

ISLAMIC MONTHLY REVIEW

KNOWLEDGE IS DEEN

QUR'AN TAFSEER,
HADITH EXPLANATIONS,
BIOGRAPHY,
ISLAMIC QUIZ
& MUCH MORE...

DECEMBER 2024

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**ARE THOSE WHO
HAVE KNOWLEDGE
AND THOSE WHO
HAVE NO
KNOWLEDGE ALIKE?**

ZUMAR, 39:9



SCAN TO READ

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FROM THE EDITOR

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

Alhamdulillah, we are delighted to bring you this issue of **Knowledge Is Deen**. Our mission is to inspire hearts and minds with the timeless teachings of Islam, reminding us that knowledge is both an obligation and a means to draw closer to Allah.

In this edition, you'll find **tafseer** of a selected aayah from the Qur'an, Explanation of a **hadith**, short **biography** of one of great companions of the Prophet ﷺ, an interactive **quiz** on various topics to test your knowledge and much more. Each piece is crafted with the hope of benefitting you and your loved ones.

We pray to Allah that this monthly periodical serves as a source of guidance, inspiration, and connection to our Creator. Jazakum Allahu Khairan for your support.

Mohammed Arif

Editor-in-Chief

Mohammad Aquil

Managing Editor

INDEED I AM NEAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

”وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ صلى
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ“

سورة البقرة, 186

TRANSLATION

And when My servants ask you, [O Muhammad], concerning Me - **Indeed I am near**. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

Allah hears the Servant's Supplication

Imam Ahmad reported that **Abu Musa Al-Ash`ari** said, "We were in the company of Allah's Messenger ﷺ during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allah is the Most Great,' raising our voices. The Prophet ﷺ came by us and said:

«يَا أَيُّهَا النَّاسُ، ارْزِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ، يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ، أَلَا أُعَلِّمُكَ كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is **All-Hearer, All-Seer**. The One Whom you call is closer to one of you than the neck of his animal. O `Abdullah bin Qais (Abu Musa's name) should I teach you a statement that is a treasure of Paradise: '**La hawla wa la quwwata illa billah**' (there is no power or strength except from Allah).

This Hadith was also recorded in the Two Sahihs, and Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Majah recorded similar wordings. Furthermore, **Imam Ahmad** recorded that Anas said that the Prophet said:

«يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي»

Allah the Exalted said - I am as My servant thinks of Me, and I am with him whenever he invokes Me.

Allah accepts the Invocation

Imam Ahmad also recorded Abu Sa'id saying that the Prophet said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَى، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا» قَالُوا: إِذَا نَكْثَرُ؟ قَالَ: «اللَّهُ أَكْثَرُ»

No Muslim supplicates to Allah with a dua that does not involve sin or cutting the relations of the womb, but Allah will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him. They said, "What if we were to recite more (Dua)? He said -

There is more with Allah.

Abdullah the son of Imam Ahmad recorded **Ubadah bin As-Samit** saying that the Prophet said:

«مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ»

There is no Muslim man on the face of the earth who supplicates to Allah but Allah would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb. At-Tirmidhi recorded this Hadith.

Imam Malik recorded that **Abu Hurayrah** narrated that Allah's Messenger ﷺ said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

One's supplication will be accepted as long as he does not get hasty and say, "I have supplicated but it has not been accepted from me."

This Hadith is recorded in the Two Sahihs from Malik, and this is the wording of Al-Bukhari.

Muslim recorded that the Prophet ﷺ said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجَلْ»

قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الاسْتِعْجَالُ؟ قَالَ:
«يَقُولُ: قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ، فَلَمْ أَرِ يُسْتَجَابْ لِي، فَيَسْتَحْسِرُ
عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty. He was asked, "O Messenger of Allah! How does one become hasty?" He said - He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus loses interest and abandons supplicating to Allah.

Three Persons Whose Supplication will not be rejected

In the Musnad of Imam Ahmad and the Sunans of At-Tirmidhi, An-Nasa'i and Ibn Majah it is recorded that

Abu Hurayrah narrated that Allah's Messenger ﷺ said:

«ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللَّهُ دُونَ الْغَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَا أَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ»

3 persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for

Allah raises it above the clouds on the Day of Resurrection, and the doors of heaven will be opened for it, and Allah says, `By My grace! I will certainly grant it for you, even if after a while.'

Surah Al-Baqarah 2:186, Tafsir Ibn Kathir, Darussalam
Publication, Riyadh, Saudi Arabia

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- 7. Three Categories of Tawheed
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hub for educational resources like Islamic books, and **summaries**, and **quizzes**, promoting the understanding of Islam for both children and adults.

BY IMAM YAHYA IBN SHARAF

AN-NAWAWI رحمه الله

DO NOT BECOME ANGRY

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا
قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي.
قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا
تَغْضَبْ".
الأربعون النووية, 11

TRANSLATION

On the authority of **Abu Hurayrah** (may Allah be pleased with him): A man said to the Prophet ﷺ, "Counsel me," so he ﷺ said, "**Do not become angry.**" The man repeated his request for counsel several times, and each time he ﷺ said, "Do not become angry."

EXPLANATION OF THE HADITH

Anger and delight are two traits or qualities upon which man is created for particular benefit and good. The one who does not get angry will be deficient; however, anger should only be employed in its right place; when it gets beyond its place, it harms.

Anger is the opposite of **pleasure** and is a trait and quality upon which man is created. It brings about high blood pressure and an expansion of the jugulars, leading such a person to desire retribution against the one with whom he is angry.

There is none amongst us except that he gets angry; but the intelligent believer comports himself well during anger and does not vent it. As for the unwise and ignorant, anger could lead him to many **blameworthy** things like killing, wounding and obscene speech or breaking the ties of kinship. Anger could lead a person to dangers except if he employs it in a good manner in its right place, then he becomes free of its evil.



This person requested the Prophet ﷺ to give him an advice that will benefit him; so the Prophet ﷺ said to him : "**Do not become angry**". As if the man underrated this advice and so, he repeated the request to the Prophet ﷺ and each time, he would say to him: "Do not become angry" and did not say more than that.

What was the wisdom behind that? One of the scholars said: May be this man is known for anger and the Prophet would answer each person according to his **need**.

Therefore, the Messenger ﷺ gave him that advice because of his knowledge of his **condition** although it is an advice for him and others than him . Every person is encouraged not to be angry because of the **harms** that result from anger. There is none amongst us who does not get angry but the intelligent believer takes to **forbearance** because Allah - the Mighty and Sublime - regarding the attributes of the believers, said:

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

"And when they are angry, they forgive."

(Ash-Shoora, 37)

He did not say: they do not get angry; rather, He said: "And when they are angry, **they forgive**." So one should forgive and forbear; this is what is encouraged. Consequently, he ﷺ said: "The one who throws the people is not (necessarily) the strong..." That is, the powerful who throws the people is not (necessarily) the strong, "...But the strong is he who **controls** himself during anger". This is the one who is really strong: he who **restrains** himself during anger.



The Messenger ﷺ used to get angry but he would not vent it except if the anger is for the **sake of Allah** - the Mighty and Sublime. He was lenient and never retaliated for himself despite the

difficulties he faced from the people. But if the sanctity of Allah, the Mighty and Sublime - is broken, he gets angry for the sake of Allah and not for himself. He would forbear, **forgive** and be nice to the one who has angered him because of His saying:

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

*“But whoever forgives and makes reconciliation,
his reward is due from Allah.”*

(Ash-Shoora, 37)

So, this is the **medication** for anger: **Firstly**: As much as possible, do not get angry. **Secondly**: When you get angry, do not express it; rather you should exercise patience, endurance and forbearance.

The explanation of Imam An-Nawawi's 40 Hadith, Explanation
by Shaykh Dr. Saalih Al Fawzan, Dar Makkah International
Printing & Distribution



ANSWERS TO THE ISLAMIC QUIZ ON PAGE NO. 28

A.1 - Isaa a.s.

A.2 - Crow

A.3 - Surah Yusuf

A.4 - Musa A.S.

A.5 - Musab Ibn Umair

A.6 - Abu Hatim Ar-Razi

A.7 - Kiraman Katibeen

A.8 - Luqman A.S.

A.9 - Horses

A.10 - Surah Al-Fatihah

IMAM IBN AL JAWZI رحمۃ اللہ علیہ

ON TYPES OF SINNERS



Imam Ibn Al-Jawzi says - After I contemplated how the learned ones ('ulama) comply with the **forbidden fanciful-desires** (shahawat) and whims, I came to the conclusion that such state would be similar to the position of disbelief (kufr). However, I could not generalize such ruling as I realised that the learned ones who are involved in prohibited acts are of different types:

- Some of them **do not know** that such an act is prohibited at the time of doing it, and this group is **condoned**.

- Some of them **think** a prohibited act is only to be disliked (and hence **no sin** results for doing it); this group is similar to the first group. Adam A.S. can be considered as one of this group (when he ate from the forbidden tree).
- Some of them **misconstrue** a command just as it is the case with Adam A.S. as it was said that he was commanded not to eat from a particular tree, so he ate from a tree of the same kind and not from the particular forbidden tree.
- Some of them **know** that an act is forbidden yet they become overpowered by their **lusts and desires** and hence become too helpless to remember that it is sinful because the lusts and unlawful adornments they come across distract them from what they already know.

For this reason,
when someone steals
he does not recall
that the punishment
of his sin is the
cutting off of his
hand.



Rather, he would be in a state of mind focused on taking what he intends to steal. Similarly, when someone fornicates he neither recalls the scandal or the set punishment because he is overwhelmed with his lust.

- Some of them know and recall the command to abstain from sins at the time of committing the sin but depend on their **longing hope** that they will be forgiven. Though, it is true that Allah is Most Merciful but an intelligent wise person should always be resolute in his affairs and calculate the **consequences** of his actions, particularly when he knows that the Legislator ordered to cut the hand even when one steals a quarter of a dinar, and to stone a body to death for a pleasure he enjoyed for one hour (or less).

The same reasoning applies on those who committed sins and hence were punished with deformation, drowning or earthquakes etc.



ABDURRAHMAN IBN AUF رضي الله عنه



- His original name was **Abdu Amr**, but the Prophet ﷺ changed his name to Abdurrahman, and His kunniyah (nickname) was Abu Muhammad.
- His father's name was **Auf ibn Abdu Auf**, and his mother's name was **Al-Shifaa bint Auf**.
- He was among the earliest people to accept Islam. He was invited to Islam by Abu Bakr (may Allah be pleased with him), which he accepted immediately.

- He migrated to Habsha (Ethiopia) twice and later migrated from Habsha to Al-Madinah.
- He was extremely **wealthy**. Once, He gave away the goods loaded on **700 camels** as charity in the path of Allah
- He was among the 10 companions who was given the glad tidings of **Paradise** during their lifetime.
- Umar ibn Al-Khattab (may Allah be pleased with him) formed a **6-member** team to choose the next Caliph, and he (Abdurrahman ibn Auf) was part of that team. It was he who suggested Uthman ibn Affan as the Caliph, which everyone agreed to.
- In Madinah, he was made a companion to **Saad ibn Rabee'ah**, who wanted to share his wealth with him and even intended to divorce one of his wives for him, but he refused and instead turned toward the **marketplace** for his livelihood.



- He used to say, "If I were to lift a stone, I would find gold or silver beneath it," meaning, whatever trade he engaged in would bring **immense profit** and **blessings**.

- On one occasion, he sold a piece of land for **40,000 dinars** and distributed all the money among the members of his tribe, the Mothers of the Believers (wives of the Prophet), and poor Muslims. The next day, he donated **500 horses** to the Muslim army, and on the third day, he donated **1500 camels**.
- Before his death, he made a will that **5000 dinars** be given in the path of Allah and that **400 dinars** be given to each companion who participated in the Battle of Badr.
- He used to say, "*The people of Madinah are partners in my wealth.*"
- He passed away in Madinah in the year 33 H at the age of 75.

Extracted from **Hayat-e-Sahabah Ke Darkhashan Pahloo**

By Mahmood Ahmad Ghazanfar



THE MAGNIFYING GLASS ON CLARIFYING MANY COMMON ERRORS (IN SALAH) PART-5 (LAST PART)

By Shaykh Saalih Ibn Abdul Azeez Ibn Muhammad Aal-Shaykh 



31

Avoiding linguistic errors in recitation:

Carelessness in reciting Al-Fatihah and with proper pronunciation such as saying al-‘Aali**i**meen instead of al-‘Aal**a**meen, **a**hdinaa instead of **i**hdinaa, an‘amt**u** instead of an‘amt**a**, and so on. All of these and similar errors are the type of linguistic errors that must be avoided.

32

Cracking the knuckles in salah. This is from the detested actions in the salah and is thus forbidden.

33

Intertwining the fingers (at-tashbeek) during and before the salah. This is also among the detestable matters. Ka'b Ibn 'Ujrah (radiallahu 'anhu) narrates: I heard the Messenger of Allah ﷺ saying: If one of you makes wudhoo then goes to the masjid for salah, let him not clasp his hands together for indeed he is in the salah. (Ahmad, Abu Dawood, At-Tirmidhi)

34

Putting forward someone to lead the salah as imam when it is not his place to do so and there are others more deserving present. This contradicts the intended purpose of having an imam, which is to be an example to follow (al-iqditaa'). It is necessary that the imam have understanding of the deen and is able to correctly recite the Qur'an according to the statement of the Prophet ﷺ: The imam of a people should be the one who best recites the Qur'aan. (Muslim)

35

Improper recitation of the Qur'an. This is an open deficiency and the right of the Qur'an is that it be read correctly without aberration and that the Muslim strives to improve and excel in its recitation. Allah states: *"Recite the Qur'an with tarteel (correct measured tone) and when we teach you the Qur'an, follow its recitation."* Meaning, recitation as is proper according to the Arabic language, with clarity and free from distortion.

36

Some men praying behind women in the Haram of Makkah. Doing so there or elsewhere is a detestable action in the salah. It is from the sunnah that the rows of the women are behind those of the men. The salah of a man behind a women may be a cause of him losing all khushoo' and a disturbance in the salat through his looking (at the woman) or otherwise. A man should therefore never line up for salah behind a woman.



SEEKING KNOWLEDGE

THE ETIQUETTE OF SEEKING KNOWLEDGE (SUMMARIZED POINTS) PART-4

By Shaykh Bakr Abu Zayd رحمته الله تعالى



THE ETIQUETTE OF SEEKER'S INNER SELF

- **Seeking knowledge is worship** - Pursuing knowledge is an act of devotion and submission to Allah.
- **Be adherent to the path of the Salaf as-Saalih** - Follow the methodology and understanding of the righteous predecessors in seeking knowledge of the Deen.

- **Commit to fearing Allah** - Let taqwa (Having consciousness of Allah and fearing Him) guide your quest for knowledge and in all matters of your life.
- **Continual observance** - Maintain a constant awareness of Allah in your actions and intentions.
- **Lower your wing and put arrogance and pride behind you** - Humble yourself and leave behind arrogance to truly benefit from knowledge.
- **Contentment and Zuhd (Asceticism)** - Practice asceticism and be content with what Allah has provided you.
- **Adorn yourself with the splendor of knowledge** - Let knowledge beautify your character and demeanor.
- **Adorn yourself with honor** - Uphold dignity and respect in all your interactions.
- **Enjoy masculine qualities** - Embrace strength, firmness, and resilience in your pursuit of knowledge.
- **Forsaking luxury** - Abstain from indulgence in excessive comforts that distract from learning.
- **To avoid the gatherings of vain speech** - Refrain from attending gatherings filled with idle talk and useless discussions.

- **Avoid commotion (disturbances)** - Steer clear of environments filled with chaos and distractions.
- **Adorn yourself with gentleness** - Approach others with kindness and gentleness in all circumstances.
- **Contemplation** - Reflect deeply on the knowledge you acquire to internalize and act upon it.
- **Firmness and confirmation** - Be resolute and steadfast in your commitment to the truth.

To Be Contd. **إِنْ شَاءَ اللَّهُ**

Extracted from **The Etiquettes of Seeking Knowledge**

By Shaykh Bakr Abu Zayd



TEST YOUR KNOWLEDGE

(ISLAMIC QUIZ)

1. Who is the only Messenger of Allah who spoke during infancy?

Muhammad S.A.W.

Ibraheem A.S.

Musa A.S.

Isaa A.S.

Submit

● Loading...

2. Which bird guided Qaabeel on how to bury his dead brother Haabeel?

Hud Hud

Sparrow

Crow

Ababeel

Submit

● Loading...

3. This complete Surah is an amazing story of a great Prophet of Allah.

Surah Al-Qasas

Surah Yusuf

Surah TaHa

Surah Ibraheem

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4. Who said this in the Qur'an? - "My Lord, Show me Yourself that I may look at you..."

Adam A.S.

Iblees

Musa A.S.

Maryam A.S.

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5. Which companion was sent to Al-Madinah as the first envoy to them?

- Musab Ibn Umair
- Ali Ibn Abi Talib
- Bilal Ibn Rabah
- Saad Ibn ABi Waqqas

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6. Born in 195H, he was one of the most respected scholar in "Al-Jarh wat-Ta'deel of hadiths".

- Imam Abu Hatim Ar-Razi
- Imam Daraqutni
- Imam At-Tabari
- Imam Ibn Hajr Al-Asqalani

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7. Which angels write everything we do?

- Haroot and Maroot
- Malak -ul-Maut
- Kiraman Katibeen
- Jibraeel and Israfeel

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8. Which wise man said to his son - "Indeed Shirk is the biggest oppression"?

- Ayyub A.S.
- Zul Qarnain
- Nooh A.S.
- Lugman A.S.

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9. Allah described this animal as being among the pleasures of this worldly life.

- Cats
- Dogs
- Horses
- Elephants

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10. Which surah is also called “Umm ul Kitab” (Mother of the Book)?

- Surah Al-Fatihah
- Surah Al-Asr
- Surah Yaaseen
- Surah Ar-Rahman

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