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Nabi Aur Rasool Ke Maana Mein Bhi Koi Farak Nahi, Yeh Dono Lafz Ek Hi Maana Ke Liye Bole Aur Samjhe Jaate Hain, Albatta Nabi Sirf Us Bashar Ko Kehte Hain Jisse Allah Ne Hidayat Ke Liye Wahi Bheji Ho Jab Ke Rasool Farishto Mein Bhi Hote Hain Aur Insaano Mein Bhi Aur Baaz Ullma Yeh Farmatee Hain Ke Jo Nabi Nai (new) Shariat Laaye Usse Rasool Kehte Hain, Haan Nabi'on Ki Koi Tadad Mukarar Kar Lena Jayez Nahi Humme Yeh Etiqaad (aqida) Rakhna Chahiye Ke Khuda Tala Ki Har Nabi Per Humara Emaan Hain.

~~Q19. Rasool Kaun Hote Hain ? Aur Nabi Aur Rasool Mein Kya ...~~

The Quran has used both words, Nabi and Rasool (Prophet and Messenger) due to which many people get confused about the differences between Nabi and Rasool. In this article, we have addressed this confusion and concept in detail. How many Nabi in Islam?

~~What is the difference between Nabi and Rasool? — Life in ...~~

Rasool is defined as a messenger, an individual who was given a new

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Sharia or code of law by Allah (God). The message is received by the Rasool as a vision while he is asleep or as a conversation with angels while he is awake. A Rasool is born a Nabi but becomes officially a Rasool the instant he receives the position and makes it known.

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This is a translation and commentary of the world renowned Qasidah Merajiyah by Aala Hazrat Imam Ahmed Raza Khan (Radi Allahu Anhu)

I wanted to write this book in response to the types of questions i had encountered during the course of my 17 year career as a religious teacher, to young children and adults in the United Kingdom. I was faced with many questions; this meant that i had to refer to various

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books and other sources of research to get the best answers as possible. i could not find any comprehensive text dealing with questions that were asked of me. It occurred to me that i should compile a book comprehensive enough to address central questions and issues associated with practices of our Deen as well as special Du'as which we should try to read in every day life. I have dealt with the importance of Durood Shareef and Du'as that should be recited. This book is aimed at the English speaking youth to make it more accessible so that the maximum amount of benefit can be reaped from it. I hope that this ensures what children learn will remain with them so that they do not forget the lessons this book teaches. I take responsibility for what ever is written in this book and any mistakes are my own and may Allah forgive me of there are any. I pray that people get benefit from this book and pass on any knowledge they get for the pleasure of Allah.

The Spiritual Leader explains with copious evidence the views held by other religions too that the truth La Ilaha Illallah, that being the lifeline of Tawheed and that there is no Ilah (creation) but Allah. He has thrown a challenge to anyone who can disprove this truth offering a handsome reward. Until now no one has come forward to take up his challenge. Allah is an arbitrary name and it does not point to

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something static or stationery. This name denotes something beyond time and space and the reach of human knowledge and has manifested as the whole universe. If one becomes aware of this truth, peace and tranquility will be eternal in his heart and mind.

This book provides a detailed account of the emergence and metamorphoses of Lashkar-e-Taiba (LeT) and its political arm, Jamat ud Dawah, since the early 1990s. Linking the group's narratives to the process of Islamization in Pakistan and divergent views on the country's Islamic identity, it is the first systematic analysis of how the organization, globally reviled as the perpetrator of the 2008 Mumbai Bombings, has developed its conception of da'wah (proselytizing) and jihad in response to regional and global developments. Samina Yasmeen makes extensive use of Urdu materials (pamphlets, books, ephemera) by Markaz Da'wah wal Irshad, the parent organization of LeT, to examine the 'insider's vision' of the dominant threats to Pakistan and the Muslim ummah, as well as strategies for countering these threats. She argues that while adopting an oppositional narrative vis-à-vis India and the West, LeT has increasingly turned its attention to da'wah narratives within Pakistan engaging with broader spectrums of society. Women have increasingly been assigned significant agency in this narrative, and JuD's activism

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in education and social welfare has helped it acquire social capital. This, in turn, prompts a re-imagining of the movement's relationship with the Pakistani military.

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Sahih Muslim (?a??? Muslim; full title: Al-Musnadu Al-Sahihu bi Naklil Adli) is one of the Kutub al-Sittah (six major hadith collections) in Sunni Islam. Sunni Muslims consider it the second most authentic hadith collection, after Sahih Bukhari. However, it is important to realize that Imam Muslim never claimed to collect all authentic traditions as his goal was to collect only traditions that all Muslims should agree on about accuracy. The Muslim Scholars have agreed that all of the Ahadith in Sahih Muslim are authentic.

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