

# Clarification of some misunderstood concepts in Islam and Quran:

## **Difference between Zakat and Sadaqat:**

**There are two forms of charity in Islam – obligatory and voluntary, called *Zakat* and *Sadaqa* respectively.**

Zakat means Purification, growth and blessing. It is given out once a year generally during the month of Ramadan. However, those failing to give Zakat in Ramadan can pay their charities at any time of the year. It is one of the **fundamental pillars of Islam** which complete the faith of a Muslim. According to Islamic regulations, Zakat is **2.5%** of one year's total cumulative wealth. Zakat is compulsory for every Muslim and it is payable by every Sahib-e-Nisab. **Calculation of Zakat** is a very important matter and it should be handled carefully.

Sadaqa is voluntary act of charity. Sadaqa doesn't necessarily mean giving out wealth but it can be any simple act of Kindness that another human or even animal benefits from. It is a Sadaqa in way of Allah to remove any difficulty from someone's path as well as it is considered sadaqa to smile at someone or just offering a simple Salam. Being kind to animals and taking care of their food is a charity. Offering water to a thirsty person or to help them with some burden are all considered charity and all these acts are rewarded by Allah (SWT).

***“Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people – and Allah loves the doers of good.” (Quran 3:134)***

***“Give charity without delay, for it stands in the way of calamity.” – Al-Tirmidhi***

Both Zakat and Sadaqa have been mentioned in the Holy Quran countless times. Paying Zakat is always mentioned next to offering Salah, which highlights the importance of Zakat in Islam.

***“And establish prayer and give Zakat, and whatever good you put forward for yourselves – you will find it with Allah. Indeed, Allah of what you do, is Seeing.” (Quran 2:110)***

***“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.” (Quran 2:261)***

As mentioned briefly above, Sadaqat can not only be money, there are 17 ways one can give sadaqat in Islam, other than financial help throughout your life.

- 1) Dua--- Pray for the people you care, or any person ask you for Dua.
- 2) Knowledge---- spread the knowledge among the people who can't afford it.
- 3) Advice--- give sound advice to your younger siblings or anyone younger than you.
- 4) Smile----meet and greet people with nice and smiling face.
- 5) Help----- Help people to solve their problem.
- 6) Time-----Take time out for your parents and spouse.
- 7) Tarbiyya----- Nurture your children to be well mannered.
- 8) Patience-----Be very patient in difficult times and rely on Allah.

- 9) Remind----Remind your friends to stay on righteous path of Allah.
- 10) Forbid Evil-----Stop others from being harm.
- 11) Talk softly----- Do not be harsh and rude to fellow humans
- 12) Forgive----- Forgive people who ask for forgiveness.
- 13) Give respect----- Give respect to elders as well as Youngers.
- 14) Be happy for others----- Be happy for someone else happiness and do not be jealous.
- 15) Visit the sick---- visiting sick is also the Sunnah of our beloved Prophet (SAW).
- 16) Clear the path----- Remove the harmful things from your path, such as a stone comes on your way.
- 17) Feed your spouse----- putting a piece of food in your wife's mouth is a sadaqa.

Sharing this information is also a sadaqa.

**Both Adam and Iblees (Shaitan) disobeyed Allah, but why one was made Prophet, the other was cursed by Allah.**

**Difference of attitude of Satan and Adam after both disobeyed Allah.** They said, "Our Lord, we have done wrong to ourselves. Unless

You forgive us, and have mercy on us, we will be among the losers.”  
Q7/23.

EXP: This is the supplication Adam and Eve did after they disobeyed Allah and look what Satan did, after he disobeyed Allah by not prostrating to Adam, he not only insisted on it but tried to justify it by his imagination and intelligence. That’s why he brought cursed upon himself not only by Allah, but whole humanity till the end of time and the place in hellfire afterwards. On the other hand Adam and Eve not only accepted their mistake and asked forgiveness from Allah for their disobedience. Allah not only forgave them showered His Mercy on them and gave them high status. The two different attitudes by Adam and Iblees (Satan) defined two ways/paths, the path of Satan and path of Allah. After committing sin and then insisting on it and try to justify it is Satan’s way, but on the other hand feeling guilt, accepting mistake and asking for forgiveness from Allah if disobeyed him is Allah’s way.

## **Clarification of Destiny**

**Allah does not force people to choose right or wrong path (Clarification of destiny). Lot of people do bad things or somebody commit suicide, people say, well it is in their destiny, so it happened, nobody can change it as it is Allah’s will.**

**Allah says in Quran:**

The idolaters say, “Had God willed, we would not have worshiped anything besides Him, neither us, nor our ancestors, nor would we have prohibited anything besides His prohibitions.” Those before them did likewise. Are the messengers responsible for anything but clear communication? Q 16/35

EXP: In this verse Allah has clarified the misconceptions of non believers and idolaters that they say that if we worship others with Him and made certain things forbidden (Haram), which He did not forbid, then Why Allah do not stop us with His mighty power. If He wanted, we could have never committed these things and if He is not stopping us from these things, then it means it is His Will.

Allah is telling them that this is their misconception; He has sent Messengers and His books to stop them from these acts. If Allah likes the act of Shirk (associating partners) then He would have not sent His Books and Messengers. As this life is a test, so He gave you free choice to act which way you want to pursue. He will never forcibly make you to go to right or wrong path, and if He does so then there is no test for human beings. "Remember everything happens with Allah's permission, but not everything is His Will. He never wants His slave to associate partners with Him and disobey Him, but if you choose to do so, He will not forcibly stops you but facilitate you to perform the forbidden act and vice versa." Since Allah knows the future and knows what a slave of His will do, with his free will, so He wrote this in the book in advance, (in Loh-e-Mahfooz) which is called destiny, not like He wants us to do bad things because it was our destiny. Of course there are certain things in life which is beyond our control (like sickness, increase and decrease in our sustenance despite our best efforts, accidents with no our fault, untimely death and natural disastrous etc) and when it happens then it is our destiny from Allah and we have to believe is as such and be patient. This is part of our faith (Emman).

So again, all the deeds we do (Weather good or bad, on which we will get reward or punishment from Allah) has nothing to do with destiny, it is

our willing choice. This argument is confirmed by the following verses (Ayat) of the Quran.

1. Indeed, We guided him to the way, be he grateful or be he ungrateful (meaning obedient or disobedient) Q 76/3.
2. And have shown him the two ways (meaning of good and evil) Quran 90/10.
3. Surely, it is for Us to give guidance (which Allah did through prophet and Quran) Q92/12.
4. Surely, mankind is in loss, except those who believe and do good deeds. Q103/2-3.

Based on above verses ,it is abundantly clear that , it is up to us to choose right/obedient path towards Allah after He guided us and it is nothing to do with destiny, otherwise Allah would not have talked like this in above verses of Quran, if we did not have control ourselves to do good deeds.

(As Allah knows the future that what we will do (choose right or wrong path) so He already wrote before we were born in our destiny). But other things which happens to us in life which we have no control as mentioned few things above is Allah's decree to be happened to us and that is our destiny and we have to believe that it is from Allah and accept it as such and be patient and there were be great reward from Allah in hereafter that we cannot even imagine.

# What to do for parents, if we were disobedient to them in their life and now they are not alive.

Allah is so Merciful that He has given us chance that even after their death, we can get rewards and amend our mistake if we were not kind to them in their life. The following acts on their behalf are encouraged.

1. Make daily [Du'a](#) (prayer) for them for raising their status
2. Asking Allah for their forgiveness.
3. Give a charity on their behalf
4. Institute a perpetual charity (Sadaqa Jaria) on their behalf - such as a Masjid, an Islamic Center, an [Islamic Library](#), an Islamic hospital, an orphanage, a senior citizen's home, etc.
5. Perform Hajj on their behalf or ask someone to do s
6. Carrying out their “Will”
7. Connecting relationship that cannot be connected except their way.
8. Respect and honor their friends.
9. Try to be righteous and good person and do good deed yourself, as children are the best perpetual charity (sadaqa Jaria) for their parents. Any good deed you will do, they will get reward too without lessening your reward (See how Merciful is Allah)

# **If we violated a right of our fellow being and he is passed away, how then we compensate for our violation?**

If we have violated any rights of a fellow being, like backbite or slander him, taken his money unlawfully, cheated him in any business or personal dealing etc and that person has passed away, the questions is what we do now if we realized it now.

First of all we should never do these things to our fellow being, but if we did and realize it later to apologize or pay back monetary losses and person is no more alive, then following things should be done and hope from Allah that He will forgive and accept it on the behalf of the deceased.

- 1) Ask sincere repentance from Allah and promise not to do it again to any other fellow being.
- 2) If it is monetary issue, find his family,(wife, kids etc) to return the money or property etc.
- 3) If you cannot find the family, spend that money owed to him in charity on his behalf.
- 4) For backbiting and slandering, ask Allah for his forgives regularly, and spend money in charity on his behalf.  
Inshah'Allah , Allah will accept it.



## **Misconception about all sins will be forgiven, if we do certain acts/good deeds.**

We commonly hear some Ahadiths that certain deeds we do, all our previous sins will be forgiven, like performing right wudu and praying will erase previous sins, or sins between one Jumma prayer to other will be forgiven or sins between one Ramadan to another will be forgiven if we fast in those months or reading certain supplications taught by our beloved Prophet will wipe out sins etc. Remember people who called out these Ahadiths do not tell the whole thing that only minor sins are forgiven, not the major sins or the sins accumulated by violating the rights of other (called Haqooq-ul-Ibad). The major sins are only forgiven if we sincerely repent to Allah with certain conditions and if we violate other human beings rights, it will not be forgiven unless we amend that right or that person forgives us. Although Allah has the power of forgiving anything He wants, but as a general rule according to Quran and Hadith, major and Haqooq-ul-Ibad will not be forgiven by Allah unless we do as mentioned above.

There are only two exceptions to the above rule.

- 1) Anybody who converts to Islam from other religion, his/her all past sins (no matter what sins he had) will be forgiven, and he starts his life with a new clean slate.
- 2) If his Hajj is an accepted (Mabroor) one, then according to Prophet, he/she is just like born a new baby. But the question is who knows that his Hajj is an accepted one or not in the eyes of Allah?

Reader is encouraged to read my research paper titled in this same website "List of Major and minor sins in Islam". And "Rights of Allah and our fellow beings on us in Islam" It will give you a good idea about Haqooq-ul-Ibad and condition of sincere repentance for major sins.

## **What will be the fate of a person on the Day of Judgment, if message of Islam did not reach him?**

It is a common question discussed among some people; the answer has to be looked in the light of Quranic verses.

Allah Says in Quran, Surah 7/172 -173.

" O prophet, remind mankind about the incident when your Rabb brought into existence the offspring's from the lions of Adam and his descendants (virtually every single individual of mankind) and made them testify about themselves. Allah asked them " Am I not your Rabb?" They all replied: "Yes! We bear witness that you are." This We did, lest you mankind should say on the Day of Resurrection: "We were not aware of this fact that you are our Rabb and that there will be a Day of Judgment. Or lest you should say: "our forefathers started the practice of shirk and we just followed, being their descendents.

Allah Says in Quran, Surah 41/37

And of His signs are the night and the day, and the sun and the moon. Do not bow down to the sun, nor to the moon, but bow down to God, Who created them both, if it is Him that you serve. Q41/37

EXP: Signs of day and night, sun and moon tells that there is only one God who is controlling the whole universe for the benefit of humans and Jinn and if there were other gods beside one God then this system would have collapsed due to conflict between them. So pray Him not His creation, like some do.

### Allah Says in Quran, Surah 30/30

So devote yourself to the religion of monotheism—the natural instinct God has instilled in mankind. There is no altering God’s creation. This is the true religion, but most people do not.

EXP: Every human being is born on “fitrah”, the natural inborn inclination of man to worship his creator prior to the corruption of his nature by external influences. Thus, Islamic monotheism is described as the religion of “fitrah”—that of the inherent nature of mankind.

### Allah Says in Quran, Surah 39/42

Allah takes the souls at the time of their death, and those that have not died during their sleep. He retains those for which He has decreed death, and He releases the others until a predetermined time. In that are signs for people who reflect.

### Allah Says in Quran, Surahs 76/2-3 and 91/8

We created man from a liquid mixture, to test him; and We made him hearing and seeing. We guided him to the way, be he appreciative or unappreciative.

And inspired it with knowledge of what is wrong for it and what is right for it.

EXP: Allah gave human beings intellect (hearing and seeing power, a conscious to distinguish between good and evil), so he can use these

tools to decide on his own whether to submit to Allah or transgress against Him.

#### Allah Says in Quran, Surah 2/164

In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the oceans for the benefit of mankind; in the water that God sends down from the sky, and revives the earth with it after it had died, and scatters in it all kinds of creatures; in the changing of the winds, and the clouds disposed between the sky and the earth; are signs for people who understand.

#### Allah Says in Quran, Surah 67/10

And they will say, “Had we listened or reasoned, we would not have been among the inmates of the Blaze.

From above verses of Quran, it is clear that human beings were engrained in their subconscious that there is Only One Allah and all the signs in this universe, their intellect (eyes, ears, brain etc) point to them that there is only one and only Allah. Even if no message of Allah’s book or Prophet did not get to them, but Allah’s sign was with them. So if they believe in Allah and did not associate partners with Him, Allah may save them from hellfire (It is entirely His prerogative) and He will know from his infinite wisdom that His books or His prophet’s message reached them or not and He will judge them accordingly.

**Note: It is strongly emphasized that we should not engage in these types of talks and make our judgments as it is solely Allah’s prerogative to decides fate of these people, because He knows everything and His is just. We should be concerned ourselves that if Allah’s message, His Quran and His Prophet message has reached us than how much we have obeyed it? We will be asked**

about that, and we have to give accountability for that. Allah will not ask us about which people Allah's message reached or not and what should be their fate. I just discussed it as for academic discussion only; otherwise it is none of my concern. Though my concern is certainly that what I did to convey Allah's and our beloved Prophet's message to others.

**People who did great service to humanity and they had matchless character, but did not accept Islam, why they will go to hellfire?**

This is another question discussed frequently among people. The answer to this should be looked what Quran says about it.

**Quran Surah Khaf, aya 105:**

Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight [i.e., importance].

**Quran Surah Asr, aya 1-3**

By time [An oath in which Allah swears by time throughout the ages], Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

#### Quran Surah Al-A'raf, aya 40

Those who reject Our revelations and are too arrogant to uphold them—the doors of Heaven will not be opened for them, nor will they enter Paradise, until the camel passes through the eye of the needle. Thus We repay the guilty.

#### Quran Surah an-Nur, aya39

As for those who disbelieve, their works are like a mirage in a desert. The thirsty assumes it is to be water. Until, when he has reached it, he finds it to be nothing, but there he finds God, Who settles his account in full. God is swift in reckoning.

Based on above Quranic verses and there are several others giving the same message, so it is clear that All the good deeds which non believers do in this world, like charity, helping and good relations with their relatives, community services/help, good behavior with parents and neighbors will be no use for them on the Day of Judgment if they are non believers. Believing in Allah, His books, messengers and foremost Prophet Muhammad and Quran is a must for acceptance of their deeds.

**Note: It is strongly emphasized that we should not engage in these types of talks and make our judgments as it is solely Allah's prerogative to decides fate of these people, because He knows everything and His is just. We should be concerned ourselves that if Allah's message, His Quran and His Prophet message has reached us than how much we have obeyed it? We will be asked about that, and we have to give accountability for that. Allah will not ask us about what to do about people who did great deeds in this world, but did not believe in Him,**

His messenger and Quran. I just discussed it as for academic discussion only; otherwise it is none of my concern. Though my concern is certainly that what I did to convey Allah's and our beloved Prophet's message to others.

## **Why should I forgive someone who hurt me badly and violated my rights?**

This is another common question people have, that if I forgive somebody who badly hurt me, physically or emotionally, violated my rights, or cheated me etc, he/she will be saved from punishment by Allah but what I will get in return? This question has three answers from Quran.

- 1) It is Allah's command and He calls people who forgive as believers and pious people:

**The believers are those who spend in charity during ease and hardship and who restrain their anger and pardon the people, for Allah loves the doers of good. Q 3/134**

**Whoever is patient and forgives, verily, that is among the matters of steadfast determination. Q 42/43**

**Verily, the Hour is coming, so forgive them with gracious forgiveness. Q 15/85**

**Show forgiveness, enjoin what is good, and turn away from the ignorant. Q 7/199**

- 2) Allah says if you want me to forgive you, then you should forgive people. (Who do not want to be forgiven by Allah?)

**Let them pardon and overlook. Would you not love for Allah to forgive you? Allah is Forgiving and Merciful. Q 24/22.**

3) The reward for forgiving others comes directly from Allah (we can't imagine what it could be from the Most generous and Merciful)

**“The reward of the evil is the evil thereof, but whosoever forgives and makes amends, his reward is upon God.” (Quran, 42:40).** Whoever forgives others from the heart then Allah Almighty will give him reward and we know Allah's rewards are best from all.

Our beloved Prophet (SAW) said: **“Whoever suffers an injury and forgives (the person responsible), God will raise his status to a higher degree and remove one of his sins.”** If we expect forgiveness from Almighty Allah then we also have the ability to forgive others.

The Messenger of Allah (PBUH) said: **“Be merciful to others and you will receive mercy. Forgive others and Allah will forgive you”** (Musnad Ahmad). If we forgive others then Allah will forgive us so try to be kind and forgiving so that we can get kindness, love, and forgiveness from Allah Almighty.

### **CONCLUSION:**

#### **Forgive to Be Forgiven!**

Allah 'azza wajal is telling us here what the big motivator is for us suppressing our nafs (ego) and forgiving other people, even when they don't even ask for our forgiveness.

We do it for Allah.

That is the importance of forgiveness. There's no space for a big ego if you want to be forgiven by Allah SWT.

When we think of forgiveness we mostly think of Allah's forgiveness and we forget how important it is that we also forgive. We need to remember both, because if we don't forgive we do wrong in our relationship with Allah as well as



in our relationships with each other. How can we expect Allah SWT to forgive us, while we are not even willing to forgive others?

### **The Miracle of the Quran: the Benefits of Forgiving Others**

American scientists recently discovered that stress-related backache, insomnia and stomachaches were significantly reduced among individuals who had the habit of forgiving others.

So forgiving others improves your physical ability and lightens your heart, which makes it the recipient of a great source of reward from Allah ‘azza wajal— also an amazing productivity tip!

### **The Struggle, the Reward**

Our journey to the Hereafter is full of difficulties and tests, this is our way to prove who we are and this process includes injustice being done to us at the hands of others. If we truly want Allah’s love and forgiveness we must remember that the hurts of this world are only temporary.

Look at this beautiful treasure: *I guarantee a house in Jannah (Paradise) for one who gives up arguing, even if he is in the right; and I guarantee a house in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners.* [Imam Abu Dawud]

To motivate us to be the first in showing our good behaviour, there is a beautiful hadith. How many of us know that it is not allowed to be in an argument and keep away from another Muslim for more than three days?

The Prophet salallaahu ‘alayhi wasallam said: *It is not permissible for a man to forsake his Muslim brother for more than three days, each of them turning away from the other when they meet. The better of them is the one who gives the greeting of salaam first.* [al-Bukhari, 5727; Muslim, 2560].

### **To Conclude**

Forgiving others is crucial for our success in the Hereafter; one forgives to seek forgiveness. But forgiving others also brings lots of physical and spiritual benefits in this world!

To inspire us to fight our ego and really try to forgive with our hearts and not only with our lips,

Abu Sa’id al Khudri reported Allah’s Messenger as saying: *When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge (the siraat) between Hell and Paradise where they will retaliate against one another for the injustices done among them in the world, and when they are purified of all their sins, they will be admitted to Paradise. By Him in Whose hands the life of Muhammad is, everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.* [al-Bukhari, Fath Al-Bari]

So think about Allah, your Most Beloved, and think about your ego. The choice is yours.

HOMEWORK: Imagine that moment on the siraat when those who you wronged will be free to take away your hasanat and you might end up not having enough left to pass to Jannah.

1. Ask forgiveness from others and forgive those you have ill-feelings for asap.

You can make a **general** email or a text for all your friends/family/colleagues saying : “ Dear brother/sister, please forgive me if I ever said anything which made you upset or hurt you, I love you for the sake of Allah. May we be reunited in Jannah.”

2. If there are **specific** people you are in an argument with, to whom you haven't spoke for a while, take action.

Phone them or visit them to ask for their forgiveness and tell them you forgive them! A beautiful idea is to give especially these persons in your life a little gift, suffice is the statement of RasulAllah: “Tahaaddu tahaabbu (Give gifts and you shall love one another)” (Bukhari).

May Allah SWT give us all the ability to forgive others for the wrong they do to us and make us more productive Muslims through this and may Allah forgive us all for our sins. Ameen.

## **Why the titles of Quranic Surah's are a symbol, not subject matter?**

We see that in Quran, each Surah is title with a symbol (like “Baqara” (cow),” Nisa” (women) or “Kahf” (cave) etc and not a topic of the subject matter described in the Surah. The reason behind this is that each Surah covers so many subjects that it is impossible to assign a topic.

**For example let's discuss Surah "Baqara", the second surah of Quran. This surah covers subject like:**

Claim of the Quran and guidance for humanity ,Creation of Adam, man's nature and his destiny, The Children of Israel and the people of Book (Jews and Christians), Ibraheem and his son, building of Kabah, Change of Qibla direction, hypocrisy verses True faith, Divine laws (Sharia), Non compulsion in religion, Allah's throne (Ayat-ul-kursi), Believer's supplication to Allah etc.

**Similarly Surah "Nisa" talks about :**

Restriction on number of wives, Marriage and rights of Women, Laws of inheritance, Repentance, Relatives who are prohibited for marriage, Laws about manslaughter, several Allah's commandments, Truth about Jesus, building of strong Muslim community etc

**Surah "Kahf" talks about:**

Story of Companions of the cave who were wakened up from their sleep after hundreds of year, Similitude of this worldly life and its relationship with the life after death, Story of the Prophet Musa and Khidr, Story of King Zul-Qarnain etc

From above example it is quite evident that Allah has described so many topics that it is impossible to choose one topic/subject matter for these Surahs.

Therefore Allah with His infinite wisdom chooses to name these Surahs with a symbol. Like for Surah Baqara, it was chosen because of a cow story that was ordered to Bani Israel to Slaughter. Surah Nisa was chosen as it has some commandments about Women. Similarly Surah Kahf was chosen as it has a story about people of cave.

Another reason could be it is easy to remember name of the Surah as it is mostly one word symbol.

## **Why innovation (Bidah) is prohibited in Islam?**

Innovation (called Bid'ah in Arabic) is strictly prohibited in Islam.

The crux of the answer depends on how *bid'ah* is defined. But this definition is inspired from the Qur'an, the Sunnah, and the practices and sayings of the early generations. Two primary guiding lights here are the hadith of the Prophet (saws):

سَنَ فِيهِ مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْدٍ " عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ " فَهُوَ رَدٌّ

Narrated Aisha: Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

And the hadith about the khutbah , a part of which says:

"وَرِ مُمَحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ وَشَرُّ الْأُمُ

The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray and every going astray is in the Fire.'

Based on this and much more, Imam ash-Shatibi defined *bid'ah* as:

An invented way in the religion, which is meant to assimilate with the Shari'ah (legitimate) way and intended to be followed to arrive at the objectives that the legitimate way would achieve.

Based on this definition of *bid'ah*, the scholars say that every *bid'ah* is forbidden in Islam. Imam Malik used to say

"Whosoever introduces into Islam an innovation, which he deems is good, then he has claimed that Muhammad (sal Allahu alayhi wa sallam) has betrayed (the trust of conveying) the message. Read the Saying of Allah, the Mighty and Majestic: 'This day I have completed your religion for you, and I have perfected My favor upon you, and I am pleased with Islam as a religion for you,' [Al-Ma'idah: 3] So whatever was not (part of) the religion on that day is not (part of) the religion on this day. And the last part of this ummah (nation) will not be rectified, except by that which rectified its first part."

A necessary corollary is that there is *no such thing as a good bid'ah*. If there is a candidate for such a thing, it is either not good, or not a bid'ah at all.

1) There are several serious problem with innovation in religion: The biggest danger of Bida'h is that people start with good intention something they think is good to supplement Islam, but if not checked it slowly spreads and people start thinking it is true part of Islam. And it becomes Fard (obligatory to them).

2) Bida'h sometimes lead to shirk (Associating partners with Allah), like people start going to shrines and start praying and start supplication with dead persons (Like prophets, pious, religious scholars etc).

3) Society cultures and tradition becomes part of religion, like so many frivolous ceremonies in weddings now days.

4) Sometimes these innovations become so overwhelmed in the society that whole nation forgets the real religion and fully immersed in innovation thinking this is real religion.

There are two major categories of Bida'h.

A) Major Bida'h (Worshipping Allah, not in a way prescribed by Allah and Prophet Muhammad SAW)

Quran says:

“Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not ordained?” [al-Shooraa 42:21]

The Prophet (peace and blessings of Allah be upon him) said: “I urge you to adhere to my way (Sunnah) and the way of the rightly-guided successors (al-khulafa' al-raashidoon) who come after me. Hold fast to it and bite onto it with your eyeteeth [i.e., cling firmly to it], and beware of newly-invented matters.”

So everyone who worships Allah in a manner that Allah has not prescribed or in a manner that is not in accordance with the way of the Prophet (peace and blessings of Allah be upon him) or his rightly-guided successors (al-khulafa' al-raashidoon), is an innovator, whether that innovated worship has to do with the names and attributes of Allah, or to do with His rulings and laws.

B) The second category which is minor likes customs in the society as mentioned above, but if not checked they can lead to major bida'h and sometimes even to shirk.

Examples are, Reading Quran for dead people, celebrating Prophet's birthday, celebrating third and 40<sup>th</sup> day of the deceased person. Doing extra Ibadah's which prophet or his companions never did.

Remember that any act of worship will not be accepted if it is not done per Allah's ruling and Prophets Teachings (Sunnah and Hadith) and for the sake of Allah only. Doing more if it is not according to sharia is not better.

For example, on surface praying four Rakah of Maghreb prayer is better than 3 rakah, but whole prayer will be rejected if we do that, as it is against the Sunnah and teaching of prophet. Likewise if we swim in a swimming pool, we will be more clean than just simply doing Wudu, but without Wudu, we cannot pray. Similarly Quran was revealed as guidance for whole humanity, reading for a dead person, what it will do good to him?

**The biggest reason of innovation (Bidat) in Islam, which still prevails in this modern era, is.**

And when it is said to them, "Follow what God has revealed," they say, "We will follow what we found our ancestors following." Even if their ancestors understood nothing, and were not guided? Q2/170

EXP: Even today if you tell people to stop innovation in religion, there answer is it is been done by our forefathers or blindly following there sheiks, muftis or religious imam etc, without using their own intellect and reading and understanding Quran and Hadith.

**May Allah save us from Bida'h (Ameen)**

## **Broader meaning of correct measurement in Quran**

Allah has talked several times in Quran about giving correct measure when you weight, even nation was destroyed because of this bad habit. Below are some verses from Quran on this subject.

- Maintain the weights with justice, and do not violate the balance. Q 55/9
- And give full weight and full measure, equitably. Q6/152
- And to Median, their brother Shuaib. He said, “O my people, worship God; you have no god other than Him. A clear proof has come to you from your Lord. Give full measure and weight, and do not cheat people out of their rights, and do not corrupt the land once it has been set right. This is better for you, if you are believers.” Q 7/85
- And to Median, their brother Shuaib. He said, “O my people, worship God, you have no god other than Him. And do not short measure or short weight. I see you in good circumstances, but I fear for you the agony of an encompassing Day.” “O my people! Give full measure and full weight, in all fairness, and do not cheat the people out of their rights, and do not spread corruption in the land. Q11/84-85.



- And give full measure when you measure, and weigh with accurate scales. That is fair, and the best determination.

Q15/35

- Woe to the defrauders. Those who, when they take a measure from people, they take in full. But when they measure or weigh to others, they cheat. Q 83/1-3

From above verses (Ayat) of Quran that Allah has strictly prohibited cheating when measuring. But most people think it is only when we actually measure weight of merchandise. It is true that there are severe punishments for those people who do this, but broadly it implies:

That we as a worker or employee must do all the work we agreed to do in return for our salary. Any violation of this agreement is same as a merchant giving less merchandise while getting paid full price. Any kind of cheating in any business, either it is about loan, money, cheating your business partner falls into this category. In short, All customers have right over merchants that they receive the merchandise they paid for, **no adulteration of merchandise, not getting impure or poorer in quality in merchandise by adding something of lesser value; to pass on imitation as genuine items. Stinting when weighing or measuring out Goods, not getting price gouging or inflated price due to hoarding. Seller must reveal defects in his merchandise especially if it is used one, like cars, computers, house, and furniture. It is buyer's right to know these defects before he buys these things etc.). So please do not fool yourself by just interpreting these verses as purely has to do with only actual measurement of goods.**

## **Clarification of Quranic Ayat (verses) Surah Baqara Ayah 62 and Surah Maida Ayah 69.**

**(A classical example of out of context interpretation)**

**Quran, surah 2 verse 59:**

**Indeed, those who believed and those who were Jews or Christians or Sabians [before the advent of Prophet Muhammad s.a.w]-those [among them] who believed in Allah and the Last Day and did righteousness-will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.**

**Quran Surah 5, verse 69:Those who believe, and the Jews, and the Sabians, and the Christians—whoever believes in God and the Last Day, and does what is right—they have nothing to fear, nor shall they grieve.**

Based on these two verses, especially non Muslims are making claims that according to Quran, you do not have to believe in Prophet Muhammad (s.a.w), in order to be successful in hereafter [as long as he believes in some religion and does good deeds]. On surface if we look at these ayahs, it seems true. But this is a classical example of taking a verse out of context and interpreting it for your own ulterior motives.

True interpretations of these verses are that these Ayat were revealed in the back drop of previous verses where Allah talked about the punishment of Jews because of their bad deeds and transgressions. The question was raised what will happen to the Jews who were true to their prophets and believed in their books at their time [before the advent of Prophet Muhammad s.a.w and Quran]. In these verses Allah clarified that not only Jews, but Christens and Sabiens, who believed in their Prophets, books revealed to their Prophets, believed in Allah and Day of Judgment and did good deeds were not to be worried. Similar

Muslim who believes in Allah, Day of Judgment and Prophet Muhammad s.a.w and Quran, will also be saved, and there will be no discrimination among them.

According to Prophet Companion Salman Farsi (who converted to Islam) asked the question from Prophet s.a.w, that what will happen to my colleagues, who believed in the prophet at their time and the book and believed in Allah and did good deeds what will be their fate, then this ayah was revealed to Prophet from Allah (Ibn Kathir).

According to Hadith in sahih Muslim, Prophet of Allah said, " I Swear by whose my life is His hand [Allah] that anybody who hears about me and evens if he happens to be Jew or Christian and did not believe in me, will enter hell fire".

We all know that there cannot be any conflict between any of Quranic verses as it is Almighty Allah's words Who is most knowledgeable and wise. In other verses of Quran it is clearly stated that:

- 1) Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers. Q 3/85

EXP: After the coming of Prophet Muhammad s.a.w, no religion other than Islam is acceptable to Allah

- 2) Religion with Allah only is Islam. Those to whom the Scripture was given differed only after knowledge came to them, out of envy among themselves. Whoever rejects the signs of Allah—Allah is quick to take account. Q 3/19.
- 3) Today I have perfected your religion for you, and have completed My favor upon you, and have approved Islam as a religion for you. Q 5/3

- 4) Say, “O people, I am the Messenger of Allah to you all—He to whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and causes death.” So believe in Allah and His Messenger, the Unlettered Prophet, who believes in Allah and His words. And follow him, that you may be guided. Q 7/158
- 5) Blessed is He who sent down the Criterion upon His servant, to be a warning to humanity. Q25/1

From above verses from Quran , it is clear that without accepting Islam now (after the advent of Prophet Muhammad s.a.w) all other religion are cancelled and everybody must accept Muhammad s.a.w as last and final Messenger of Allah and Quran as final testament in order to be saved in the Day of Judgment. It is also important to note that trying to understand Quran without Sunnah and Ahadiths (saying of Prophet s.a.w) will lead to astray and will create these kind of contradictions and confusion.

**Conclusion:** Since there cannot be conflict between different verses of Quran, how it will be possible that Allah says Islam is the only religion acceptable to Him now after the coming of Prophet Muhammad s.a.w and in some verses He will says it is not necessary to Believe in Prophet Muhammad s.a.w and you would have no worries as long you believe in Allah and hereafter and you can be from any religion?. Any interpretation of any Quranic verse if it is in conflict with other Quranic verses is totally rejected and unacceptable. We as human beings, when we say or write, we are always prone to contradiction in our saying and writing. But Allah will never contradict in His speech (Quran).

**Allah Himself says in Quran, surah 4, ayah 82**

Do they not ponder the Quran? Had it been from any other than God, they would have found in it much discrepancy/contradiction..

## Understanding Quran versus Proper Reading (Tajweed) and Memorization (Hifz)

Lets first see what is the purpose of Quran in its own words.

- This is the book about which there is no doubt, guidance for those conscious of Allah (those who have piety, righteousness, fear and love of Allah, willing slavery to Him, thankful to Allah and are not selfish). [Q 2/2].
- O mankind! There has come to you an instruction from your Rabb, a cure for whatever (disease) is in your heart, guidance and a blessing for the true believers. [Q10/57].
- This is a book which We have revealed to you, (O Muhammad SAW), that you might bring mankind out of darkness into light by permission of their Lord- to the path of the Exalted in Might, the Praiseworthy- [Q14/1].
- Quran is a guide and good news for the believers. [Q27/2].
- Do the people say: “He (Muhammad SAW) invented it?” Rather it is the truth from your Rabb, so that you may warn a people to whom no Warner has come before you: so they may be guided. [Q32/3].
- Those to whom knowledge has been given can see that the revelation sent down to you from your Rabb is the truth and it guides to the way of Almighty, the Praise-Worthy.[Q34/6].
- And thus We have revealed to you an inspiration of Our command (i.e., the Quran). You did not know what is the Book or what is faith, but We have made it a light by which We guide whom We will of Our servants. And surely you are guiding mankind to the straight path.[Q42/52].

- By Quran Allah guides those who pursue His pleasure to the way of peace (freedom from all evil) and bring them out from darkness into the light, by His permission, and guides them to a straight path. [Q5/16].
- He sent a Messenger reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darkness into the light. [Q65/11].
- Allah has revealed the most beautiful message, a book (Quran) consistent in its verses yet, repeating its teaching in different ways. Those who fear their Rabb are filled with awe when they hear it; then, their skins and their hearts become pliant to the remembrance of Allah. Such is the guidance of Allah: He guides with it whom He pleases. But whom He lets go astray shall have none to guide him. [Q39/23].
- This Quran is enlightenment for mankind and guidance and mercy for a people who are true believer. [Q45/20].
- Surely, We have revealed to you the Book with the truth, for the instruction of Mankind. So whoever is guided- it is for his own good; and who goes astray shall do so at his own peril. You are not set up as a guardian over them. [Q39/41].
- This Quran is the true guidance. As for those who deny the revelations of their Rabb, there will be a terribly painful punishment. [Q45/11].

From the above verses in Quran, it is quite obvious that the main purpose of Quran is guidance for whole of humanity. Also Quran has basically four attributes

- a) For continuous recitation (From the Arabic word Qira)
- b) Distinguishes between Right and Wrong (Al-Furqan)
- c) It describes laws, do's and don'ts (Al-Kitab)

d) It is for remembrance, reminder, pondering and reflection (Liz-Zikri)

Now question is how we will get guidance from Quran, if we do not know the meaning of Arabic language (majority of Muslim world do not understand or speak Arabic language). The only way to get guidance is to understand Quran by its meaning. In our Muslim world, emphases is given (mostly children from young age) to read Quran with proper pronunciation (Tajweed) or memorization (Hifz). Nobody seems to care about its message. Though it is very important to read Quran with proper Tajweed and hifz but we should put our priority right of understanding it first. Without understanding Quran, only Tajweed and memorization will not guide us as Allah intended Quran to be.

Concluding I will quote a renowned Sheikh Abdul Hmeed.

**Quote** “Let me clarify. I am not trivializing Tajweed or Hifz. I've memorized the Quran and graduated as a Qari too. However, the masses are being short-changed by the scholars. The first objective of the Quran is GUIDANCE. Secondary or tertiary issues are being disproportionately emphasized at the cost of the primary objective. Guidance (Hidaaya) comes from the word Hadya (Gift). The biggest gift God conferred upon humanity is the Quran in order to GUIDE us. Try reading a map in a foreign language, instead of deciphering the meaning; you spend more time learning how to pronounce names of cities and towns. You even memorize the capital cities around the world. But you are still lost and can't find your way. The Quran is our navigation through the rough terrain of this world. Tajweed and Hifz is important, but nothing equates to understanding. It's like we create mini trophies to boost our own egos. If young children were taught to understand from a young age, we would have dynamic young Muslims”.

## Why Morning [Fajr], sunset [Maghrib] and Night [Isha] Salat are read loudly [Jehri in Arabic] and Afternoon [Zuhar] and Evening [Asr] are read silently [Sirri in Arabic] ?

This is commonly asked question. Although there is no answer given in any Hadith or by any companion of Prophet s.a.w, many scholars have tried their own interpretation.

Thing to understand is that ,we do not question what Allah and His Messenger said or did, we just follow without any question or asking for logic. In this case there must be some wisdom and logic behind it from Allah and His Messenger, which sometimes we cannot comprehend. As Prophet ordered and did this way, so we do this too.

One of the explanations given by scholars which I like and make sense is that both Quran and Sun are referred as “Noor” [Light] in Quran. In the dark hours we recite Quran loudly in Salah to spread Noor (Light) and in Day light when Sun [Noor/light] is already there, we read Quran silently in Salah. In this way Noor/Light is always spread at the time of Salah. [Allah knows the best].

### Explanation of Aya **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ**

#### In Surah Rehman

There is some confusion about the meaning of **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ**

Which is mentioned 31 times in This Surah (chapter) and most common translation mentioned in books of Tafseer/translation is **” Then which of the favors of your Rabb [Lord] will you deny”**.



## Look at the Ayahs below from Surah Rehman:

The guilty will be recognized by their marks; they will be taken by the forelocks and the feet. So which of the favors of your Lord will you deny? This is Hell that the guilty denied. They circulate between it and between a seething baths. **Then which of the favors of your Rabb [Lord] will you deny**". Ayahs 41-45

The Questions comes in the mind that Allah is talking severe punishment for guilty people and Jinns, then why He is saying this as a favor of your Rabb?

The scholars have mention two reasons for this question.

- 1) In Arabic the word "alaa" has three different meanings.
  - a) Blessing and bounties
  - b) Power and wonders of power, or excellent manifestations of power.
  - c) Virtue, praiseworthy qualities, and perfections.

Thus the meaning of this word "alaa" should be used in its vastest meaning and translated suitably keeping in view the context in which occurs. So for verses 41-45, appropriate translation would "Then which of the power and wonders of power of your Rabb will you deny" instead of "Then which of the favors of your Rabb [Lord] will you deny". [Reference from Tafheem-ul-Quran by Moudouddi ]

Secondly, many scholars say, that warning of punishments of the guilty, itself is a favor from Allah. Because if Allah did not tell them what punishment they will face if people and Jinns did not follow His commands and transgressed against Allah, then catching them off guard on the Day of resurrection will be injustice. So by telling now Allah is doing a favor to them. It is just like telling somebody, do not go this path because there is a hidden ditch there and you will fall and die. Is telling this person in advance is a favor or not?

Note: These are scholars' interpretation and Surely Allah knows the best.

## **Why word “Allah-o-Akbar” is repeated in Salah every time we start an action ?**

Fully understand the meaning of “Allah-o-Akbar”, it does not mean Allah is greatest, but it means He is greater than anything and everything. The logic behind saying Allah-o-Akbar before every action in salah is that it reminds us again and again that Allah is greater than all the things you have in mind which is causing you worries, distress, love, happiness etc, so you should concentrate in your connection with Allah while praying. Rest of your problems/issue Allah will take care as long you sincerely concentrate in your connection with Him and ask in the end your duas.

## **We should never judge people about their apparent faith and deeds.**

It is very common in our society that we pass judgment about somebody’s faith and bad deeds by declaring that person will go to Hellfire or Allah will never forgive him/her. This attitude is very dangerous for several reasons.

1. We have absolutely no right to judge people’s fate in hereafter as it is sole prerogative of Allah to decide. Allah says in Quran

**He forgives whom He wills, and He punishes whom He wills. God is Able to do all things .Q 2/284**

2. Secondly how we know that he did something wrong intentionally?
3. How we know that he may have asked for sincere repentance and Allah forgave him?
4. How we know that a non believer might accept Shahada (Islam) before he/she dies? In that case all his/her major sins are forgiven.

## **Istighfar (Repentance) is not only for erasing sins**

Allah says in Quran, Surah Nuh, Ayats 10-12, Prophet Nuh told his nation:

I said, 'Ask your Lord for forgiveness; He is Forgiving. He will let loose the sky upon you in torrents. And provide you with wealth and children, and allot for you gardens, and allot for you rivers.

From these verses, many Muslim Scholars has derived that asking for forgiveness, not only erases sins but give worldly bounties too.

Once A great Islamic scholar Hasan Basri was asked by man about his poverty, he told him to do istighfar, another person asked about drought in his farm, he said same thing do istighfar, Another complained he does not have children, he told him the same thing. When asked why he prescribes istighfar (Repentance/Tauba) as remedy for everything, he recited these verses from Quran and said this is not from me but it is from Allah.

## **Why Allah Takes oath in Quran**

Throughout the history people have taken oaths. In many cultures oath is taken for three main reasons;

1. If people are angry.
2. Not being believed.
3. Testify in court.

In Arab old custom, there was another reason, they take oath

4. In order to grab attention.

Quran added a unique reason for it

5. In order to give evidence.
6. In order to describe as a witness.

When Allah takes oath in Quran, it could be because He is angry, people are not paying attention and continuing their way of life despite His message through

Prophet, could be to grab attention as was very common in Arab culture or He is using that oath as evidence or as a witness. Oath of Allah is that they are not free of evidences; rather they are presented as oaths. The sentence never ends at oath. The evidence is provided right after the oath.

Oaths taken by Allah have only one base and that is the “attributes of Allah” when Allah takes the oath of the star when it descends or of Al-Tariq (The Knocker), or any other creation of His, the base behind them is the greatness of Allah.

Therefore it is evident that when Allah takes an oath of something, He does so of His own greatness and not of the created thing. Similarly, when Allah takes an oath of the sun or the moon, for example, He mentions them as His signs in the Quran.

Allah mentions some of His created things as evidence of His existence and of monotheism and ask the readers of Quran to ponder over these signs from Him. Then, when Allah takes an oath of these created things, He is simply taking oath of Himself, His qualities, and His greatness. These signs of Allah confirm the oneness of Allah.

Some specialists in the exegesis of Quran are of the view that where ever there is mention of an oath on a creation of Allah, the word ‘rabb’ is omitted prior to the word. So in actual fact, these are oaths on Allah also. So the verses, “By the Sun,” “By the Moon,” “By the fig and the olive,” in reality are, “By the Lord of the Sun,” “By the Lord of the moon,” “By the lord of olive and the fig.” **Allah the Almighty takes an oath of Himself approximately seven times in Quran;**

- 1) Surah Nisaa verse 65
- 2) Surah Yunus verse 53
- 3) Surah Taghaabun verse 7
- 4) Surah Maryam verse 68
- 5) Surah Hijr verse 92
- 6) Surah Ma’aarij verse 4
- 7) Surah ath-Dhaariyaat verse 23

We as Muslim can only swear by Allah, not any other person or by any creation. Prophet said “Whoever has to take an oath, he should swear by Allah or keep quiet” (Sahih al- Bukhari, book 78, and number 641).