

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
NISAB AHLE KHIDMAT-E-SHARIA
(Syllabus for Observers of Islamic Law)

PART - I to VI

Compiled by

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Jamia Nizamia

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NOTE OF THE TRANSLATOR

Praise be to Almighty Allah the wise and worthy of all praises who has said, "There has come to you light and a perspicuous book".

There was a long standing proposal to translate into English the Urdu book known as 'Nisab Ahle khidmat-e-Sharia' (a brief Islamic Jurisprudence) compiled by Hazrat Moulana Ghulam Mohiuddin (A.R.), Qazi Ghanpur and approved by the founder of Jamia Nizamia Shaikul Islam Hazrat Moulana Hafiz Mohammed Anwarullah Farooqui (A.R.). This book is also commissioned as a syllabus for conducting exams in Mulla, Moazzin, Imaamat, Khitaabat and Qaza'at. Apparently this was an enormous task as it comprised of 6 volumes with full of Arabic and Persian terminology. One can imagine the difficulty in translating the original text into English, a text having a legal embellishment, strong Arabic and Persian flavour essentially based on words play, verbal association and to provide unequivocal meanings, clear understanding without giving room to suspicion and doubt to its readers. However this work continued chapter by chapter and volume by volume.

While the work was on the envil the Islamic Jurists of Jamia Nizamia, especially Moulana Mufti Mohammed Azeemuddin sahab and Moulana Mufti Khaleel Ahmed saheb were always in contact to imbibe the correct meaning as well as the true essence of the legal texture. They always enlightened me about the correct text. It is not out of place to mention here that orinthologists, physicians and doctors have also been consulted to know the permitted birds, beasts, reptiles and rodents as well as to know the diseases which claim concessions in compulsory prayers. Moulana Hafiz Mohammed Obaidullah Faheem sahab, assistant secretary of The Publication Bureau (Majlie-e-Isha'at-ul-Uloom) with his established expertise in publication work etc. has given a beautiful concise shape to this book. Besides Mohammed Makhdoom Sharfuddin sahab has also helped me in computerising this book while setting the relevant foot notes.

Hope this book will be very much usefull to those who seek knowledge of Muslim Sharia in English. If the readers find any shortfalls they can inform the undersigned and avoid open criticism.

Syed Ahmed Ali

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ

The Religion before God is Islam (Submission to His Will)

NISAB AHLE KHIDMAT-E-SHARIA
(Syllabus for Observers of Islamic Law)

PART - I
Creeds (Aqayed)

Comprising of Necessary Rules For
Religious Guide (Mulla), Prelate (Imam)
Oratory (Khitabat) Assistant Qazi (Naib Qaza'at)

Compiled by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَامِدًا وَمُصَلِّيًا وَمُسَلِّمًا

Prefac for the First Publication

His Holiness Hazrat Maulana Hafiz Mohammed Anwarullah Farooqui known as Nawab Fazeelath Jang Bahadur, a minister in the Nizam's Dominion for religious affairs had suggested me to compile a magazine for the muslim dwellers in the villages in order to make them know the Islamic Principles (Sharia). Therefore in compliance therewith I have compiled, this magazine and presented it to him. His Holiness has gone through this magazine word by word and through letter No.1312 dated 22-4-1327 Fasli issued the following orders to include this magazine in the syllabus of muslims jurisprudence.

"The magazine which you have compiled has been reviewed in detail. This magazine will be very much beneficial for the observers of Muslim Jurisprudence (Ahle Khidmat-e-Sharia)".

The arrangement of this magazine and fixation of its captions, selection of problems and the way of explanations etc.is in consonance with the desire of His Holiness. As a matter of fact this material covers a whole spectrum of issues which range from specific articles on faith and belief to the general moral teachings and it would claim preference as intended through this magazine.

Humbly yours,

Ghulam Mohiuddin (Allah Almighty May Pardon Him)
Qazi-Ghanpura, Dist. Mahboob Nagar.

Place: Hyderabad

19 Rabiul Awwal 1336H

1st Farwardi, 1327 Fasli

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى
آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَأَصْحَابِهِ الْأَكْرَمِينَ أَجْمَعِينَ. أَمَا بَعْدُ!

FOREWORD

The Holy prophet (S.A.W.S.) says that to acquire knowledge is incumbent upon every muslim. From this the importance of knowledge is evidenced to the extent the human beings know their method of prayers and the transactions entered into by them in the day to day life.

For this purpose volumes have been written in Arabic, Persian and there is lot of information in Urdu also. But it is difficult to read all these volumes. Therefore it was the need of the hour to compile a book containing the rules regarding prayers in a very simple language, itemwise and in brevity. While reading this book a student or a common person will be satisfied. Particularly in the villages and hamlets where there are no educated persons and mufties. so as to serve them as their religious guides. Further during the Nizam's period the Government used to appoint officials such as Mulla, Imam, Khateeb, Qazi etc., to demonstrate the religious services for whom this book will serve and can be used as syllabus.

Through this book exams are conducted and certificates are awarded to the successful candidates. On the basis of these qualifications one can perform the assignd duties in a perfect manner. The founder of Jamia Nizamia Shaikhul Islam Hazrat Allama Mohammed Anwaarullah Farooqui (R.A.) who was the head of Ecclesiastical Department and a minister in the Nizam's Cabinet took the task of reformation of the departments and the muslim community. He was successful in his task to a great extent. Better results were achieved before the State and the community. In addition to the above he had selected the book known as "Nisab Ahle Khidmat-e-Sharia" and got arrangements for its publication through the Endownments Department. Throughout the state he arranged for circulation and popularisation and teaching of this book. This book

being a special one it became very popular and it was got published several times and was sold quickly. After the annexation of Hyderabad State various publishers got it compiled and published in their own way. But they did not maintain the sanity of the subject and rules in as much as it lacked proper arrangements and continuity. Certain problems of the present day were also not included in this book.

In view of these shortfalls a generous person offered to bear the expenditure to reconcile and republish this book duly revived and revised to the extent possible to make it more effective. The Arabic version used in this book is also vowelised and in the Zakat problems the current measurements have been specially incorporated for easy understanding and where there was ambiguity in the subject matter it has been removed. This book is now got published under the present day technique with quite legible letters. Beautiful title cover and nicely bound, in order to facilitate the readers to understand the problems easily. The Jamia Nizamia has a plan to publish this book in different languages. In Telugu language this book is already available in the market. In future this book will also be got translated in other languages. The translation of this book in English has now been done by Mr. Syed Ahmed Ali, Secretary Jamia Nizamia

I pray that the Almighty Allah will reward the author of this book compiler and publisher and those who have helped in its publication and to make this book very useful and popular for all the ages to come.

Aamin Bijahi Syedil Mursaleen Wa Aalihi Tayabeen.

Mufti Khaleel Ahmed.

Shaikhul Jamia, Jamia Nizamia,

Member of All India Muslim Personal Law Board.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ .

Bismilla Hir Rahman Nir Raheem

Alhamdulillah Rabbil Aalameen Wassalatu Wassalamu Ala Syedil

Mursaleen Wa Ala Aalihi Wa Ashabihi Ajmaeen.

* * * *

It is to be made clear that for the humanbeings, in this world, the greatest bounty of Almighty Allah is belief (Eimaan) and surrender (Islam) because due to it there is in this world prosperity, grace and benefit including welfare. In the hereafter also forgiveness and salvation culminating into happiness and eternal comfort. In other words there is welfare in this world and in the hereafter attached to Belief (Imaan) and Surrender (Islam).

Hence it is compulsory for each matured and balanced man and woman to know the doctrine of Imaan and Islam, get acquainted with the principles and then put them into practice and also to perform the obligatory duties to invite divine pleasure.

It is to be remembered that unless and until the faith and belief is not correct, prayers (salat), fasting (roza), haj, zakaat, sadqaat (donations) etc., and the total deeds will be a waste because without embellishment of the faith any deeds or prayers will not be accepted and without deeds and prayers the fruits of the Belief (Eimaan) cannot be reaped.

Because the treasure of Belief (Eimaan) is hidden in the right thinkings. Hence this part is started with the caption of "Belief" (Aqaa'id) and the important points are explained in a very simple and clear language.

Wa Billahit Taufeeq

وَبِاللَّهِ التَّوْفِيقِ

DESCRIPTION OF BELIEF⁽¹⁾

1 The Almighty Allah is the Creator of the Universe⁽²⁾. He is supreme in His powers and attributes. His name is Allaahu ta'ala.

2 Belief - Eimaan

Allah and Allah's Messenger and Everything⁽³⁾ which has come from Allah (through His messenger) and their affirmation with tongue and heart is called Eimaan.

3 Pillars of Faith (Arkane Eimaan)

There are two arkan of the Belief:

(i) Affirmation by heart (ii) Affirmation⁽⁴⁾ by tongue.

4 Believer (Momin) **مُؤْمِنٌ** A believer is one who recites by tongue Kalima Tayyaba or attributes of the belief in a concise form. (Eimaan-e-Mujmal) or belief in detail or comprehensive form (Eimaan-e-Mufassal) and affirmation thereof with heart is called a believer (Momin)

5 Kalima Tayyaba is **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**

(Laa Ilaha Illallahu Muhammadur Rasulullah).

Tran:There is no God (Ilaah) except Allah and Muhammad (S.A.W.S.) is Messenger of Allah.

6 Belief in Concise (Eimaan-e-Mujmal **ایمان مجمل**) and Belief in Detail (Eimaan-e-Mufassal **ایمان مفصل**)

The testimony and abridged affirmation of everything which has come from Allah is called Concise Belief. And detailed or comprehensive testimony and affirmation of everything is called detailed or comprehensive Belief (Eimaan-e-Mufassal)

(There is no one except Allah to be worshiped)

1. The essential elements of shariat that related to the affirmation by heart having firm confidence and trust therein is known as belief (Aqeedah) or faith the plural of this belief is called aqayed.
2. Except Allah everything (which comprises of sky ,moon, sun, human beings and animals , etc.) collectively called the universe.
3. Whether they are orders or news.
4. though the virtuous deeds donot form part of the belief (Eimaan) yet they are essential for perfection and glorification of belief. (Eimaan).

Attributes of belief in Concise صفت ایمان مجمل

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Tran:-I believe in authority of Allah as it exists and His attributes and accept all His commandments.

Attributes of belief in Detail (صفت ایمان مفصل)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَابْتَعْتُ بَعْدَ الْمَوْتِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى-

Trans: I believe in Allah and His angels and His books and His messengers and in the day of resurrection when the dead shall be resuscitated and on fate that carries good and bad as determined by the Almighty Allah.

Warning:- These things⁽¹⁾ are the root cause of all the faiths. The person denying any one of them will be an unbeliever (Kafir). In order to understand them well a detailed description of each item is given below-

1.DESRIPTION OF BELIEF IN ALLAH⁽²⁾ آمنت بالله

1. I believe in Allah. Allah is one in His existence, attributes and actions. No one is a partner to Him.
2. He is from eternity and will be till the eternity (it is not that he has been caused to exist by anyother).
3. He is from antiquity that means He is immortal
4. All His names and attributes⁽³⁾ are antique, self existing and will continue to exist forever.
5. He has no begining or end. He is the first and last. He is manifest and hidden.
6. Whatever is existing except Him is new⁽⁴⁾ in creation and created by Him only. He will destroy and resuscitate the dead on the day of judgement.
7. He fosters the creatures
8. He is not depend upon any other whereas the entire universe or world is depend upon Him.

1. The six articles of faith which are explained in the belief in detail (Eimaan-e-mufassal) as its attributes.
2. The attributes of the Almighty Allah are unlimited. A few of them are presented here.
3. We have to be content with the number and the names and attributes of Almighty Allah as testified by the Shariah and it is not lawful to determine any name or attribute using our guess.
4. That means created.

9. He is incomparable. No one is like Him and resembles Him.
10. He has no Father, Mother, Wife, Sons, and daughters.
11. He is free from bodily structure and its requirements.
(Eating, drinking and sleeping⁽¹⁾)
12. He is alive but has no structure or face like us.
13. He looks at every thing but has no eyes like us.
14. He hears every sound but has no ears like us.
15. He talks but has no tongue like us.
16. He controls every thing. He does whatever he intends.
17. Everything takes place with His intention and no one can stop Him from this.
18. He has knowledge of each and every thing (Whether it exists in the hearts or hidden in earth or wherever available).
19. He gives life and death, makes ill and cures the illness.
20. He honours and dishonours and gives benefit and loss.
21. Any work of Him is not devoid of His wisdom.
22. He is the lord of all and sustainer and king of the kings.
23. He is attributed with all the qualities of excellence and goodness.
Free from the signs of mortality and defects⁽²⁾.
24. He alone deserves for prayers and worship (Majestic)

1. Similarly He is free from time and space.

2. The attributes of the Almighty Allah substantially do not resemble the characteristics of the creature. They do not come in the perception or guess of the creature. The adjectives and attributes of the creature are inferior in quality. They only guide to know the superior attributes the Almighty Allah possesses to the extent of reach and nothing else.

2. DESCRIPTION OF BELIEF IN ANGELS وَمَلَائِكَةٍ

1. The angels are the obedient creatures of the Almighty Allah
2. The Almighty Allah has created them from the divine light.
3. They are present⁽¹⁾ (spread in the sky and earth) but they are invisible
4. They are innocent and no sins are committed by them.
5. They are free from sex as they are neither male nor female⁽²⁾.
6. They are free from body needs such as eating, drinking etc.
- 7.. They are always engaged in prayers, praises and glorification of the Almighty Allah.
8. Most of them are entrusted with the duties of the universe.
9. They discharge the duties entrusted to them without any dereliction.
10. Among them four angels are aspiring and prominent.
 - i-Gabriel (Jibrail Alaihe Salam) Who brought revelations⁽³⁾ of the Almighty Allah to His messengers and prophets.
 - ii. Michael (Mikail Alaihe Salam) is entrusted to send the rain and to distribute the food to the creature.
 - iii. Israfil (Israfil Alaihe Salam) who stood holding the trumpet (horn)⁽⁴⁾ which he will blow on the doomsday.
 - iv. Izra'il (Izrail Alaihe Salam) who is appointed to remove the souls of the living beings.

1. They are innumerable and unaccountable except Allah no one knows their numbers
It has come in the Hadith that the entire creature is ten fold. Out of them nine parts comprise of angels and the remaining one comprises of the entire creature.
2. It is evident from the Holy Quran that they have got two, three and four wings. They have no fixed features and can appear in any form and shape.
3. The orders of Almighty Allah which are sent down on prophets through Jibrail or in any other method is known as revelations.
4. Gigantic thing shaped like Horn.

3.DESCRPTION OF FAITH IN THE HOLY BOOKS وكتبه

- 1 The Almighty Allah has given many Holy books to His messengers in order to teach divine laws to their followers.
- 2 All are true and valid.
- 3 All are revelations of the Almighty Allah.
- 4 All the small and big divine books are one hundred and four in number which are popular but irrespective of their⁽¹⁾ number one must have full faith in them all.
- 5 Among all the books the following four books are very prominent and bigger one which are given to the four prophets.
 - i. Taourait (Torah) to Hazrat Moosa (Moses) Alaihe Salam.
 - ii. Zaboora (Psalms) to Hazrat Dawood (David) Alaihe Salam.
 - iii. Injeel (Bible) to Hazrat Eisa (Jesus) Alaihe Salam.
 - iv. Quran to Hazrat Muhammad Mustafa Sallallahu Alaihi wa Sallam
- 6 The Holy Quran is the most preferential, complete and the last book.
- 7 No book will now come from Heavens till the day of judgement and the Quran will be operative.
- 8 Except the Holy Quran the other books are not followed now.

1. To determine.

4. DESCRIPTION OF FAITH IN THE MESSENGERS OF ALLAH

- 1 Rasool⁽¹⁾ (messenger) and Nabi⁽²⁾ (prophet) are the obedient and favourite persons of the Almighty Allah.
- 2 The Almighty Allah has sent these messengers from time to time for the guidance of His creature.
- 3 All of them are human beings⁽³⁾ but they are most distinguished and excellent.
- 4 All were righteous⁽⁴⁾, honest, pious, innocent (free from defects⁽⁵⁾)
- 5 Infidelity, hypocrisy, falsehood, perfidy, deception etc. was never committed by them even before prophethood.
- 6 They never increased or decreased in delivering the message and there was no error of omission or commission by them.
- 7 Whatever they prophesied and advised was quite valid.
- 8 There were many prophets, we must believe in all of them irrespective of their numbers⁽⁶⁾.
- 9 Any Saleh Muslim (truthful), Wali (Muslim Saint), Qutub (guide), Ghouse (saviour), However high he may be never reaches to the grade and status of a prophet.

1. The messenger and the prophet are the words of same meaning.
2. The difference between the prophet (Nabi) and messenger (Rasool) is that those who have given by Almighty Allah the book and the new religion like our prophet (S.A.W.S.) or Hazrath Moosa, Alaihe Salam, Eisa Alaihe Salam etc., are called the messengers and to those books and new religion is not given, whereas they propagated and popularised the religion of their prophet (messenger) they are called prophets. They are not called messengers. Every messenger of Allah is a prophet but every prophet is not a messenger. The honour of the messenger is higher than the prophet.
3. And all were males, of high families and perfectly wise.
4. Truthful.
5. If they have committed error due to oversight and the Almighty Allah has pardoned them.
6. Though the total number of the prophets is one lakh twenty four thousand and it is familiar that out of them there were three hundred and thirteen messengers. Yet the correct number is known only to the Almighty Allah.

- 10 In order to disclose their prophethood the Almighty Allah has provided and extracted from them some signs and supernatural deeds which were not possible by a common man they are called miracles⁽¹⁾ and these miracles are symbolised with propethood.
- 11 Miracles by the prophets (Described or Narrated in the Holy Quran and the other narrations of valid nature) are totally true.
- 12 Among the prophets some are preferential over others. The most prominent and supreme is our prophet Hazrath Muhammed Mustafa Sallahu Alaihi wa Sallam⁽²⁾ who is mercy for the entire universe and prophet for the inhabitants of the earth and the entire universe and exalted above all the creatures.
- 13 The prophethood started with Hazrat Adam (Alaihis Salam) and ended on our prophet (S.A.W.S.)
- 14 No prophet has come after Hazrat Muhammed (S.A.W.S.) and no prophet will come till the doomsday. He will be the Messenger for all the human beings and Jinn.

1.Such as dividing the moon into two pieces, animals speaking, reciting the Kalimah by the pebbles, weeping of the dry log, flowing plenty of water from the fingers and quenching the thirst of the entire army etc., which are the miracles of the Holy prophet.

2.His followers (Ummat) is prominent and better than the followers of the other prophets. His religion is superior than the other religions and his sharia is perfect and complete when compared to the other sharia (code).

BRIEF BIOGRAPHY⁽¹⁾ OF THE HOLY PROPHET

(that means virtuous and auspicious life sketch of Rasool-e-kareem) (saws)

- 1 His Spirit was created at first and appeared in the last.
- 2 He was born on Monday 12th Rabiul Awwal⁽²⁾ in Makkah at dawn some fifteen hundred years back⁽³⁾.
- 3 He hails from Quresh Family and descendant of the prophet Hazrat Ismail (A.S.)
- 4 The names of his immediate ancestors upto four generations are as follows:-(they are popularly known as 'char kursi' (Four Seats). Muhammad (S.A.W.S.) son of Abdullah Bin Abdul Muttalib Bin Hasham Bin Abd Munaf.
- 5 The name of His holy mother is Bibi Aaminah D/o Wahab.
- 6 No one educated him except Allah⁽⁴⁾.
- 7 He was Granted Messengership by the Almighty Allah when he was 40 years old⁽⁵⁾.
- 8 From the date he was appointed as Messenger of Allah Hazrath Jibrail (A.S.) frequently used to come and deliver the Holy Quran now and then. The entire Quran was revealed on Him within a period of 23 years⁽⁶⁾.
- 9 During the twelfth year⁽⁷⁾ of prophethood 'Meraj' (Ascension/ elevation) took place. During the night of Monday the 27th Rajab the Almighty Allah caused him to reach, physically⁽⁸⁾ while awoke, rode on a Stallion (Burraq). Baitul Maqdis upto seven skies and to the places selected⁽⁹⁾. He visited the Heavens (Jannat) and the hell (Jahannam) in the same night and same time returned to Makkah. This is called Meraj.

1.It is incumbent on every muslim to know it therefore brief features are explained here.

2.Fifty Three years before the invent of Hijra calendar.

3.According to the famous version.

4.The knowledge and wisdom that passed on to him through Hazrat Jibrail was in fact from the Almighty Allah

5.That means this is the first revelation.

6.During the period of the companions of the Holy Prophet it was gathered in the shape of book.

7.By populer version

8.By valid saying.

9. Paramount (Arsh) Seat (kursi) etc.

- 10 After his appointment as messenger He propagated⁽¹⁾ Islam for thirteen years in Makkah. In accordance with the divine orders he migrated to Madina which is called 'Hijrat' (Migration).
- 11 He resided in Madina for 10 years and on 12th Rabiul Awal,⁽²⁾ Monday reached the eternity. At that time He was 63 years.
- 12 His grave is in Madina which is visited by the Muslims of the universe.
- 13 To love him⁽³⁾ and to give him preference more than one's own life, children and wealth is the core of the Belief and to recite Darood Shareef⁽⁴⁾ on him is the perfection of faith in islam.

1. Propagation of Islam among the human beings.

2. By popular narration.

3. The sign of loving him and to befriend him is to follow his traditions and to obey the orders given by him.

4. There are many 'Darood-e-Shareef' one can recite whichever he likes. A brief 'Darood Shareef is.' **اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ**

5. DESCRIPTION OF BELIEF IN THE DAY OF JUDGEMENT⁽¹⁾**وَالْيَوْمِ الْآخِرِ وَ الْبُعْثِ بَعْدَ الْمَوْتِ**

There are following items under this heading .

- 1 Interrogation⁽²⁾ by the 'Munkir, Nakeer' (angels).
- 2 The day of judgement (Doomsday).
- 3 Balance (Meezan).
- 4 Record Book (Nama-e-Aamal).
- 5 Valuation of deeds (Hisab).
- 6 Questioning (Sawal).
- 7 Narrow Bridge (Pulsirat).
- 8 Fountain of Abundance (Kausar)
- 9 Mediation (Shafa'at).
- 10 Heavens (Jannat).
- 11 Hell (Jahannam).

Every item of the above is explained in seriatum

Interrogation by the angels (Munkir Nakeer), after the death⁽³⁾ and after the burial in the grave otherwise wherever and in whatever condition⁽⁴⁾ the dead is found the angels ask the following (three) questions:-

1. Who is your Rub? **مَنْ رَبُّكَ؟**
2. Who is your prophet? **وَمَنْ نَبِيُّكَ؟**
3. What is your religion? **مَا دِينُكَ؟**

If the dead is muslim he gives the correct answers

1. Allah is my Rub (Provider) **رَبِّيَ اللَّهُ**
2. Muhammad (S.A.W.S.) is my prophet. **نَبِيِّ مُحَمَّدٍ ﷺ**
3. My religion is Islam **دِينِي الْإِسْلَامُ**

1. There are two periods of the hereafter world one from death to the doomsday and the second from the doomsday till eternity The first period is called 'Alam-e-Barzaq' and the second is called Hashar and Abad.
2. That which happens in the grave. Grave means purgatory period (alam-e-Barzaq) because the day of judgement begins with the grave for the dead therefore this has been included under the heading. The day of judgement.
3. Man will not be destroyed by death but it is a separation of the soul from the body. Body will be perished and the soul will remain. **Warning:-**After death man will not be given rebirth in this world in the shape of any other body. (ii) After death man will be rewarded for belief and infidelity and for the virtues and vices that can be experienced subsequent to the removal of the soul and from the grave.
4. For example burnt to ashes or drowned in the water or eaten away by any beasts.

Then his grave (at the state of rest of his body) will be widened and all sorts or comforts will be provided to it and if the dead is nonmuslim, non believer or hypocrite his reply will be." 'Alas', 'Alas', I do not know".

Then his grave will be tightened upon him and will press the⁽¹⁾ dead body in such manner that his ribs will thrust against each other and he will be chastised. This chastisement will be known and faced by the dead but the living persons will not be aware of them. A man while sleeping observes some things in the dream but a man awake and sitting beside him will not notice them.

2. DOOMSDAY (QAYAMAT)

- 1 The day on which Almighty Allah will destroy the universe and resuscitate the deads and examine their good and bad deeds is called doomsday (Qayamat)
- 2 The day of resurrection (Qayamat) is inevitable.
- 3 All the signs of the doomsday which are shown by the Almighty Allah and His holy messenger will entirely take place e.g. appearance of Imam Mahdi (A.S.), coming out of the one eyed 'Dajjal', Eisa Alaihis Salam (Jesus) will descend from the Heavens and kill the 'Dajjal', Gog and Megog (Yajuj and Majuj) (a powerful creature) comes out and will be killed by the wrath of the Almighty Allah, A curious animal called 'Daabbatul Arz', will come and talk to the people, the sun will rise in the west, filling of the earth with the non-believers, billowing of smoke from the sky and engulfing everything, appearance of the fire, etc.
- 4 After the appearance of the above signs Hazrath Israfeel Alaihis Salam will blow the trumpet (horn) with the permission of Almighty Allah on which the entire universe will be destroyed.
- 5 When the Almighty Allah will be pleased the trumpet (horn) will be blown again with which all the dead will become alive and gather before Almighty Allah.

1. Pressing by the grave (Zaghte-qabar) is also tested by the pious persons. But very light and for a little time like feeling headache and the mother out of love presses the head politely.

3. BALANCE (میزان) On the day of judgement a balance will be fixed to weigh the good and bad deeds of the creature.

4. RECORD BOOK (اعمال نامہ) The record book means the Nama-e-Aamal (This will contain the good and bad deeds of the man) on the day of judgement it will be given in the right hand of the believers from the front side, and to the infidels in th left hand from the backside.

5. VALUATION OF DEEDS (حساب) On the day of judgement the good and bad deeds of all the creatures will be examined bit by bit and farthing by farthing.

6. QUESTIONING (سوال) On the day of judgement every creature will be questioned as to what he did in the world (remained obedient and abiding or gone astray) for not answering correctly or on the denial of disobedieny, with the orders of Almighty Allah his members (parts of body, hand, feet, ears etc.) will give evidence against him

7. NARROW BRIDGE (پل صراط) There will be a narrow bridge on the back side of the Hell which will be thinner than the hair and sharper than the edge of the sword. All will be directd to walk on it. Those who are pious walk on it quickly owing to their virtues and reach the Heavens. But the sinners for their sins will be toppled and fall in the Hell duly cut.

8. THE FOUNTAIN OF ABUNDANCE (حوض کوثر) The heavenly fountain of unbounded grace and bounties is granted to Huzoor-e-Akram (S.A.W.S.) by the Lord Almighty Allah which is called 'Kausar'. His followers will quench the thirst on the day of resurrection. The water of this fountain will be whiter than milk and sweeter than honey. The person who drinks its water once will never be thirsty.

9. INTERCESSION OR MEDIATION (شفاعت)

- i. On the day of resurrection there will not be one or two but thousands of miseries and troubles owing to which the people will be perturbed and run to the prophets for mediation but no prophet will have the courage to do so. After loosing the hopes finally they will approach Huzoor-e-Akram (S.A.W.S.). (He being peace and mercy and mediator of the sinners) will console and comfort and by appearing before the Lord of the day of judgement intercede for them. This intercession will be called the Great Mediation (Shafa'at-e-Uzma) and the place of intercession is called the praiseworthy place 'Mukame Mahmood'
- ii. All the believers will be benefitted with his mediation even though they are grave sinners.
- iii. The mediation of the prophets, saints, Islamic Scholars, reformers, martyres etc. is also expected⁽¹⁾.

10. HEAVENS (جنت)

- i. Heaven is also created which is a place of rest and enjoyment and all sorts of comforts will be made available there which will be provided to the pious people for their piety by the grace of Almighty Allah.
- ii. The Heavens and its dwellers will never be destroyed, the dwellers of Heaven will not face any sort of trouble, worry or sufferings whereas (for their good deeds) they will be happy.
- iii. The great blessings in the Heaven will be the sight of Allah for the dwellers of Heaven. Compared to it all other favours will be nothing.

1. Every one of them according to their grade and rank will mediate but the door of mediation will be inaugurated by Rasoolullah (S.A.S.)

11. HELL (دوزخ)

- i. The Hell has also been created wherein fire, snakes, scorpions, shakles chains and different kinds of tortures and torments are available which will be awarded to the sinfull persons for their deeds.
- ii. The Hell and the people of Hell will never be destroyed that means the people who are infidels and those who assoicate something with Allah will remain in the Hell for ever. They will never die so that the death⁽¹⁾ can absolve them from torments.
- iii. Some believers (Muslims) who have committed sins will also be admitted in the Hell but they will not be there for ever and those who have a fraction of EIMAN (however grave sins they have committed) be removed from the Hell after experiencng chastisement to the extent of their sins or by the mediation of Rasoolullah (S.A.W.S.) or only by the mercy of Almighty Allah they will be admitted in the Heavens.

6. DESCRIPTION OF FAITH ON FATE (تقدیر)

وَالْقَدْرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ تَعَالَى

- i. Everything that has taken place in the universe and has been taking place and will take place is already determined²⁾ by Allah before creation. Now nothing can happen against it this is called fate or fortune³⁾.
- ii. The good and bad deeds brought by the men and other creatures is preordained by the Almighty Allah. He pleases with the good deeds and displeases with the bad deeds.

1. Because the death will also be perished as it will be brought in the shape of a goat and slayed.
2. It is in the knowledge of the Almighty Allah as to the things happening and the things will be done by the creature. Hence the Almighty Allah has written down based on his knowledge. It does not mean that we have to do as written by Him whereas whatever we will do He has written
3. There is a mention in the sacred hadith that Rasool-e-Akram (s.a.w.s) has said that the place of everyone in the heavens or hell is already fixed by Almighty Allah. The companions enquired with Rasoolullah that should they abondone the good deeds and content with what is already fixed. Rasoolullah then told them to continue as a man who is created and for him a place is reserved by Allah. Makes his relevent deeds easy Good deeds for the virtuous and bad for the bad.

iii. Any creature even man is not capable to create any thing.

However the Almighty Allah has given them sense and intention with which they perform good and bad deeds using their own authority.⁽¹⁾ Based on this they earn the reward or chastisement. If they do good deeds Allah pleases and awards them and if they do bad deeds He displeases and awards them punishment.

iv. The time of death of every living being has already been fixed in the eternity. When the time comes there will not be postponement by any excuse and if the time of death does not come then (witchcraft, poison, epidemics and plague etc.) do not cause death.

Warning:- The concept of belief in detail (Emaan-e-Mufassal) is over.

7. AFTER THE PROPHET THE MOST PREFERABLE AND RESPECTABLE PERSONS AMONG THE MUSLIMS ARE THE COMPANIONS⁽²⁾

i. The Companions of the Holy Prophet (s.a.w.s.) are those persons who after embracing Islam have enjoyed⁽³⁾ the company of the Holy prophet and they died as believers.

ii. The companions are most excellent and preferable among the whole followers (Ummah) and Muslim Saints. In their favour highest praises and admirations have come. They are all respectable and to be remembered with reverence.

8. AMONG THE COMPANIONS FOUR ARE ESTEEMED AND REVEREND WHO ARE CALLED RIGHTEOUS CALIPHS.

(Khulfa-e-Rashideen)

i. Hazrat Abu Bakar Siddiqui (r.a.) who was the first Caliph and most preferable among the Muslims. His rank comes immediately after the Prophet.

ii. Hazrat Umar Farooq (r.a.) who was the second Caliph and his rank is after the first caliph.

iii. Hazrat Osman Ghani (r.a.) who was third Caliph, and his rank comes after the first and second Caliph.

iv. Hazrat Ali Murtaza (r.a.) who was the fourth Calliph. His rank is after the above three Calliphs.

1. Owing to authority they are called perpetrator.

2. May Almighty Allah happy with them.

3. Even for a while.

Warning:- (i) They enjoy the honour and respect on the basis of the order they are made Caliphs.

(ii) These four companions and the other six⁽¹⁾ more companions are definitely heavenly persons. They are called ten from heavens (Ashra Mubashara).

9. THE FAMILY OF THE HOLY PROPHET. HIS CHILDREN AND HIS HOLY WIVES ARE MOST REVEREND AND RESPECTABLE

i. Among the children the most preferable is Hazrat Fatima Zahra (R.A.) and among the wives Hazrat Khadija-tul-Kubra and Hazrat Ayesha Siddiqua (R.A.).

ii. Hazrat Imam Hasan and Hazrat Imam Hussain (R.A.) were his beloved grandsons they are the leaders of the youths in Heavens.

10. Every Muslim should love by heart and have good faith with all the companions of the holy prophet and his family members (Ahle Bait). At the time of uttering their names recite 'Raziallahu Anhu'. Anyhow give respect to them by heart and tongue.

i. Suspicion with them and disrespectfulness to them is a grave crime⁽²⁾.

11. BY FULLY FOLLOWING⁽³⁾ THE PATH SHOWN BY THE ALMIGHTY ALLAH AND HIS MESSENGER A MAN WILL ATTAIN SAINTLINESS AND CALLED A SAINT⁽⁴⁾.

i. From the Muslim saints sometimes strange and supernatural things become manifest. They are called marvels (Karamat)

ii. If such things manifest from a non muslim pagan or a sinner it will not be a marvel (karamat) but a deception (istedraaj) it will not be right to believe in them.

1 Hazrat Talha, Zubair, Abdul Rahman Bin Aouf, Sa'ad bin Abi Vaqas, Sayeed Bin Zaid, Abu Ubaidah Bin Jarah, (r.a.)

2. There is fear of losing belief (eiman).

3. Following-abiding by the rules.

4. Few have described that the muslim saints have been equipped with the divine knowledge, devoted, abstinence from sins, abandonment of lust and desire, etc. which are included in mysticism.

- iii. For saints manifestation of marvels (karamaat) from them is not a condition but it is compulsory for them to follow the shariat⁽¹⁾.
- iv. It is blissful to love the muslim saints and to follow their virtues (good deeds).
12. Some hidden and concealed things are made known to the muslim saints, who are at the stage of ehsan, while asleep and awoke which is called divine vision and inspirations. If they conform the rules of Shariat they are acceptable or else not.
13. Supplications with Almighty Allah through the means (Vaseela)⁽²⁾ or mediation of the prophets and saints is permissible⁽³⁾.
14. However a person is so dear and beloved⁽⁴⁾ of Almighty Allah he will not be exempted from the obligatory duties of shariat (Salat, Fasting, Haj, zakat, etc.). Sinful acts are also not allowed for him. How long he is in his senses⁽⁵⁾ should be dutiful⁽⁶⁾ to the principles of Islam
15. No one can see the Almighty Allah with his naked physical eyes (while awoke)
16. By the supplications, Sacrifices and donations of the living muslims, the dead will get reward by Almighty Allah.
17. The Believers should always think about their welfare of the hereafter world. The conditions under which he dies are important basing which he will be entitled for divine reward or punishment⁽⁷⁾.
18. To note down the vices and virtues of men two angels for every one are appointed who are called 'Kiraman' and 'Katibeen'
19. The Almighty Allah has also created certain creatures from out of fire which are kept hidden from us they are called Jinn. They are either good or bad, believers and disbelievers and they have got their children also. Those who are disbelievers among them are called 'Satan.'

1. The ordinance of Almighty Allah and His messenger is called Shariat. and also called Sharah,.

2. Either in the living condition or after death.

3. For example one should say "Oh, Allah by means of approach of so and so saint and in respect of his sacrifices and mediation accept my supplication.

4. Like saints and reformers etc.

5. The condition of absorption, delirium and unconsciousness exempted.

6. Some people say that following Shariat is not necessary for the saints after reaching a particular stage the physical prayers are dropped or waved from a man. This is purely sadicious and ignorance.

7. Hence while performing virtues one should supplicate for better end.

- 20.The Almighty Allah created Jinn and human beings for his worship.
- 21.The Almighty Allah and His Holy Messengers have shown the entire obligations of the religion in the Holy Quran and hadith⁽¹⁾. Creation of new concepts contrary to them will not be correct. Such new concepts are called 'Bidaat' (innovations).
- i.It is not the work of every one to infer or deduce juristic problems from the Holy Quran and Hadith. Therefore the past religious scholars after great understanding have devised solutions to these problems. These propositions are called 'Fiqh' and the scholars are called Islamic Jurists⁽²⁾.
 - ii.The most famous and popular are four jurists who are called Imams. Imam-e-Azam Abu Hanifa, Imam Shafai, Imam Maliki and Imam Ahmed Bin Hambal (r.a.)⁽³⁾.
 - iii.Following⁽⁴⁾ the guidelines of any one of the above four is obligatory on every muslim.
 - iv.Similarly correction of self and the way how to create sincerity⁽⁵⁾ in deeds has been explained by the Muslim Saints after acquiring knowledge and insight given by Allah duly understanding the teachings of the Holy Quran and Hadith.These are called mysticism (Tasauf) or the mystic way of life (Tareeqat)⁽⁶⁾ and these scholars are known as 'Shaik' or 'Sufi'.
 - v.There were many religious scholars and only four among them are very popular mystics⁽⁷⁾. Hazrat Ghaus-ul-Azam Shaikh Abdul Qader .

1. Hadith means anything said by the holy prophet (s.w.a.s.) or the things performed by him or anything performed before him and allowed it tacitly.
- 2.The propositions formulated by a person conducting research from the Holy Quran, Hadith, consensus of opinion and guess and that person is called Mujtahid (Islamic Jurist) (Warning) Everyone will not be a Mujtahid but it requires knowledge and piety etc. (The required conditions for an Islamic Jurist are mentioned in the relevant books.) without fulfilling these conditions if a person claims himself as an islamic jurist will be under seduction and he will mislead the others.
- 3.Their followers are respectively called Hanafi, Shafai, Maliki and Hambali and they are collectively called Ahle Sunnat Wal Jamaat.
- 4.The followers of these sects are called 'Muqallid' (Conformists).
- 5.In the context of shariat it is called 'Ahsan'(gratefullness).
- 6.Tareeqat (mystic way of life of Allah) is not beyond shariat whereas it is a part of Shariat.
- 7.That means the lineage of Qaderia, Chistia, Naqshbandia, Suharwardia, are from them.

Jeelani (Founder of Quadaria Order), Hazrat Shaikh Moinuddin (founder of chishti order), Hazrat Shaikh Mohammed Bahauddin Naqshbandi (founder Naqshbandia order) and Hazrat Shaikh Shahabuddin Suharwardi (founder of suharwardi order (ra) .

vi. One who has faith and confidence in any Imam or Shaikh and by following him while treating the others as ordinary and inferior is a sin.

22. THERE ARE FIVE ISLAMIC CREEDS

Affirmation by tongue, of the first and second creed and their affirmation by heart will amount to acceptance of Islam. However by reciting these five creeds morning and evening our belief or faith becomes firm and fresh. The five islamic creeds are as follows-

First Creed (Awwal Kalima Tayyib):- **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ-**

Trans: There is no God (Ilah) except Allah and Hazrat Muhammed (s.w.a.s.) is His Messenger.

Second Creed (Duwwam Kalima Shahadat):-

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Trans: I testify that except Allah there is no one to be worshiped. He is one and no one is associated with Him and testify that Hazrat Muhammed (S.W.A.S.) is the servant (abd) of Allah and Messenger.

Third Creed (Suwwam Kalima Tamjeed):-

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Trans: All praises and glory for Allah only and except Allah there is no one to be worshiped and Allah is Great. One can not abandon the sins and perform good deeds without the help of the Almighty \Allah who is great and supreme.

Fourth Creed (Chaharum Kalima-Tauheed):-

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Trans: There is no one except Almighty Allah. He alone deserves for worship. He is alone and has no partners. The entire universe and its administration is of Him. All praises be to Him. Life and death is in His hands. He is alive and the death will not come to Him. The good is only in His hands and He is omnipotent.

Fifth Creed (Panjum Kalima Radde Kufr):-

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَ أَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَ تَبَرَّأْتُ مِنَ الْكُفْرِ وَ الشِّرْكِ وَ الْمَعَاصِي كُلِّهَا وَ أَسْلَمْتُ وَ أَمَنْتُ وَ أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ -

Trans: Oh Lord! I seek Your refuge from associating partners with You and I also seek Your pardon from unintentionally associating partners with You. I repent for such association. I am disgusted with hypocrisy and heathenism and from all sorts of sins and I have embraced Islam and affirmed the belief (Eimaan) and assert that there is no one to be worshiped except Allah and Hazrath Muhammed (S.W.A.S.) is the messenger of Allah.

23 ISLAM (Belief):- Obeying the orders of Allah and His Messenger is called Islam (Belief)⁽¹⁾

24. PILLARS OF ISLAM:- The pillars of Islam (The things on which the structure of Islam is standing) are five.

1. Monotheism and affirmation of messengership (Testifying that Allah is one and Hazrat Muhammed (S.A.W.S.) is the Holy Messenger of Allah.
2. Saying Prayers (Namaz) Five times prayers is compulsory⁽²⁾.
3. Fasting (Roza) in the complete month of Ramazan, fasting is compulsory.
4. Zakat Payment A person in possession of wealth more than the minimum holding⁽³⁾ for one year is compulsory for him to pay on the expiry of one year a fixed amount to the poor.
5. Haj Pilgrimage Based on the capacity Haj is compulsory once in the entire lifetime.

1. One affirming the belief is called a muslim.

2. On friday instead of mid day prayers (Zohr salath) congregational prayers is compulsory (Farz).

3. The minimum of gold 60 grms. and 755 mlg. and for silver 425 grms and 285 mlg. or equal to any one of them or cash available (the detailed payment of zakat is to be seen in the relevant books.

25.THE COMMANDMENTS OF ISLAM:-

The Commandments of islam governing the words and deeds of the muslims are as follows:-

- (1) Compulsory (Farz) (2) Obligatory (Wajib) (3) Tradition (Sunnat)
 (4) Desirable (Mustahab) (5) Permissible (Halal) (6) Forbidden (Haram)
 (7) Unbecoming (Makrooh) (8) Acceptable (Mubah).

I.Farz⁽¹⁾ (Mandatory or compulsory)is that which is proved by categorical evidence. Denier of it is a pagon and kafir the relinquisher without reason is a sinner and liable for severe chastisement

II.Wajib (Obligatory) is that which is proved by preemptive evidence. Denier of it is not a pagon but relinquisher without any reason is a liberatine and liable for torment⁽²⁾.

III.Sunnat⁽³⁾ traditions of the Holy Prophet - It is that pious act which is performed by the holy messenger (s.a.w.s.). The performer will be rewarded and the non-performer without any reason and the relinquisher is liable for condemnation and sinner.

IV.Mustahab (Desirable) is that which carries reward on performance and no torment for the abstainment. This is also called Nafil.

V.Halal (permitted) Any act which is proved by the conclusive evidence is right and lawful.

VI.Haram (Forbidden) Any act which is proved by the conclusive evidence is prohibited and unlawful. A person taking it as permissible will be pagon and sinner liable for severe chastisement..

1. Farz are of two kinds (i) Farz-e-Ain individual responsibility.(Which is compulsory for every muslim to perform such as Salath of Five times and fasting in the month of Ramadhan etc.(ii)Farze Kifaya (collective responsibility) is that which is not binding on every one but if it is performed by some persons it will discharge the others and if it is not performed by anyone all will be emberdend such as funeral prayers etc.

2.. For example Namaze witr and Eid prayers.

3. There are two types of Sunnat (i) Sunnat-e-muakkadha (Stressed tradition) on which the holy prophet was always acting upon and some times abandoned. A person complying with it is entitled for reward and the relinquisher without reason is a sinner and liable for curse.(ii) Sunnat Ghair muakkadha (not stressed tradition) (on which the holy prophet sometime acted upon and sometimes let it out. The person complying it is entitled for reward and relinquisher without any reason is not a sinner). This included as desireable (Mustahab).

VII. Makrooh⁽¹⁾ (unbecoming-disliked) is that act which is prohibited by preemptive evidence.

VIII. Mubah (acceptable) is that act which neither carries any reward for performance nor any punishment for abstention.

26. Deen:- (Religion)⁽²⁾ Belief and surrender are jointly called Deen.

Warning:- In this chapter the real belief (with principles) have been explained holding them firmly and treating them dear to life is necessary. Now the fictitious perceptions are explained and the muslims should absolutely to be scared off from them.

FALSE PERCEPTIONS (Aqaid-e-Batila)

Paganism (Kufr):- Polytheism (Shirk) permitting the prohibited (etc.)

1. Paganism (Kufr):- In shariat the opposite of Islam is infidelity. The things which are to be affirmed with heart and tongue as obligatory and the person denying them is called an infidel, (whether he denies totally or partially or utters any word with his tongue for denial or does not affirm it by heart)⁽³⁾.
2. Paganism is very bad the person committing it (infidel) will be in the Hell for ever.
3. After having embraced Islam one should be grateful to Allah and perform its ingredients (good deeds) and fear for its deficiency⁽⁴⁾. Hence it is the bounden duty of every Muslim to abstain from the words and deeds of infidelity and to bear in mind that the utterance of the words of disbelief intentionally (whether as a mockery or for fun)

1. Makrooh (unbecoming) is also of two types (i) makrooh-e-tahreemi which is disapproved to the point of forbidden. A person guilty of committing it is a sinner and liable for punishment. (ii) Makrooh-e-Tanzihee (abominable) is that which is near to the permissible act and the person committing it is not a sinner.

2. This definition is of the religion of Islam otherwise in common parlance deen implies the meaning, mode of life and community.

3. But person not affirming by heart will be a pagan before Allah.

4. If by chance any words of heathenism have come out or any act of infidelity is committed.

turns the man into a disbeliever⁽¹⁾. If by chance any word of infidelity had come out from the mouth unintentionally it is a different matter. In such case one should repent⁽²⁾ for it immediately.

4. Words of infidelity which turn a man into a pagon are various but here examples of few are mentioed. From these and such others are to be abstained from.
 - i.Disrespectful⁽³⁾ and abusive towards the lord Almighty Allah.
 - ii.Disrespectful to any prophet from among the prophets.
 - iii.Blashphemy against the Holy prophet Hazrath Muhammed Mustafa(s.w.a.s.) for example finding⁽⁴⁾ faults in the blessed face or any of his virtues or in any of his orders.
 - iv.To Contradict any verse of the Holy Quran or to disrespect it.
 - v.To reject any verdict from the orders of shariat or to disgrace or ridicule.
 - vi.Administering the absolutely prohibited as permitted one and vice versa.
 - vii.To say on the arrival of Ramadhan that a grief and distress has fallen on us.
 - viii.On the advice to perform salath uttering that what could you get for performing so much salath and what damage is caused to me for not performing salath.
 - ix.In case of furiousness etc. saying "even if Allah orders me to do that particular work I will not do it".
 - x.After reciting Bismilla Hir Rahman Nir Raheem, performing any prohibited act (e.g. drinking wine, fornication, etc.

- 1.However the state of unconsciousness etc. is exempted. Similarly due to fear of life if any words of heathenism is told by tongue but his conscience is firm on eiman he will not be a pagon. Always it is better, whatever may come, not to express any word of kufr or like it by the mouth.
- 2.In case of option and intention renewal of 'eiman' and renewal of marriage is compulsory.
- 3.Some illeterate persons at the time of grief and melancholy or on the death of someone say, by way of sympathy, that Allah has done tyranny etc. Allah save from this sin.
- 4.Whether it is for fun or ridicule such person will not only become a pagon but liable for execution. His repentence will never be accepted and he will be hellish for ever.

- xi. The sins may be either small or big taking them as legal and permitted or to consider a major sin as very insignificant (that means to consider that what will happen if it is done).
 - xii. Consultation about the hidden and invisible things with any astrologer or pandit (Hindu religious scholar and fortune teller) and to believe in them.
 - xiii. On suffering from small pox carving out an idol and worshipping it and expecting relief from it.
5. Some religious scholars have included despair and frustration from the mercy of Almighty Allah and fearlessness from His wrath in heathenism.
 6. To declare any muslim however sinner and libertine he may be as 'kafir' unless and until any word of heathenism is heard from his mouth or any sign of heathenism is observed in him.

2. POLYTHEISM

1. To treat others as equal to the Almighty Allah that means to associate partners with Allah in His attributes like absoluteness and entitle to worship is called polytheism.
2. Polytheism is a grave sin the person committing it will be (a polytheist) will never be pardoned and he will be in the Hell for ever.
3. There are various forms of polytheism (Shirk). A few popular forms are shown below.
 - (I). The forms of associating something with the Almighty Allah in His entity.
 - a. Conceiving something as Allah.
 - b. Telling someone that Allah is on the sky and you are on the earth⁽¹⁾ (etc.)
 - (2). The forms of association of partners in the attributes of Allah.
 - a. All the attributes of Allah or any one of them are believed to have been permanently found in any creature e.g. religious preceptors, saintly guide, sage etc. are believed to know the hidden things like the Almighty Allah and to believe that they are always aware of our state of affairs or they see the hidden, open, nearer and farther things, and hear the near and distant

1. That means the power of Allah on the sky the same is yours on the earth.

sounds, or grant food and employment, children and service, honour and respect, life and death, or ward off the stresses and strains, or provide profit and loss with full authority and power⁽¹⁾.

Infidelity

3. The forms of joining someone else in the title of the Almighty Allah to worship.
 - a. Prostration before others except Allah
 - b. Fasting in the name of others except Allah.
 - c. Slaughtering animals in the name other than Allah
 - d. Dedication and release of animal in the name of other than Allah⁽²⁾.

Warning:- These and other such forms are part of polytheism. The Muslims should abstain from them and know that all the creatures are deprived of the attributes of Allah. Yes, there is no doubt that the Almighty Allah with His favour has granted certain knowledge and authority to his selected persons or granted any quality and they are always under His enormous beneficence. He alone is the ultimate authority without His will and command nothing takes place. Anybody (whether dwelling on the sky or on the earth) can never provide benefit or loss to anyone. Hence the profit and loss is in the hands of Almighty Allah and we have to request Him to fulfil our needs and desires. However for such requests we have to make the saints and the prophets as means of approach (as they are accepted and favourite persons of Allah), to get our requests conceded. Hence we should make them as a media of approach.

1. Certainly the Almighty Allah with His beneficence has granted certain qualities to some of His creatures, and given so much wisdom which is not given to others.
2. Dedicated and released in such a way in the name of someone except Allah prohibiting its benefit. Whereas nominating it for someone for his hereafter welfare is not included in it.

3. LEGITIMISATION OF SIN

1. To disobey the principles of Shariat is called Sin. That means the acts which are ordered to be performed are not performed and doing what is prohibited.
2. Committing a sin with full knowledge that it is a sin⁽¹⁾ is a sin but legitimization of a sin or perceiving a sin as permitted one is paganism.
3. There are two types of sins (1) Great (2) Small
 - i. Greater is that sin commitment of which imposes a threat for great torment⁽²⁾ in the hereafter and punishment only in life for some time.
 - ii. Small is that sin which neither entails any threat for a torment in the hereafter nor any punishment is prescribed in this world for it.
4. The perpetrator of the great sin is called transgressor⁽³⁾ in shariat.
5. There is dissension in regard to the number of great sins but many religious scholars unanimously declare the following as great sins. (1) Polytheism⁽⁴⁾ (2) Killing an innocent (3) Abandoning any compulsory duty (Salath, fasting, etc.) (4) Drinking wine or any narcotics (5) Fornication (6) Theft (7) Witchcraft (8) Tyranny (9) Falsification (10) Accepting bribe (11) Usuary (accepting, giving and cause to be given). (12) Underweighing (13) Eating away the property of orphans with force (14) Mistrust (15) Hiding the real facts and adducing false evidence (16) To convert the right into wrong or wrong into right by taking a false oath (17) Disobeying the parents or troubling them (18) Gambling (19) Slandering of adultery against virtuous and chaste (20) Sodomy (21) Insisting on small sins or to take them as unimportant.

1. By committing sin one does not lose his faith (Eiman). His heart becomes hard and a black spot appears on the heart which becomes meek and dark.
2. Threat to punishment.
3. Debaucher may be pardoned provided he is firm in his Islamic faith.
4. The details of polytheism (shirk) and its consequences are already explained.

6. There is no limit of small sins they are numerous⁽¹⁾ .
 7. Every muslim should abstain from every sin⁽²⁾ if by chance any sin has been committed repent for it immediately.

(1). Repentance is the name of the following three things.

Knowledge, lamentation and abstension that means to estimate the damage of the sin as it will entail torment or chastisement of fire in the hell then lament for the sin which has been committed in such a way that the concience will curse him and then make full determination that no sin will be committed in future.

Lastly it is the supplication with the Almighty Allah to keep every one of us on the right path of the belief and to save from the false perception. Amin

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

1. That means except major sins all the other are minor sins.
 2. There is a hadith that by committing a sin a black spot appears on the heart of the sinner which may be wiped off by repentance but if that person persists on sins and does not repent that black spot spreads on the heart. by transforming the whole heart black one. After this the heart never accepts any advise.or moral preachings.

End of Part - I

