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The Articles of Faith



Islamiyat with SKH



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BELIEF IN ONENESS OF ALLAH

Q (a) Write an account on Tawhid/Unity of Allah/ Belief in Oneness of Allah.

[10]

PARAGRAPH # 1 (INTRODUCTION)

- In primitive times, man started to worship objects governing various parts of nature like rivers, tree etc. Soon he learned that these objects were dependant than he himself was.
- After this stage, he started noticing that the cycle of entire world cannot go on its own it must be controlled by some Supreme Being.
- However, many believed that along with Supreme God there are thousands of other gods too who manage minor affairs on behalf of Supreme God.
- Some thought that God has a human body settled on earth. Some believed his image should be worshiped and some followed the ideology that one could reach God thru saints and spirits.
- **Tawhid/Unity or Oneness of Allah** is exactly against all these. Tawhid refutes the ideas of sharing power, trinity, transferring of power, associates of God, God being philosophy etc.

PARAGRAPH # 2 (ABOUT TAWHID)

- Believing in Tawhid is the foundation of Islam and most important primary teaching for Muslims.
- It was taught by all the prophets i.e. Hazrat Ibrahim (A.S), Hazrat Nuh (A.S), Hazrat Musa (A.S), Hazrat Isa (A.S), Hazrat Mohammad (PBUH) etc.
- According to this belief Allah is the personality who truly exists and no being can deny His existence as He is not a mere abstract of philosophy. All the creatures testify His existence. In His existence He is the one. Surah Ikhlās explains it in concise yet perfect way it says "*Say! He is Allah the One and only*" (112:1)
- Tawhid also teaches that this one being is also single which means he doesn't have any associate or partners. At different places of Quran His singularity is discussed and justified. This means that He has no relations like son, daughter, wife etc.
- We also learn from belief in Tawhid that this one and single personality is also perfect in every way. Firstly, He is perfect in life which means that He never dies and He is immortal whereas the entire universe is bound to an end. Not only is He perfect in life but is also perfect in His activities. He controls the entire universe without any fatigue or trouble. In doing this He neither grows tired nor does He slow down.
- Moreover, He has no match in His existence since there is no similar entity which can even get closer to be compared to Him. All the creatures testify His existence and proclaim His Oneness yet incomparable to Him.
- Islam calls to the belief that the **Creator, the Sustainer, the Cherisher and the Sovereign Lord of this immensely vast universe is only Allah.**
- He is the one and only Lord of this world and the Hereafter. It is He who fashioned, designed and made this universe. Since He is the maker of all therefore He has the authority over all the things in the universe.
- He created entire world for man and made him from an insignificant drop of germ cell. With life He also gave him all the bounties and necessities in the world thus becoming the Sustainer and Cherisher. He also promised man another life with greater reward and blessings if He pleases.
- So, Tawhid delivers the idea that when He is the sole Creator, Handler and Sustainer of the world **only He is to be worshiped and considered as God.** This means that no other being besides Him is worthy to be worshiped.
- For worship, gratitude, help, protection etc man needs to bow before Allah only. Surah Fatiha supports this and mentions that : "*We do worship You and Your aid we seek*" (1:4) – Al Fatiha

BELIEF IN ANGELS

Q (a) Write a descriptive account of Muslims belief in Angels?

[10]

PARAGRAPH # 1 (INTRODUCTION)

- The second article of faith is belief in angels. It is next to Faith in Allah.
- Disbelieving the existence of angels is said to be going away from righteousness by Quran in 4:136
- Thus believing in angels is mandatory and essential to achieve righteousness.

PARAGRAPH # 2 (NATURE OF ANGELS)

- Angels are one of the unique creations of Allah who created them from the divine light. Usually they are not visible to man.
- They are not the daughters of Allah as it was the belief of the Arab polytheists before the arrival of Islam. Thus, they are not made to be worshiped.
- The purpose of their creation is to worship Allah 24x7 and carry on His commandments. All the angels have been granted separate tasks which they perfectly fulfill for Allah and never make mistakes in that. They are perfect in their way and testify Allah's perfection.
- They cannot act upon their own accord and will. They are created to obey and serve Allah. They also have limited knowledge which is taught to them by Allah.
- They are made inferior to man due to their lack of knowledge and absence of freewill. Angels do not possess the feelings and emotions that we humans have. They are also not gifted with the ability to think hence they can not initiate things.
- To prove their inferiority before the supreme creature of Allah (that is man) they were asked to prostrate before Hazrat Adam (A.S) after his creation.
- They are also used as a channel between Allah and man. At times they descended on earth with the will of Allah to shower and spread His blessings like they come down on earth on the night of power (Lailat-ul-Qadr).
- Sometimes they are sent to provide aid and assistance to those who fight for the cause of Allah. Arrival of 1000 angels in the combat of Badr is evident to this.
- When a common man encountered them this meant he was chosen as the messenger of Allah. They appeared before different men who became the Messengers like Hazrat Zakariya (A.S), Hazrat Ibrahim (A.S), Hazrat Lut (A.S), Hazrat Musa (A.S), Hazrat Isa (A.S), Hazrat Muhammad (PBUH) and other Apostles as messengers.
- By the will of Allah and their connection to Messengers, miracles were performed on earth. Also, when any nation unanimously rejected the Apostles of Allah, wrath of Allah was sent down thru the angels who caused destruction on that nation.
- Besides these, Angels have also served as messengers of Allah and modes of communication between Allah's apostles and the Almighty Lord which is one of their key duties. The Holy Quran says about this in Surah Nahl in the following words "*He does send down His angels with inspiration of His command to such of His servants as He pleases*" (16:2)

PARAGRAPH # 3 (DUTIES OF ANGELS)

- Different duties have been assigned to different angels. For the task of bringing messages of Allah the archangel Hazrat Jibrael (A.S) came to the Messengers of Allah. He has the highest rank amongst angels and is also called Ruh-ul- Qudus and Ruh-ul-Amin. Other than bringing revelations to Mohammad (PBUH) and other Apostles of Allah, he also ascended to the heavens with Mohammad (PBUH) on Shab-e-Mairaj.
- Other senior angels are Hazrat Izrael who is also called Malik-ul-Maut. His duty is to take souls of living creatures upon death. He takes souls of believers gently and violently of wicked people.

Hazrat Israfil will blow the trumpets on the final day. Hazrat Mikail is given the responsibilities of food, rain etc.

Other angels also perform different tasks such as Kiraman Katibeen. They are the Angels of recording who are assigned the task of recording the good or bad deeds of every individual.

Munkar and Nakir inquire the dead in his grave.

Q (b) Explain the importance of belief in Angels. [4]

Belief in angels is an important form of belief that it enables us to understand our superiority over angels. Despite their perfection in obeying and worshiping Allah, we have been settled as superior. Thus, noticing their inability to love makes us learn the worth of worshiping Allah with the feeling of love.

Since they are created to perform certain duties, belief in angels remind us about various important aspects of belief.

One such task the senior angel performed was to bring Allah's message to Prophets. This strengthens our belief in Divine revelations and apostleship of Allah's chosen man.

Moreover, the duty of angel of rain and provision makes us thankful to Allah. The duty of Kiraman Katibeen makes us conscious about the performance of our deeds. Recalling the angel of death produces fear of the last day in our heart and also reminds us about our mortality and dependency. Likewise, the duty of Angel Israfil develops the spirit of responsibility in us, reminding us that we will be accountable of our deeds before Allah.

Thus, in our spiritual grooming and strengthening faith, belief in angels plays an essential role.

Q (b) Discuss the importance of Jibra'il in comparison to other angels. [4]

Hazrat Jibra'il is the angel of Allah. His primary task was to bring messages from Allah to His messengers. Muslims believe that it is Hazrat Jibra'il who dictated Qura'n to Hazrat Mohammad (PBUH). He also brought Hadis e Qudsi and other news to Prophet Mohammad (PBUH) for instance regarding the death of Chosroes pervaiz etc.

In comparison to other angels Hazrat Jibra'il's importance is such that he also performed other different tasks than his primary duty of bringing God's message to apostles.

He is reported to be the angel that informed Hazrat Maryam (A.S) of how she would conceive Hazrat Isa (A.S) and would become a virgin mother as it is stated in Surah Maryam.

Along with delivering messages at times he also assisted apostles of Allah in different manners. He accompanied Prophet Mohammad (PBUH) in his ascension to the heavens. Prophet (PBUH) revised Quran with him every year. Also, he taught Hazrat Nuh (A.S) how to build his ark from the famed cedar trees of Lebanon. We also believe that it is the same angel who presented Hazrat Ibrahim (A.S) with the Black Stone of the Kaab'ah. As stated in Surah Ma'idah he helped out Hazrat Isa for the performance of miracles.

His importance in comparison to other angels can also be noticed by the fact that he appeared in man form also to Prophet Mohammad (PBUH). Once he was also observed by companions when he visited Prophet (PBUH) in a man form to convey Muslims major believes and duties. This report is narrated in Al Nawai forty Ahadith.

Muslims also believe that he descends on the night of power (Laila tul Qadr) which occur during the last ten days of Ramadhan.

BELIEF IN BOOKS

(a) Give description of Muslims belief in revealed Books.

110

PARAGRAPH # 1 (INTRODUCTION)

Allah created everything on earth for man, so He could not have left man without guidance. For man's guidance He has revealed His Books.

Belief in revealed Books is the third important article of faith. Believing in these books means that we must believe with certainty that Allah has some Books that He revealed to His worshippers with the clear truth.

These books consist of Allah's speech in which He spoke to mankind the way He wanted to.

These Books carried significant contents and were sent down for a purpose to mankind.

PARAGRAPH # 2 (PURPOSE & CONTENT OF BOOKS)

Revelations is spiritual communication between Allah and His apostles.

Revealed texts were given to every apostle of Allah who were some 124,000 in numbers. These revealed texts are also termed as the Divine Books of laws.

The apostles of Allah received the Divine Books from different channels.

Allah, in the Quran mentions various means of communicating to His apostles. It says that He communicated with them to send down His laws by means of inspiration, sounds or thru the archangel Jibrael.

This is mentioned in verse number 51 of Surah Shura. *"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil or by sending a Messenger to reveal with Allah's permission what Allah wills"* (42:51) Surah Sh'ura.

These Books were the major source and chief way in which humans know Allah's will for them. The messengers conveyed them to mankind in order to enlighten them for their spiritual nourishment by heavenly laws.

By these books man recognized the Glory of Allah about which man was usually unaware and started worshiping other worthless self-made gods. Moreover, they also mentioned about the laws of Allah for mankind which Allah willed them to follow. These were mainly the obligations upon man.

Different books were meant for different communities just like different messengers were sent to different nations. The messengers on whom the particular books were revealed proclaimed the message of Allah to their nations.

Though different books were sent on different communities yet the content of all was the same. They all invited man towards the belief in the sole existence of Allah and His Unity in all aspects.

PARAGRAPH # 3 (NAMES OF BOOKS)

Revealed texts were given to all apostles but Quran mentions the names of the following.

The names are Suhuf-e-Ibrahim given to Hazrat Ibrahim (Abraham), Toraa (Torah) which was revealed on Hazrat Musa (Moses), Zabur (Psalms) was sent to Hazrat Daud (David), Injeel (Bible) was directed to Hazrat Isa (Jesus) and the Holy Quran itself which was sent on Muhammad (P.U.H.).

All the books which were sent for different communities were destroyed, altered, changed or corrupted. The people who received the laws of Allah changed them as per their will and desires. For example the doctrine of trinity corrupted the original religion of Hazrat Isa (A.S) and content of Bible. Therefore, we believe that none of the previous texts is available in its true form except Holy Quran.

The responsibility of preservation of Quran is taken by Allah Himself that He would protect the content of this book till the end of time. Thus, we believe that the Quran is perfectly in the form as it was revealed and is free from any corruption or changes.

The texts which were revealed before Holy Quran were limited in scope and commandments whereas, the Quran is universal in scope and is sent for the whole mankind. It is also a comprehensive and complete Book of guidance unlike other books. Hence, the teachings of Quran actually sum up all the teachings in the previous books.

Q (b) Explain the importance of Muslims belief in Allah's revealed books. [4]

Holy books act as connectors between man and his Lord. By reading the incidents of those former nations who disobeyed Allah & had to suffer from His wrath, one gets aware & warned & thus abstains from all acts of evil and starts working to please Allah according to the teachings of the books.

Books of Allah provide us knowledge of the past and guidance for our future and present.

The revealed books despite of being a source of knowledge were also a mean to attain guidance on several matters of life as it contained also the advisory words of our Lord on many obstacles of life.

Moreover the belief in revealed books lead to the concept of belief in Prophets as it is the Prophets on whom these books were revealed. Negating this would automatically negate the concept of belief in Prophets.

Thus books help us live perfectly according to the will of Allah and strengthen the belief in other articles.

Q (b) Why there is no need of a messenger after Mohammad (PBUH). [4]

It is said that a Prophet only dies when all his teachings die. The teachings and message of all the previous messengers were altered/destroyed by the people of their communities due to which those Prophets could not complete Allah's religion and there was always a need of a Prophet after another.

The previous messengers held messages for only one nation or community while our Prophet (PBUH) carried a universal message for all the mankind so even if one community denies the message there are several other communities to carry out the message and preach it.

Also, Allah had promised to protect the message of prophet (PBUH) which is the Quran till the Day of Judgment so Prophet's message can never be altered or destroyed which leaves no need of another apostle.

Conclusively, Islam has been completed upon our Prophet Mohammad (PBUH) and it has been perfectly preached so there is no need of another messenger.

BELIEF IN PROPHETS

Q (a) Write an account about Muslims belief in Prophets [10]

PARAGRAPH # 1 (INTRODUCTION)

- Belief in Prophets is the fourth important article to believe.
- Allah has sent his messengers throughout the history to take His message to mankind. Thus, belief in Prophets and in their message is a must. This means we must believe in the arrival of all the messengers who were sent by Allah.

PARAGRAPH # 2 (CHARACTERISTICS OF MESSENGERS)

- There are several evidences present in Quran and Hadith that tell us messengers have been sent throughout history; even the first human on earth was the messenger of Allah.

"Every nation was sent a Rasool. Once their Rasool came, judgment was passed between them with all fairness and they were not wronged in the least" (10:47) - Al Yunus.

- According to the Islamic teachings and belief these messengers possessed similar nature like ordinary man.
- **All the messengers were human beings.** They received a natural birth like other humans. Similarly they were also dependant on different necessities of life for their survival which means they ate, they drank, they mingled with people and they walked on the streets. Moreover, they were also taught the language of their nation.
- **They led a simple life & lived normally.** This is the commonality of all the messengers of Allah that they got married & had children. This means that like other human beings they also had families
- **They worked for their living.** Before the grant of apostleship, for their survival they worked to earn livelihood. The common job performed by all messengers as per the Hadith was of shepherd. This was to train them for their future career and inculcate humility and patience in them.
- **They all were perfect** in terms of their conduct and nature as well as their moral values. They were honest, truthful, and trustworthy and were considered reliable among the people they lived with.
- **They never worshiped any other deity except Allah.** Even before their apostleship none of the messengers got attracted to other false gods like shiny objects, stones, woods, ocean, fire and idols.
- **They were all chosen by Allah as apostles.** Allah granted them apostleship in different occasions by different ways. Some noticed miracles and some realized the existence of Allah thru His other creations etc.
- **They were all guided by Angel.** Hazrat Jibrael (A.S) came to every messenger of Allah with the commandments and messages which were sent by Allah. Other than revelations, he also guided them for various things like he guided Hazrat Isa (A.S), Hazrat Musa (A.S) to perform miracles and Hazrat Mohammad (PBUH) in Mairaj etc.
- **They brought clear signs and evidence.** Allah provided them with some prophetic signs for their protection and to prove them as Allah's apostles before their nation. Like the sign given to Hazrat Musa (A.S) which is mentioned in 28:31 of Quran that his staff (rod or stick) would turn into a moving snake as he put it down and signs given to Hazrat Isa (A.S) about his miraculous birth, putting life into the dead and curing diseases.
- **They delivered the message and warnings from Allah.** These messengers were sent for particular communities or tribes which means that they were commanded to preach a certain group or nation.
- **Their message was for the guidance of mankind and was common.** The message all the Prophets had received and conveyed to their nations was the common message of Unity and Oneness of Allah and mentioned responsibilities and duties for their nation to obey. The commandments were surely related to leading a righteous life, being pious and modest, caring for others as well as remaining busy in other acts of worship like praying and fasting.
- **They were helped by Allah when they were rejected.** Almost all the messengers of Allah received rejection and sufferings from their nation. But when these sufferings reached to the peak and the nations rejected their message unanimously, Allah helped them by sending His wrath on the nations for their disobedience. The verse of Surah Al-Anbiyaa is highlighting the same "... *Not one of the populations which we destroyed believed (in the Message)* " (21:6) Al-Anbiyaa
- **In the process of delivering God's message some were also assassinated.** The nation of Israel received maximum numbers of apostles and killed many of them. This signifies that the messengers also died like other humans and were mortals.

PARAGRAPH # 3 (NAMES OF MESSENGERS)

- According to the Hadith of Holy Prophet (PBUH) the line of messengers of Allah numbered about 124,000 out of which the Quran mentions the names and stories of 26.
- We are not definite about the prophethood and stories of those who haven't been mentioned in the Holy Quran. We are not allowed to say anything wrong about them but can comment on the system of belief and rituals of their religion.

Few of the names written in Quran includes Hazrat Adam (A.S), Hazrat Nuh (A.S), Hazrat Zakaria (A.S), Hazrat Daud (A.S), Hazrat Yunus (A.S), Hazrat Hud (A.S), Hazrat Lut (A.S), Hazrat Ibrahim (A.S), Hazrat Ismail (A.S), Hazrat Musa (A.S) and Hazrat Isa (A.S). The line ended at Mohammad (PBUH).

Among the revelations they brought and mentioned in the Holy Book are Suhuf-e-Ibrahim, Torah, Zabur, Injeel and the Quran itself.

Other than Quran which was brought by Prophet Mohammad (PBUH) all the previous messages were either corrupted or changed. The Holy Quran renewed the already lost messages and was secured against any corruption for all times to come. This means that the teachings contained in their original form in previous scriptures have been combined in the Quran.

Thus, Mohammad (PBUH) and his message sums up every preceding Prophet and their message.

Q (b) Explain the importance of the 'Seal of prophets'.

[4]

- Everything which starts also reaches to its end.
- The line of Prophets, who were sent by Allah, started from Hazrat Adam (A.S) and ended at Mohammad (PBUH). Hence, Mohammad (PBUH) completed this line of Allah's messengers.
- For this reason Quran also mentions him as the seal of prophets in following words
- *"Mohammad...is the Messenger of Allah & the seal of prophets"*(33:40) Al-Ahzab
- A seal is used to close something firmly and marks the ending, this is why our Prophet (P.B.U.H) is the seal who closed the line of prophets firmly and confirmed the ending of prophethood.
- Just like the seal signifies the ending or closure, likewise with Prophet Mohammad (PBUH)'s death the process of revelation has been stopped and the doors of prophethood have been closed.
- But the departure of Holy Prophet (PBUH) is unique in a way that unlike other Prophets he came for the whole mankind, the message he brought is free from alteration and corruption and would remain till the end of this world.
- Thus, the religion has been completed on him and there is no more need of revelations and Prophets after him.

Q (b) Explain the importance of Muslims belief in Prophets and how this belief influences the daily life of a Muslim.

[4]

- Belief in Prophets is an important article of faith as it connects us with the recognition of existence and unity of Allah. It is due to the channel of Prophets that we could learn about our True Lord.
- This belief enhances our knowledge related to the spiritual world. Because of the Prophets we got to know about the unseen creations of Allah like angels, decree, heaven, hell etc.
- Belief in Prophets also enables us to act exactly in accordance of Allah's will, hence it assures our success.
- By this we learn about the right and wrong and are able to differentiate between the good and the evil.
- It also produces fear of Allah's wrath and punishment in us when we learn about the outcome of those nations who rejected prophets. By this fear we rather than getting stubborn and arrogant, devotedly submit ourselves to the will of Allah.
- As Prophets were all humans and role model for us therefore believing them motivates us to follow their lifestyles which were according to the Divine code of conduct. It also assures that the will of Allah is absolutely possible to implement and its application is not just for few people.

BELIEF IN THE LAST DAY

Q (2) Write a descriptive account on Muslims belief in Resurrection and the last day? [10]

PARAGRAPH # 1 (INTRODUCTION)

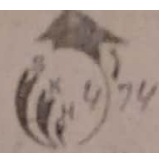
- Belief in the resurrection and the last day is the fifth article of belief.
- It is often mentioned immediately after belief in Allah in the Holy Quran. This is for the reason because denial of this belief makes other beliefs meaningless.
- Therefore for the attainment of Hidayah and Iman believing in the final day is vital.

PARAGRAPH # 2 (RESURRECTION AND EVENTS OF THE LAST DAY)

- It is the universal truth that everything created will reach to its end and nothing is eternal. Similarly, we believe that our existence is also not ever lasting and someday we will meet our end by the taste of death. The Holy Quran mentions this in the following words *"Every human being is bound to taste death; we test you through the bad and the good by way of trial and unto us you all must return"*. (21:35) Al-Anbiya
When a person dies, he is buried and his grave is closed, Qayamat-e-Sughra or Lesser Judgment begins on him. The angels known as Munkar and Nakir visit the dead and ask him about his religion, prophet and his Qibla.
- On the basis of his answers, his stay in his grave is decided as either luxurious identical to paradise or severe, similar to the hell.
- Behind man is the barrier of death and after crossing this barrier in front of him is Barzakh, the partition. Thus, a man lies in a state of Barzakh until the Day of Judgment. This life in the belly of earth is known as A'alm-e-Barzakh.
- The Day of Judgment or bigger Judgment will take place after the occurrence of some signs mentioned in Ahadith of Holy Prophet (PBUH). Few of these signs are the arrival of Dajjal, the Gog and Magog, the rising of the sun from the west, the descent of Hazrat Isa (A.S) etc. We believe that the knowledge of the time of the Hour of Judgment is with Allah alone. It will be initiated with the orders of Allah to angel Israfil (A.S) who will blow the trumpet.
- At the first blast of trumpet all will get destroyed. There will be a great destruction in the universe. The earth will produce disastrous earthquakes and will be split asunder, mountains will be like carded wools, stars will be dim and they will fall, sun and moon will be joined together and oceans will boil over. After this a whole new world under a different sky will be created by the will of Allah.
- At second trumpet all will rise again. When angel Israfil will blow another trumpet all the dead will rise again for their accountability. This process is called the Resurrection or Hashr. The Holy Quran mentions this in Surah Hajj *"Allah will raise those who are in graves"*. (22:7) Al-Hajj.
- These raised will then move towards the plain of Arafat for their final judgment.

PARAGRAPH # 3 (JUDGMENT)

- The Quran gives vivid details of the Judgment day. The people who will be raised will await judgment in sorted groups.
There then the Books of deeds will be opened. The body organs like tongue, hands, feet etc will bear witness against their owners. Prophets will bear witness against their respective people and every ant's weight of good and bad will be judged there.
- No ransom or compensation will be accepted and no excuses will be accepted there during judgment. Parents, children, spouses and relatives will be of no help and every individual will be on its own and will experience the heat and fatigue of that day.



- Then after the weighing of deeds those who have incurred Allah's pleasure will be given their records from the right side and those who have incurred Allah's displeasure will be given records from their left side or from behind.
- On the basis of this individuals will be sent to Heaven or Hell. The decision that whether one should be sent to Heaven or Hell will rest with Allah alone since He will be the sole Judge there.

Q (b) Outline the major differences between Heaven and Hell in the light of Quran and Sunnah. [4]

PARAGRAPH # 1 (LIFE IN HEAVEN)

- Life in hereafter either in Heaven or Hell will be on a total different plane.
- Life in heaven will be independent of time or place. This means that the Companions of Heaven (Ashaab ul Jannah) will abide there forever and there will be no death.
- It will comprise of pleasant meadows, fountains, springs, fragrance, cool breezes, shades, rivers of milk, wine and honey etc.
- The dwellers of heaven will have all that they desire. Delightful wine without intoxication and headache will be provided. Moreover, the life over there will be free of evil thoughts and the inhabitants would love to stay there forever.

PARAGRAPH # 2 (LIFE IN HELL)

- Quran mentions different names of hell like Jahim, Hawiyah, Laza etc. It has seven gates, each for a special class of sinners. There will be layers of fire above and below in the hell.
- Like the life in heaven this will also be independent of time or place. The sinners there shall die nor live.
- They will receive severe punishments and their penalty will not be lightened. There will be no ransom or help for them.
- They will eat the thorny plants and drink boiled water. They will wear garments of fire.
- The dwellers of Hell will wish to get out but that will never be.

Q (a) Write importance of belief in resurrection and the last day. [4]

- Belief in the last day develops the sense of our limited existence in this world. This reasoning pushes us to avoid indulging in the luxuries on this world and becoming slaves of our own desires. Rather it creates patience and piety in us by which we drop down our desires and perform the works of righteousness following our conscience of preparations for our everlasting life.
- When one remains conscious of deeds one acquires all the qualities that develop righteousness & take him to the highest level of spirituality.
- It makes one responsible, upright and dutiful. Belief in last day is particularly important to complete one's firm belief as with the remembrance of death & the fear of returning to God, one would never give preference to his worldly matters over his religious grooming.
- Moreover, the concept of being resurrected in after life reminds us the unique and matchless powers of Allah therefore it plays a prominent role in strengthening our belief in Tawhid.

BELIEF IN ALLAH'S PREDESTINATION & DECREE

Q (a) Write descriptive account on belief in Allah's predestination & decree?

[10]

PARAGRAPH # 1 (DECREE OF ALLAH)

- The Arabic word for Destiny is *Qadr* and for Decree is *Qadar*.
- *Qadr* is that which has been destined and *Qadar* is a destiny which is designed timely.
- We believe Allah is the Absolute controller and Regulator of the universe and everything He created in this universe has a pre-determined course which we call *Al-Qadr*.
- This relates to the fate of every individual which has already been destined by Allah in three different stages.
- Firstly, fifty thousand years prior to the creation of this world When Allah had recorded everything in *Laub e Mahfooz*.
- It is mentioned in Tirmidhi and Abu Daud that Allah's apostle said "Verily, the first thing Allah created was the pen. He said to it: 'Write.' It replied: 'My Lord, what should I write?' So He said: 'Write all that will occur and all that has occurred.' So in that hour, everything that will occur until the Day of Recompense was recorded."
- Secondly, after the creation of Hazrat Adam (A.S) When Allah took out all the progeny of Hazrat Adam (A.S) and asked them 'Am I not your Lord' and all of the humans responded 'We testify that You are our Lord'. Then Allah decreed to them that who shall go to paradise and who shall go to hell.
- This is due to supreme knowledge of Allah that He already knows when all those souls would be sent down and given freewill who would testify Him as his Lord and who would refuse to do so.
- Thirdly, it is written when a person is in his mother's womb and Allah sends on an angel to put soul into a fetus and the angel after putting the soul also writes his destiny Allah has decided; his life span, gender, sustenance and whether he will be a dweller of paradise or hell.
- All these three stages are the times when the Divine's destiny had been recorded before its creation.
- Due to the recording of destinies by Allah, we believe that the destiny of every creature is already known to Allah and all the creatures of Allah move along their set proportion. The Quran says:
- "It is not permitted to the sun to catch up the moon, nor can the night outstrip the day; each just swims along in its own orbit (according to the Divine Will)" (36:40) Al - Yasin
- But this doesn't mean that man has no freedom of will and is bound to move along the set proportion

PARAGRAPH # 2 (FREE WILL OF MAN)

- Human beings are the superior creatures (Ashraf-ul-Makhlookat). This is because they have been given the choice to decide between right and wrong.
- Using our free will it is up to us to obey or disobey Allah, whether we obey or disobey Allah, it is known to Him.
- The fact that everything is known to Him that whatever we do and whatever we are going to do, it doesn't affect our freedom of will. We can do anything and choose any way using our free will.
- But on the basis of our actions our timely destiny that is yearly or daily decree is decided.
- This is called *Qadar* which relates to the decree of one decided on daily and yearly basis.
- According to our belief, these timely destinies can only be altered by invocations and the performance of good or bad deeds.
- The Prophet said "A humble prayer (Du'a) can even alter your destinies"
- The change happens in a way that it is possible that Allah sends daily/yearly decree dictating that a person will die this year. However, due to that person's good deeds Allah might send another decree extending that person's life.

We believe the reverse of two decrees is also known to Allah alone. The person himself knows nothing of his destiny. But what he knows is that if he performs good deeds he will cause his life to extend longer.

Q (b) Write importance of belief in Divine's decree. [4]

- This is the belief in destiny of man decided by Allah on basis of our performed actions. By knowing that destiny is decided on the basis of our actions **we always remain conscious of deeds & struggle to follow the righteous path.** We pray before God and perform good deeds to have better decisions decided for us in future.
- With this concept in mind, **one would never get dependent upon anyone but would always seek Allah's help & support,** thus it breaks all sorts of barriers to man's communication to God.
- It further **strengthens belief in the attributes and unique powers of Allah.** It makes us firmly believe that **only Allah has the supreme knowledge** and knows what is saved in Lauh e Mahfooz.
- It also makes us to believe that **it is only Allah who knows everyone's destinies** where as individuals have no idea about their future unless they see it, thus destroying the trust on false fortune tellers and other such claimants.
- It also **develops patience** in us when calamities affect us, rather than getting hopeless we pray to Allah and hope for the better future.

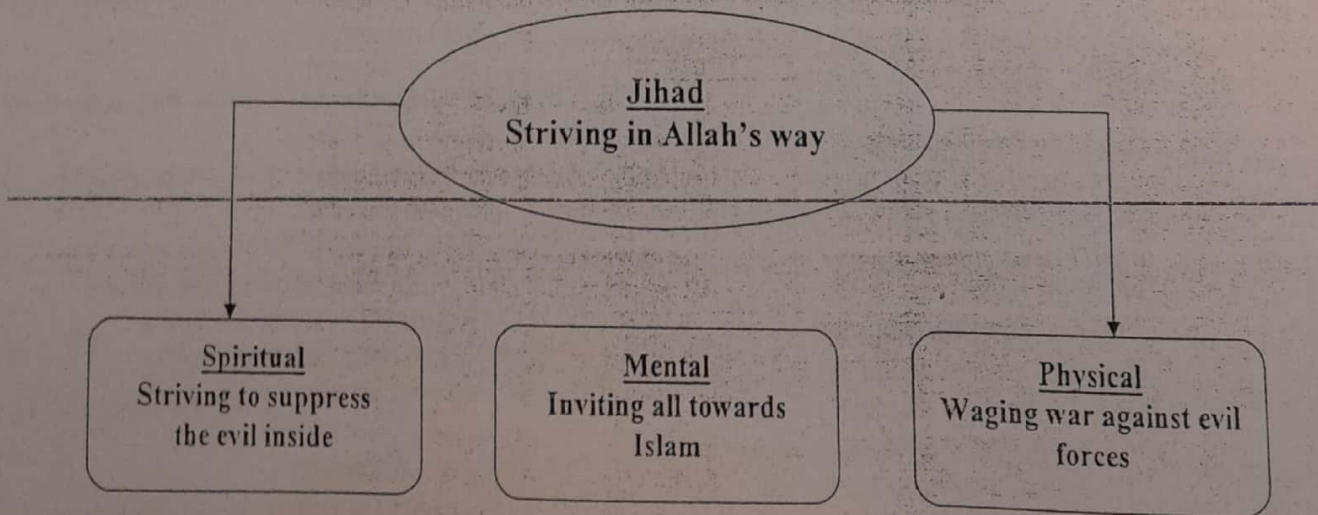
EXERCISE

Q (a) Briefly describe Muslims belief in

- (i) Angels [4]
- (ii) Books [4]
- (iii) Prophets [4]

Q (b) Explain how are they interlinked. [2]

JIHAD & ITS MODES



SPIRITUAL & MENTAL JIHAD

Q (a) Briefly describe Islamic teachings about

(i) Spiritual Jihad

[5]

(ii) Mental Jihad

[5]

in the light of Quran and Sunnah.

PARAGRAPH # 1 (INTRODUCTION)

- The word Jihad comes from the root word Jahada which means to strive or to struggle.
- Jihad literally means to strive with every gut for achievement of an objective and to use all energies for the achievement of an ideal.
- In Islamic terminology Jihad is an exhausting effort to remove all obstacles in the way of Islam. It is also a collective duty of the Muslim society which aims to establish the truth of Allah and suppress evil.
- It may be **internal** i.e. the waging of war against evil within oneself, or **external**, the efforts to do good and stop evil in society.

PARAGRAPH # 2 (SPIRITUAL JIHAD)

- Life of a religion depends on use of a force. The Holy Prophet (PBUH) said that corrupt elements have existed in the nations of all prophets and will also appear in his own. If these elements are not squeezed, they will develop their cancer throughout the Muslim community.
- For the elimination of internal corruption spiritual Jihad, which is done by heart, is performed.
- Man has been granted innumerable abilities and powers and is called superior creature and vicegerent of Allah on earth. The core reason of his superiority among all the other creatures is that man has been given the choice to decide between evil and good.
- With the choice man also has been given desires or *Nafs* and these desires often develop evil ideas or temptations. These evil temptations and ideas come from Satan thus man's desires are always exposed to satanic temptations.
- In order to be on straight path and to avoid evil temptations man's desires or *Nafs* demand continuous fight against his own self. This fighting of man with his own self is called Spiritual Jihad or *Jihad un Nafs*.
- The Holy Quran also asks us to purify our *Nafs* to attain success: It mentions in Surah Shams "Successful is he who purified (his nafs) and lost is he who succumbed (to nafs)" 91:9 Al-Shams
- Man has to overcome his *Nafs* to drop down the evil suggestions which are often put into his heart unnoticeably.
- Surah Nas tells that these ideas come from different sources of whisperer which are man's own evil desires, satanic temptations and partners of satan. Now it is up to a person to struggle against his animal instincts produced within himself or follow them.
- To get rid of these temptations the Quran in the same Surah guides man to seek Allah's protection to counter it.
- The devil withdraws when a man seeks protection with Allah. However, the satan tries again and again to whisper when he finds man forgetting Allah therefore a continuous struggle is required against it.
- The Holy Prophet (PBUH) trained his followers to do this mode of Jihad for the purpose of attaining spiritual purity especially when they had plentiful worldly fortunes. Man normally follows his evil temptations when he gets life with incessant wealth and luxuries.
- To avoid the threat of becoming slave of his own desires, man should continuously involve himself in spiritual Jihad. Hence, by doing this man receives not only purity but also inner satisfaction.

Since man's purity, inner satisfaction and success relate to Spiritual Jihad, this is why Prophet (PBUH) called it the greatest mode of Jihad. *"The greatest Jihad is to fight against the evil passion of oneself"* (Tirmidhi)

Thus, to sum up the idea of spiritual Jihad and its dimensions, it is a continuous battle to be fought against the evil which remains settled in the deep nook of our heart and mind.

PARAGRAPH # 3 (MENTAL JIHAD)

This kind of Jihad is performed by tongue or pen. It is commonly known as *Dawah* (Preaching)

It involves intellectual and mental efforts in the pursuit of spreading Islam. In this man, needs to learn, implement and transform the Islamic ideologies. Therefore, it demands mental efforts. In this Jihad, believers are armed with the weapons of intelligence, reasoning and the truth of Islam. Thus, due to its application with mental abilities it is also called Mental Jihad.

It includes answering any questions raised by infidels and non-Muslims about the relevance and genuineness of Islam. The Holy Prophet (PBUH) said about this *"Wage war against the infidels with your wealth, your lives and your speech."*

To guard the intellectual fronts of Islam this is perhaps the most important mode of Jihad.

The Prophet (PBUH) himself remained engaged in this form of Jihad throughout in Makkah period of his prophetic mission. Pagans of Makkah used to come to Prophet (PBUH) with a great variety of challenging questions against the authenticity of Islam. The Prophet (PBUH) with the help of Allah used to silence them by convincing arguments.

One such example of this is Prophet (PBUH)'s response of Surah Ikhlas to prove the uniqueness of Allah in contrast with the pagan's false gods.

The Quran says about the mental Jihad performed by Holy Prophet (PBUH) in the following words *"Therefore, do not yield to the unbelievers, and make Jihad against them with this Quran, a mighty Jihad (strenuous striving)." 25:52 - Al Furqan*

The Quran calls it laboring and tough because it may involve harsh and abusive reaction. In this form of Jihad the preacher has to be decent, polite and forgiving even under extreme torturous circumstances.

The examples of Allah's apostles are evident to this that whenever they delivered the message of Allah, they received flat rejection, persecutions, hardships and severe sufferings. Even Holy Prophet (PBUH)'s visit to Ta'if is one of the biggest examples of bitter consequences of this kind of Jihad.

Other than the requirements of determination, patience and steadfastness there are three major factors required to achieve success in the performance of this mode of Jihad.

Firstly, the preacher has to be well versed in the teaching of Islam; Quran and Sunnah. Secondly, his own character should also be spotless and lastly, he should also be the rigid follower of what he preaches.

Q (b) Explain how *Dawah* (Mental Jihad) can be put into practice in the modern times. [4]

Dawah in modern times can be put into practice by a several methods. Mainly its essence and rules will remain the same though various influential methodologies of transforming message can be used.

- Preachers should be well trained and learned so that they can represent Islam in a right manner and attract new people to the fold of Islam.
- These preachers who spread the word of peace, love and harmony can use the different means of **media** to perform it well.
- They can **circulate the books and magazines** related to Islamic literature. Moreover, they can also **use websites or Islamic forums** to hold discussions for answering non-believers queries.
- **Modern electronic devices like television and radio** can also be used for this. Since, TV and radio channels are watched and heard by millions everywhere therefore different programs to discuss the essence of Islam can be run.

PHYSICAL JIHAD

Q (a) Outline the main teachings of Islam about Physical Jihad.

[16]

PARAGRAPH # 1 (INTRODUCTION)

See Paragraph # 1 on page # 11.

PARAGRAPH # 2 (CONDITIONS OF PHYSICAL JIHAD)

- Sometimes when religious ideologies of Muslims and their rights of worshiping and preaching are suppressed or anything from Muslims life, possessions, home, and country become under the threat of some external force, the physical jihad becomes obligatory in order to defend Muslims religion, country or possessions.
- Thus, this jihad involves physical struggle or fighting in order to establish good over evil. This form of jihad is also called *Qitaal*.
- This form of jihad is practiced only when all the other methods, techniques and modes of Jihad fail.
- There are certain and well defined conditions on which the permission of Physical Jihad (*Qitaal*) is subjected. It cannot be waged by anyone at anytime. In the absence of the following conditions *Qitaal* is forbidden in Islam.
- Muslims must be free and independent. If Muslims are not independent and live under the administration of non-Islamic ruler they can't wage physical war in society. For this same reason Muslims who had been receiving tortures in Makkah were not given permission to fight, rather they were bound to bear persecution and to keep patience.
- Other conditions that must exist for the permission of *Qitaal* are that Muslims must have a social system of their own and they must have a leader. This is for this reason that when Prophet (PBUH) had established a separate Islamic state and had become Muslims leader there, then he received the permission of fighting against the Makkans when they threatened the possessions of Muslims.
- "To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid" (22:39) Al-Hajj
- By this discussion, we get to know that Muslims are only allowed to wage even defensive war under the leadership of authorized leader. However, Muslims are allowed self-defense and are not to bow to aggression yet a state war cannot be initiated or fought by individuals.
- Other than these conditions a Muslim community should also have sufficient force to counter the enemy.
- We find a lot of guidance from the life of the Prophet (PBUH) regarding his preparations for a fight. One such example is related to his preparations to fight against Romans in Tabuk expedition. Before facing enemy the Prophet (PBUH) worked on war tactics. He also made every possible measure to meet the army with full strength and force.
- Other than the conditions of war, Prophet (PBUH) also laid down rules of conduct in war.

PARAGRAPH # 3 (RULES OF PHYSICAL JIHAD)

- The rules, Prophet (PBUH) set for war, were strictly followed by his companions.
- The most important rule in terms of *Qitaal* is the set of instructions that Holy Prophet (PBUH) gave to Hazrat Ali (RZ) when he was being dispatched towards Khyber to invade it. The Prophet (PBUH) instructions to him are the very picture of the purpose of *Qitaal*. The Prophet (PBUH) said "Ali, try to invite them to Islam, then try to make a peace treaty with them. If they disagree to both these offers, then fight them".
- This clearly signifies that the primary purpose of Jihad is to spread Islam and maintain peace. If it is not established by means of verbal or mental agreement with others then we have to make peace by means of fighting.

Other than this basic rule of physical fighting, Mohammad (PBUH) also instructed other rules which must be taken care while waging a physical war against the enemy. A review of them enlightens us about the piety and purity of action even during chaotic time of war.

He said Muslims must never initiate fighting. During war women, children, old and diseased must not be harmed. Moreover, fruit bearing trees shouldn't be cut down and Halal animals shouldn't be killed.

In case of having control or victory the same level of piety must be pictured by not demolishing the worshipping sites, avoiding mutilating corpses, treating the captives kindly, respecting the treaty etc.

Q (b) Explain the importance of Jihad. [4]

- From individual to communal life Jihad is highly significant and beneficial.
- Firstly, it is one of the most rewarding and superior forms of worship to Allah. Allah Himself at many places in Quran shows His love for those who fight for His cause. Moreover, the Mujahidin also receive richest blessings of paradise like they will have a separate gate which has been made by Allah for their entry in heaven.
- Secondly, it helps to achieve human excellence as when a person performs spiritual Jihad and undergoes a process of spiritual grooming he receives piety, purity and inner satisfaction.
- Thirdly, Jihad is a way of establishment of a just and peaceful society. By this, rights of individuals are preserved. Hence, it decreases aggression and envy among the people. This eventually leads to the establishment of a harmonious society.
- Lastly, Jihad grants immunity to Muslim's religion, country, family and possessions.

EXERCISE

Q (a) What is meant by Jihad? Briefly describes its three modes in the light of Quran and Hadith. [10]

PARAGRAPH # 1 (INTRODUCTION)

See Paragraph # 1 on page # 13.

PARAGRAPH # 2 (SPIRITUAL JIHAD)

See Paragraph # 2 on page # 13 & write till quotation 91:9.

PARAGRAPH # 3 (MENTAL JIHAD)

See Paragraph # 3 on page # 14 & write till quotation 25:52.

PARAGRAPH # 4 (PHYSICAL JIHAD)

See Paragraph # 2 & 3 on page # 15 & 16 and after quotation write conditions and rules of Jihad without illustrations.