



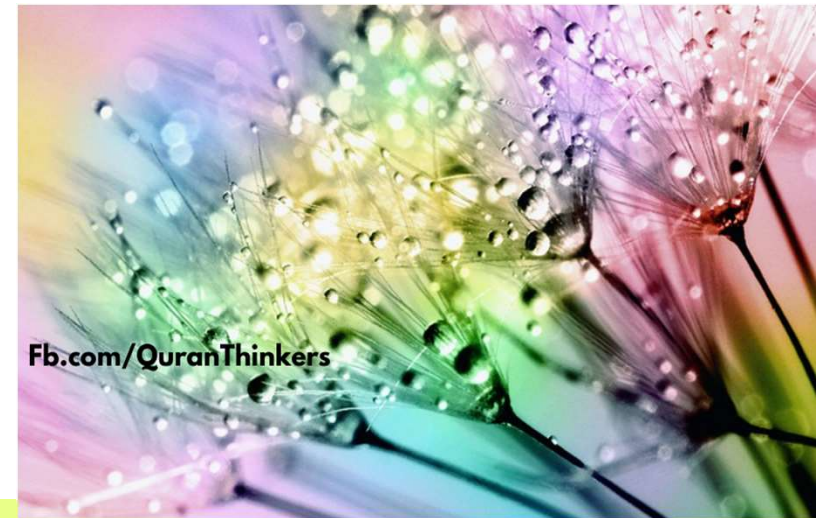
Basic Concepts and Quranic Keywords

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Basic Concepts and Quranic Keywords- The Agenda

- Basic Concept of Emaan & Kufar
- The Concept of Shirk & Why it is not ONLY idol-worshipping
- The Five Fundamentals of Emaan- Amanu with
 - Allah
 - Allah's Kitaab
 - Allah's Malaik
 - Allah's Nabiyeen & Rusul
 - Youm-AL-Akhira
- The Concept of Emaan on Qadar as per Quran
- Mercy in Deen- Raham, Rahmat; Allah as Rahman, Raheem, Afw'an Ghafoor.
- The Concept of S'alat as per Quran
- The Concept of Zakat as per Quran
- The Concept of Hajj o Umra



Ground Rules

- During the Presentation, please keep on mute
- For any questions, please note them down
- At the end, we will follow the same order, concept wise for all questions in the order of each slide
- Therefore, Please note down the slide no. / concept and your questions pertaining to each.





The Foundations of Deen- Concept of Emaan & Kufar

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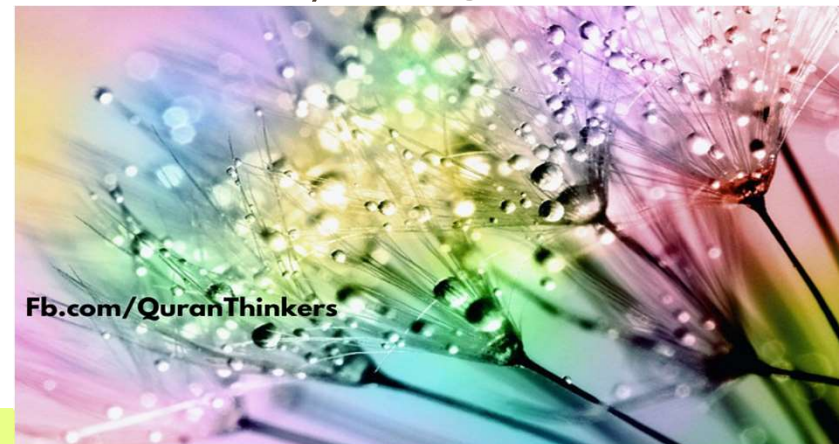


The Concept of Emaan as per Quran- It's not blind Faith or Belief

- **Common Misconception:** Emaan means belief and faith, do not ask questions- just accept!
- As per Quran, It is not a blind faith, and has nothing to do with belief or faith at all.
- The word Emaan has to do with **being at Aman** - آمَن. Aman means safety, security, peace, contend and tranquility, which is devoid of concerns or doubts.
- **Emaan basically means 'Being at Aman'**- to be convinced of something, being in a state of Aman after having knowledge or personally experiencing something, in a state of being protected from fear, without any doubt or concern, having complete trust and confidence. Being at Aman w.r.t. the five fundamentals of Emaan- Ayah 4:136

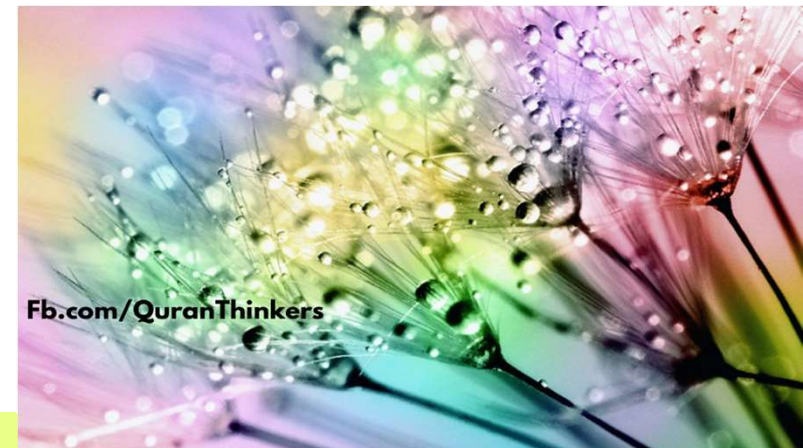
ءَامَنَ

يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ء
ءَالِكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ ء وَرُسُلِهِ ء
ءَالْيَوْمِ ء الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾



The Concept of Emaan as per Quran- It's not blind Faith or Belief

- **Emaan means- being at Aman w.r.t. 5 fundamentals**
 - to seek knowledge and to accept truthfully,
 - to be convinced with strong conviction and verification that comes after something has been verified through personal experience, reasoning, arguments, evidence, logic and seeking of information
 - to have strong and utter conviction on something after due verification and conviction that comes out of knowledge, that results from full mental acceptance and intellectual satisfaction;
 - to have utter and deep conviction
 - **Emaan Also means-**
 - being at Aman, peace, security, goodwill & harmony
- This is one set of meanings of the concept of Emaan
Which is based on '**being at Aman**'

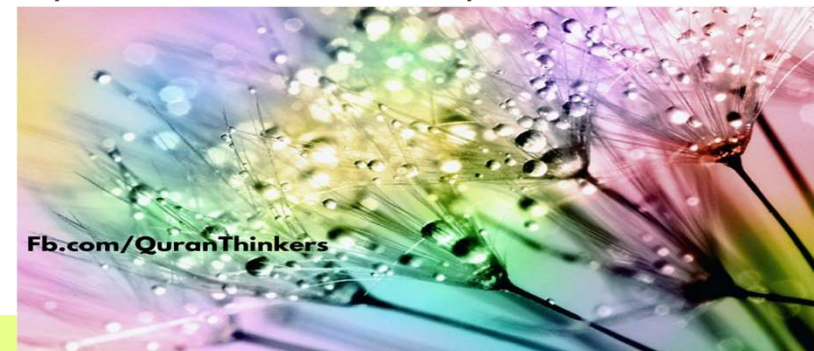


The Concept of Emaan as per Quran- It's not blind Faith or Belief

الْأَيْمَنَ

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا وَقَدْ
جَعَلْتُمُ اللَّهُ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

- Quran- 16:91 "And fulfill your covenant with Allah when you have taken it, and do not break the Aiman after their confirmation...".
- The word A'eman- الْإِيمَانُ - also means oath, promises, vows, pledges or undertakings for instance, in Ayah 2:224-225. In ayah
- Emaan has three broad meanings, with Momin as someone who Amanu- w.r.t. All these
 1. **Being at Aman w.r.t. five fundamentals of Emaan** and
 2. **Being at Aman, safety, security, good will & harmony with others**
 3. **Upholders of one's promise, with everyone and especially with Allah'- Meesaq-**
Whenever a person enters into the ambit of Islam, the person basically enters into a covenant a contract with Allah, which is referred many a times in Quran as Ahad, A'emaan and Meesaq.



The Concept of Kufar- Kaafir does not mean non-believer

- **Misconception:** it means not to believe whatever you're being told, and then a non-believer is assumed to mean Kaafir

ذُنُوبِنَا وَكَفَرْنَا عَنْ سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

- Quran 3:193 “.... Our Rabb, So Aghfir, for us our sins and Kaffir from us our Sayyatina....”

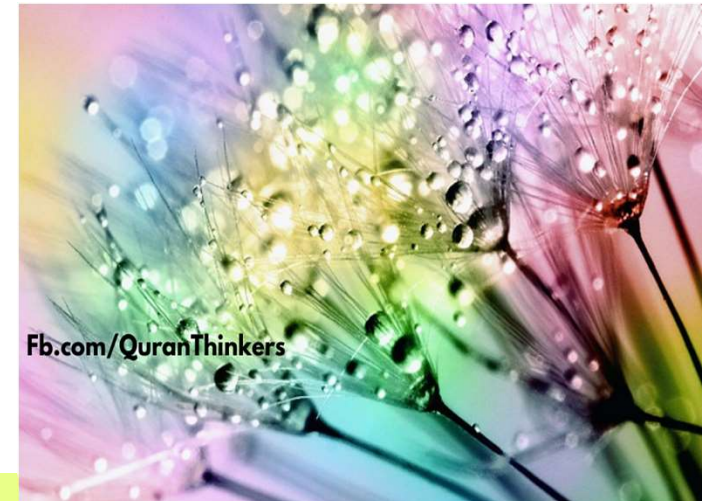
- How does Allah **Kufar** one's **Sayyat** if it means disbelieve or lack of belief- Reference Ayah 3:193

كَفَرًا


- **Kufr** means to conceal, hide or to cover.

- Examples of Kaafir


- Night is called **Kaafir**, as its darkness covers everything;
- A farmer is called **Kaafir** as he hides seed under soil &
- A grave is also called al-**kafiro** as it hides the dead body.



The Concept of Kufar- the word is used as opposed to Amanu!

- Quran 2:217 "S'adda from Sabeel of Allah and Kafaru Behi.. 
- Not seeking knowledge and/or Not utilizing one's faculties especially intellect & reasoning
- Concealing and hiding Allah's Ayaat and/or Concealing & hiding one's faculties and abilities
- Hiding & withholding Allah's Fazal, include knowledge, Rizq, Amwaal, wealth etc. which Allah has created for the good of all the mankind and wants to be made freely available for the benefit of others
- Concealing, hiding, not abiding by Allah's Meesaq as per Quran
- Not being at Aman, peace, harmony or goodwill for others
- **The meaning of Kufr** is applicable w.r.t. all the Allah's Ayaat, either or **Both types of Ayaat**
 - Amanu on Kalam of Allah the Kitaab but not the other?- example- Quran teacher
 - Amanu on Creations of Allah scattered all around us in science and the universe, but not the other- example-scientist





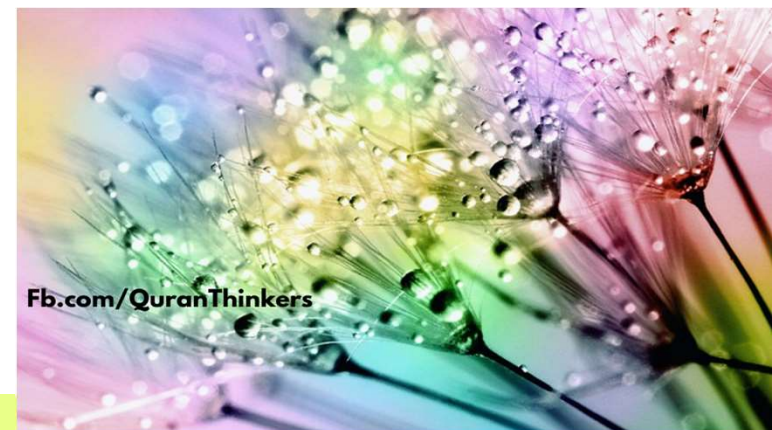
Concept of Shirk- It's not ONLY idol- worshipping

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The Concept of Shirk- It's not ONLY idol-worshipping

- **The Concept of Shirk:** Normally mistranslated as idol worshipers only but it's much more than that. The word Shirk or Shareek means to become associated, partner, or related with someone, for instance after marriage, one gets related to the family, the plural of which is Shurakaa'. 'Shirk' basically means to associate partners with Allah in areas where no one else is an authority. For instance in matters of Deen, ONLY Allah is the Hikm
- **The ONLY HIKM is Allah:** Hikm means lawmaker, the judge, the executioner of that judgment. When it comes to matters of Deen, **the only Hikm is Allah** who has communicated all rules, commandments in the Quran. It's ordained upon us, not to follow any other laws in matters of Deen, except that of Allah's

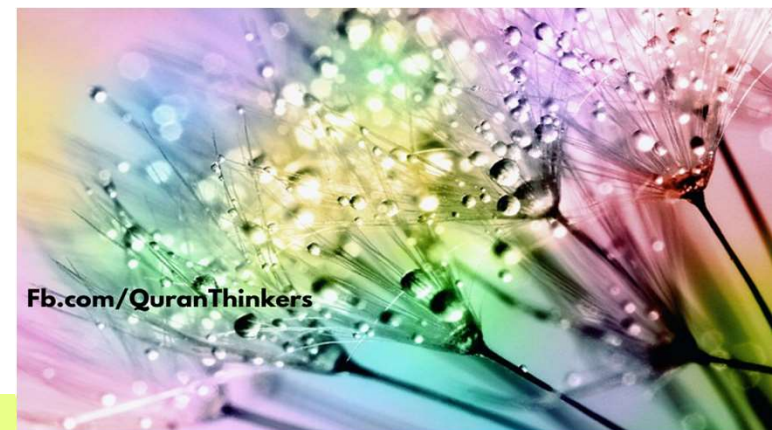


The Concept of Shirk- It's not ONLY idol-worshipping

- Therefore when one listens to someone else who is associating things in matters of Deen, or whose laws one is following, or when one follows these man-made laws by someone else; then that person is actually doing Shirk, and the person whose laws he is obeying instead of Allah's is being assigned as partner- a shareek (shuraka) to Allah as a lawmaker in Deen.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ
إِثْمًا عَظِيمًا ﴿٤٨﴾

- Quran 4:48 "Indeed, Allah does not Yaghfir that one Yushrik (does shirk) with Allah, but Allah Yaghfir whom Yasha'u, other than that. And whoever Yushrik with Allah, then indeed, Aftara is a worst Is'man (sin)."
- As per Quran, Allah can Astaghfir any other sin, but not shirk, which shows the significance of Shirk as the most sinful act in the eyes of Allah.



The Concept of Shirk- Most of those who Amanu, do Shirk

- Quran 12:106 "Most do not Amanu with Allah except that they do Shirk

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

- How can we do Shirk, without even realizing it:
- Following laws outside of Quran for Haram or Halal
- Dividing ourselves or associating with any sects, groups or beliefs within Islam

﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ﴿٣٢﴾ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٣﴾

- Quran 31-33 "...and do not be of the Mushrikeen- of those who have divided their Deen and become sects, every faction rejoicing in what it has."
- Thus, those who call themselves Muslims can also be Mushrikeen- infact as per Quran, Most of those who Amanu with Allah, do not do so, except that alongside with Amanu with Allah they do Shirk.

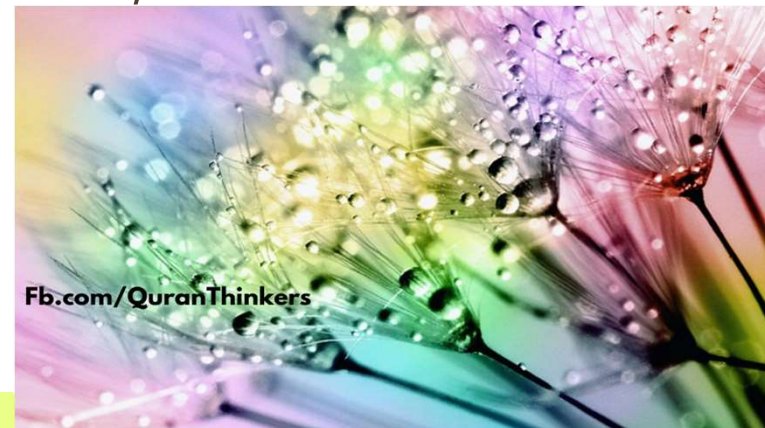


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The Concept of Shirk- It's not ONLY idol-worshipping

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ
شُرَكَاءَهُمْ لِيَرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١٣٧﴾

- Quran 6:137, "And likewise, Many of those from the Mushrikeen- their Qatal of their Aulaad (children) has been made Zayyin (attractive, pleasing) for them by their Shurakaa' - in order to bring about their destruction and to engulf them with confusion in their Deen. And if Allah Sha'a, they would never have done that. So leave them and that which they Yuftarun (associate in the name of Allah/invent/fabricate)."
- Here the word 'Shuraka' is used for such influencers or scholars, who are taken as a Shareek of Allah and who have made Qatal of their own children pleasing to them by causing confusion in Deen.





Concept of Emaan on Allah

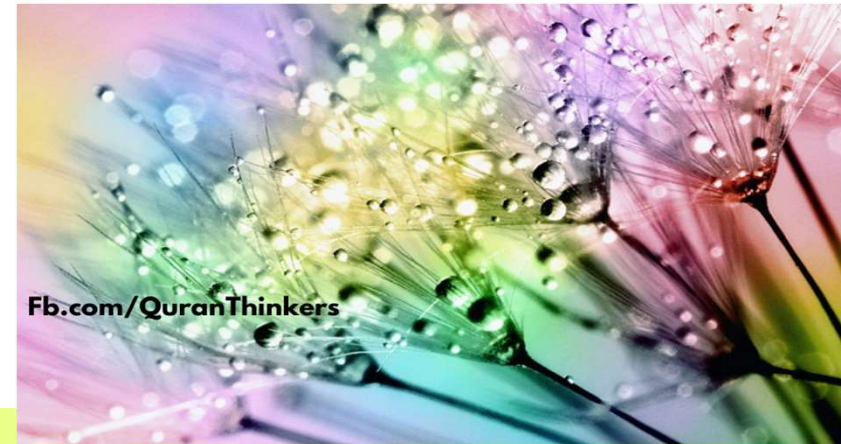
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Concept of Emaan on Allah does not mean believing whatever you're being told about Allah!

ءَامَنَ بِاللَّهِ

- **Emaan:** seeking knowledge, being at Aman, upholders of Meesaq, Using one's faculties esp. intellect and reasoning to be at utter & deep conviction, state of being at Aman
- **Emaan on Allah:** As humans, it's not possible for us to comprehend and understand Allah.
- **Then,** how can we have Emaan on Allah when Allah is beyond our comprehension and understanding?
- **Emaan on Allah** can ONLY be achieved through **Emaan on Allah's Ayaat-** the Allah's Kalam and Allah's creations.
 - Kalam of Allah- the Kitaab &
 - Creations of Allah- the science



Emaan on Allah means Emaan on Allah's Ayaat

- **What is an Ayat:** means sign or evidence that gives us an indication of the presence of a confirmed truth hidden behind that sign.
- **Few Examples**
 - If we see in a distance smoke coming from behind a building. Although we cannot see the confirmed truth, which is the burning of fire at the bottom of that smoke, but by looking at that smoke or smelling it, we realize the existence of the confirmed truth- burning of fire- Therefore Smoke is an Ayat of the Fire
 - Daylight is the Ayat of the sun
 - Symptoms are Ayaat of the underlying medical condition or illness

الآيَاتُ



Emaan on Allah means Emaan on Allah's Ayaat

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

- [10:101] Say, "Observe what is in the skies and the earth." But of no avail will be Ayaat and the warners to people who do not Yominuun (not Aamanu)
- **Ayat also means** to pause, to stop, to think and to reflect- In fact the definition of Ayat only gets completed ONLY when we think, reflect, ponder and utilize our faculties, the five senses and our intellect given by Allah.
- **Thus, Emaan ON Allah-** seeking knowledge, being at Aman, upholders of Meesaq, Using one's faculties esp. intellect and reasoning to be at utter & deep conviction, state of being at Aman, with Allah is ONLY done via Allah's Ayaat, by seeking knowledge of these Ayaat, by using one's faculties, esp intellect and reasoning to be at Aman with Allah.





Concept of Emaan on The Kitaab

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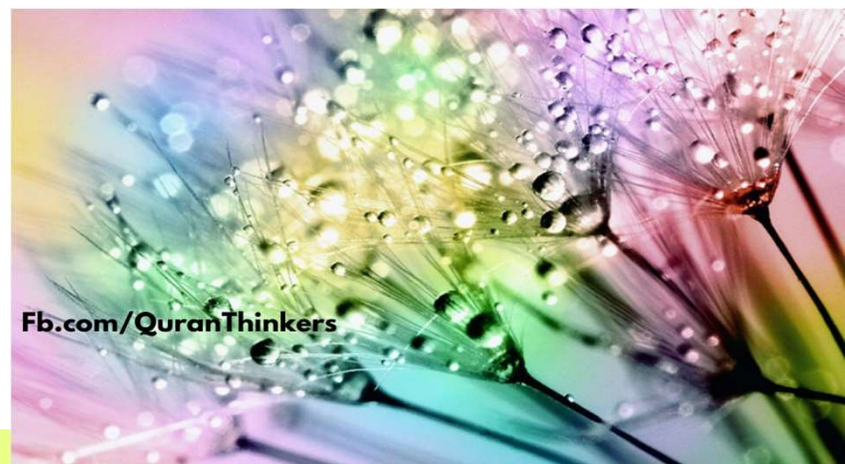


It's Emaan on the Kitaab, NOT on the Quran

- **The word Kutiba** means recording, writing or to write or to record something or it being made compulsory as an obligation, an order, or a decision.
- Kitaab means a book, a collection of pages combined together in the form of a book.
- The collection and compilation of all our deeds for the purpose of accountability on the day of judgment is also referred to as al-Kitaab by Quran.
- **AL-Kitaab**, the book of scripture or revelation, is the Hidayah as revealed by Allah that has been Kutiba i.e., made Farz (fard)- obligatory to follow on the Ahl-e-kitaab
- **Ahl-e- Kitaab**- the people of the Kitaab- the owners, the caretakers, those on whom is the responsibility of the Kitaab.

وَالْكِتَابِ

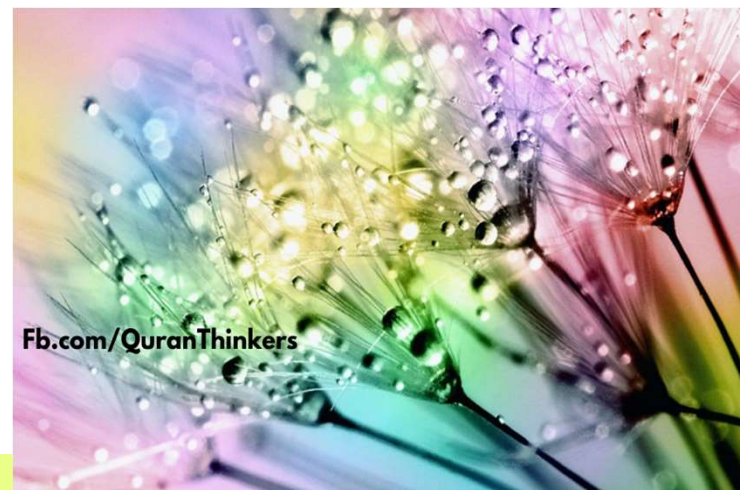
أَهْلَ الْكِتَابِ



It's Emaan on the Kitaab, NOT on the Quran

قُولُوا **آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ** إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

- Quran 2:136
- As per Quran, ayah 42:13, 2:136 & 3:84, it was the same that was Nazool- revealed by Allah on ALL of Allah's Rusul and Nabiyeen, which embodies all the Kutib of Allah. i.e., all the rules and regulations by Allah- are the same. It is the same Hidayah, the same Deen- the Kutub of Allah, that's given to everyone
- **THERE IS NO DIFFERENCE !**



Important Points- Quran Is Fard & Amanu on the Kitaab

- **The Kitaab** is the book of revelation given to us by Allah as Hidayah.
- When we read the Kitaab, understand it, act upon it and distribute it to others through our behaviors - verbal as well as non-verbal, then this is called Iqra, Qar'ata, or Qura'an,
- Al-Kitaab is what is Anzalna by Allah
- Quran is w.r.t. each to every one of us
- **Ayah 16:98, "So when you Qara'ata the Qura'ana, then seek refuge with Allah from the Shaytaan the Rajheem",**
- Allah is not talking about just reciting, or reading the Quran but in fact is asking us to **Qara'ata the Quran**, which means that part of the Kitaab, which we have understood, practically implanted in our lives, is being manifested and reflected through our behaviors and conducts, that part is being ordained by Allah to be Qara'ata i.e., practically implement and distribute to others.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ

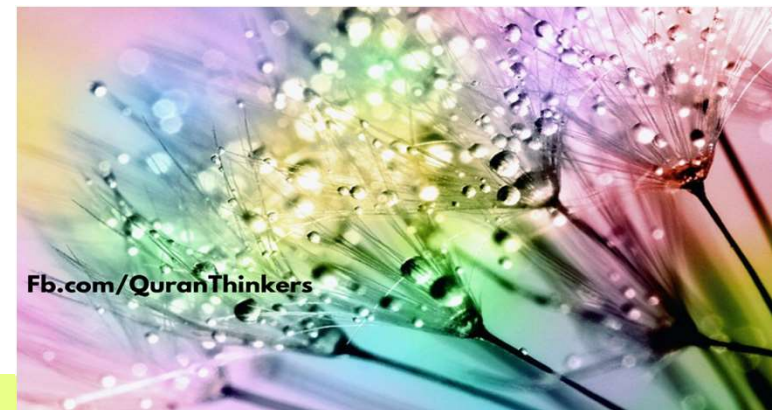
- **Ayah 28:85 "Indeed, Allah is the one who has made it Fard (obligatory, compulsory) the Quran..."**



Our A'emaan with Allah w.r.t. Kitaab as Ahl-e- Kitaab

• Our Meesaq with Allah as Ahl-e-Kitaab

- to treat the books of Revelations as a great trust by Allah,
- to understand, implement practically in our lives the divine message
- to deliver the divine message as is, without any amendment or change, whatsoever
- not to associate anything with Allah's sayings as to what Allah has not said in the Kitaab.
- to make it clear, deliver it, communicate to others as is, and not conceal it
- to use reasoning and logic while reading the Kitaab;
- to hold fast to the Kitaab;
- to not detach, reject, deny or conceal the Kitaab or any of its Ayahs;
- to not divert others from this Hidayah - the way of Allah,
- to follow & obey the Kitaab & all what has been Kutiba



Emaan on the Kitaab- Summary

- **Emaan:** seeking knowledge, being at Aman, upholders of Meesaq, Using one's faculties esp. intellect and reasoning to be at utter & deep conviction, state of being at Aman
- **The Kitaab** is the book of revelation given to us by Allah as Hidayah.
- **Emaan on Kitaab** is basically Emaan on the Hidayah - the Allah's Revelations that have been given to the mankind as a guidance, embodying all rules and regulations, the boundaries of our freedom and restrictions on the basis of which we would be judged on the day of judgment since Kitaab would be placed on that day as a witness.





Emaan on Malaik, is not Belief on Angles with Wings

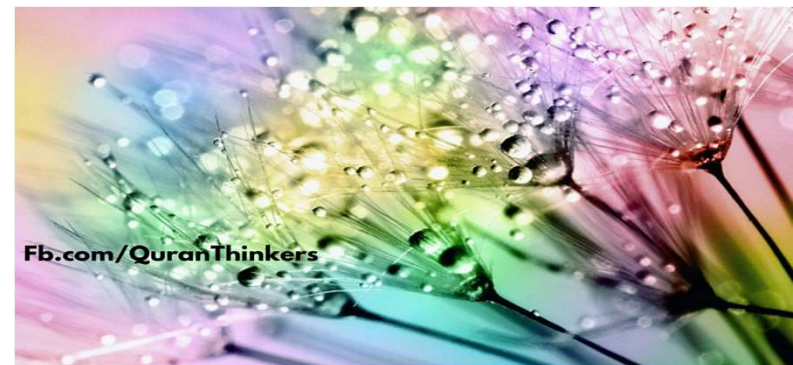
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Emaan on Malaik is not Belief on Angels with Wings

- **Misconception:** Malaik are some supernatural creations of Allah, angels with wings!. Emaan on Malaik means to simply have faith that they exist! And that's it!
- **Emaan** is seeking knowledge, being at Aman, upholders of Meesaq, Using one's faculties esp. intellect and reasoning to be at utter & deep conviction, state of being at Aman.
- **How can we Amanu with the Malaik? If they are some supernatural creation, some angels with wings?** With this concept of Malaik as some supernatural creation, some angels with wings, how can you have Emaan on something, without seeking knowledge or use of your intellectual faculties?

وَمَلَائِكَتِهِ



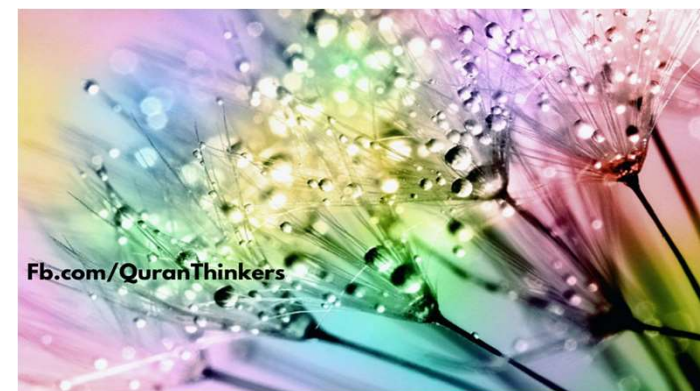
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Emaan on Malaik is not Belief on Angels with Wings

- **The words such as Mulk and Malaik** share the same characteristics which means sovereignty, powers, authority, forces or ownership - **the word "Maaalik"** means the one who has the power, the ownership, the authority, the sovereignty- **the word 'Malakat'** means ownership or caretakers.
- **Malaik are thus** the owners of, the powers, possessors and communicators of powers, the processes and the forces of nature on the basis of which Allah has created and kept running the whole universe.
- **THESE ARE NOT CREATIONS-** As Quran does not talk about their birth or death

وَمَلَائِكَةٍ

مَلِكٍ



Characteristics of Malaik

- Malaik are not Creations of Allah!
- After Allah, the Malaik has done Sajda to Adam, i.e., us as mankind, on the basis of being taught Ism- deep & thorough knowledge by Allah- in order for us to be **Khalifa on earth**
- **What does it mean?** we can use these Malaik in order to carry out our job as Khalifa Ayah 2:30-34.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

﴿٤٩﴾

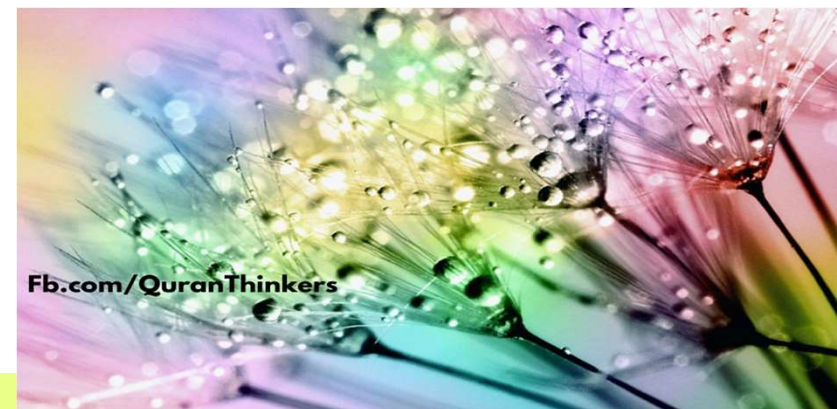
- In Ayah 16:49-50, "*And to Allah everything does Sajda whatever is in the skies and whatever is on the earth of Dabbatan (creations of Allah), and the Malaik, and they are not Yastakbarun (proud and arrogant). They Yukhafuna (focused, concerned about) their Rabb Foqehem (above) them, and they do what they are Yumaruna (Amar of)*".



Emaan on Malaik – Malak & As Rasool

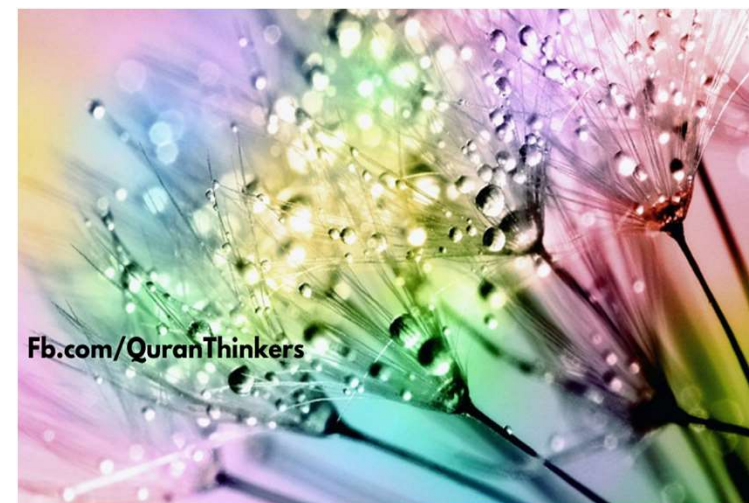
اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّكَ اللَّهُ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

- Ayah 22:75 “Allah chooses from the Malaik Rusulan and from the humankind/people..”.
- Malaik are those forces of nature that carry out all the tasks of the universe, including communicating or as messengers, in order to keep the universe in order and in balance; in order to keep the universe and everything running as per the specific roles and responsibilities of the Malaik as assigned to them by Allah.
- **Examples of Allah’s Malaik:**
 - Malaik of birth & death,
 - Malaik of revelations of Allah’s Kitaab
 - Malaik of gravity, thermodynamics, air pressure,
 - Electromagnetic waves etc.
- **Example of Malaik doing Sajda to humankind- Plane!**



Emaan on Malaik – Summary!

- **Emaan:** seeking knowledge, being at Aman, upholders of Meesaq, Using one's faculties esp. intellect and reasoning to be at utter & deep conviction, state of being at Aman
- **Emaan on Malaik** is based on the concept of the Malaik- done Sajda to the humankind ONLY on the basis of knowledge and to carry out our duties as Khalifa on Earth.
- **As Khalifa** we need to honor and fulfill our responsibility to look after other life forms on earth, to look after and protect Earth and all of its inhabitants and to protect the environment of earth in order to sustain healthy lives on earth and the tools that Allah has given us to carry out these responsibilities are in the form of Malaik who have done Sajda to us and can be used for this purpose.
- **Basic Concept:** means seeking knowledge of the Malaik those powers, processes and forces of nature, and then once sought knowledge of them, and upon their Sajda, we can work towards the benefits of humanity.





Emaan on Youm AL- Akhira

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It's Emaan on the Akhira, Requirement is beyond & above Amanu!

- The word **Akhir** is the opposite of Awwal– Awwal means the first and Akhir means the last.
لَوْلَا أَخْرَجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلَّ مَنَعُ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا
- **Akhartana** in Ayah 4:77 as in the phrase "*Why did you not Akhartana to a Qareeb Ajalan*" is used here in the meanings of end or later.
- The word **Akhira**, basically means the last of a continuous series of events, things, people, generation etc. after which there is nothing further from the same series- the last of that particular series after which the next one will be different.



Emaan on Youm- AL Akhira

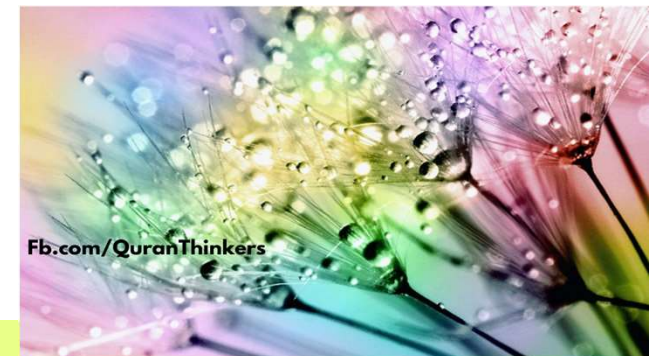
- **Akhira** is the last of temporary life on the earth and start of the hereafter, wherein we will abide forever- *Hiyaat-ud-Duniya* is the life on this earth and *Qayyam Akhira* is the life hereafter
- **Emaan on Youme- Al Akhira-** We have been given the freewill, the freedom to choose and decide our beliefs and each and every action. Once we have given this freedom to choose, and the *Hidayah* in the forms of the *Kitaab*, we are then free to choose our decisions and actions. However, whatever deeds and actions we do in this world, we will be held accountable for those deeds based on the scales of justice, on the day of judgment; this conviction and Emaan reflects in one's conduct, behaviors and actions. As *Momin*, the requirement is to have firm conviction to the stage of certainty, not just being at *Aman* and *Amanu*, but certainty and firm / solid conviction.
- **The Concept of Emaan on Akhira- Based on 4 interconnected aspects**
 1. The freewill, the freedom of decisions and actions
 2. This temporary life as a test
 3. Perfect accountability and Recompense
 4. Akhira as confirmed and forever life, based on #3




It's Emaan on the Akhira, Requirement is beyond & above Amanu!

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

- Quran 2:4 "And who Amanu with what has been Anzala upon you, and what was Anzala before you, and of the Akhira they are certain
- **Misconceptions:** We as Muslims, will go to hell only to cleanse our sins, and once we pay for our sins, we will be transferred to heaven wherein we will abide forever!
- **Emaan:** seeking knowledge, being at Aman, upholders of Meesaq, Using one's faculties esp. intellect and reasoning to be at utter & deep conviction!
- **Emaan on Youm- Al Akhira-** Not only being in a state of Aman, but beyond, as Yaqueen- to accept Akhira as a certain event that is bound to happen sooner or later. The concept that we will face accountability- the recompense based on justice at its best, sooner or later, for each and every act of ours, good or bad, not even an atom weight of our deeds will be held unaccountable for. Based on the scale of justice, our final abode will be decided, wherein we will abide forever and it won't change!





Emaan on Allah's Nabiyeen means ALL of them- no Faraq

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Emaan on Allah's Nabiyeen and Allah's Rasool

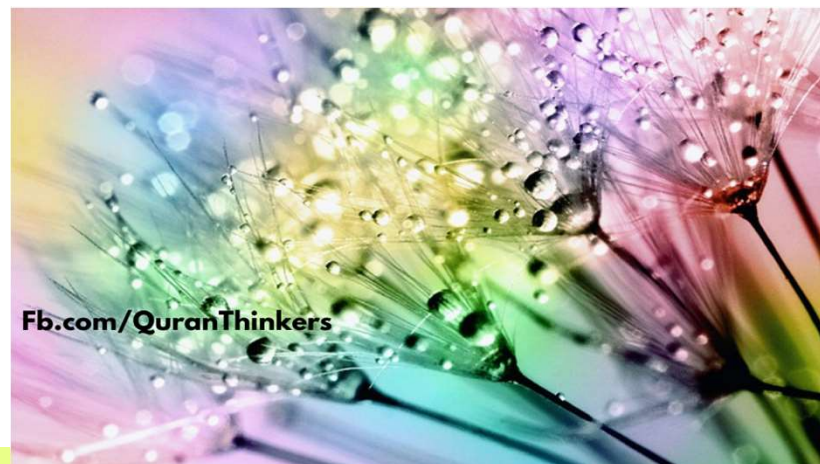
- **Misconception:** Emaan on Nabiyeen means knowing all about them, by their name; but then treating one of them, Nabiy Mohammad as above everyone else!
- **The word Rasool:** those who deliver the Risaalat- the message- could be of Ans-humankind or Malaik.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

- **The role and duties of the Rasool:** Ayah 2:129 as the one who

وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

- delivers Allah's message,
- leads the way to follow the Ayaat of Allah (Yatlu),
- teaches them the knowledge (ilm) of the Kitaab,
- gives Hikmat to people and
- (Yuzaki) cleanses, purifies and grows them.



The Duties of the Rasool & Meaning of Attiu wa Attiu Rasool!

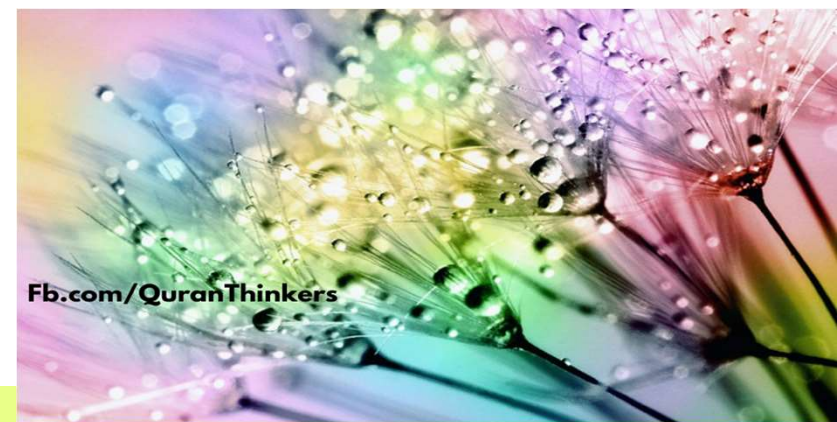
- The only Duty is to deliver the message

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٩﴾

- In the ayah 5:99 "**Not upon the Rasool anything except the Balagha (deliver, convey, communicate) ...**" Therefore, the only duty of the Rasool is to deliver the Risaalat.

يَأْتِيهَا الرَّسُولُ بَلِيغًا مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

- In ayah 5:67 "**O Rasool, Balagha (convey/deliver) what has been revealed upon you from your Rabb and if you do not then you have not Balaghat (delivered) Risaalat (Allah's message) ...**" this tells us the meanings, duties and responsibilities of Rasool.
- **Attu Allah wa Attu Rasool** – means follow & obey Allah and the the Risaalat, not one person



Difference between Nabiy & Rasool

- Although Quran has used **the word Nabi & Rasool and Nabua't and Risaalat** in interconnected manner, since, there is no Nabua't without Risaalat and vice versa, but there are key differences
- One Key **difference between Nabi and Rasool** is in terms of Nabi being a Bashari only, a human being, whereas Rasool could be from Malaik as well

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

- Ayah 22:75 **"Allah chooses from the Malaik, Rasool and from the people"**.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ

- Same reference is in ayah 2:98 **"Whoever is Au'du to Allah, Malaik and Rasool, and Gabriel, and Micha'ael, then indeed Allah is Au'du to the Kafireen"**.

لِلْكَافِرِينَ ﴿٩٨﴾



Difference between Nabiy & Rasool

- **Another Key Difference: Nabiy in Personal Capacity ONLY:** whatever Allah has addressed the Nabi Mohammad in his personal capacity the word Nabi is used and not Rasool.
- For instance, Ayah 33:28 **"O Nabi say to your Azwaaj...";**
- Ayah 66:1 **"O Nabi why do you make it Harama what Allah has made Halal for you seeking approval of your Azwaaj?"**
- Ayah 33:1 **"O Nabi do Taqwa of Allah and do not obey the Kaafireen and Munafiqueen..."** and
- Ayah 66:9 & 9:73 **"O Nabi, strive against the Kuffar..."**
- Thus, Nabi, is used more in terms of addressing the Nabi in his personal capacity in terms of his personal human characteristics whereas the word Rasool is used ONLY with respect to Allah's Risaalat, the Kitaab.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنْ لِي
يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكٰفِرِينَ وَالْمُنٰفِقِينَ
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ



Emaan on Allah's Nabiyeen & Rasool- Two Key Aspects

- **Important Point #1- All Nabiyeen are Bashar:** Allah has appointed many human beings (Bashar like us) over the course of human history whose basic job and responsibilities were to deliver Allah's Hidayah - The concept of Emaan on Allah's Nabiyeen and Rasool is closely linked to the concept of each of these Nabi and Rasool being a Bashar only - a normal human beings like you and me, with their duties as Nabi and Rasool only.
- **Important Point #2- Ayah no. 2:136, "We make no Faraq between Ahad (same, the whole) of them, and we are Muslims to Allah".** It is also linked to not making any distinction, differentiation or separation between any of Ambiya. Emaan on Allah's Nabi and Rasool means Emaan on ALL of them on equal footings, without any distinction, differentiation between any of them. This is the basic foundations of Deen, otherwise, whoever differentiates between any of them, it means he/she is not the follower of Deen-e-Islam and this would not be acceptable to Allah.

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾



Emaan on Allah's Nabiyeen & Rasool- Shahada to Enter Ambit of Islam

- **Is Shahada as per Quran? Meanings:** There is no deity but Allah and Mohammad is the Rasool of Allah. **Is this creating Faraq-** Differentiating one Nabi and Rasool over the others of Allah's Nabiyeen and Rasool?

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحٰقَ

وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ


وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ ﴿٨٥﴾

أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

- **Ayah 3:84-85** "Say, "We Amanu with Allah, and in what was revealed on us; and in what was revealed on Ibrahim and Ismael, and Ishaac, and Yaqoob, and the Asbaat' and what was given to Musa, and Easa, and the Nabiyyun from their Rabb. We do not make Nufarriq between any of them and we to Allah are Muslimoo. And whoever seeks other than Islam as Deen, then never will be accepted from him/her, and in the Akhira he/she will be among the losers.



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There is no concept of Emaan on Qadar

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There is no Concept of Emaan on Qadar

- The words **Qadar & Taqdeer** are normally mistranslated as Fate, predetermination of destination by Allah, divine fore-ordainment, or predestination-
- In fact **Emaan on Qadar** has been inserted into the Deen-e-Islam through these mistranslations, which are against the concept of Emaan on the day of Akhira.
- **There is not a SINGLE Ayah from Quran** Asking us to Amanu with Qadar, unlike the other 5 fundamentals of Emaan.
- **The word Qadar** is used in Quran in entirely different meanings and interpretations. For instance,

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

- [22:74] *"They have not Qadaru Allah the Haqqa Qadrihi..."*
- If we translate the word Qadar as predestination or fate, this would then mean, they have not predestined Allah as per Haqq of Allah's fate??? Really?



There is no Concept of Emaan on Qadar

إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

- When Allah says in Ayah 54:49 "**Indeed, all things We created with Qadar**", Allah is not saying that all things have been created with predestined fate, unlike is normally mistranslated, but used here in the meanings of abilities, powers, proportions, measures and numbers.

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ

- **The word Qadir** is also used in the meanings of ability or power for instance in the ayah 6:37 "**...Indeed Allah is Qadir to send down an Ayaat...**" here, the word is used in the meanings of power, capability or ability.
- Similar meanings are used in the ayah 6:65 & 17:99.



There is no Concept of Emaan on Qadar

وَعَلَى الْمُقْتَدِرِ قَدْرُهُ

- Similarly, in ayah 2:236 the word **Qadarhu** means as per his/her ability, measure, resources, ways and means.
- **The word Taqdeer** is normally mistranslated as fate, or decree or determination - but the meanings of the word Taqdeer is power, ability, capability etc. as in the ayah 41:12.
- Ayah 6:96 with the phrase "...*that is the Taqdeer of the Aziz the All-knower*".
- Whenever the word Qadeer is used for Allah in the phrase "**Allah is Qadeer over all things**" it means that Allah is capable, powerful, and resourceful over all things.

تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ



There is no Concept of Emaan on Qadar

- **The Concept of Emaan on Qadar is not as per Deen**
- All these words are extremely wrong interpreted and translated to induct the concept of Emaan on Qadar in the ambit of Islam, which completely contradicts Quranic guidance
- **Contradicts Emaan on Akhira:** Allah has created the universe, and All Malaik are performing their duties as determined by Allah. Once Allah has given humanity Freewill and Hidayah, then Although Allah is Qadeer, Capable, All-powerful over all things, but Allah does not intervene during this worldly life. Everything is determined as per the cause and effect of the natural laws- whatever one decides, based on one's freewill, will face the consequences of one's decisions, in this worldly life as well as in the hereafter.
- **There is no concept of predetermination of one's fate!**





Mercy in Deen- Raham, Rahman, Raheem, Afu'an Ghafoor

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Mercy in Deen- Raham, Rahman, Raheem, Afwan Ghafoor.

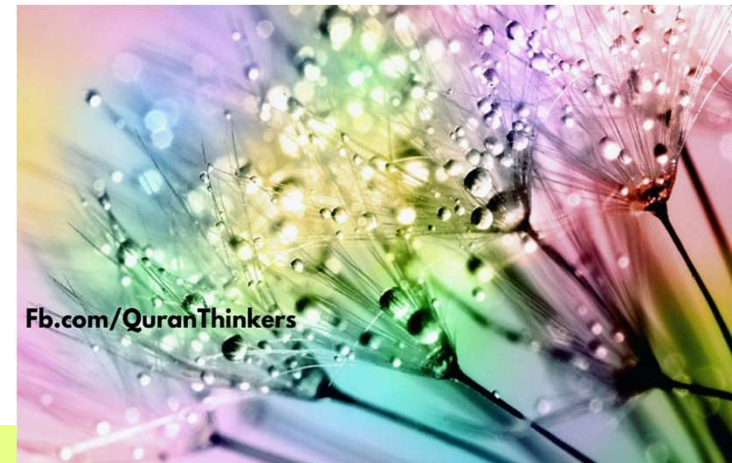
- **Misconception:** Raham means Mercy, Rahman means the Entirely Merciful, Raheem means Especially Merciful, Afwan means Ever-Pardoning & Ghafoor means All-forgiving.
- All of these are mistranslations and wrong interpretations
- There is no concept of Mercy in Deen
- Example of Mercy- A King
- **The word Raham, Rahmat, Rahman & Raheem-** share the same basic characteristics of the word Arham- as used for instance in ayah 2:228, 3:06 and 6:143, which means a mother's womb during pregnancy. Therefore, whatever Arham means to a child, are the meanings of the words Raham, Rahman, Rahmat and Raheem

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾



Mercy in Deen- Raham, Rahman, Raheem, Afuan Ghafoor.

- **Four Broad Meanings** - the meanings of the words Raham, Rahman, Rahmat and Raheem, which are in four broad definitions
- (1) The life line and source of survival- the child breathes from the Arham, the child takes all its source of nourishment and survival from the Arham;
- (2) The protection and shield- it protects the child from anything that can harm the child;
- (3) The long-term source of nourishment, growth and progress in an unprecedented miracle like manner so much so that a child is created from a single cell to a complete being and
- (4) The source of Self-less love and sacrifice- the selflessness and sacrifice for the child that a mother has is multiplied many times in case of Arham, so much so that in order to fulfill the requirements for the child, the Arham extracts the required nutrients from the mother's own blood, bones and body without even letting the mother know.



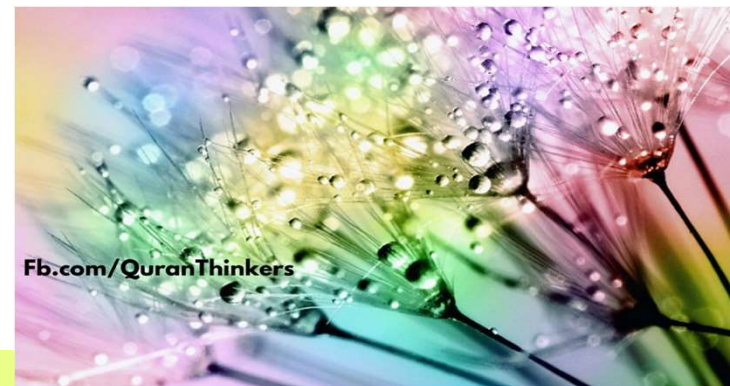
What is the difference between Rahman & Raheem.

- **The word Rahman** as one of the attributes of Allah defines Allah as the best of the best, the most supreme in provision of Raham & Rahmat (as all these four categories of meanings of these words). Allah being Rahman is applicable for everyone regardless of anything else, even regardless of one being on the right or wrong path.
- **The word Raheem:** Allah being Raheem to us is a privilege and it will only be with us as long as we are on the right path and remain steadfast by doing Amle-Swalehaat. If we're on we need Allah's help and blessings to keep doing good deeds and stay on the right path. With Allah as Raheem with us, we get peace, contentment, Sakoon, prosperity and tranquility in our lives. Allah being Raheem is closely linked to the concept of Tauba as per Quran . Whenever we commit a wrong deed willingly or unwillingly, knowingly or in ignorance, we lose that privilege of Allah being with us as Raheem. In order to get back that Privilege, we need to do pure TOUBA, a whole process as per Quran, which in a nutshell means to make a U-turn towards the right path.



Allah as Afua'n Ghafoor.

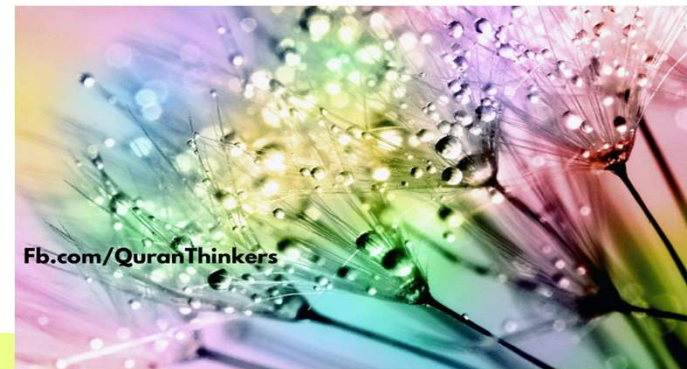
- **Misconception:** Afwan means Ever-Pardoning & Ghafoor means All-forgiving- completely wrong translations as there is no concept of Mercy, forgiveness and pardon in Deen
- **The word Afu'an:** The main characteristics of this word is in meanings of giving to someone more than one's Haqq, given away freely anything excess over one's own Haqq, generously and in abundance.
- **Ayah 2:219** “ ..And they ask you about what they should spend, Say Af'waa”
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
- The word is used here in the meanings of giving away freely after keeping own Haqq, that is whatever is there over and above one's rightful needs & expenses, should be spend for the benefit of others.
- **Ayah 7:199** “Take what is Af'waa (given freely excess over Haqq) and do Amar of what is Maarroof and turn away from the ignorant.”
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ




Allah as Afua'n Ghafoor.

- **The word Ghafoor:** The word share the same characteristics as words like Maghfirat, Aghfir, etc, with the basic meanings to hide, to cover, to protect by hiding or covering. In Quran these words are also as opposed to Aza'ab- facing the negative consequences of one's bad deeds and thus used in the meanings of opposition to, as shield, protection against the impacts of wrong path such as Azaab, punishment, pain, suffering, destruction, devastation, etc. So, it is like following the right path which covers, hides, protects the harmful impacts of previously taken wrong path and previously done wrong deeds. Just Like one would take a preventive, healthy lifestyle through diet, etc. to ward off and protect against diseases. It is not a cure; it is a prevention!
- **Allah as Af'waan Ghafurran-** means Allah who gives to humanity more than their Haqq as Ghaffurran; who protects/shields us against the impacts of wrong path such as pain, suffering, immorality etc. Therefore, with as Af'waan Ghafurran would means Allah provides this protection freely, generously- way more than our Haqq.

اللَّهُ لَعَفُوٌّ غَفُورٌ





The Concept of S'alat is nothing to do with Ritual Prayers

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The Concept of S'alat is nothing to do with Ritual Prayers

- **The word S'alat** is normally translated as ritual prayers or Namaz, which is a completely wrong interpretations of this important aspect of Deen.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتٍ كُلُّ قَدَعٍ عَلِيمٍ صَلَاتَهُ
وَتَسْبِيحَهُ، وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

- Surah Nur- Ayah no. 41- *"Have you not seen that unto Allah Yusabeh whosoever is in the skies and the earth, and the birds with wings outspread? Each one knows it's own S'alaat and Tasbih and Allah is aware of what they do"*.
- If we translate the word Salat as ritual prayers namaz, what namaz and rituals is this verse talking about that everything in the earth and skies knows about and performs?

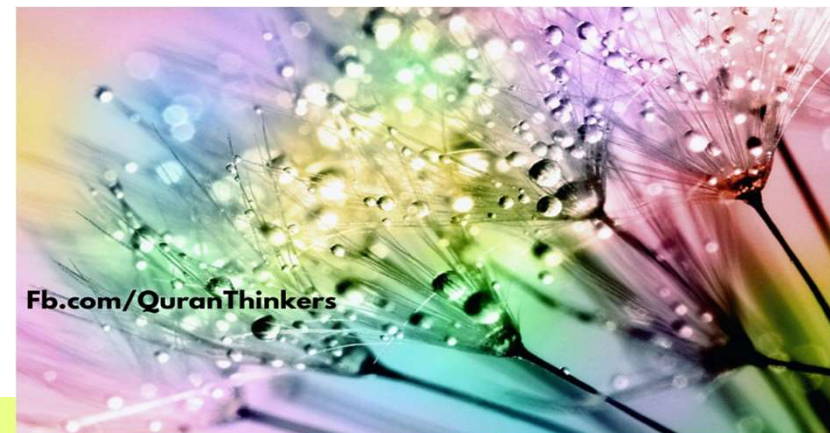


The Concept of S'alat is nothing to do with Ritual Prayers

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَلَا

يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

- In Ayah 9:54, **"And what prevents their Nafaqahim (deeds, contributions) to be accepted from them, is nothing except that they do Kufar in Allah and in Allah's Rasool (Risalat-the Hidayah) and not they come to the S'alaat, except while they Kusaaly (lazily, sluggish manner only done as a show-off to people) and not they Yunfaquun (do deeds, actions, contribute) except while they Karehun (unwillingly, with hate, not wanting to)."**
- S'alat has nothing to do with rituals or prayers at all since here the specific reference is for those who do Kufar, so if we translate the word S'alat as ritual prayer, what sort of ritual prayers are these Kaafireen doing?



The Concept of S'alat is nothing to do with Ritual Prayers

- The word **S'alat** basically means to connect or to join, like a door is connected to the wall through hinges; it is a permanent connection, not a temporary connection that could be disconnected and then connected again.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

- Ayah 2:27 "Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be Yus'ala...."
- In ayah 2:27 the word **YuS'ala** is used in terms of permanent connection.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾
 وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
 فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

- Similarly in Ayah 13:21 and 13:25 the word **Yus'ala** is used in similar meanings and context.



The Concept of S'alat is nothing to do with Ritual Prayers

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا فَضَّجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا أُخْرَى
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

- In Ayah 4:56 "**Indeed, those who do Kufar in our Ayaat, soon, WE will Nus'lehim (Salat) fire...**". Here the word Nus'lehim is normally mistranslated as burn them or roast them, but these are wrong translations. This ayah is basically giving us a description of what is going to happen to those who do Kufar in Allah's Ayaat, through the phrase Nu-s'le-him (WE-salat-them) of fire means the process, the system of permanent and strong connection of fire.



The Concept of S'alat is nothing to do with Ritual Prayers

فَلَا صَدَقَ وَلَا أَصْلَىٰ ۝ ٣١ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝ ٣٢

- In ayah 75:31-32, the basic meaning of the word **"S'ally** is to 'Connect with, commit to, reach out or turn towards with one's whole being', because it is used opposite to the word **"Tavalla"** meaning 'turned away from, disobeyed, disconnected from'.
- **'S'alaat'** as per Quran basically means a system, which we establish physically to look after everything and everyone and every life form in that system accordingly, through which we connect (permanently & strongly) to and turn towards Deen with our whole being, to connect not just to Deen, but to all of the humanity through the system of mutual care, compassion and justice; to follow and be obedient of the rules and commandments of Deen, committing to, turning towards, contributing to establishing this system of Salaat- these rules of Deen as given by Allah in Quran, through the system of mutual care, justice and compassion for everyone.

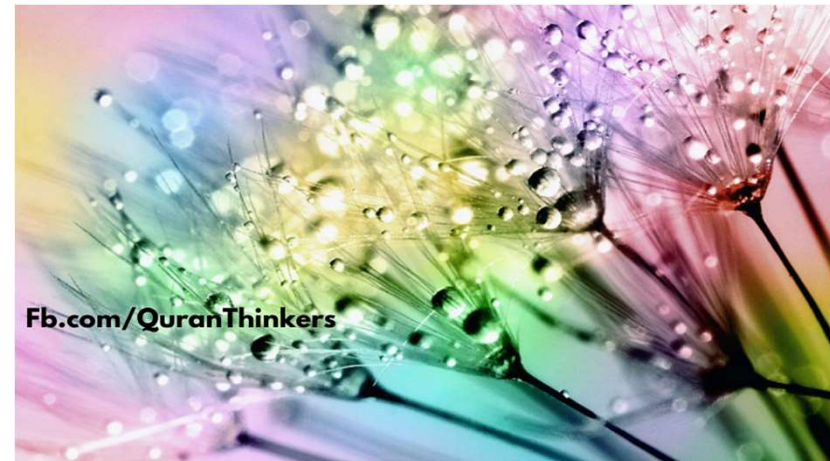



The Concept of S'alat is nothing to do with Ritual Prayers

- This concept of Salaat as a social care system built for mutual care, compassion and justice is beautifully explained in chapter 107- ayahs 1-7.

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

- When Quran uses the phrase **"Aqemu us S'alaat wa Aat'uz Zakat"** as used for instance in ayah 2:43, it means establishing this system of social care and justice and all our contributions towards establishment and maintenance of such a system, as we carry out our day-to-day activities, and our efforts and Amwaal towards S'alaat is termed as Zakaat.





The Concept of Zakat is not Once a year meager Payment

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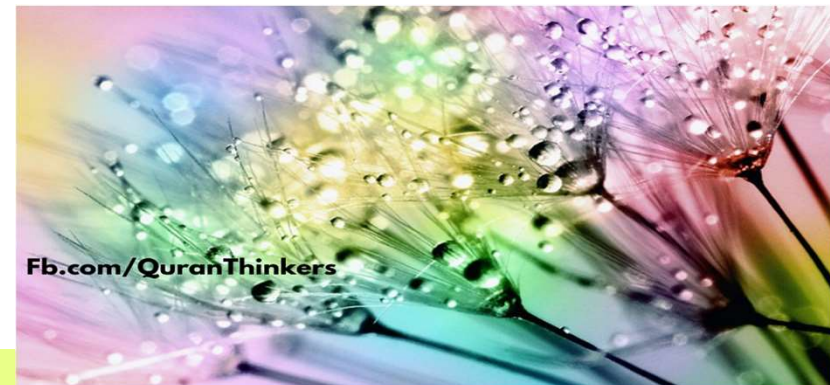


The Concept of Zakat is not Once a year meager Payment

- The word **Zaka** is used in Quran in means of purifying or cleansing of something or someone.
- As per Quran, whatever Allah's Fazal/ Allah's bounties, & Na'mat Allah has given us, we are required to clean it, purify it and Tazikiyaah it by spending, utilizing and using it for the benefit of others; whatever is beyond our needs and requirements.

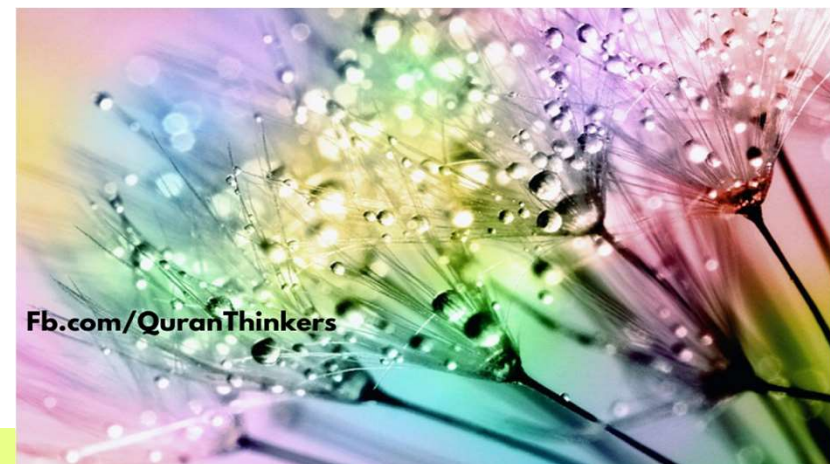
قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلْمًا زَكِيًّا ﴿١٩﴾

- The word is also used in Quran in meanings of nourishment, and development for instance in ayah 18:19, in the phrase **Azka T'uaman**, the word Azka is used in meanings of the food that is most nutritious. In ayah 18:81, the word **Zakatan** is used in the meanings of abilities, qualities and faculties- In ayah 19:19, the word **Zakiyya** is used in the meanings of purity, faultless or innocence.



The Concept of Zakat is not Once a year meager Payment

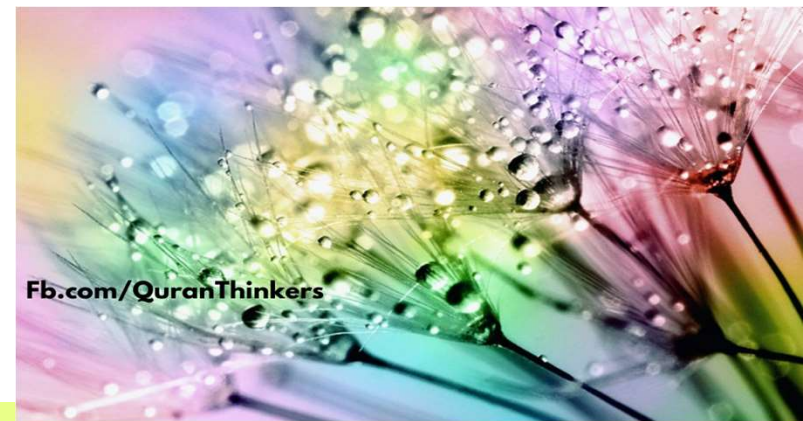
- Therefore, **the word Zakat** means to be clean, to be better in purity, to be nourished and nurtured; to be better in terms of abilities, qualities and faculties; to be clear, to increase; to be pure and innocent, to justify oneself, to progress, grow and develop, in terms of growth, purification and blessings. As per Quran, whatever Allah's Fazal, Allah's bounties & Na'mat Allah has given to us, it always has a portion which belongs to others and that portion of our Allah's Fazal needs to be giveaway to its right beneficiary, once that portion of Allah's fazal has been given away to its right beneficiary then rest of the Allah's fazal will become clean and lawful as per deen for us to consume.




The Concept of Zakat is not Once a year meager Payment

وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَسَأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ

- As per Quran we have to give whatever is over and above our Haqq, our needs and requirements as Zakat and S'adaqat. For instance in the ayah 2:219 “ ..And they ask you about what they should spend, Say Af'waa” the word is used here in the meanings of giving away freely after keeping own Haqq, that is whatever is there over and above one's rightful needs & expenses, should be spend for the benefit of others.
- The phrase **to establish Salat and Commit Zakat**- keeping in view the meanings of the word Salat as a system of societal benefits and betterment, the phrase commit Zakat is used soon after, which means to commit one's resources, wealth, knowledge, faculties and efforts for the establishment, maintenance and contribution to Salat system for the benefit of others and the nourishment, purity, progress and development of everyone in that system.





The Concept of Hajj is not a Holy Pilgrimage to Makka

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The Concept of Hajj is not a Holy Pilgrimage to Makka

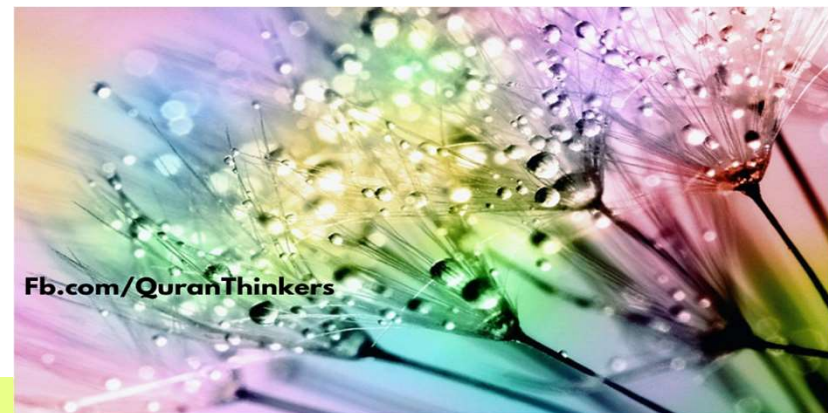
- **The word Hajj and Hujjat** shares the same common characteristics of meanings as in argument, investigation, enquiry, gathering of information and evidence through the use of reasoning and intellectual faculties as in ayah 40:47 where it's used in the meanings of argue, investigate, enquiry, asking amongst themselves or the ayahs 4:165 where the word is used in the meanings of arguments, evidence etc.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾

- In ayah 6:149 the phrase "**.....Say that to Allah belongs the Hujjat Al Baaligha...**" referring to Quran as the conclusive, best argument and evidence. The word also means to plan or to make a firm decision, to intend or plan to do something out of respect and gratitude.

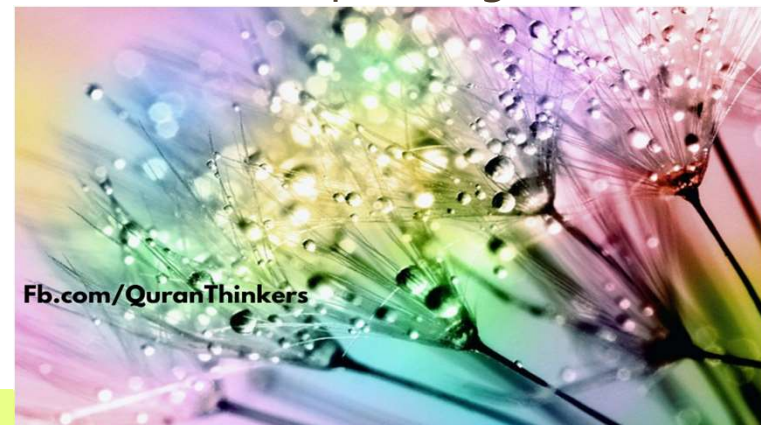
ثَمَنِي حَجَّجَ

- It's also used in the meanings of year for instance in ayah 28:27 "**that you serve me for eighth Hajjan**



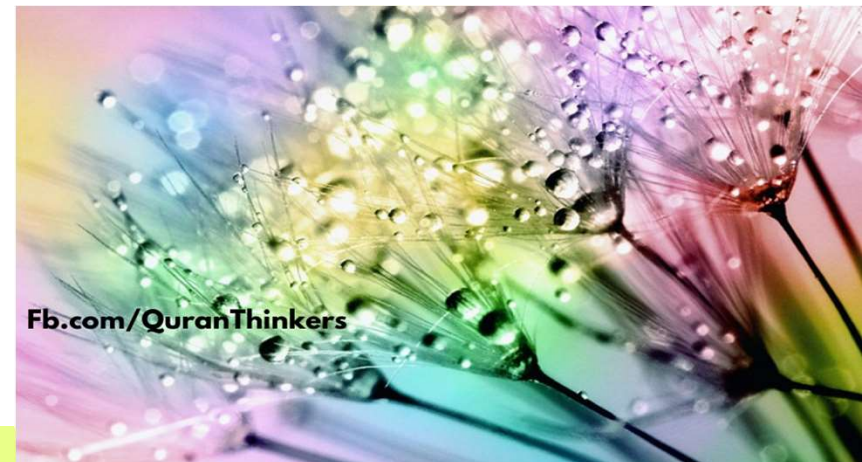
The Concept of Hajj is not a Holy Pilgrimage to Makka


- Therefore, **Hajj** means a personal firm commitment and dedication of a person to endeavor a learning process by appointing a set/dedicated time, set deadlines for investigations, probing, finding evidence and truth; it's a whole process of getting out from darkness to the light of Allah's Hidayah.
- It is a firm commitment and a process of enquiring, probing, investigation, and gathering evidence in order to understand the Hidayah, Quran. In that process out of which not only one gets the understanding of the Hikmat and wisdom behind Allah's Deen, one also gets to witness the benefits of it with their own selves and through their own experience- once they truly follow the Hidayah, as understood through the process of Hajj, refer ayah 22:28.
- This ayah also outlines **two important parts** of this process as Zikr and Spending out of Allah's Fazal for the benefit of others. .



The Concept of Hajj is not a Holy Pilgrimage to Makka

- **Basic Concept of Hajj:** To do Hujjat on the Kitaab, the Quran.
- Once the Quran has been Rusule upon us, the requirement to do Hujjat is then upon us in terms of our personal firm commitment and dedication to endeavor a learning process by appointing a set/dedicated time, set deadlines for investigations, probing, finding evidence and truth; it's a whole process of getting out from darkness to the light of Allah's Hidayah.
- **Hajj:** is a firm commitment and a process of enquiring, probing, investigation, and gathering evidence in order to understand the Hidayah, Quran.
- **Umra:** Once Hajj is carried out and whatever part of the Hidayah is understood with Emaan- utter and deep conviction, then it needs to be Umra- lived and practically applied in our day to day lives.





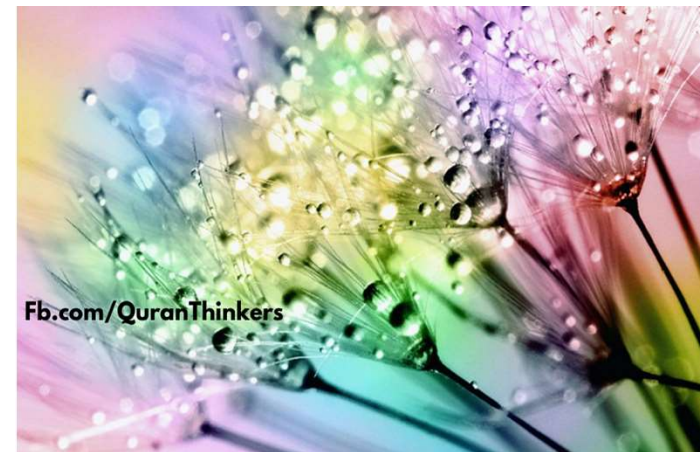
Rituals as per Quran- There is no concept!

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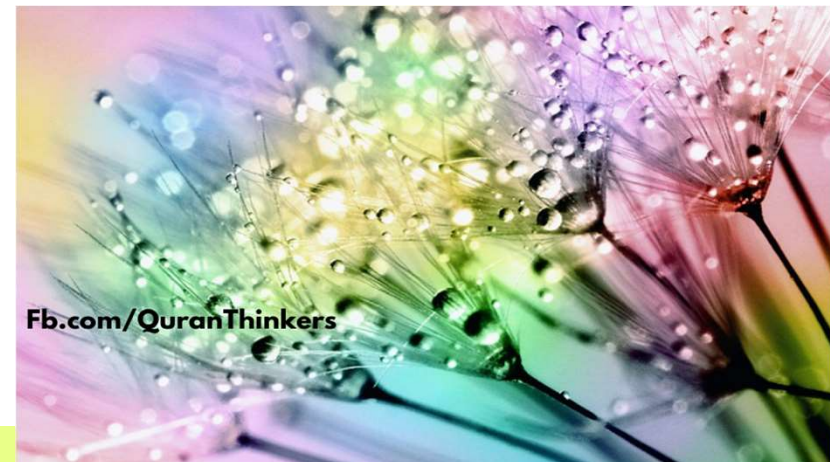
Are there Rituals in Islam? – Option # 1

- **OPTION NO 1- Quran ordains rituals!**
- The moment we start to approach Quran through the lens of rituals, **Quran somehow seems incomplete**, as nothing is mentioned as to how to perform Namaz or pay how much Zakat or how exactly to do Hajj and Umrah.
- For all these rituals we have to **find scholars** on whom we are dependent upon to tell us how to do it and choice of the scholar also **depends upon the specific sect** that we want to follow otherwise our way of performing these rituals would not be as per Allah.
- **The Image of Allah in this option:** is that of a supreme being who is angry with us and from whom we have to seek forgiveness all the time through praying all nights. Who doesn't ask us to do anything for anyone but to try and please him. Therefore instead of helping the needy with the same money, Allah wants us to buy the animal for slaughter, to spend huge amounts of money as much as or even more than 20,000 USD to perform Hajj, and give out these money to Governments and luxurious travel agencies, Allah here is someone who somehow wants us to spend so much money to please Allah instead of benefiting the needy....



Are there Rituals in Islam? – Option # 2

- **OPTION NO. 2- There are no Rituals Ordained by ALLAH-**
- The sooner we approach Quran with this lenses and mindset, everything becomes **crystal clear and practical** orders and commandments by Allah wherein
- Allah asks us to spend **for the benefit of others** whatever we have been given Fazal of.
- We **don't need anyone or anything outside of Quran** and our Aqal to implement these laws.
- **The Image of Allah** in this option: is that of a supreme being who doesn't need anything from us except to benefit and help others and to act as khalifa- the caretakers of earth, and all its inhabitants.



Are there Rituals in Islam?

- **NOW I WOULD ASK YOU POINT BLANK-**
- Which option would you pick, I.e., which one do you think is more plausible as an image of Allah?
- **Option 1- Quran Ordains Rituals-** The Image of Allah in this option: is that of a supreme being who is angry with us and from whom we have to seek forgiveness all the time through praying all nights. Who doesn't ask us to do anything for anyone but to try and please him; who somehow wants us to spend so much money to please Allah instead of benefiting the needy. OR
- **Option 2- There are no Rituals as per Quran-** The Image of Allah in this option: is that of a supreme being who doesn't need anything from us except to benefit and help others and to act as khalifa- the caretakers of earth, and all its inhabitants.





Questions & Answers

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Questions & Answers: Discussions

- Will Discuss in Order of the presentation starting from the First Concept
- During the discussions, one person talks at a time
- Please respect each other's opinions and perspectives.
- Please avoid comments so as to allow addressing all the queries and questions
- Please keep your Questions short and concise so everyone can participate

