for cancer.

According to Journal of Cancer Science & Therapy camel urine has anti cancer properties and can be used in treatment of cancer. (OMICS International)

- c. Get any scientific evidence to prove that camel's urine is harmful.
- d. Professor Ahmed Abdullah experimented on 25 people in a medical centre in Sudan who were affected with an enduring disease, for fifteen

days they were given milk and urine of camel after which they totally recovered.

24.What does it mean when Prophet ﷺ said, woman is deficient in her intelligence and religion?

- a. The meaning of intellect is to bind which means, intellect is a quality which embraces everything that heart says. Intellect gives birth to several different and new ideas and thoughts. And the most appropriate idea is adopted. To accept every idea or thought is a result of supersede and inclination. The quality of inclination is found a lot in the nature of a woman, whereas intellect embraces both supersede and inclination.
- b. Deficiency according to the religion means that many of the duties are nullified for a woman. For example Salah which is incumbent upon every Muslim in every circumstances but woman are exempted in the days of menses, likewise Jihad, the Friday Prayer and obligation of congregation etc.

25.What is intended in sending Peace on the Prophet Muhammad ﷺ?

- a. Salat means to pour mercy and to raise standards when it is from the side of Allah. If it is from the angels it will mean to ask forgiveness, if it is from the side of believers then it means to supplicate.
- b. People like us can never return the favour of our beloved Prophet Muhammad ﷺ in any way, but Allah has taught us the manner of sending peace to our Prophet ﷺ, through which we invoke.
- c. No person can attain freedom from perversity whether he is a polytheist or from the people of scripture or a Jew or a Christian unless he accepts the guidance of our Prophet Muhammad ﷺ.

Allah says in Surah Bayyina Surah 98: Ayaat 1-3

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ

الْبَيِّنَةُ • رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً • فِيهَا كُتِبَ قِيمَةٌ فِيهَا

1. Those who disbelieve from among the People of the Scripture and the idolaters, were not going to leave until there came to them the Bayyinah.

2. A Messenger from Allah reciting purified pages. 3. Wherein are upright Books.

Hence it is a favour of our Prophet on the entire mankind, and the only way to return his favour is to supplicate for him in front of Allah.

26. Why does Islam permit Talaq (Divorce) ?

- a. Islam ordains to preserve marriage and hence it forbids the contract marriage, but in certain unpleasant conditions Islam permits to part ways and end the contract of marriage.
- b. If the desired results are not obtained in a marriage or a contrary which cannot be defended, the system of talaq is defined. If sulaah is not possible the last option and cure is divorce.
- c. It is not a matter of degrading woman or dishonouring Nikah rather it is a means of safeguarding a woman and preserving the relation of marriage.

27. Objection on the hadees of Al Zabaab (flies)?

- a. This is an authentic narration which Imam Bukhari has narrated in his Book.
- b. If this hadith cannot be comprehended intellectually or on the basis of wisdom. This is not a proof to make it unrelated to religion. Rather our intellect & knowledge is not qualified in understanding.

c. This connotes towards the matters of unseen that a fly has bacteria in her wings which was discovered recently. This is one of the proof of his Prophethood.

28. What does the words like Ear mean in the attributes of Allah? And similar examples.

- a. Allah (s) have used the word “Ear” to show his perspective and eternity that he is the owner of these since the beginning.
- b. If word “ear” comes in the meaning of past it does not mean that Allah is the not the owner of these attributes in the future. Rather the classification of the time is for us i.e. past – present – future. But Allah ﷻ is not bind to time, he himself is the creator of time.

29. What is the meaning of عَبَسَ وَتَوَلَّى - he frowned and turned away?

- a. Ignoring Abdullah Ibne Umm Maktoum in this incident does not mean that he was disgraced, rather it was because of the disturbance caused in conversation with elites of Quraysh. Whereas he was continuously questioning “teach me what Allah has taught you” and the messenger of Allah was engrossingly presenting Islam to the people of Quraysh so that they accept Islam.
- b. Whenever Prophet Muhammad ﷺ would see Umme maktoum. He used to spread his garmet and say “welcome the one due to whom my lord reprimanded me”. Why do people not ask themselves, how was this Quran produced by Muhammad ﷺ, when he himself is being reprimanded by Allah.

30. Prophet Muhammad ﷺ engaging in intimacy with his wife in the state of her menses?

a. The forbidden intimacy means sexual intercourse, whereas meeting of two bodies is not Haram. In the state of menses, sexual intercourse is forbidden.

i. Abdullah Ibn Saad Al Ansari asked Prophet Muhammad, what is permissible for me to do when my wife is in the state of menses, Prophet Muhammad ﷺ said, “Everything except Izaar (area between the navel and knees) is halaal”

ii. Masrooq (r.a) asked Ayesha and he was dealing shy to ask it. Ayesha said “I am your mother and you are like my son, ask whatever you want”. Then he asked what a husband can do with his wide when she is in the state of impurity, she said everything except intercourse.

iii. Sahih Muslim (reported in hadith number 294) narrated that Maymoonah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) would be intimate with his wives above the izaar (waist wrapper) when they were menstruating.

b. It has reported in Muslim (hadith no 302) narrated from Anas that the Jews, if any of their women was menstruating, would not eat with them or meet with them in their houses. The companions of the Prophet (peace and blessings of Allaah be upon him) asked the Prophet (peace and blessings of Allaah be upon him) about that, then Allaah revealed the verse (interpretation of the meaning):

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not unto them till they are purified (from

menses and have taken a bath). And when they have purified themselves, then go in unto them as Allaah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allaah loves those who turn unto Him in repentance and loves those who purify themselves”

[al-Baqarah 2:222]

31. Why is a Muslim woman not given permission to marry a Non-Muslim man?

- a. A Muslim woman believes in all the prophet & messengers, whereas a non-muslim whatever religion does he follow, disbelieves in a majority of messengers, due to which there will be deficiency in his religion & faith. And how a responsibility of a woman of complete faith be given to a man of incomplete faith.
- b. Non-Muslims even if they are from the people of scriptures, but because he does not acknowledge the religion of a muslim woman. Rather he denies her scripture and denies the prophet-hood of her Prophet. So it is impossible that two people with different creed live under one roof.

Whereas, if a man is a believer and marries a woman from the people of scripture (Jews & Christians). He believes in her Prophet and acknowledges her religion. Therefore he can marry her because the religion of this woman is a part of his religion.

32. “He Knows what is in the wombs” - وَيَعْلَمُ مَا فِي الْأَرْحَامِ - Today. The

doctors claim that they can recognise the gender of the foetus in the wombs of mother?

- a. Only Allah is aware of the prescribed time of foetus, when he will be born, what will be his deeds? Would he be a Good or bad person, will he have a white skin or a dark skin, would he be intelligent or dumb, would he be of those having patience or impatient, would he be stingy or philanthropist, how long would he live? These all are from the knowledge of Allah.
- b. Knowledge of foetus being a male or female is not from the knowledge of unseen rather it's a testimonial knowledge obtained after the completion of foetus. When the foetus lives inside the three darkness's.

33. Objection on the linguistically grammar on the conciseness of Quran.

Using the pronoun of plural in place of singular. مثلهم كمثل.....

بنورهم?

- a. The word “الذی” is a defective noun which is used both for singular & plural. As it used by the Arabs.
- b. The Letter ب comes for modification - اذهب الله نورهم, similarly as Hamza. Sometimes ب also comes for present - ذهبت بزیدای ذهبت مع ذید -

.

- c. Ibn Ashoor says over here concerns for present situations have been taken in to consideration, meaning the condition of hypocrites have been described. Not just situation of past is considered.

34.

35.

36.

37.

38. The Days mentioned in the Quran in the creation of the land and sky is different at different places?

- a. Allah says in Surah Fusilat Surah 41 Ayah 9

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ

Say: "Do you verily disbelieve in Him Who created the earth in two Days

Which means the land was created in 2 days.

- b. Allah says in Surah Fusilat Surah 41 Ayah 10

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ

أَيَّامٍ سِوَاءِ لَيْلٍ لَيْلَيْنِ

He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.

Which means the creation of mountains which is part of creation of Land earlier. And barakah and abundance of Rizq in the other two day

c. Allah says in Surah Fusilat Surah 41 Ayah 10

فَقَّضَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ

Then He completed and finished their creation (peace be upon him) seven heavens in two Days and He made in each heaven its affair.

Which means the creation of seven skies and each sky was entrusted with their prescribed tasks in next two days.

Allah created the Earth & skies in total of 6 Days.

39. What is the period of One day near Allah, is it equal to 1000 days or 50,000 days?

- The period of one day near Allah is different. The Day of qayamah is a significant day, it will be a period of approximately 50000 worldly years.
- Allah has prescribed different time period for stars and planets, the period of one day is different for both, so it is possible that one day may be equal to 1000 days.

40. Is one day equal to 1000 years or 50,000 years near Allah?

Allah (s) designates the Earth & sky and the time period for the angels to ascend and descend is 1000 years. Jibrael (peace be upon him) descends

towards earth and the time for him to reach is 500 years and to ascend towards sky is 500 years. On the Day of Judgement the time for angels to travel towards their lord will be 50,000 Years. So where is the contradiction?

41. وَأَنَا أَوَّلُ الْمُؤْمِنِينَ How can Musa say this, although Ibrahim, Yaqoob &

Ishaaq are the descendants of Musa. Similarly the magicians also said similarly?

a. Musa (peace be upon him) said so because as soon as he saw the manifestation of Allah (s) he declared that no person in this life would be able to see Allah. As soon as he recovered he said وَأَنَا أَوَّلُ

وَأَنَا أَوَّلُ الْمُؤْمِنِينَ - And I am first of believers.

b. The magicians were the people who accepted Islam the earliest when they witnessed the miracle of Mus (peace be upon him) and they were the first to accept Islam.

c. Prophet Muhammad ﷺ saying that he was the first Muslim means that He was the first person to accept Islam in the land of Mecca.

42. At one place it is mentioned in Quran فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى

مُدْبِرًا وَلَمْ يُعَقِّبْ (27:10 - But when he saw it moving as if it were a

snake, he turned in flight, and did not look back.) and it is mentioned in

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (7:107 Then (Musa) threw his staff

and behold! it was a (Thu`ban) serpent, manifest!)

Thu'ban is said to a Giant snake, whereas Ja'anun is said to a small snake. Means when Musa threw his staff on the ground it was small in size but by the command of Allah it turned into a Big Snake.

43. Forbiddance of Alcohol in this world and allowing alcohol in hereafter is contradiction in Islam?

Wine is made haram in this Duniya but in the hereafter it is halal there is no reason to dispute or contradict. Question may arise when there are two different rulings in one place, which is not the condition here to eliminate any doubt.

44. The angels do not disobey Allah, whereas Iblees was not from the angels and he disobeyed Allah?

a. Considering Iblees from the group of angels is not correct view:

i. Because he was from among the Jinns, as Allah says in Surah Kahf
Surah 18 Ayah 50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ

الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ

And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves, except Iblis. He was one of the Jinn; he disobeyed the command of his Lord.

ii. It is mentioned in Surah Surah Araaf 7:12

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي

مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

(Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."

iii. The connatural qualities of ibles are similar to that of Jinns, not the angels because the one of the elements / characteristics in the connatural qualities of Angels is that they do not disobey Allah.

45. Did Hajaj change the Mushaf of Uthmani? Hajaj changed only 10 words and Sajistani wrote a Book "What hajaj changed in Mushaf Uthmani?" The answer to it is.

- a. If Hajaj did change in the Quran, why did any of the Hafiz not objected? Do the Christians and people who doubt wants to say that Quran was never memorized by anyone?
- b. The report on the basis of which it is claimed that Hajaj did changes in 10 words of the Quran. The examined report on its Chain of Reporters is following,

It has been narrated from Obaad bin Suhayb from Auf ibn Abu Jameela that Hajaj Ibn Yusuf changed 11 words of Mushaf Uthmani,

Imam Bukhari says about Ubaad Ibn Suhayb that he is "Matrook ul Hadees", Imam Tirmidhi also held same view. Imam Ibn Hibban said

he was related to the Qadari Sect. Imam Dhahabi said he is matrookul hadith, which means disregarded in hadith or the one who makes the hadith to be disregarded and categorized as fabrication. This narration is Fabricated.

Furthermore Imam Sajastani never wrote any such book.

46. There were 2 extra chapters in the Mushaf of Ubay Ibne Kaab, where are they?

- It is a report of Aamash (r.a) in which Ubay Ibne kaab use to recite Qunoot with differences in reports & words on the basis of which there is an objection.
- First of all get the proof that Qunoot is among the words of Quran.
- Sahaba (companions of Prophet ﷺ) used to write, meanings, interpretations and supplications in their Mushaf. And they were well aware of the words of Quran and the words of supplications.

47. Quran have been fabricated by Muhammad ﷺ.

- The entire arab society knew about Prophet Muhammad ﷺ the he could read and write. And were aware of his nature and they used to call Prophet Muhammad ﷺ with names like Saadiq (The Truthful) and Ameen (the Trustworthy). Quran dos deny their false claims.

Allah says in Surah Furqan Surah 25 ayah 6

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا

رَحِيمًا

Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."

- b. If the Quran was fabricated by the Prophet, there would be clear disparity in the style and the Ayaat of Quran which would be sufficient to prove it as fabricated. But, this Quran is absolutely flawless. There is no kind of disparity or dispute in it.
- c. If Muhammad ﷺ fabricated the Quran, the people around contemporary to him were proficient in the fluency and eloquence but could not give and answer to its challenges.

48. There are stories copied from previous Scriptures in Quran?

- a. The basis of this objection is the similarity & compatibility between Quran and other Divine Books. The answer to it is, the religion of Allah (s) Al Islam, was same since the beginning whereas Allah (s) made changes to Shariah (law) according to time, place & nature of man.
- b. Shariah does not deny the things on which man is pivot rather it dignifies it. And rejects the things that are contrary to sharia.
- c. Another similarity between the divine books itself is a proof that Quran is a Book from Allah (from same very source). Because introducing the same kind of shariah in every era, although there is a long period gap between every messenger, is a proof that this Sharia is no doubt from Allah.
- d. If this Quran was a compilation of earlier books, how is it possible that the knowledge which were not available in Arabic literature, would be presented in such a proficient & eloquent manner? When Prophet Muhammad (saw) could not read or write.

49. Learning of Prophet (saw) from Jews & Christians?

- a. If Prophet Muhammad would have learned from Baheera rahib or Waraqa Ibn Naufal and fabricated. Then why the people who knew him did not object upon it. Why were the disbelievers & polytheist of Mecca silent? If such was a case then surely the enemies of Islam would have questioned about it.
- b. Prophet Muhammad (saw) was an Ummi, one who cannot read & write, nor did he learn from anyone. There is also no proof that he ever read the Tawrah or Injeel.
- c. Let's consider that he knew how to read & write, still the question arises that how he presented the books written in Hebrew in proficient Arabic language.

50. Why was Quran not compiled during the time of Prophet Muhammad (saw)?

- a. Abrogation of ayaat took place during the life of Muhammad (saw), if the Quran was written down in his time, there were high chances of disagreement.
- b. During that time the sources of writing were few, because a large number of Sahaba (ra) memorized the Quran. But when the Huffaz got killed in the battles. On the insistence of Umar Ibne Khattab (ra) the Quran got written. The order of aayat and Surah was done according to what Prophet (saw) said.

51. Are there any Non-Arabic words present in Arabic Quran?

- a. Arabic language is a combination of Arabic, Latin language, Syriac Language. So if there is similarity found in any two languages is no unique or peculiar thing.

- b. It is very much possible Arabs would use these words in their regular speech as part of their language. So those words were considered as Arabic.

52. Objection on the Historical records in the Quran.... What was the name of Prophet Ibrahim عليه السلام?

- a. The first mistake of the People of book (Jews & Christians) is that they made their books as reference to prove that Quran is wrong.
- b. Although there is a difference of opinion about this among the Muffasssireen (Scholars undertaking exegesis of Quran). The view of Muhammad Ibn Ishaq, kalbi, Dhahaak & Hasaan is that Aazar was the name of Father of Ibrahim. But Tareeq was his nickname. Like Israel whose real name was Yaqoob.
- c. The Maqaalil's view is that Aazar was his nickname and Tareeq was his name.

53. Are stars a medium to fight off the Devils?

- a. Allah says in Surah Mulk Surah 67 Ayah 5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ وَأَعْتَدْنَا

لَهُمْ عَذَابَ السَّعِيرِ

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps عليه السلام missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.

- b. Allah says in Surah Kahaf Surah 18 Ayah 51

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ

مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as `Adudan.

c. Allah says in Surah Jinn Surah 72 Ayah 8

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَأَّتْ حَرَسًا شَدِيدًا وَشُهَبًا

`And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'

54. Quran says that “ Ar Rad” glorifies Allah, whereas hadith says that it is an Angel and that is a Thunder that comes from Clouds.

a. Nowhere does Quran says that Ar-rad is an angel, and it is mentioned in Ahadees that Ar-Raad is not an angel, rather an angel is appointed for Ar-Rad.

b. Allah says in Surah Bani Israel 17 Ayah 44

وَأَنْ لَا يُسَبِّحَ بِحَمْدِهِ - and there is not a thing but glorifies

His praise

55. How is it possible for olive tree grow in the Mount Sinai? Whereas they grow in Palestine?

a. Sinai is from the Palestine and Palestine & Syria are the north eastern part of Egypt and upon this it is written in the Bible in Book of Psalms Chapter 67:17

The chariots of God are tens of thousands

and thousands of thousands;

the Lord has come from Sinai into his sanctuary.

- b. The present day political limitations cannot be considered, rather interpreting these Ayaat in this way is not appropriate.

56. Quran mentions **وَلِكُلِّ أُمَّةٍ رَسُولٌ** - And for every Ummah there is a

Messenger (10:47) this verse contradicts the narration of Holy Book that the messengers & prophets will only be sent from Bani Israel.

- a. One meaning of messenger is actual and the other is metaphorical. Actual is the sense that Allah's messenger and metaphorical in the meaning of messenger of messengers like there used to be messengers of Prophet Isa, and similarly the companions of Prophet Muhammad are the messengers of Prophet for the rest of mankind.
- b. Muhammad (saw) is the last messenger of Allah when the seal of Prophet-hood is finalized at the Prophet, then how can there be any room for another prophet.

57. Quran says that Ismail was a messenger & Prophet of Allah, whereas the Bible says that he was a barbarian and brutal man?

a. Quran says that Ismail was a messenger & prophet. **وَكَانَ رَسُولًا نَبِيًّا** -

and he was a Messenger, (and) a Prophet. – Surah Maryam 19:54

b. It is mentioned in Bible in Book of Genesis 17:1-2

When Abram was ninety-nine years old, the LORD appeared to

him and said, "I am God Almighty^[a]; walk before me faithfully and be

blameless. ²Then I will make my covenant between me and you and will greatly increase your numbers.”

- c. The proof of blessing in favor of Ismail عليه السلام is mentioned in Book of Genesis 17:20

²⁰ And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.

58. Bani Israel became the heir of the land of Egypt after the death of Pharaoh whereas they became heirs only of Canon.

- a. The dawah of Musa عليه السلام was only for Bani Israel, the borders of Egypt starts from Razaah and they themselves claim that their Sultanate is from the Nile to Euphrates. Sa Razaah is part of that land.
- b. The inheritance is not limited only to the treasures of land but the nation which is made heir, and it is a legal inheritor. As Allah said to Ibrahim عليه السلام in Book of Genesis 17:1 When Abram was ninety-nine years old, the LORD appeared to him and said, “I am God Almighty^[a]; walk before me faithfully and be blameless.
- c. Historians write that Bani Israel settled in the land of Egypt because Musa عليه السلام arrived in Egypt after the death of Pharaoh.

59. 10 Signs or 9 Signs were given to Pharaoh?

- a. Primarily there is contradiction and disagreement among the Scholars of Bible. 2nd Sign was relate to frogs whereas they say it to be crocodile. 3rd Sign was lice, where they say it to be mosquito. 4th Sign was Locust whereas they say it was only mosquitoes. For first they should resolve their disagreements prior to raising a question.

60. Kaaba was initially made for the people to worship Allah whereas it is found in the historical books that it was built by the idol worshippers?

- a. Al Quran is the only preserved divine book available whereas other divine books have been altered. Hence in comparison to the other books, Quran is the most trustworthy.
- b. According to Bible - Book of Genesis 8:20 - Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.

After getting relief from the storm Nooh عليه و سلم established a place near kaaba where animals were sacrificed.

61. Prophet Jesus عليه و سلم spoke in the cradle whereas it is nowhere written in the bible that he spoke in the cradle.

- a. It is mentioned in some rejected versions of Gospels That Prophet Jesus peace be upon him spoke in the cradle.

62. What is the interpretation of this فَتَفَخَّنَا فِيهَا مِنْ رُوحِنَا - 21:19 We

breathed into her through Our Ruh?

- a. The word 'Rooh' has come with many meanings in the Quran. For example: in the meaning of wahi (Surah Shura Surah 42 Ayah 52)

52. وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

you Ruh of Our command.

In the meaning of jibreel (Surah Shuara Surah 26 Ayah 193)

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ - 193. Which the trustworthy Ruh (Jibril)

has brought down.

In the meaning of a giant angel (Surah Naba Surah 78 Ayah 38)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا - The Day that Ar-Ruh and the

angels will stand forth in rows,

In the meaning of the spirits of people (Surah Isra Surah 17 Ayah 85)

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ط - And they ask you concerning the Ruh

(the spirit)

Hence, when a word has multiple meanings, it is not appropriate to link it to a particular meaning only. Rather the meaning should be understood by the context.

- b. As Angel Jibreel was given the title of Ruh and He was the angel who breathed the Ruh in the womb of Maryam عليه السلام .

63. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ - Is salaah not for

Allah?

The word Salat when it comes with 'على' means 'to shower mercy' and when 'salat' comes with sila of 'ل' then it means 'worship'.

64. Quran is a witness that Christ is word of Allah (وَكَلِمَتُهُ) Word of

Allah is Allah, from Allah and speech of Allah?

- a. Allah has said an absolute word, as he was born through the Kalimah. Christ himself was not the kalimah. Because he used to eat & drink and have all other human demands.

As Allah says in Surah Ale Imran Surah 3 Ayah 59

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ
ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

59. Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be!" and he was.

In the explanation of this ayah it is said, the kalimah that was directed towards Maryam (as) was كُن فَيَكُونُ - Be & he was.

- b. Isa (as) cannot be kalimah because, speech is an attribute of Allah which cannot be separated from him. Allah (s) did speak with

Musa (as). This does not mean that speech is Isa (as). أَلْقَاهَا إِلَىٰ

مَرْيَمَ - 4:171 which He bestowed on Maryam. Means it was directed towards Maryam (as).

- c. It is not appropriate to use the corresponding meaning when the clear meaning is present. As Allah says in Surah Jathiya Surah 45 Ayah 13

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.

Does this make all creation of Allah as creator or Ilah.

65. Quran testifies Isa being Illah – Christ creates or gave life, when to give life is an Quality of Allah

a. Quran says **وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ** – “3:49 and will make him a

Messenger to the Children of Israel”, this is the foremost proof that Isa عليه السلام is a servant of Allah. Messengers are to be questioned, so when Isa عليه السلام is a Messenger, how can he become an Ilaah. They are under command of Allah. Prophet Isa said “3:49 and I have come to you with a proof from your Lord” which means he did not come with his own message.

b. It is mentioned in Bible Book of Acts Chapter 2 Verse 22

“Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know

c. If you refer to proof provided from Surah Ale Imran Surah 3 Aayah 49, it mentions “that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave”. Which means Isa عليه السلام used to make bird with clay and with the permission of Allah it would become a living bird. It does not mean that he made birds on his own. Allah used to give life with his power.

66. Many Christians take this as a proof trust that there are clear Quranic Ayaat proves the authenticity of Tawrah & Injeel.

- a. Quran testifies the alteration done in the Tawrah & Injeel. Allah says in Surah Baqarah 2: 41-42

وَعَامِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۗ وَلَا

تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ •

• وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ •

41. And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.

42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).

- b. Allah says in Surah Baqarah Surahh 75 & 79

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ

ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا

يَكْسِبُونَ

79. Then woe to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

Allah says in Surah Ale Imran Surah 3 Ayah 78

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤْنَ مِنَ الْأَلْفَاكِ لِيُحْسِبُوا مِنَ الْكِتَابِ وَمَا

هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ

وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ

78. And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: This is from Allah, but it is not from Allah; and they speak a lie against Allah while they know it.

Allah says in Surah Nisaa Surah 4 Ayaah 46

مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا

وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَأَعْنَا لَيْتَا بِالسِّنِّتِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا

سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ

بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey," and "Hear and let you hear nothing." And Ra`ina with a twist of their tongues and as a mockery of the religion. And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.

Allah says in Surah Maidah Surah 5 Ayah 13

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن

مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ إِلَّا

قَلِيلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves the doers of good.

Allah says in Surah Maidah Surah 5 Ayah 41

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا

بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ

لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ

هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ ، فَلَنْ تَمْلِكَ لَهُ ،

مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا

خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

41. O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say, "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies, listening to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Fitnah, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.

AYAAT RELATED TO DAWAH

Surah Maidah 5:67

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

Surah Nahl 16:125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالتِّي هِيَ

أَحْسَنُ ۗ

Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best.

Surah Shuraa 42:15

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ
 اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ
 أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.'

Surah Yusuf 12:108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ

108. Say "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah. And I am not of the idolaters."

Surah Fusilat 41:33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

33. And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims."

Surah Ale Imran 3:104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.

Surah Ale Imran 3:110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

وَتُؤْمِنُونَ بِاللَّهِ

110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah.

Surah Taubah 9:71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ

سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Salah, and give the Zakah, and obey Allah and His Messenger. Allah will have His mercy on them. Surely, Allah is All-Mighty, All-Wise.

Surah Taubah 9:122

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا

فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوا

122. And it is not (proper) for the believers to go out (to fight - Jihad) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).

Surah Haji 22:67

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ

وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ

67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord. Verily, you indeed are on the straight guidance.

Surah Ahzab 33:39

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ ۖ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ

حَسِيبًا • مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

39. Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Reckoner.) (40. Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.

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