**FUNDAMENTALS OF AQIDAH**

**Introduction:**
*Aqeedah* or faith is the essence of Islam.

Whosoever rejects faith, then fruitless is his work and in the end (the Hereafter) he will be amongst the losers. [Qur'an 5:5]

And indeed it has been revealed to you (O Muhammad) as it was to those before you (saying): If you join others in servitude with Allah (then) surely (all) your deeds will be in vain and you will certainly be amongst the losers. [Qur’an 39:65]

**Essentials of aqeedah:**

But righteous is he who believes in Allah, the Last Day, the Angels, the Book and the Prophets. [Qur’an 2:177]

O you who (claim) to believe! In Allah, His Messenger (Muhammad), the book (the Qur’an) which He has sent down to His Messenger, and the book which He sent down to those before (him). Whosoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day has strayed far away. [Qur’an 4:136]

Q1. Why did Allah create us?

*Ans.* Allah created us to worship Him and to not associate any partners with Him.

*AL-QUR’AN SAYS:*

"I have not created the jinn and men except for this that they should serve me." [51:56]

*HADITH:*

The messenger( sallallahu ’alaihi wa sallam) said: *it is the right of Allah upon the people that they should serve Him alone and they should not associate any partners with Him.*[Bukhari & Muslim]
Q1A. What Allah looks like?

اﻟﺒﺼﻴﺮ اﻟﺴﻤﻴﻊ هﻮ وﺷﻲء آﻤﺜﻠﻪ ﻋﻴﺲ

There is nothing like Him and He is the All Hearer and All Seer. [Qur’an 42:11]

And do not forward any similitude for Allah. Indeed, Allah Knows and you do not know. [Qur’an 16:74]

Q2. What is Ibadah (Worship)?

Ans. Ibadah or servitude is a comprehensive term for all those actions, deeds or saying which Allah, e.g., dua, prayer, sacrificial slaughtering and other actions and deeds.

AL-QUR’AN SAYS

And declare that my prayers and my sacrifice, my life and my death are for Allah, the Cherisher of the worlds. [6:162]

HADITH:

The messenger (sallallahu ’alaihi wa sallam) said that Allah Almighty said: My servant never gets closer to me by doing better than whatever I have made obligatory upon him. [Bukhari]

Q3. How should we worship Allah?

Ans. we should worship Allah the way He ordered us and the way His messenger taught us.

AL-QUR’AN SAYS:

O You who believed! Obey Allah and obey the messenger and let not your deeds end in vain. [47:33]

HADITH:

The messenger (sallallahu ’alaihi wa sallam) said: Anyone who has done something that we have not approved of, that will be rejected. [Muslim]

Q4. Should we worship Allah through fear and hope?

Ans. Yes we should worship Allah through fear and hope. We should be fearful of His anger and disappointment and His punishment so that we refrain from doing whatever He dislikes. At the same time we should worship Him with love, affection, hope and courage, show our gratitude to Him, and to acquire His bounties and mercy in both the worlds.
AL-QUR'AN SAYS:

Those who forsake their beds and invoke their Lord in fear and in hope. [32:16]

HADITH:

The messenger ((sallaallahu 'alaihi wa sallam) said: I ask Allah for jannah and I seek refuge from the fire of Hell.[Abu Dawud]

Q5. What is Ihsan?

Ans. Ihsan means the perfection of worship with comprehensive observance with the conciousness of Allah.

AL-QUR'AN SAYS:

He (Allah) watches over when you stand up in prayer and when you move about among those who prostrate themselves in worship.[26:218-219]

HADITH:

The messenger (sallallahu 'alaihi wa sallam ) said: Ihsan is that you should worship Allah as if you are seeing Him in front of you. And if you cannot see Him then certainly He sees you .[Muslim]

Q6. What did Allah send the Messengers?

Ans. Allah sent the messengers to invite people to His worship and to purify them of every kind of shirk (associating partners with Allah).

AL-QUR'AN SAYS:

We have send a messenger to every nation saying, “Worship Allah and keep away from taghoot.” [16:36]

HADITH:

The messenger (sallallahu 'alaihi wa sallam) said: All the messengers were brothers and their religion is one.[Bukhari & Muslim]

Q7. What is the definition of Tawheed-e-Rabubiah?
Ans. Tawheed of Rabubiah means that a believer should believe in the total oneness of Allah as a Lord and Sustainer of the universe in the matters of creation, planning and controlling of it.

**AL-OUR’AN SAYS:**

"الحمد لله ربَّ العالمين". سورة الفاتحة.

All praise be to Allah the Lord and Sustainer of worlds.[1:1]

**HADITH:**

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ: أَنتِ رَبُّ السَّمَاوَاتِ وَ الأَرْضِ. البخاري و مسلم.
The messenger (sallallahu ’alaihi wa sallam) said in his dua:You are the Lord and the Sustainer of the universe. [Bukhari & Muslim]

Q8. What is Tawheed -al -Ibadah?

Ans. Tawheed -al -Ibadah means to believe in the total and the comprehensive oneness of Allah as being worthy of worship, and specify all actions and deeds which present any aspect of worship, like dua, sacrificing and making vows, for Him alone.

**AL-OUR’AN SAYS:**

وَ الْهَمْمِ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الْرَّحْمَنُ الرَّحِيمُ". سورة البقرة.

Your deity of worship is Allah alone. There is none worthy of worship except Him, the Most Beneficent, the Most Merciful. [2:163]

**HADITH:**

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ: فَلْتَكُنْ أَوَّلَ مَا تَدْعُوهُم إِلَيْهِ، شِهَادَةً أَنَّ لَا إِلَهَ إِلَّا اللَّهُ ... الخ. البخاري و مسلم.
The messenger of Allah (sallallahu ’alaihi wa sallam) said to Muadh (radhiAllahu ’anhu):The first thing you should invite them to is to bear witness that there is no deity worthy of worship but Allah. [Bukhari & Muslim]

Q9. What is Tawheed-al-Asma-Wal-Sifaat?

Ans. Tawheed al Asma and Sifaat means to believe in the total and comprehensive oneness and uniqueness of Allah, in His qualities, attributes and names, in the way they have been mentioned in the Qur’an by Allah and by His messenger (sallallahu ’alaihi wa sallam) in the authentic ahadith, without twisting their meanings, without imagining any kind of similarities, and without denying any aspect of these qualities as befitting His Holiness, Might and Perfection.

**AL-OUR’AN SAYS:**

لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ البصِيرُ". سورة التورى.
There is nothing like Him and He is all Hearing All Seeing. [42:11]

Q10. What is Taghoot?
Ans. Taghoot is a shaitaan who invites people to worship someone other than Allah.

**AL-QUR’AN SAYS:**

فمَن يكفَر بالطاغوت ويؤمن بأقْدَم فَقد استمسك بالعروة الوثقى لا انفصام لها. 

Whoever rejects taghoot and believes in Allah, he has grasped the most trustworthy and strongest handhold that will never break. [2:256]

Q11. Where is Allah?
Ans. Allah is on His Throne above the heavens.

**AL-QUR’AN SAYS:**

الَّذِينَ رَكَّزُوا عَلَى الْعَرْشِ اسْتَوِيَ 

The Beneficent arose over the mighty Throne. [20:5]

**HADITH:**

و قَالُ صَلِّي اِنَّ اللَّهُ عَلَى وَ سَلَّمُ إِنَّ اللَّهُ كَتَبَ كُتْبًا. فَهُوَ عَنْدَهُ قُوَّةً فَقْوًا. قَالُوا: أَرَى وَ أُسْمِعَ مَعَكُمْ إِنِّي تَخَافُ أَلَّا أَخَافُ وَ أَخَافُ. 

The messenger (sallallahu ’alaiha wa sallam) said: Indeed Allah wrote a book and that is with him above the throne. [Bukhari & Muslim]

Q12. Is Allah with us?
Ans. Allah is with us in the sense that He listens to everything we say wherever we may be. He sees what we do and He knows everything about us.

**AL-QUR’AN SAYS:**

إِذْ هُنَّ إِلَى فِرْعُونَ إِنَّهُ طَفَّى فَقْوَاءِ لَهُ فَوَلَا لَيْنَا لَعَلَّهُ يَتَذَكَّرَ أَوْ يَخْشُى. قَالُوا: أَرْهَبُنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْفَأَ. قَالَ: لَا تَخَافُوا إِنِّي مَعَكُمَا أَسْمَعُ وَ أَرَايُ. 

Allah says in the Qur’an to Musa (‘alaihissalam) and Harun (‘alaihissalam): Go Both of you, to Pharoah; verily he has transgressed all bounds. But speak to him gently, perhaps he may accept admonition or fear Allah. they said: Our Lord! Verily we fear lest he hastens to punish us or lest he transgresses all bounds. He said: Fear not! Verily I am with you both, hearing and seeing. [20:43-46]

**HADITH:**

و قَالُ صَلِّي اِنَّ اللَّهُ عَلَى وَ سَلَّمُ إِنَّكَ تَدْعُونَ سَمِيعًا قَرِيبًا وَ هُوَ مَعَكُمْ. رواه سلم.

The messenger of Allah (sallallahu ’alaihi wa sallam) said: Indeed you call your Allah All Hearing Who is near you and is with you (through His knowledge and attributes).[Muslim]

Q13. What is the benefit of Tawheed?
Ans. The benefit of Tawheed is salvation from the punishment of Allah in the life Hereafter, the right guidance in this world, and purification from sins.

**AL-QUR’AN SAYS:**

الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك لهم الأمان و هم مهتدون.

It is those who believe and mix not their belief with shirk, for them alone, there is security and they are guided. [6:83]

**HADITH:**

و قال صلى الله عليه وسلم: حق العباد على الله أن لا يعذب من لا يشرك به شيئا. البخاري و مسلم.

The messenger of Allah (sallallahu 'alaihi wa sallam) said: It is the right of people upon Allah that He will never punish a person who did not do shirk with Him. [Bukhari & Muslim]

Q14. What are the conditions for a good deed to be accepted?

Ans. There are three conditions for a good deed to be accepted by Allah.

1) The belief in Allah as the ONE and ONLY true deity

**AL-QUR’AN SAYS:**

إن الذين آمنوا و عملوا الصالحات كانت لهم جنتان الفردوس نزلاً.

Verily those who believe and do righteous deeds, they shall have the garden of Paradise for their entertainment. [18:107]

**HADITH:**

و قال صلى الله عليه وسلم: قل آمنت بالله ثم استقم.

The messenger of Allah (sallallahu 'alaihi wa sallam) said: Say that I believe in Allah and then be firm upon it. [Muslim]

2). The purity and sincerity of the deed. This means that the good deed should be done for the sake and pleasure of Allah, without any other intention of pleasing people, of wanting to appear honourable in their sight, or of wanting any fame.

**AL-QUR’AN SAYS:**

و ما أمروا إلا يعبدوا الله مخلصين له الدين حنفاء.

And they were commanded no more than this that they should worship Allah, making their religion pure, being sincere to Him alone and steadfast and upright. [98:5]

3). The deed should be done according to the guidance of the messenger of Allah (sallallahu 'alaihi wa sallam).

**AL-QUR’AN SAYS:**

و ما آتاكم الرسول فخذوه و ما نهاك عنه فانتهوا و انفقوا الله إن الله شديد الععق.

"و ما آنتم به شهد الععق.

سورة الحشر.
Take whatever the messenger gives you and abstain from whatever he forbids you, and fear Allah. Verily Allah is severe in punishment. [59:7]

**HADITH:**
و قال صلى الله عليه وسلم: من عمل عملاً ليس عليه أمرنا فهو رد.
The messenger (sallallahu 'alaihi wa sallam) said: Whoever does any deed which is not approved of by us, that will be rejected. [Muslim]

**Q15. What is the most severe sin in the sight of Allah?**
**Ans.** The most severe sin is to commit shirk with Allah. Shirk is to ascribe any kind of association or partnership with Allah or setting up other deities besides Allah.

**AL-QUR’AN SAYS:**
و إذ قال لقمان لأبنه و هو يعظه يا بني لا تشرك بالله إن الشرك نظم عظيم.
And remember Luqman said to his son while he was advising him: O my son, do not commit any kind of shirk with Allah. Indeed committing shirk with Allah is the greatest transgression. [31:13]

**HADITH:**
ولما سنى رسول الله صلى الله عليه وسلم: أي الدين أعظم؟ قال: أن تجعل الله نداً و هو خلقك.
The messenger of Allah (sallallahu 'alaihi wa sallam) was asked: “what is the greatest sin?”, the messenger (sallallahu 'alaihi wa sallam) replied: The most severe sin is that you set up deities besides Allah while He has created you. [Bukhari and Muslim]

**Q16. What is the most severe shirk (Shirk-e-Akbar)?**
**Ans.** Shirk-e-Akbar or the most severe shirk is to specify the deeds and actions of worship for someone other than Allah, and appealing for help from those who have passed away, and from the living who are not near them.

**AL-QUR’AN SAYS:**
و أعبدوا الله و لا تشركوا به شينًا.
Worship Allah alone and do not commit any kind of shirk with him. [4:36]

**HADITH:**
و قال صلى الله عليه وسلم: من أكبر الكبائر الشرك بالله.
The messenger of Allah (sallallahu 'alaihi wa sallam) said: The most and greatest of the sins is to commit shirk with Allah. [Bukhari]

**Q17. Does shirk exist in the present Muslim Ummah?**
**Ans.** Yes it does exist among the Muslims and Allah has warned us about it in the Qur’an.

**AL-QUR’AN SAYS:**
و ما يؤمن أكثرهم بالله إلا وهم مشركون.
"Whoever does not believe in Allah except as a partner, he is in the same state as the disbelievers." [Surah Yusuf]
And most of them do not believe in Allah without attributing partners. [12:106]

**HADITH:**

وَقَالَ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمْ: لا تَقْوِمُ السَّاعَةَ حَتَّى تَتَّقَلَّبَ قَبَائِلُ مِنْ أَمَتي بِالْمُشَارِكِينَ وَحَتَّى تُعْبَد الأُوْثَانُ.

The messenger of Allah (sallallahu ‘alaihi wa sallam) said: The hour will not take place before the tribes of my Ummah join the polytheists (mushrikeen) and idols are worshipped. [Tirmizi]

Q18. What is the injunction of asking help of the dead and of calling upon those who are not near by?

*Ans.* Calling or asking for help of people who have died and who are not near-by for spiritual or material help and assistance is an action of Shirk-e-Akbar.

**AL-QUR’AN SAYS:**

وَلَا تَدْعُونَ مِنْ دَونِ اللَّهِ مَالِكًا يَنْفَعُكَ وَلَا يُضُرُّكَ فِي مَا لَا يَنْفَعُكَ إِلَّا مَا أَنْتُ مِنَ الظَّالِمِينَ.

Nor call on any other than Allah; such will neither profit you nor hurt you; if you do, behold! You shall certainly be of those who do wrong. [10:106]

**HADITH:**

وَقَالَ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمْ: مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دَونِ اللَّهِ نَدْلِلُهُ وَهُوَ مَاتٌ مِنْ دَونِ اللَّهِ.

The messenger of Allah (sallallahu ‘alaihi wa sallam) said: Whoever dies in state of calling upon other deities besides Allah, he will enter the fire of Hell. [Bukhari]

Q19. Is dua an action of Ibadah?

*Ans.* Yes, dua is an action of Ibadah.

**AL-QUR’AN SAYS:**

وَقَالَ رَبِّنِي أَسْتَجِبْ لَكَمْ إِنَّ الَّذِينَ يَسْتَكِبِرُونَ عَنِ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.

And your Lord said: Invoke me and I will respond to your invocation (dua). Verily, those who scorn my worship they will surely enter the fire of Hell in humiliation. [40:60]

**HADITH:**

وَقَالَ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمْ: الدُّعَاءُ مَنْ تِبَّاَتْ عَلَى عِبَادَةِ الرَّحْمَنِ النَّبِيِّ.

The messenger of Allah (sallallahu ‘alaihi wa sallam) said: Invocation (dua) is the essence of ibadah. [Ahmad, Tirmizi]

Q20. Do the people who have passed away hear those who call upon them for help?

*Ans.* No, the dead do not hear the calls and appeals of the living.

**AL-QUR’AN SAYS:**

أَنَّكَ لَا تَسْمَعُ الْمَوْتِيَّنَ عَنْهُمَا.

Truly you cannot make the dead to hear the calls or invocations. [27:80]
But you cannot make hear those who are in the graves.[35:22]

Q21. Are we allowed to seek help of anyone or anything other than of Allah?  
*Ans.* No, it is not allowed.

**AL-QUR’AN SAYS:**

"اِبْكَارَ لَوْلَا عَلَيْكَ وَلَوْلَا نَسِئَتَ "، سُورَةُ الفَاتِحَةُ.  
You alone we worship and You alone we ask for help. [1:5]

**HADITH:**

وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمُ: إِذَا سَنِئَتْ فَاسْتَعِنَ اللَّهُ وَإِذَا أَسْتَعْنَتْ فَاسْتَعِنَ بِاللَّهِ. رَوَاهُ النَّصْرَانِي.  
The messenger of Allah (sallallahu ’alaihi wa sallam) said: Whenever you ask for anything, you should ask Allah for it, and whenever you need to seek the help of anyone, seek the help of Allah. [Tirmizi]

Q22. Can we seek the help of those living around us?  
*Ans.* Yes, we can ask them to help and assist us in whatever they can possibly do.

**AL-QUR’AN SAYS:**

وَتَعَوَّنَا عَلَى الْيَوْمِ الْقُوَّاءِ وَلَا تَعَوَّنَا عَلَى الْأَمَامِ وَالْغَرْبٍ. سُورَةُ الْمَائِدَةُ.  
Help each other in righteousness and piety but do not help each other in sin. [5:2]

**HADITH:**

وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمُ: وَلَا تَعَوَّنَوا عَلَى الْأَمَامِ وَالْغَرْبٍ، وَلَا تَعَوَّنَوا عَلَى الْيَوْمِ الْقُوَّاءِ. Rُوِيَتْهُ مَرَّتَيْنِ.  
The messenger of Allah (sallallahu ’alaihi wa sallam) said: Allah supports and assists a person as long as he assists and helps other fellow men. [Muslim]

Q23. Is it allowed to vow or oblate to someone other than to Allah?  
*Ans.* No, it is not allowed to vow or oblate to someone other than to Allah.

**AL-QUR’AN SAYS:**

وَإِذْ قَالَتْ امْرَأَةُ عُمْرَانِ رَبَّاهُمَا نَذَرْتُلَكَ مَا فِي بَطْنِي مَحْرُورًا. سُورَةُ عُمْرَان.  
Remember when the wife of Imran said: O my Lord, I have vowed to you what is in my womb to be dedicated for your special service. [3:35]

**HADITH:**

وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمُ: مَنْ نَذَرَ أَنْ يَعْصِبِنَهُ اللهُ كَأَنْ يَعْصَبِهِ، وَمَنْ نَذَرَ أَنْ يَعْصِبِنَهُ اللهُ كَأَنْ يَعْصَبِهِ. رُوِيَتْهُ مَرَّةَ واحِدَةً.  
The messenger of Allah (sallallahu ’alaihi wa sallam) said: Anyone who vowed that he will obey Allah, he should fulfil his vow, and anyone who vowed that he will disobey Allah, he should not disobey Him by fulfilling the vow. [Bukhari]

Q24. Is it allowed to slaughter an animal for someone other than Allah?
No, it is not allowed to slaughter an animal for the sake of someone other than Allah, or in the name of someone other than Allah.

**AL-QUR’AN SAYS:**

١٠٨:٢

*Establisht prayer for Allah alone and slaughter an animal of sacrifice for the sake of Allah alone.*

**HADITH:**

The messenger of Allah (sallallahu ’alaihi wa sallam) said: *Allah cursed the person who slaughters an animal for the sake of someone other than Allah.* [Muslim]

Q25. Is it allowed to do tawaf (circumambulate) of a grave (e.g. to get closer to the person buried)?

Ans. No, it is not allowed to do tawaf of a grave, any building, or any place except the Ka’bah.

**AL-QUR’AN SAYS:**

٢:٢٩

*They should do the tawaf of the ancient house of Allah (ka’bah).*

**HADITH:**

The messenger of Allah (sallallahu ’alaihi wa sallam) said: He who does the tawaf of the house of Allah seven times and offers two rakats, he would be like one who freed a slave. [Ibn Majah]

Q26. Is the practice of magic allowed in Islam?

Ans. The practice of magic is an act of kufr, so a Muslim should never practice it.

**AL-QUR’AN SAYS:**

٢:١٠٢

Sulaiman (’alaihi salaam) did not commit the action of disbelief but the evil ones committed the actions of disbelief, because they used to teach the people magic.

**HADITH:**

The messenger of Allah (sallallahu ’alaihi wa sallam) said: Keep away from the seven deadly sins; committing shirk, practicing magic, …… [Muslim]

Q27. Can we believe in fortune tellers and those who predict the future that have the exact knowledge of the future?

Ans. We cannot believe in what they say because nobody can have the knowledge of al-Ghaib (the unseen) except Allah the Almighty.
**AL-QUR’AN SAYS:**

قُلْ لَا يَعْلَمُ مِنْ فِي السَّمَاوَاتِ وَالأَرْضِ إِلَّا اللَّهُ وَمَا يَشَعُّرُونَ أَيَّانَ يُبَعْثُونَ” سُورَةَ النَّمْل.

Say, none in the heavens and the earth knows the unseen except Allah, and they perceive not when they will be raised up again. [27:65]

**HADITH:**

وَقَالَ صَلِّى اللَّهُ عَلَيْهِ وَسُلَمَ مَنْ أَتَى عَرَافًا أَوْ كَاهْنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقُدْ كَفَرَ بِمَا أنَّزلَ عَلَى مُحَامَدٍ صَلِّي اللَّهُ عَلَيْهِ وَسُلَمَ رَوَاهُ أَحْمَد.

The messenger of Allah (sallallahu 'alaihi wa sallam) said: Anyone who goes to a fortune-teller, and then testifies in what he (the fortune-teller) told him, indeed he rejects and disbelieves in whatever was revealed to Muhammad (sallallahu ’alaihi wa sallam). [Ahmad]

Q28. Can anyone be given the knowledge of the unseen?

**Ans.** No one can have the Knowledge of the unseen except the one whom Allah wants to disclose it from among the messengers; and there are to be no more messengers from Allah.

**AL-QUR’AN SAYS:**

"عَالِمُ الْغَيْبِ وَالشَّهَادَةِ لَيْوَضَعُ عَلَى غَيْبِهِ أُحِدًا إِلَّا مَنْ أَرْتَضَى مِنْ نَزْلَةٍ" سُورَةُ النَّجْم.

He is the Knower of the unseen and He reveals not the knowledge of the unseen to anyone except unto a messenger whom He has chosen. [72:26-27]

Q29. Can we wear a chord or a pendant around our neck, wrist or any other part of the body with the belief that it can save us from any spiritual, mental or physical illness or harm?

**Ans.** No, we should never wear these kinds of things with these types of beliefs, because nothing can protect us from any kind of harm except Allah.

**AL-QUR’AN SAYS:**

"وَإِنْ يَمَسَّكُ اللَّهُ بِشَرٍّ فَلاَ كَأَشْفَى لِهِ إِلَّا هُوَ" سُورَةُ الأَنْعَام.

If Allah touches you with a harm none can remove it but He. [6:17]

**HADITH:**

وَقَالَ صَلِّي اللَّهُ عَلَيْهِ وَسُلَمَ أَمَّا إِنَّهَا فَلا تَزَيدَكَ إِلَّا وَهُنَّ إِنْذَاهُ عَنْكَ فَأَنَذِكَ لَوْ مَنَقَتْ مِنْ رِيَاءِهِ أُبَدَّ الْحَاجِمَ رَوَاهُ الْحَكِيم.

The messenger of Allah (sallallahu ’alaihi wa sallam) said: These kinds of things will only increase the weakness of imaan. So discard them from yourselves. Indeed, if you die while you are wearing them, you will never succeed. [Hakim]

Q30. Can we wear pearls, sea-shells, or an amulet, or any other metallic items with the belief that they will protect us from the evil eye or invisible evil powers?

**Ans.** No, we should not wear these things with these beliefs because they weaken the imaan and they cannot protect us from any harm against the will of Allah.
**AL-QUR’AN SAYS:**

 وإن يمسسك الله بضر فلا كاشف له إلا هو.

 If Allah touches you with a harm none can remove it but He. [6:17]

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**HADITH:**

 و قال صلى الله عليه وسلم: فمن علق تميمة فقد أشرك. رواه أحمد.

 The messenger of Allah (sallallahu ’alaihi wa sallam) said: Anyone who hung or wore an amulet, he did commit an action of shirk. [Ahmad]

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**Q31. What is the injunction of practising and living according to un-Islamic laws?**

*Ans.* If somebody practises un-Islamic laws believing that they are more effective and useful for the benefit of human society, then it is a clear sign of disbelief.

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**AL-QUR’AN SAYS:**

 و من لم يحكم بما أنزل الله فأتلكهم هم الكافرون.

 And whosoever does not judge by what Allah has revealed, such are the disbelievers (kafirs). [5:44]

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**HADITH:**

 و قال صلى الله عليه وسلم: وما لم تحكم أنتمهم بكتاب الله و يخيروا بما أنزل الله إلا جعل الله بأسهم بينهم. رواه ابن ماجه.

 The messenger of Allah (sallallahu ’alaihi wa sallam) said: If the leaders of the Muslims did not judge with the book of Allah and those from what Allah has revealed, Allah will punish them by making them fight among themselves. [Ibn Majah]

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**Q32. How can we reject the evil question inspired by shaitaan as to who created Allah?**

*Ans.* Whenever these kinds of devilish and wicked thoughts come to a person’s mind, he has to declare his faith in Allah afresh and seek the refuge of Allah from the rejected shaitaan.

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**AL-QUR’AN SAYS:**

 و إما ينزعك من الشيطان نزع فاستعد بالله إنه سميع علم.

 And if an evil thought from shaitaan comes to your mind, then seek the refuge of Allah. Verily He is the Hearer the All Knower. [7:200]

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**Q33. What are the detrimental effects of Shirk-e-Akbar?**

*Ans.* Shirk-e-Akbar is the most severe and unforgiveable sin which causes a person to stay in the fire of Hell forever if he dies without asking for forgiveness.

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**AL-QUR’AN SAYS:**

 إنه من يشرك بالله فقد حرَّم الله عليه الجنة وما أواه النار وما للظالمين من أنصار.

 Allah has forbidden the person who associates partners with Him from entering the Garden or the provision of the Fire and forbids for the wrongdoers. [5:39]
Verily whoever commits shirk with Allah, Allah has forbidden Paradise for him, and the fire of Hell his abide. There will be no helpers for the wrongdoers. [5:72]

HADITH:
وَقَالَ صَلَّى اﷲ عَلَيْهِ وَ سُلَمُ اﷲ نَقِيٌّ لَيِدَرَكُوهُ بِشَيْنَا دَخَلَ النَّارَ. رواه مسلم.
The messenger of Allah (sallallahu 'alaihi wa sallam) said: Anyone who meets Allah while doing shirk, he will enter the fire of Hell. [Muslim]

Q34. Does a good deed of a person who is committing shirk benefit him?
Ans. No, the good deed of a person who is committing shirk does not benefit him and will not be accepted by Allah.

AL-QUR’AN SAYS:
وَأَيُنفِقُونَ آآَوَا مَن لَحْبٍ مُمَنُّوا. آآَوَا لا يَشْرَكُوا بِآآَوَا إِنَّهُ يَضْرِبُ وَسَلَّمَ. سورة الأنعام.
If they were to commit shirk with Allah, all that they did would be of no benefit to them. [6:88]

Q35. What is Shirk-e-Asghar?
Ans. Shirk-e-Asghar is a Riya, which means that a person performs an act of worship or does a good deed but his intention is not entirely pure and sincere, i.e., his good deed is not purely for the pleasure of Allah. Such a person intends to gain other benefits besides.

AL-QUR’AN SAYS:
فَمَن كَانَ يَرَوُنَّ لَقَاءَ رَبِّهِ فَلِيُعَمِّلُ وَسَلَامًا وَلا يَشْرَكُ بِرَبِّهِ إِنَّهُ يَضْرِبُ وَسَلَّمَ. سورة الكعبة.
Whosoever hopes that he will meet his Lord, let him do righteousness and associate none as a partner in the worship of his Lord. [18:110]

HADITH:
وَقَالَ صَلَّى اﷲ عَلَيْهِ وَ سُلَمُ إِنّي أَخَافُ مَا أَخَافُ عَلَيْكُمُ الشرك الأصغر: الرباء. رواه أحمد.
The messenger of Allah (sallallahu 'alaihi wa sallam) said: I worry about you most from committing Shirk-e-Asghar which is Riya (performing an action of worship to show off to others). [Ahmad]

Q36. Is it allowed to swear by a name other than of Allah?
Ans. No, it is not allowed to swear by the name of someone or anything other than that of Allah.

HADITH:
وَقَالَ صَلَّى اﷲ عَلَيْهِ وَ سُلَمُ إِنّي أَخَافُ مَا أَخَافُ عَلَيْكُمُ حَلَفَ. رواه أحمد.
The messenger of Allah (sallallahu 'alaihi wa sallam) said: Whosoever wants to swear, he should swear by the name of Allah or keep silent. [Bukhari & Muslim]
The messenger of Allah (sallallahu 'alaihi wa sallam) said: **Whosoever swears by the name of someone other than Allah, he has committed shirk.** [Ahmad]

**Q37. What kind of Tawassul or Wasilah (entreaty) can we use while asking Allah for something?**

**Ans.** Tawassul or Wasilah means a fervent plea. Usually people use the rank, dignity, honour or fame of some people while pleading to others for their own benefits. Likewise some Muslims of weak faith ask Allah for their needs and favours by entreating to Him through dignity, rank and honour of Muhammad (sallallahu ’alaihi wa sallam) and other good and pious people of the Muslim Ummah.

In the light of the Qur’an and the Sunnah, there are two kinds of Tawassul (entreaty):

1. Permitted Wasilah or Tawassul;
2. Prohibited Wasilah or Tawassul;

**Q38. What is a permitted Wasilah or Tawassul?**

**Ans.** We can entreat to Allah through permitted Wasilah, and that is making a fervent plea to Him by mentioning Allah’s glorious names and beautiful attributes, His mercy and kindness.

**AL-QUR’AN SAYS:**

وَلَهُ الْأَسْمَاءُ الْحُسْنِيَّةُ فَأَدْعُوهُ بِهَا. سورَة الاعراف.

The best and beautiful names belong to Allah, so entreat Him by His beautiful names. [7:180]

**HADITH:**

وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمَ: أَسَأَلُكُ بُكْلَ اسْمٍ هَوِيْ لَكَ. روَاهَا أحمد.

The messenger of Allah (sallallahu ’alaihi wa sallam) said: **O Allah! I ask you by every good name that is your.** [Ahmad]

We can also entreat Allah by mentioning our good deeds.

يا أيها الذين آمنوا اتقوا الله و ابتغوا إليه الوسيلة". سورة المائدة.

you who believe! Be mindful of your duty towards Allah and seek the means of approach and strive in His cause as much as you can so that you may be successful. [5:35]

The “means of approach” mentioned in the ayah above means that we should seek the approach and nearness to Allah through the good deeds because Allah has mentioned to “strive in Allah’s cause” which is Jihaad and Jihaad is a good deed and a source of nearness to Allah.

**HADITH:**

وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمَ لِلْصَّحَابِيِّ الْذِي سَأَلَهُ مَرَافِقِهِ الْجَنَّةُ: أَعْنِي عَلَى نفْسِكَ بِكثْرَةِ السُّجُودِ. روَاهَا سَلَمً.

14
The messenger of Allah (sallallahu 'alaihi wa sallam) said to a companion who wished the messenger’s company in Jannah: **Help me to be with you in Jannah by offering plenty of prostration.** [Muslim]

Note: Here the means to approach the desired wish has been recommended through a plenty of prostrations, which is again a good deed.

**HADITH:**

The messenger of Allah (sallallahu 'alaihi wa sallam) told us about the three people who were stuck in a cave and when they mentioned their good deeds while making fervent plea to Allah, Allah accepted their requests and prepared the way out of the cave for them. [Riadh-us-Saleheen].

Q39. **What is prohibited Wasilah or tawassul?**

*Ans.* Prohibited wasilah is:-

1) To go to the graves of the good people and ask them to fulfil your needs and desires;
2) Use their personalities to entreat Allah while asking for our needs;
3) To call the people who have passed away believing that they can listen to our pleas and help us.

This kind of wasilah is considered shirk-e-Akbar.

**AL-QUR'AN SAYS:**

و لا تدع من دون الله ما لا ينفعك ولا يضرك فإن فعلتك فإنك من الظالمين. "سورة يونس.

Call not on any other besides Allah, such will neither profit you nor hurt you: if you do, behold! You shall certainly be of those who do wrong. [10:106]

Q40. **What is Bid’ah in the religion?**

*Ans.* Bid’ah is something which is added to the religion with the intention that it is rewarding.

**AL-QUR'AN SAYS:**

أَم لَّهُم شُركاء شِرَعُوا لَهُم مِّنَ الْدِّينِ مَا لَمْ يَاذِنَ بِهِ اللّهُ وَسَلَّمُ. "سورة التوارة.

Or they have partners with Allah who has made laws for them in religion without the permission of Allah. [42:21]

**HADITH:**

و قال صلى الله عليه وسلم من أحدث في أمتنا هذا ما ليس من نهيه رضي الله عنه. [Bukhari & Muslim]
Q41. Is it allowed to entreat Allah by the rank and dignity of the messenger (sallallahu ’alaihi wa sallam)? For example, a person saying, “O Lord! I beg of you by the rank and dignity of the messenger Muhammad (sallallahu ’alaihi wa sallam), so please make me better.”

Ans. This kind of wasilah is Bid’ah.

Allah did not mention any example of any messenger or good person in the Qur’an who used this kind of wasilah. Furthermore there is no proof of any of the companions ever using this kind of wasilah.

Q42. Is it allowed to entreat Allah by the rank and dignity of the good and pious people who have died or still living?

Ans. This kind of wasilah or tawassul is bid’ah.

Allah did not mention any example of any messenger or a good person who used this wasilah. Furthermore, there is no evidence from the companions that they used this type of wasilh either.

Q43. Does a dua need the entreaty of a person to be accepted by Allah?

Ans. No. The dua does not need the entreaty of any person to be accepted by Allah, because Allah is very near to each person and He is All Hearing.

\textit{AL-QUR’AN SAYS:}

وَإِذَا سَالَكَ عِبَادي عَنِّيْ فَأَجِبْ أَجِبَتُ دَعَاِ الدَاٰعِ إِذَا دَعَانَ

When my servant asks you (O Muhammad [sallallahu ’alaihi wa sallam] ) concerning me, I am indeed close to him : I respond to the supplications of the invoker when he calls upon me. [2:186]

Q44. Can someone request another person who is alive to make dua for him?

Ans. Yes! Every Muslim can ask another Muslim to make dua for him. The companions as well as the messenger (sallallahu ’alaihi wa sallam) used to ask each other to make dua for them.

\textit{AL-QUR’AN SAYS:}

خَذْ مِنَ أَمْوَالِهِمْ صَدَقَةٍ تَطَهِّرُهُمْ وَتَزِكْهُمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنْ صَلَوْتُكَ سَكَنَ لَهُمْ وَاللَّهُ سَمِيعٌ عَلَّمِ. سُورَةُ التَّوْبَة.

Take charity from their wealth in order to purify and sanctify them with it and invoke for them. Verily your invocations are a source of solace and security for them, and Allah is All Hearer the All Knower. [9:103]

\textit{HADITH:}

وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمُ: ذُعِعَ المُسْلِمُ لَأَخِيهِ المُسْلِمُ فِي ظَهِرِ غَيْبٍ لَا يُرَدُّ. رَوَاهَا مُسْلِمٌ.

The messenger of Allah (sallallahu ’alaihi wa sallam) said: Dua of a Muslim brother for his Muslim brother in his absence is surely accepted. [Muslim]
Q45. How can we be among those for whom the messenger (sallallahu 'alaihi wa sallam) will intercede on the day of Judgement?

Ans. We can hope the intercession of the messenger (sallallahu ’alaihi wa sallam) by obeying Allah and His messenger throughout our lives to provide us the intercession of the messenger (sallallahu ’alaihi wa sallam). However, no one can intercede except with the permission of Allah.

**AL-OUR’AN SAYS:**

What! Do they take for intercessors others besides Allah? Say: Even if they have no power and no intelligence? Say: To Allah belongs exclusively (the right to grant) intercession. [39:43-44]

Q46. What is the nature of intercession (Shifa’ah) of the messenger (sallallahu ’alaihi wa sallam)?

Ans. Intercession (or Shifa’ah) of the messenger (sallallahu ’alaihi wa sallam) on the day of Judgement will be in the form of special dua which Allah will allow him to make.

**HADITH:**

The messenger of Allah (sallallahu ’alaihi wa sallam) said: I have a special hidden supplication for anyone of my Ummah who dies without committing shirk with Allah to intercede with on the day of Judgement. [Muslim]

Q47. Can we praise the messenger (sallallahu ’alaihi wa sallam) extravagantly and exaggeratedly?

Ans. No! It is not allowed to do this. His rank, honour, dignity, qualities, characteristics, virtues and supremacy are uniquely mentioned in the Qur’an and the ahadith. A Muslim should stick to the way he is honoured and respected in these two sources. He is mentioned as the most virtuous man of all mankind, but exaggerations in his praises and not keeping a balance between his servitude to Allah and supremacy over mankind will create a great confusion in the aqeedah (beliefs) and will misguide the people of weak faith.

**AL-OUR’AN SAYS:**

Say (O Muhammad [sallallahu ’alaihi wa sallam]), I am only a man like you. He has revealed to me that your deity is one God.

**HADITH:**

The messenger of Allah (sallallahu ’alaihi wa sallam) said: I saw the angel of death shown me. I asked him: Where will I be after death? He replied: You will be with me. I asked him: Will I be like the Prophet? He replied: No, I will not be like the Prophet. [Abu Bakr]
The messenger of Allah (sallallahu 'alaihi wa sallam) said: **Do not exaggerate in praising me like the Christians did to ‘Isa (‘alaihi salaam). Indeed I am a servant and a slave. So mention by saying Servant of Allah and Messenger of Allah.** [Bukhari]

**Q48. What is Wali?**

**Ans.** A Wali or a friend of Allah is a faithful believer who fears Allah all the time, observes his duties towards Allah and his messenger (sallallahu 'alaihi wa sallam) and to all His creatures according to whatever has been revealed to the messenger Muhammad (sallallahu ’alaihi wa sallam).

**AL-OUR’AN SAYS:**

"أَلَّا إِنَّ أُولَيَّ الْأَمْرِ رَبُّكُمْ ﻋَلَىٰ مَا أَنزَلْنَا عَلَيْهِمْ إِنَّمَا وَلَيَّ ﻏَرَاءٌ وَكَانَوا يَذْكَرُونَ". سورة يونس.

Behold! Verily for the friends of Allah there is no fear, nor shall they grieve. Those who believe and constantly guard themselves against evil, for them are glad tidings in the life of the present world and in the Hereafter...[10:62-64]

**HADITH:**

وَ قَالَ صَلَّى ﺎﻟﻠﻪ عَلَيْهِ وَ سَلَّمَ: إِنَّمَا وَلَيَّ ﻏَرَاءٌ وَ صَالِحٌ ﻟَهُمْ. رواة أحمد.

The messenger of Allah (sallallahu ’alaihi wa sallam) said: **My friend and protector is Allah and all the pious and good believers.** [Ahmad]

**Q50. According to what should the Muslims rule by and judge?**

**Ans.** All the Muslims should rule and judge according to the Qur’an and the authentic ahadith.

**AL-OUR’AN SAYS:**

"فَاحْكِمُ بَيْنَهُمَا ﺑِمَا آنزَلْنَا إِنَّمَا ﻋَلَىٰ آﻟِهَتَكُمْ مَا تَتَبَيَّنُ ﺑَيْنَاهُمَا ﻓَﺎﺤْكُمْ بَيْنَهُمَا. سورة الأعراف."

And judge between them by what Allah has revealed and do not follow their vain desires diverting away from the truth that has come to you. [5:48]

**HADITH:**

وَ قَالَ صَلَّى ﺎﻟﻠﻪ عَلَيْهِ وَ سَلَّمَ: أَنْتُوْلَىُّ الْغَيْبِ وَ ﺷَهَادَةَ أَنتُ تحْكُمُ بَيْنَ عَبَادِكِ. رواة سلم.

The messenger of Allah (sallallahu ’alaihi wa sallam) said: **O Allah! You have the knowledge of the unseen and You are the real judge between Your servants.** [Muslim]

**Q51. For what purpose was the Qur’an revealed by Allah?**

**Ans.** Allah revealed the Qur’an so that the believers read it, understand it, practise and establish it.

**AL-OUR’AN SAYS:**

"أَنْتُوْلَيْنَ ما آنزَلْنَا مِن رَيْكَمْ وَ ﻓَلْوَ نَتَبِيعُوا مِن دُونِهِ أُولِيَاءٌ. سورة الأعراف.

O mankind! Follow what has been revealed to you from your Lord and follow not anything or anyone else other than that. [7:3]
HADITH:
وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمَ اِلْقُرآنَ وَأَعْمَلُوا بِهَ لَا تَأَكُلُوا بِهِ، رَوَاهُ أَحْمَدُ.
The messenger of Allah (sallallahu 'alaihi wa sallam) said: Read the Qur'an and put it into practise and do not make it into a source of income. [Ahmad]

Q52. What is the command (hukm) regarding an authentic hadith?
Ans. To believe in whatever is mentioned in an authentic hadith and to put it into practice, that is the duty of every Muslim regarding any authentic hadith.

AL-QUR'AN SAYS:
وَمَا أُنْفِكَ الرسُولُ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ فَاتَّهِروُا، سُورَةُ الحشر.
And whatever the messenger gives, you must take it, and whatever he forbids you, abstain from it and fear Allah. Verily Allah is severe in punishment. [59:7]

Q53. Is it sufficient to believe in the Qur'an only as the authority without believing in the hadith?
Ans. No! We cannot practise the Qur'an without believing and accepting the authentic ahadith. Whatever the messenger (sallallahu 'alaihi wa sallam) said and did and it has been reported authentically is part of the revelation.

HADITH:
وَقَالَ صَلِّي الله عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِصَبَرٍ وَسِنَةٍ الْخَلَفَاءِ الرَّاشِدِينَ وَإِنَّهُمْ مُهْدِيُّنَّى، رَوَاهُ أَحْمَدُ.
The messenger of Allah (sallallahu 'alaihi wa sallam) said: You must hold onto my Sunnah and the Sunnah of the righteous khulafa, so grasp it strongly. [Ahmad]

Q54. Can we prefer the opinion of a good and pious Muslim scholar of the Muslim Ummah over the decision of Allah and the sayings of His messenger (sallallahu 'alaihi wa sallam)?
Ans. No! we cannot accept and prefer the sayings or the opinions of anybody against the sayings and the opinions of Allah and His messenger (sallallahu 'alaihi wa sallam).

AL-QUR'AN SAYS:
يا أيها الذين آمنوا لا تقدموا بين يدي الله و رسوله. سورة الحج.
O You who believe! Put not yourselves forward before Allah and His messenger, but fear Allah; for Allah is He Who hears and knows everything. [49:1]

**HADITH:**

وَ قَالَ صَلَّى الله عليه وسلم: لا طاعة لمخلوق في معصية الخالق . رواه الطبراني.
The messenger of Allah (sallallahu ’alaihi wa sallam) said: No obedience and loyalty is lawful and valid if that leads to disobedience of the creator. [Tabrani]

Q55. How should the Muslims solve their differnces?
**Ans.** If the Muslims differ among themselves in anything, then they should refer it to the book of Allah and the authentic Sunnah of the messenger (sallallahu ’alaihi wa sallam).

**AL-QUR’AN SAYS:**

فَإِذَا تَنازَعْتُمْ فِي شَيْءٍ فَرِدُوهُ إِلَى اللَّهِ وَالرُّسُولِ إِنْ كَنْتُمْ تَوْمَّمُونَ بِاللَّهِ وَاللَّهُ يَعْلَمُ الْغَيْبَ الْأَخْرَى ذَٰلِكَ خَيرٌ وَأَحْسَنُ كَأْتِيَةٌ .

If you differ in anything among yourselves, refer it to Allah and His messenger, if you indeed believe in Allah and the Last Day: that is best and most suitable for a final determination. [4:59]

**HADITH:**

وَ قَالَ صَلَّى الله عليه وسلم: عليكم بسنتي وسنة الخلفاء الراشدين المهديين، تمسكوا بها . رواه أحمد.
The messenger of Allah (sallallahu ’alaihi wa sallam) said: You must hold onto my Sunnah and the Sunnah of the rightly guided khulafa, and hold strongly to it. [Ahmad]

Q56. How can we show our love for Allah and His messenger (sallallahu ’alaihi wa sallam) ?
**Ans.** We can show our love for Allah and His messenger (sallallahu ’alaihi wa sallam) by obeying them and by doing what they have ordered.

**AL-QUR’AN SAYS:**

قُل إن كنتم تحبون الله فاتبعوني يحبكِم الله و يغفر لكم ذنوبكم و الله غفور رحيم. . سورة آل عمران.

Say: If you love Allah, follow me, Allah will love you and forgive you your sins, for Allah is Most Forgiving Most Merciful. [3:31]

**HADITH:**

وَ قَالَ صَلَّى الله عليه وسلم: لا يؤمن أحدكم حتى أكون أحب إليه من والده و ولده و الناس أجمعين . رواه البخاري ومسلم.
The messenger of Allah (sallallahu ’alaihi wa sallam) said: None of you can be a perfect believer unless I become more dearer to him than his father, his children and all people. [Bukhari & Muslim]

Q57. What is the command regarding Bid’ah Hasanah in Islam?
Ans. Bid’ah Hasanah does not exist in Islam. All Bid’ah are newly invented things and are not accepted.

**AL-QUR’AN SAYS:**

This day I have perfected this religion for you and have completed my favours upon you and have chosen Islam as your religion. [5:3]

**HADITH:**

The messenger of Allah (sallallahu ‘alaihi wa sallam) said: Every Bid’ah is a deviation from the right path and every deviation will lead to the fire of Hell. [Ahmad]

Questions 1-57 by M. A. K. Saqib

Q58. What is Aakhirah?

It should be obvious that the Qur’anic term Aakhirah is applied in two meanings (1) the Last Day and (2) the Life Hereafter. The Last Day means the last day of the life of this world. For individuals it is the day they die and for mankind, it is the “Doomsday” when there will be a lot of destruction on the earth and of the earth. After this Doomsday there will be no more life left on earth.

Q59. What is the Last Day?

The Calamity! What is The Calamity? Ah, what will convey unto you what the Calamity is! A day wherein mankind will be as thickly-scattered moths. And the mountains will become as carded wool. [Qur’an 101:1-5]
When the event befalls. There is no denying that it will befall. Abasing (some) and Exalting (some); when the earth is shaken with a shock. And the hills are ground to powder. [Qur’an 56:1-6]

Q60. What is the Life Hereafter?
The Life Hereafter comes in three stages; (a) The Day of Rising or Resurrection, Yom al-Qiyamah, (b) the Day of Judgment (Yom al-fasl); this day has other names, such as the Day of Assembly (Yom al-jama’) and the Day of Gathering (Yom al-hashr).

(a) The Day of Rising or the Day of Gathering:

"لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رِيْبَ فِيهِ". سورة الثمامة.
That He may bring you all together on the Day of Rising whereof there is no doubt. [Qur’an 6:12]

"اللهَ لَا إِلَهَ إِلَّا هوُ. لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ لَا رِيْبَ فِيهِ وَمِنْ أَصْدِقِينَ مِنْ النَّاسِ". سورة النساء.
Allah! There is no deity except Him. He (will) gather you all on The Day of Rising (resurrection) thereof there is no doubt. Who is more true in statement than Allah? [Qur’an 4:87]

(Two) The Day of Judgment or the Day of Decision:

"يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمَعِ ذَلِكَ الْجُمُوعُ". سورة التوبة.
The Day when He shall gather you unto the Day of Gathering, that will be the Day of mutual disillusion. [Qur’an 64:9]

"إِنَّ يَوْمَ الْفَصُّلِ كَانَ مِيقَاتًا. يَنْفَخُ فِي الصُّورِ فَتَأْتُونَ آفَاجًا". سورة الدنيا.
Surely, the Day of Decision is fixed time. A day when the trumpet is blown, and you come in multitudes. [Qur’an 78:17-18]

(Three) The life of Paradise and Hell:

"وَكَتَنِ أَزِيَاءٌ ثَلَاثَةٌ فَأَصْحَابُ الْمُيْمَانَةِ مَا أَصْحَابُ الْمُيْمَانَةِ وَأَصْحَابُ الْمُكْرِمَةِ مَا أَصْحَابُ الْمُكْرِمَةِ وَالسَّابِقُونُ السَّابِقُونَ أَوَّلُكُمْ المُفْلِحُونَ فِي جَنَّةِ النُّعُمِ". سورة الواقي.
And you will be three kinds: Those on the right hand; what of those on the right hand? And (then) those on the left hand; what of those on the left hand? And the foremost in the race, the foremost in the race. Those are they who will be brought near in gardens of delight. [Qur’an 56:7-12]

"وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ فِي سَدِرٍ مُخْضَضٍ وَطَلُحٍ مُنْضَوٍ وَظَلٍّ مَمْدُودٍ وَمَاءٍ مَسْكُوبٍ وَفَاكِهَةٌ كَثِيرَةٌ لَا مَفْطَوَةٌ وَلَا مَمْنُونَةٌ وَفَرْشٌ مَرْفُوعٌ". سورة الواقي.
And those on the right hand; what of those on the right hand? Among thornless lote trees. And clustered plantains, and spreading shade, and water gushing, and fruit in plenty -neither out of reach nor yet forbidden- And raised couches. [Qur’an 56:27-34]
And those on the left hand; what of those on the left hand? In scorching wind and scalding water, and shadow of black smoke, neither cool nor refreshing.
[Qur’an 56:41-44]

Ja’ber reported that the Holy Prophet said: Two things must come to pass. A man enquired: O Prophet of Allah! what are the two sure things? He replied: Whoever dies associating any thing with Allah, shall enter Hell; and whoever dies without setting up aught with Allah, shall enter Paradise. Muslim.

Ali reported that the Messenger of Allah said: No servant (truly) believes in four (things): he bears witness that there is no deity but Allah; and that I am the Apostle of Allah Who sent me with truth; and he believes in Death and Resurrection after death; and he believes in pre-measurement. Tirmizi, Ibn Majah.

Questions 58-60 by M. Amir Ali