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Curriculum For Graduates



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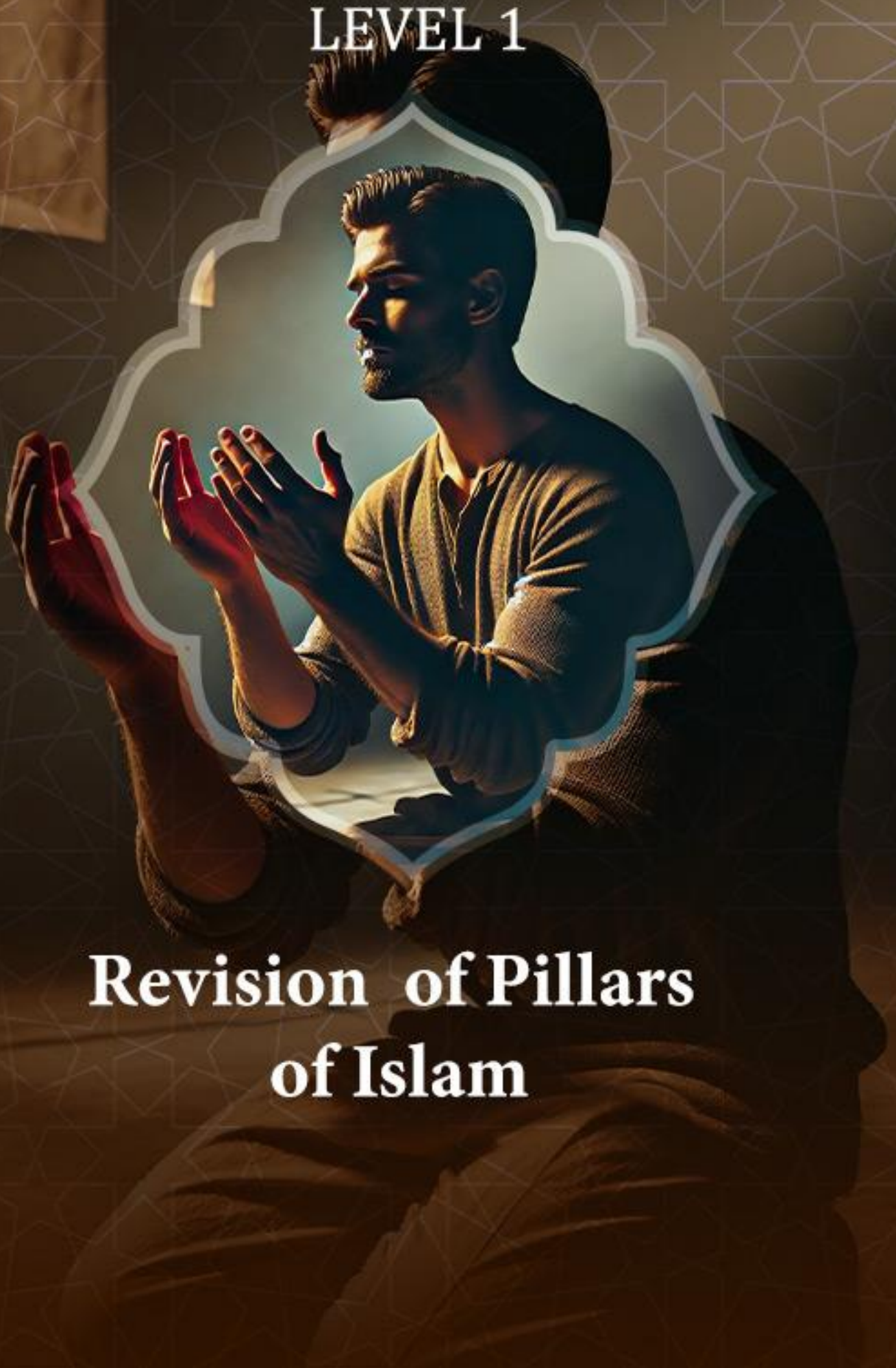
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EVEL 1

LEVEL 1



**Revision of Pillars
of Islam**

Curriculum For Graduates

LEVEL 1

1. Revision of Pillars of Islam

The Meaning of 'Islam'

- The Arabic word '**Islam**' means to submit, a total surrender, a total resignation to God. Therefore, a 'Muslim' is 'one who submits to God.' Islam means to submit to Allah alone, to worship and serve Allah alone, and to believe and follow the prophet sent to them. To many non-Muslims, 'Islam' is a religion that began in the seventh century in the Middle East, but to Muslims, Islam has always been the only religion of Allah since the time of Adam, the first man. Thus, Islam was the religion of all prophets who came after him. In the time of Moses, Islam was to worship Allah alone and believe and follow the teachings Moses had brought, and Islam in the time of Jesus was to worship Allah alone and believe and follow the teachings Jesus had brought, as they were both prophets sent by God to teach his religion.
- After the coming of Prophet Muhammad, Islam is to worship Allah alone and believe and follow the teachings of Prophet Muhammad. Although the teachings of all the prophets about God, the Afterlife, and all other realities of belief were the same, there were slight differences in the methods of practice, worship and service, for each prophet was sent to a specific nation and specific period of time. Even though previous religions come under the general heading of Islam, the religion of Muhammad has specifically been given the name 'Islam' by God, as it is the final religion prescribed for humanity until the Day of Judgment.

The Five Pillars of Islam

Allah has mandated five acts upon which the whole religion of Islam is built. Due to their importance, the Prophet stated in another *hadith*:
“Islam has been built upon five...”

These acts of worship are called the Pillars of Islam, and they are as follows:

1. Testimony of faith (*Shahadah*)

One must profess this testimony of faith, summarized in the two testimonies:

- (a) There is no deity rightfully worshipped but Allah
- (b) Muhammad is His Messenger.

Through the belief and attestation of the Testimony of Faith (*Shahadah*) one enters the fold of Islam. It is the central belief that a believer maintains throughout his life, and is the basis for all his beliefs and worship.

2. Formal Prayers (*Salah*)

One must offer the five daily prayers at their specific times. Through the prayer, a Muslim maintains his relationship with Allah, comes to remember Him often, and avoids falling into sin.

3. Compulsory Charity (*Zakah*)

Those who have stored a certain amount of wealth must allot a specific portion of it annually to designated deserving recipients.

4. Fasting (*Sawm*)

Muslims must fast for a period of one lunar month, which is the month of Ramadan, by refraining from food, drink and sexual intercourse from dawn to dusk. The goal of fasting, as mentioned in the Quran, is to increase one’s piety and God-consciousness.

5. Pilgrimage (*Hajj*)

Pilgrimage to the House of God, the *Kabah*, in Mecca is obligatory for every able Muslim once in a lifetime. The Hajj is a physical and visual proof of the brotherhood of humanity, and their equality in servitude in front of Allah.

QUIZ

1) The Five Pillars of Islam are in essence the:

- A. *five daily prescribed prayers.*
- B. *five acts of worship.*
- C. *five fundamental beliefs.*
- D. *five columns in Makkah made of white marble.*

2) The Pillars of Islam are:

- A. *bearing witness to the two testimonies, prayers, fasting, zakah, and Hajj.*
- B. *belief in Quran.*
- C. *Prayers and Jihad.*
- D. *Prayers, fasting and Hajj.*

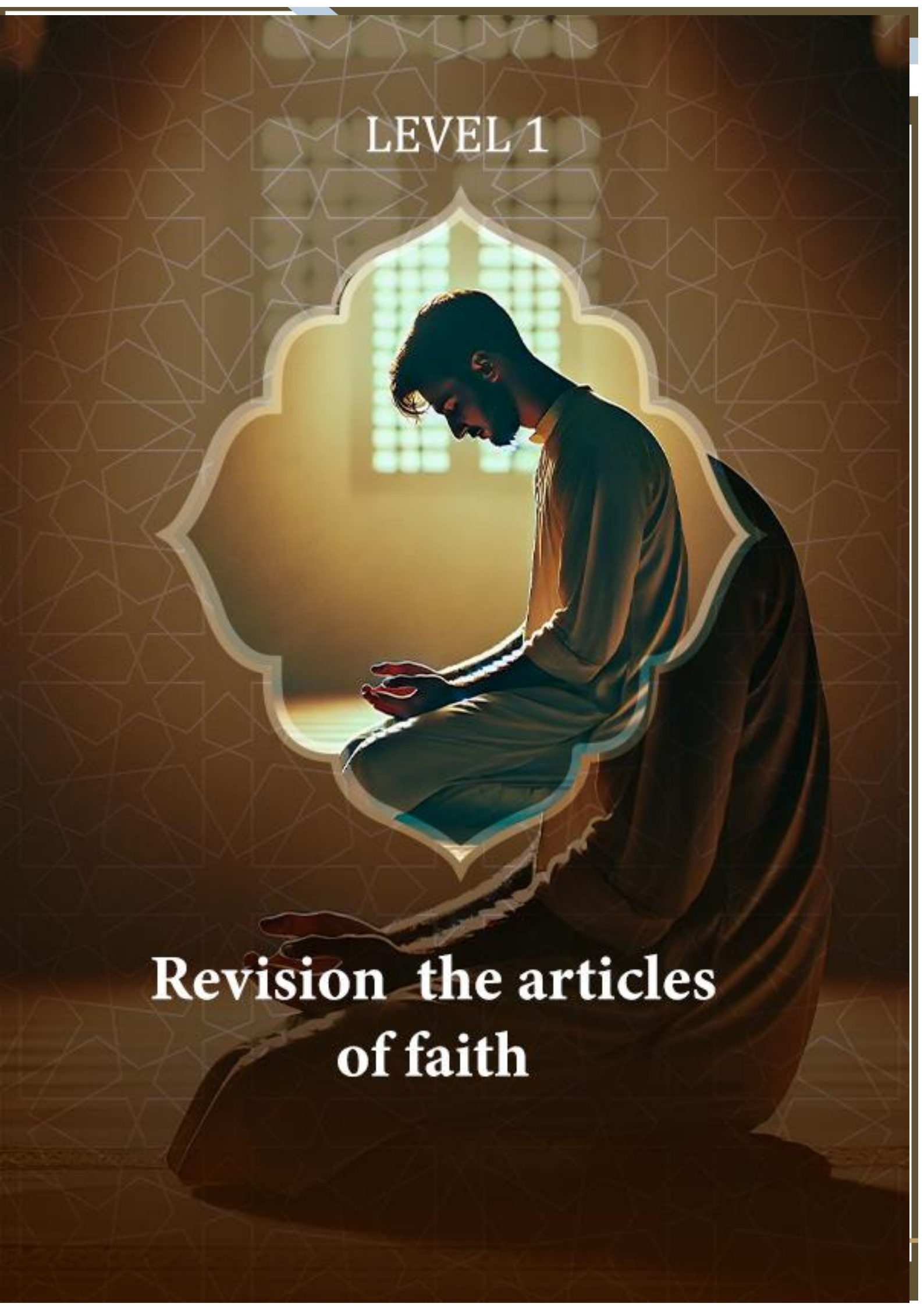
3) The word 'Islam' means:

- A. *violence.*
- B. *peace.*
- C. *submission.*
- D. *Muslim.*
- E. *None of the above.*

4) The basics of Islam are captured in:

- A. *the Five Pillars of Islam.*
- B. *the Six Articles of Faith.*
- C. *the Five Pillars of Islam and the Six Articles of Faith.*
- D. *none of the above.*

LEVEL 1

A man in a white thobe and ghutra is kneeling in prayer in a mosque. He is positioned in the center of a decorative, scalloped archway. The background is a warm, golden light, suggesting a window or an opening in the wall. The overall atmosphere is serene and spiritual.

**Revision the articles
of faith**

2. Revision of the articles of faith

The Six Articles of Faith

- Faith is referred to in Arabic as *Imaan*. It represents firm belief in the heart, and not simply blind faith. Islamic doctrine revolves around six aspects described by the Prophet.
- **1. Belief in Allah**, which entails the following:
 - (i) Belief in Allah's existence.
 - (ii) Allah is the Lord. He is the Creator, the Provider, the Sustainer, and the Owner of the entire universe. None has any share in these roles.
 - (iii) Allah is the only being entitled to worship. No worship, service or veneration is to be offered to others besides Allah or along with Him, whether they be prophets, priests, saints, angels, idols, or stones.
 - (iv) Allah has the most beautiful and perfect of names and attributes, which none can be compared to. He is Unique, separate and unlike His creation. No evil or deficiency can be attributed to Him.
- **2. Belief in the Angels**, which entails the following:
 - (i) Belief in the existence of angels, a creation of Allah.
 - (ii) Belief that they have no right to receive any form of worship
 - (iii) Belief in the names by which the angels are identified in the Quran and *Sunnah* (teachings of Prophet Muhammad).
 - (iv) Belief in the special tasks assigned to each of them by Allah in the Quran and *Sunnah* (teachings of Prophet Muhammad).
- **3. Belief in the Revealed Scriptures**, which entails the following:
 - (i) Belief that Allah revealed scriptures to various prophets.
 - (ii) Belief that they contained the truth from Allah.
 - (iii) Belief that all previous scriptures other than the Quran have been altered.
 - (iv) Belief in the Quran has several aspects:
 - a) Belief that it is one of the scriptures of Allah.
 - b) Belief that it is the Final Revelation to humanity, and that no other scripture will be revealed after it.
 - c) Belief that everything in it is true, containing no falseness.
 - d) Belief that it has remained unchanged and will remain so for eternity.
 - e) Belief that it has abrogated all previous scriptures before it.

- **4. Belief in the Messengers**, which entails the following:
 - (i) Belief that Allah sent prophets to every nation, calling them to worship and obey Allah Alone. One must believe in all of them, known or unknown, without rejecting any of them.
 - (ii) Belief that they were the best of humanity, chosen due to their virtuousness.
 - (iii) Belief that they were mere humans, not divine in any way, and that they do not have any right to receive worship, nor did they claim so.
 - (iv) Belief that they merely conveyed the message from Allah and did not legislate from their own selves.
 - (v) Belief that they did not err in conveying the message.
 - (vi) Belief that obedience to them is a must.
 - (vi) Belief that Muhammad, may the mercy and blessings of Allah be upon him, was a prophet

- **5. Belief in Life after Death and the Final Day of Judgment**, which entails the following:
 - (i) Belief that a day will come when everything will come to an end, and Allah will raise the creation and judge them according to their deeds.
 - (ii) Belief that those who believed and practically followed the correct religion by following the prophets will enter Paradise for eternity, and that those who disbelieved will enter the Hellfire for eternity.

- **6. Belief in Divine Decree**, which entails the following:
 - (i) Belief that Allah's Foreknowledge is all inclusive and complete. He has always known everything that would or would not happen, even before the creation of mankind.
 - (ii) Belief that Allah has recorded everything that was going to occur until the Day of Judgment in a book known as "The Mother of the Books" or "The Preserved Tablet".
 - (iii) Belief that whatever Allah willed has occurred, is occurring, and will occur. Nothing occurs against or without this Will.
 - (iv) Allah created everything.

QUIZ

1) The Six Articles of Faith include:

- A. *belief in God.*
- B. *belief in prophets and messengers.*
- C. *belief in angels.*
- D. *belief in divine decree.*
- E. *All of the above.*

2) Belief in the angels entails:

- A. *belief that they were created by Allah to be worshiped and sought help from.*
- B. *belief that Allah is dependent upon them for carrying out His decisions.*
- C. *belief that they do not exist at all and it is merely folklore.*
- D. *None of the above.*

3) The Six Articles of Faith represent:

- A. *simple blind faith.*
- B. *a firm belief in the heart, and not simply blind faith.*
- C. *a personal choice to believe or not to believe on the basis of it being logical.*
- D. *None of the above.*

4) Belief in the Messengers entails:

- A. *belief that they were mere humans.*
- B. *belief that obedience to them is a must.*
- C. *belief that they conveyed the message from Allah and did not legislate from their own selves*
- D. *All of the above.*

5) With regards to life after death Muslims believe that:

- A. *they will be reincarnated and made to live on earth again in a better form.*
- B. *there is no life after death and everything will turn to dust.*
- C. *a day will come when everything will come to an end, and Allah will raise the creation again and judge them according to their deeds.*
- D. *Allah has not spoken about the events after death and has kept the knowledge to Himself.*

LEVEL 1



Belief in Allah
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The Categories of Tawheed

3. Belief in Allah (part 1 of 2): The Categories of Tawheed

➤ Belief in Allah, the proper name in Arabic of the one and only God, consists of four matters:

- (a) Belief in Allah's existence.
- (b) Allah is the Lord.
- (c) Allah is entitled to worship.
- (d) Allah is known by His Most Beautiful Names and Attributes.

○ Belief in Allah's Existence

It is not required that Allah's existence be proven by scientific, mathematical, or philosophical arguments. His existence is not a 'discovery' to be made by the scientific method or a mathematical theorem to be proven. Every human being has an innate belief in a Creator. This belief is not a result of learning or personal deductive thinking. It is outside influences that effect this innate belief and confuse a person as the Prophet said:

“There is no child who is not born with a natural belief in Allah, but his parents make him a Jew, a Christian or a Magian.” (Saheeh Al-Bukhari, Saheeh Muslim)

Also, mere common sense bears witness to Allah's existence. From a ship one learns of the ship-builder, from the cosmos one learns of its Creator. Allah's existence is also known by answers to prayers, the miracles of prophets, and the teachings of all revealed scriptures.

(b) Allah is the Lord

Allah is the only Lord of heaven and earth. He is the Lord of the physical universe and the Lawgiver for human life. He is the Master of the physical world and Ruler of the affairs of men. Allah is the Lord of every man, woman, and child.

(c) Allah is Entitled to Worship

Allah has the exclusive right to be worshipped inwardly and outwardly, by one's actions and by one's heart. Not only can no one be worshipped *apart* from Him, absolutely no one else can be worshipped *along with* Him. He has no partners or associates in worship. Worship, in its comprehensive sense and in all its aspects, is for Him alone.

“There is no true god worthy of worship but He, the Most Merciful, the Most Compassionate.” (Quran 2:163)

- Allah's right to be worshipped cannot be over emphasized. It is the essential meaning of *Laa ilaaha ill-Allaah*. A non-Muslim enters Islam by testifying to Allah's sole right to be worshipped. It is the crux of Islamic belief in Allah, even all of Islam. It was the central message of all prophets and messengers sent by Allah. They all declared clearly:
"Worship Allah! You have no other god but Him." (Quran 7:59, 11: 50, 23:32)

(d) Allah is Known by His Most Beautiful Names and Attributes

Allah is known by His Most Beautiful Names and Attributes as they appear in the Quran and *Sunnah*, without corrupting or denying the obvious meaning, imagining their "how," or thinking of them in human terms.

"And the Most Beautiful Names belong to Allah, so call on Him by them." (Quran 7:180)

Therefore, it is inappropriate to use First Cause, Author, Substance, Pure Ego, Absolute, Pure Idea, Logical Concept, Unknown, Unconscious, Ego, Idea, or Big Guy as divine names. Any name which one seeks to affirm for Allah must have been revealed in the Quran or *Sunnah*.

- The Names of Allah indicate His perfection and freedom from deficiencies. Allah does not forget, sleep or get tired. His seeing, like all other attributes, is not like human sight. He is not unjust, and has no son, mother, father, brother, associate, or helper. He was not begotten and He begets none. He stands in need of none as He is perfect. He does not become or resemble humans and has no need to do so to "understand" human suffering. Allah is the Almighty (*al-Qawee*), the One Incomparable (*al-'Ahad*), the Acceptor of Repentance (*al-Tawwab*), the Most Compassionate (*al-Raheem*), Ever-Living (*al-Hayy*), All-Sustaining (*al-Qayyoom*), all-Knowing (*al-'Aleem*), All-Hearing (*al-Samee'*), All-Seeing (*al-Baseer*), the Pardoner (*al-'Afuww*), the Helper (*al-Naseer*), and the Healer of the Sick (*al-Shaafi'*). There are many other names mentioned in the Quran and *Sunnah*.

All praise and glory is due to Him for His absolute perfection and majesty.

QUIZ

1) Shirk is

- A. to say Allah has a son.
- B. to make an equal to Allah in what is unique to Him.
- C. the deadliest sin.
- D. All of the above.

E. *None of the above.*

2) Most people throughout the ages have:

- A. *believed in Allah's right to worship.*
- B. *believed in a supreme Creator.*
- C. *believed in Allah's Names and Attributes.*
- D. *None of the above.*

3) Allah is the Lord.

- A. *Jesus is also Lord.*
- B. *Lord is the Creator of the physical universe only.*
- C. *Lord is the Lawgiver only.*
- D. *Lord is the Ruler of the universe and the Lawgiver.*

4) Innate, natural belief in Allah is:

- A. *not inherited.*
- B. *what every child is born with.*
- C. *affected by outside influences.*
- D. *neither learned nor a result of thinking.*
- E. *All of the above.*

5) Worship in Islam:

- A. *is for Allah and whom He allows.*
- B. *is only in private.*
- C. *is dry and physical only.*
- D. *is based upon what the individual decides for himself.*
- E. *None of the above.*

6) Belief in Allah consists of:

- A. *belief in divine existence.*
- B. *belief in Allah's Lordship.*
- C. *belief in Allah's right to worship.*
- D. *belief in how Allah is described in Qur'an and Sunnah.*
- E. *All of the above.*

LEVEL 1



Belief in Allah

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Shirk, the Opposite of Tawheed

4. Belief in Allah (part 2 of 2): Shirk, the Opposite of Tawheed

The Arabic word *shirk* is the opposite of *tawheed*, Allah's oneness, and is more inclusive than polytheism and idolatry. It means associating Allah with other deities. *Shirk* is to associate others with Allah in certain aspects designated as unique to Him and exclusively His in the Quran and *Sunnah*.

There is no issue upon which Islam is so strict as the one of monotheism (*tawheed*). Associating partners with God (*shirk*) is the deadliest sin, the greatest violation with which the Lord of the heavens and the earth may be defied. Death in the state of *shirk* permanently severs a person from divine grace:

“Surely Allah forgives not that a partner be set with Him (i.e. the sin of *shirk*) and forgives all besides that to whom he pleases.”
(Quran 4:48)

Shirk has many forms, some of which will be discussed below.

The Greater *Shirk*

Acts which fall under this category of *shirk* are regarded as unforgivable. Allah will not forgive them unless one repents.

“Verily, Allah does not forgive *shirk*, but He forgives other than that to whom He pleases”

This category contradicts the very purpose of creation, as expressed in Allah's statement:

“I have not created jinn or mankind except to worship Me Alone.”
(Quran 51:56)

In this category of *shirk*, acts of worship are directed to beings *other than* Allah or *alongside* Him, as is their rewards. Allah gives an example of this type in the Quran, in His saying:

“So when they ride in the ships, they call upon Allah, being sincerely obedient to Him, but when he brings them safe to the land, lo, they commit *shirk* with Him.” (Quran 29:65)

The Quran stresses in many verses that Allah does not share His powers with any partner. It warns those who believe their idols will intercede for them that they, together with the idols, will become fuel for Hellfire on the Day of Judgment.

- The greater *shirk* includes invoking or supplicating to a false deity, prophet, angel, saint, idol, or anything besides Allah. Christians pray to a man who they

believe to share divinity with Allah, the Prophet of Allah Jesus, peace be upon him. Catholics direct certain types of worship to saints, angels, and Mary, which they regard as “veneration”. All these things are regarded as *shirk*.

It is also considered *shirk* to pray to Prophet Muhammad, may the mercy and blessings of Allah be upon him, or to graves of holy men.

- Believing in the legislation of others, whether governments or religious leaders in opposition to the clear teachings of Islam is also a major form of *shirk*, as Allah says:

“They (referring to Jews and Christians) took their rabbis and their monks to be their Lords besides Allah.” (Quran 9:31)

They took them as lords besides Allah not by directly praying to them, but by willfully accepting their changing the lawful into prohibited and the forbidden into lawful in Allah’s religion. They gave them the authority that only Allah has - to legislate in divine law.

- Another form of major *shirk* is giving any creation a portion of divine love reserved for Allah.

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah (more than anything else)...” (Quran 2:165)

Lesser Forms of *Shirk*

Swearing by other than Allah and carrying out religious acts for worldly gain, like showing off or to win favors are two of the lesser forms of *shirk*. Allah’s Messenger said:

"The thing that I fear most for you is minor Shirk (polytheism).¹ They said: 'What is minor Shirk, O Messenger of Allah?' He said: 'It is Riyā' (showing off). Allah Almighty will say on the Day of Judgment when He will requite all people for their deeds: "Go to those before whom you used to show off with your deeds in the worldly life and see whether you find any reward with them?"

[Good hadith] - [Narrated by Ahmad] - [Musnad Ahmad - 23630]

Once, the Prophet announced:

"Shall I tell you what I fear more for you than the Antichrist?" They said: "Yes, O Messenger of Allah." He said: "Hidden polytheism; when a man gets up to pray and improves his prayer because he sees another man watching him." [Good hadith] - [Narrated by Ibn Majah]

Everyday Examples of *Shirk*

Astrology and Horoscopes

Predicting the future by means of comparing the positions of stars and constellations, in conjunction with the time of year that a person was born is a type of *shirk*. Only Allah knows the future, so it is impossible to predict future events by studying the stars. This is a form of *shirk* because belief in astrology credits astrologers with knowledge of the future, as well as the fact that they ascribe certain powers to created objects – stars – that neither Allah nor science has assigned.

Fortune-Telling

Reading palms, looking into a crystal ball, and other forms used to foretell the future are forms of *shirk* for the same reasons given above.

The Number 13

A common example of *shirk* is belief that the number thirteen is an unlucky number, especially in the West, where it is not uncommon for tall buildings not to have a thirteenth floor. It is *shirk* because it assigns the ability to bring bad fortune to a mere number!

Lucky or Unlucky Creatures

It has been a common custom for certain animals or objects to be associated with good or bad luck for many centuries in many parts of the world. For example, black cats, magpies, rabbits' feet, and horseshoes are thought to bring good luck. All of these examples are *shirk* because the ability to bring good or bad luck is assigned to Allah's creation.

All Muslims should avoid all forms of *shirk*, and the only way one can be sure to do so is if they study its different forms and understand well the concept of *tawheed*. *Shirk* is the gravest of sins in Islam, more severe than other grave sins such as murder and adultery, for it vies with the sole right of Allah to worship. Thus, it is worthy that Muslims do their best to avoid *shirk* and become eligible to enter the Gardens of Paradise.

QUIZ

1) Committing shirk is a grave mistake because:

- A. *it takes away Allah's right to be worshipped and gives it to created beings.*
- B. *it denies the purpose of creation.*
- C. *A and B*
- D. *none of the above.*

2) Major forms of shirk include.

- A. *swearing by other than Allah's Name.*
- B. *showing off.*
- C. *praying to holy men.*
- D. *kissing the forehead of a holy man.*

3) A person who dies in a state of committing shirk:

- A. *is like a person who dies committing any other sin.*
- B. *is cut off from Allah's mercy.*
- C. *will definitely be forgiven.*
- D. *can hope for intercession.*

4) A minor form of shirk is:

- A. *showing off.*
- B. *invoking or supplicating to a deity besides Allah.*
- C. *asking a dead person for help.*
- D. *giving another creation a portion of divine love reserved for Allah.*

5) Choose prevalent example(s) of shirk:

- A. *Fortune telling.*
- B. *Good luck charms.*
- C. *Crystal balls.*
- D. *Astrology.*

LEVEL 1



**Jesus in
Islam**

5. Jesus in Islam

- The Islamic view of Jesus lies between two extremes. The Jews, who rejected Jesus as a prophet, called him an imposter, while the Christians, on the other hand, considered him to be the son of God and worship him as such. Islam considers Jesus to be one of the greatest and most forbearing of prophets, in addition to Noah, Abraham, Moses and Muhammad, peace be upon them. Jesus is also considered to be the Messiah as well. This is in conformity with the Islamic view of the Oneness of God, the Oneness of Divine guidance, and the complementary role of the subsequent mission of God's messengers.

Born of a Virgin Mother

Like Christians, Muslims believe that Mary, Maria in Spanish, or Maryam as she is called in Arabic, was a chaste, virgin woman, who miraculously gave birth to Jesus. Jesus' birth in itself was a miracle in that he had no father. God describes his birth in the Quran as follows:

“And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: ‘Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.’ (The angel) said: ‘I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.’ She said: ‘How can I have a son, when no man hath touched me, nor am I unchaste?’ He said: ‘So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).’” (Quran 19:16-21)

- This fact, however, does not necessitate that Jesus is divine in essence or spirit, nor is he worthy of worship, for Adam's existence was more miraculous than that of Jesus. If his miraculous birth were a proof that Jesus was God incarnate or His son, then Adam would have more right over this divinity than him. Rather, both are prophets who were inspired with revelation from God Almighty, and both were servants to Him living according to His commandments.

“Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: ‘Be!’ and he was.” (Quran 3:59)

Miracles

- Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

“Then will God say: ‘O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Torah and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: ‘This is nothing but evident magic.’” (Quran 5:110)

- God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

His Mission

- The Quran clearly affirms that Jesus was a prophet, as well as the fact that he was no more than that. Prophets are indeed the best of creation. They are those whom God chooses to receive His revelation, yet at the same time, they are mere emissaries of God and do not deserve to receive worship. Jesus, as mentioned in the Quran, is no different than any of them in this respect.

Throughout the Quran, Jesus is identified fundamentally as a prophet of God sent to the Jews who had over time deviated from the teachings of Moses and other messengers.

“And (remember) when Jesus, son of Mary, said: ‘O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...” (Quran 61:6)

- Jesus Christ, the son of Mary, was the last in the line of Jewish prophets. He lived according to the Torah, the Law of Moses, and taught his followers to do likewise. In Matthew 5:17-18, Jesus stated:

“Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them.”

In this aspect, he and his message was no different than the previous prophets chosen by God, who all called to the worship of God and God alone, as well as to obedience to His commandments. As he was miraculously supported by God in his conception, birth, and childhood, he was also supported by numerous miracles to prove that he was a messenger from God. However, the majority of the Jews rejected his prophethood.

- Not only did Jesus affirm the scriptures revealed before him, but he also foretold of another prophet to come after him. God says:

“And when Jesus, son of Mary, said: ‘O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is the Praised One.’” (Quran 61:6)

This fact is also mentioned in the New Testament. Careful study shows that Jesus, peace be upon him, refers to the same prophet in John 14:16-17:

“And I will give you another Counselor (the Prophet Muhammad, may the mercy and blessings of God be upon him), to be with you forever, even the Spirit of Truth.”

His Crucifixion

- God clarified in the Quran that Jesus was not crucified; rather, it was made to seem that way to the Jews, and that God raised him to the Heavens. The Quran does not explain, though, who was the person crucified instead of Jesus, may the mercy and blessings of God be upon him.

“...They did not kill him, nor did they crucify him, but (another) was made to resemble him to them...” (Quran 4:157)

“God lifted him up to His presence. God is Almighty, All-Wise.” (Quran 4:158)

- As such, Islam denies that Jesus came to this earth with the purpose of sacrificing himself for the sin of Adam, Eve, and the rest of humanity, freeing them from its burden. Islam strictly rejects the notion that any person bears the sin of another. God says:

“No bearer of burdens shall bear the burden of another.” (Quran 39:7)

- Also, Islam stresses the notion that God is able to and forgive all sins, if a person truly repents and then refrains from repeating it. God does not need any blood sacrifice for that, let alone descend in the form of man himself and die for every man's sins. Rather, God's mercy extends to all creatures, believers and disbelievers alike. The door to forgiveness is open to anyone who seeks it.

The Second Coming of Christ

- As Christians do, Muslims also believe in the return of Jesus the Messiah to earth, although his role and reason for his return does differ from what the Christians propose. He will return to earth first and foremost to prove his mortality and refute the false beliefs people held about him. He will live a normal life, marry, and also die as any other human. At that point, the matter will be clear concerning him, and all people will have believed that he was truly mortal.

“There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them.” (Quran 4: 159)

- Jesus will also fight the false Christ, who will call people to the belief that he is God, and who will appear just before he returns. Jesus will defeat the antichrist, and all people will accept the true religion of God. The world will see a type of peace and serenity unfelt in history, all worshipping the same God, subservient to Him alone, and at peace with one another.

QUIZ

1) The name 'Isa' is the Arabic name for Prophet:

- A. Jesus.
- B. Isaiah.
- C. Jeremiah.
- D. Elijah.

2) Select a true statement regarding the similarity in Christian and Muslim beliefs regarding Prophet Isa.

- A. Muslims and Christians, both believe him to be the son of God.
- B. Muslims and Christians, both believe him to be a part of a trinity.
- C. Muslims and Christians, both believe him to be God.
- D. None of the above.

3) Which of the following teachings was propagated by Prophet Isa to the people of Israel?

- A. *That he was the son of God.*
- B. *That he should be worshipped along with God.*
- C. *That he is the Prophet and Messenger of God.*
- D. *None of the above.*

4) Which of the following teachings of Islam eases the transition from Christianity to Islam with regards to the spiritual attachment to Prophet Jesus?

- A. *One need not love Prophet Jesus, as love for him can now be replaced by the love for Prophet Muhammad.*
- B. *One can embrace Islam without having to stop loving Prophet Jesus.*
- C. *One need not believe in all the prophets of God, therefore one can easily forget their love for Prophet Jesus altogether.*
- D. *None of the above.*

5) How does Islam view Prophet Jesus?

- A. *Islam denounces any belief in Prophet Jesus.*
- B. *Islam discourages any love or affection for Prophet Jesus.*
- C. *Islam propagates the love for Prophet Jesus and holds him in high esteem.*
- D. *Islam is silent on this matter.*

6) To whom did Prophet Jesus direct his people to pray to?

- A. *Himself alone.*
- B. *His mother Mary.*
- C. *The one true God, Allah.*
- D. *The one true God, Allah and himself.*

7) Identify the similarities between Prophet Muhammad and Prophet Isa.

- A. *They were both orphans.*
- B. *They both had a strong and uncompromising vision of justice.*
- C. *They were both ardent defenders of the poor.*
- D. *They both propagated their ardent desire for warfare in the way of Allah.*
- E. *Options B and C.*

8) After a Christian converts to Islam:

- A. Prophet Jesus no longer holds any significance in his life.*
- B. any love for Prophet Jesus must be removed completely from the heart.*
- C. a person must stop believing in Prophet Jesus.*
- D. None of the above.*

LEVEL 1



**Belief in
Angels**

6. Belief in Angels

- Belief in angels is one of the six pillars of belief or *Imaan* in Islam. It means to:
 - (i) believe in the reality of angels
 - (ii) the names assigned to the angels
 - (iii) the tasks and abilities of angels in heavens and earth.

Reality of Angels

Angels are not 'good forces of nature', hologram images, or illusions. Neither are angels like a fat cherubic baby with a halo on its head as often depicted in Christian illustrations. They are real, created but are generally hidden from our senses. They have no divine qualities and are not God's associates running different districts of the universe. Also, they are not objects to be worshipped or prayed to as they do not intercede for us at our request, nor do they deliver our prayers to God. They all submit to God and carry out His commands. There are no fallen angels; they are not divided into 'good' and 'evil' angels. Human beings do not become angels after death.

- Angels were created from light before human beings. The angels are beautiful beings with wings as described in the Quran.

Angels form different hierarchies and orders in the sense they are of different size, status, and merit. The best were those present at the battle of Badr who fought between the Prophet and the Meccan pagans.

- They are of great size. The greatest of them is Gabriel. Our Prophet actually saw him in his original form. He had six hundred wings and blocked the horizon. Jewels, pearls, and rubies fell from his wings, in a form only Allah knows about. Also, the attendants of God's Throne are among the greatest angels. They love the believers and beseech Allah to forgive them their sins. They carry the Throne of Allah, about whom the Prophet said:

"I have been given permission to speak about one of the angels of Allah that carry the Throne. The distance between his ear-lobes and his shoulders is equivalent to a seven-hundred-year journey." (Abu Daud)

- They do not eat or drink. When Abraham placed a calf in front of the visiting angels who brought him the good news of a son, they refused to eat:

"He said, 'Will you not eat?' (When they did not eat), he conceived a fear of them. They said: 'Fear not,' and they gave him glad tidings of a son endowed with knowledge." (Quran 51:26-28)

The angels do not get bored or tired of remembering and worshipping Allah:

"They exalt [Him] night and day [and] do not slacken." (Quran 21:20)

The Number of Angels

How many angels there are? Only Allah knows. *Al-Bayt al-Ma'moor* is a sacred house in the heavens above the *Kabah*, the black cubical sacred house in Mecca. Every day seventy thousand angels visit it and leave, never returning to it again, another group coming after them.

The Messenger of Allah said:

“Hell will be brought forth that day by means of seventy thousand ropes, each of which will be pulled by seventy thousand angels.” (Saheeh Muslim)

The Names of Angels

We are required to believe in the names of the angels that have been mentioned in the Quran and Sunnah. They include:

Gabriel (*Jibreel* in Arabic), Michael (*Mikaa'eel*), *Israfeel*, *Malik* - the gatekeeper of Hell, *Munkar* and *Nakeer*, and *Haarut* and *Maarut* and others.

The names Raphael and Azra'eel are not furnished in Islamic texts. Of the above, only Gabriel and Michael are mentioned in the Bible.

Tasks of the Angels

- Some angels are put in charge of executing God's law in the physical world. Michael is responsible for rain, directing it wherever Allah wishes. He has helpers, who do what he tells them, by the command of his Lord; they direct the winds and clouds, as Allah wills. Another is responsible for blowing the Trumpet, which will be blown by *Israafeel* at the onset of the Day of Judgment. Others are responsible for taking souls out of the bodies at the time of death: these are the Angel of Death and his helpers. Allah says: **“Say: ‘the Angel of Death put in charge of you, will (duly) take your souls, then shall you be brought back to your Lord.’” (Quran 32:11)**
- Then there are personal guardian angels, responsible for protecting the believer throughout his life, when he stays home or travels, when he is asleep or awake. These are the “angels in succession” concerning whom Allah says:
“For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah.” (Quran 13:10-11)
- Others are responsible for recording the deeds of man, good and bad. These are the “honorable scribes” (*kiraaman kaatibeen*).
Munkar and *Nakeer* are responsible for testing people in the grave.

- Among them are keepers of Paradise and the nineteen 'guards' of Hell whose leader is 'Malik.'

There are also angels responsible for breathing the soul into the fetus and writing down its provisions, life-span, actions, and whether it will be wretched or happy.

Some angels are roamers, traveling around the world in search of gatherings where God is remembered. There are also angels constituting God's heavenly army, standing in rows, who never get tired or sit down, and others who bow or prostrate, and never raise their heads, always worshipping Allah.

- As we learn from above, the angels are a grandiose creation of God, varying in numbers, roles, and abilities. God is in no need of these creatures, but having knowledge and belief in them adds to the awe that one feels towards God, in that He is able to create as He wishes, for indeed the magnificence of His creation is a proof of the magnificence of the Creator.

QUIZ

1) What is true of Gabriel?

- A. *He would convey the revelation from Allah to His Messengers.*
- B. *He is wingless.*
- C. *He is responsible for driving clouds.*
- D. *He never appeared in visible form.*
- E. *None of the above.*

2) Which angel's name is not mentioned in Islamic texts?

- A. *Michael.*
- B. *Gabriel.*
- C. *Raphael.*
- D. *Israfeel.*

3) Angels and humans:

- A. *both eat and drink.*
- B. *both can sin.*
- C. *both lack free-will.*
- D. *both were created to worship God alone.*
- E. *A and B only.*

4) The Throne bearing Angels:

- A. *ask God to forgive believers.*
- B. *accept prayers of forgiveness.*
- C. *are nineteen in number.*
- D. *are personal helpers of God.*

5) Angels are:

- A. *forces of nature.*
 - B. *intermediaries between us and God.*
 - C. *created beings.*
 - D. *demigods.*
-

LEVEL 1

The image features a stack of several antique-style books with intricate gold-embossed covers and spines. The books are arranged on a dark wooden surface. A white, scalloped-edged frame is superimposed over the central book, which is slightly open, showing its pages. The background is a dark, textured wall with a repeating geometric pattern. The overall lighting is warm and focused on the books.

**Belief in
Scriptures**

7. Belief in Scriptures

Belief in Scriptures is the third article of Islamic faith.

➤ **Belief in scriptures entails:**

- (i) Allah truly revealed them.
- (ii) Belief in the names of certain scriptures.
- (iii) Belief that they contain the truth. As for the scriptures prior to the Quran, since they have been changed, we believe in the *original* scriptures that were revealed to the prophets.
- (iv) Belief that the Quran is a witness over them and confirms them. The truth remains one and the same, and thus the Quran confirms the truth which was in them. As for the laws, the Quran has abrogated the previous scriptures.
 - First, a Muslim firmly believes that Divine Scriptures were revealed by Allah to His messengers to guide mankind. Muslims believe the Quran is not the only spoken Word of Allah, but that Allah also spoke to prophets before Prophet Muhammad, may the mercy and blessings of Allah be upon him.

“...and to Moses Allah spoke directly.” (Quran 4:164)

Allah describes true believers are those who:

“...believe in what has been sent down to you (Muhammad) and what has been sent down before you.” (Quran 2:4)

The most important and central message of *all* scriptures was to worship Allah alone.

“And we sent never a messenger before you except that we revealed to him, saying, ‘there is no God but I so worship Me.’” (Quran 21:25)

- Second, we believe in the scriptures mentioned in the Quran:
 - (i) the Quran itself, revealed to Prophet Muhammad.
 - (ii) the Torah (*Taurah* in Arabic) revealed to Prophet Moses (different from the Old Testament read today).
 - (iii) the Gospel (*Injeel* in Arabic) revealed to Prophet Jesus (different from the New Testament read in churches today).
 - (iv) the Psalms (*Zabur* in Arabic) of David.
 - (v) The scriptures (*Suhuf* in Arabic) of Moses and Abraham.

We have a general belief that there were other scriptures revealed by Allah whose names and specifics are not known to us. Thus, we cannot definitely affirm that scriptures of other religions prior to Muhammad other than those mentioned were revealed from Allah.

- Third, Muslims believe whatever is true in them and has not been altered or corrupted in the previous scriptures. This point will be elaborated below so it becomes clear and no confusion remains.
- Fourth, belief that Allah revealed the Quran as a witness over the previous scriptures and to confirm them, as Allah says:

**“And We have sent down to you (O Muhammad) the Book (this Quran) in truth, confirming the Scripture that came before it and trustworthy in highness and a witness over it (old Scriptures)”
(Quran 5:48)**

Meaning the Quran confirms whatever is true in previous scriptures and rejects whatever alterations and changes human hands have made in them, and that the laws brought by the Quran overrule and abrogate any laws brought by the previous religions.

Original Scriptures & the Bible

- We must distinguish between two matters: the *original* Torah, Gospel, and Psalms and the *present-day* Bible. We believe the *originals* were Allah’s revelation, but the *present-day* Bible does *not* have the exact original scripture.
- No scripture exists today in the original language it was revealed in, except the Quran. The Bible was not revealed in English. Different books of today’s Bible are translations of translations and different versions exist. These multiple translations were done by people whose knowledge or honesty is not known. As a result, some Bibles are bigger than others and have contradictions and internal inconsistencies! No originals exist. The Quran, on the other hand, is the only scripture in existence today in its original language and is internally consistent with no contradictions. It is today as it was revealed 1400 years ago, transmitted by a rock-solid tradition of memorization and writing. Few human being has ever memorized the whole Bible, not even any pope, whereas, the entire Quran is memorized by almost every Islamic scholar and hundreds of thousands of ordinary Muslims, generation after generation. Now, that is preservation!
- The previous scriptures essentially consist of:
 - (i) stories of man’s creation and earlier nations, prophecies of what was to come like signs before the Judgment Day and new prophets, and other news.

The stories, prophecies, and news in the Bible read in churches and synagogues today are partly true and partly false. These books consist of some translated

fragments of the original scripture revealed by Allah, words of some prophets, mixed with explanations of scholars, errors of scribes, and outright malicious insertions and deletions. The Quran, the final and trustworthy scripture, helps us sort out fact from fiction. It is the criterion to judge the truth from the falsehood in them. For example, the Bible still contains some clear passages pointing to Allah's oneness. Also, some prophecies regarding Prophet Muhammad are found in the Bible as well. Yet, there are passages, even whole books almost entirely recognized to be forgeries and handiwork of men.

(ii) Law and rulings, the allowed and prohibited, like the Law of Moses.

If we were to *assume* the law, that is 'the lawful and the prohibited' contained in the previous books did not suffer corruption, the Quran still abrogates those rulings, it cancels the old law which was suitable for its time and is no longer applicable today. For example, many old laws pertaining to diet, ritual prayer, fasting, inheritance, marriage and divorce have been abrogated by the Islamic Law, while others have remained the same.

The Quran

The Quran is different from other scriptures in the following respects:

- (1) The Quran is miraculous and inimitable. Nothing similar to it can be produced by human beings.
- (2) After the Quran, no more scriptures will be revealed by Allah. Just as Prophet Muhammad is the Last Prophet, the Quran is the Last Scripture.
- (3) Allah has taken it upon Himself to protect the Quran from alteration, to safeguard it from corruption, and to preserve it from distortion. On the other hand, previous scriptures suffered alteration and distortion and do not remain in their originally revealed form.
- (4) The Quran, for one, confirms early scriptures and, for another, is a trustworthy witness over them.
- (5) The Quran abrogates them, meaning it cancels many *rulings* of the previous scriptures and renders them inapplicable. Thus the sum of Laws of the old scriptures is no longer applicable, the previous rulings having been abrogated or confirmed with what the Quran has brought.

QUIZ

1) The Bible read today:

- A. *is the exact words of Allah.*
- B. *has scribal errors and human insertions.*
- C. *is all falsehood.*
- D. *none of the above.*

2) The central message of the original Torah and Gospel was:

- A. *Allah is solely entitled to worship.*
- B. *Jesus is God's only begotten son and mankind's Savior.*
- C. *Jews are the chosen people of God.*
- D. *war and hatred.*

3) Muslims believe in all scriptures:

- A. *and uphold their textual integrity in the present form.*
- B. *as originally revealed, but do not uphold their textual integrity in the present form.*
- C. *have no opinion on their textual corruption.*
- D. *and follow the law contained therein.*

4) Muslims often quote the biblical prophecies regarding the appearance of Prophet Muhammad.

- A. *By doing so, Muslims contradict themselves because they do not believe in the Bible.*
- B. *Then they should believe in all of the Bible.*
- C. *Because it may be from the unaltered portions of the bible.*
- D. *A and B only.*

5) The Qur'an:

- A. *is imitable.*
- B. *is not meant to replace earlier scriptures.*
- C. *rejects all previous scriptures.*
- D. *is a judge over what is correct and true in the previous scriptures and what is not.*

6) Why were scriptures revealed?

- A. *So Allah alone can be worshipped.*
- B. *To settle religious disputes by referring to it.*
- C. *As a continued criterion for human beings so that they cannot say on the Day of Judgment that they did not know why they were created.*
- D. *All of the above.*

7) What external factors assisted in the preservation of the Qur'an?

- A. *Memorization by a large number of Muslims in each generation.*
- B. *Preservation by writing.*
- C. *Recitation in each daily prayer.*
- D. *Being read and written in Arabic, the language it was originally revealed in.*
- E. *All of the above.*

LEVEL 1



**Belief in
Prophets**

8. Belief in Prophets

- Belief in messengers is a required article of Islamic faith.

“The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His messengers. (They say,) ‘We make no distinction between one another of His messengers’” (Quran 2:285)

- Allah conveys His message to humanity through messengers. They form a link between the humans and the heavens, in the sense that Allah has chosen them to deliver His message to humanity. Divine messages were not conveyed to mankind except through the messengers. It is the system of communication between the Creator and the created. Allah does not send the angels to every single individual, nor does He ‘open the skies’ so people can climb up to receive the message. His way of communication is through human messengers who receive the message through the angels. Allah only sent men as prophets and messengers. No angels were sent with a message to mankind. He, the Exalted, says:

‘And they say, “Why was there not sent down to him an angel? But if We had sent down an angel, the matter would have been decided; then they would not be reprieved. And if We had made him [i.e. the Messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.’ (6:8-9)

What Does the Belief in the Messengers Entail?

- Faith in messengers is to firmly believe Allah chose morally upright men to bear His message and pass it on to humanity. Blessed were those who followed them, wretched were those who refused to obey. They faithfully delivered the message, without hiding, altering, or corrupting it. Rejecting a messenger is rejecting the One who sent him. Disobeying a messenger is disobeying the One who commanded to obey him.
- Disbelieving in one messenger is like disbelieving in all the messengers. In the following verse, Allah, the Exalted, says that the people of Noah disbelieved in all the messengers, even though they were commanded only to follow Noah:

‘The people of Noah disbelieved in the messengers.’ (Quran 26:105)

➤ More specifically, belief in messengers means:

(1) Allah sent to every nation a prophet from amongst them, to call them to worship Allah alone and to shun false gods.

“And ask (O Muhammad) those of Our messengers whom We sent before you: ‘Did We ever appoint gods to be worshipped besides the Most Merciful (that is Allah)?’” (Quran 43:45)

They did not add or omit anything from the Divine Message.

“Are the messengers charged with anything but to convey clearly the Message?” (Quran 16:35)

(2) Belief in those have been specifically mentioned, such as Muhammad, Abraham, Moses, Jesus, and Noah, peace be upon them all. We hold a general belief in those not mentioned by name as Allah says:

“And indeed, We have sent messengers before you (O Muhammad); of some of them We have related to you their story. And of some We have not related to you their story” (Quran 40:78)

- We believe the final messenger was our Prophet Muhammad and there is no prophet or messenger after him as Allah has said in the Quran:

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the prophets. And Allah is Ever All-Aware of everything.” (Quran 33:40)

The Prophet stated categorically:

“There will be no prophet after me.” (Saheeh Al-Bukhari, Saheeh Muslim)

- Previous prophets were sent with laws and commandments specific to that people in that time. Prophet Muhammad, may the mercy and blessings of Allah be upon him, however was sent with a message applicable for all time, people and places; thus, there is no need for more prophets to come. Another important reason is that some nations were sent more than one prophet due to the changes they introduced into the religion. Since God has promised that the teachings of Prophet Muhammad will never undergo change and will always be preserved in the original language in their primary sources – the Quran and Sunnah, there is no need for another prophet. In the cases of earlier prophets, scriptures were lost or their message became corrupted to the point that truth was hardly distinguishable from falsehood. The message of Prophet Muhammad is clear and preserved till the end of times.

(3) Belief in the sound reports that have been narrated from the messengers. For instance, the teachings of Prophet Muhammad – the Sunnah - are preserved in the books of hadeeth.

(4) Following the laws of the messenger who has been sent to us, the final prophet Muhammad, who was sent to all of humanity. Allah says:

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission” (Quran 4:65)

The Purpose

What's the purpose of sending messengers?

- (1) Taking people from worship of other created beings to the worship of the Creator, from servitude of creation to the freedom of worshipping their Lord.
- (2) Clarifying to people the purpose of their creation: worshipping and serving Allah, their Creator. There is no other definite way to find the true purpose of creation.
- (3) Establishing proof against humanity by sending messengers, so people will not have an excuse when they will be questioned on the Day of Judgment. They won't be able to say they did not know what they were to do in life.
- (4) Uncovering the some of the 'unseen world' beyond the normal senses and the physical universe, like knowledge of Allah, the existence of angels, the reality of the Day of Judgment.
- (5) Providing human beings practical examples to lead moral, righteous, purpose-driven lives free of doubts and confusion.
- (6) Purifying the soul from materialism, sin, and heedlessness.

The Message

- The single most important message of all prophets and messengers to their people was to worship Allah alone and none else, to submit to Allah's will. All of them - Noah, Abraham, Isaac, Ishmael, Moses, Aaron, David, Solomon, Jesus, Muhammad, and those we do not even know - invited people to worship Allah and shun false gods.

Moses declared:

“Hear, O Israel The Lord our God is one Lord.” (Deuteronomy 6:4)

It was repeated 1500 years later by Jesus when he said:

“The first of all the commandments is, ‘Hear, O Israel; the Lord our God is one Lord.’” (Mark 12:29)

Finally, the call of Muhammad some 600 years later reverberated across the hills of Mecca:

“And your God is One God: there is no god but He.” (2:163)

The Quran states this fact clearly:

“And We did not send any messenger before you (O Muhammad) but We revealed to him (saying): ‘none has the right to be worshipped but I, so worship Me.’” (21:25)

The laws they brought differed, each suitable for its own time and people:

“To each among you, We have prescribed a law and a clear way”(Quran 5:48)

But the central, basic message was Allah’s oneness, *tawheed*, and worship. It was Islam; Islam in its broad, general sense of submission to Allah.

“Surely, religion in the sight of Allah is Islam.” (Quran 3:19)

The Message Bearers

Allah chose the best among men to deliver His message. Prophethood is not earned or acquired like higher education. Allah chooses whom He pleases for this purpose.

They were best in morals and fit mentally and physically, protected by Allah from falling into major sins. They did not err or commit mistakes in delivering the message. They were many prophets and messengers sent to all mankind, to all nations and races, to all corners of the world. Some prophets were superior to others, some messengers excelled over the rest. The best among them were Noah, Abraham, Moses, Jesus, and Muhammad.

Some went to extremes in regards to the prophets. Some were rejected, and accused of being sorcerers, madmen and liars. Others were turned into gods by their followers by attributing to them powers only befitting for Allah or they were regarded as God’s son like what happened to Jesus.

In truth, they were fully human with no divine attributes or power. They were Allah’s worshipping slaves. They ate, drank, slept, and lived normal human lives. They did not have the power to make anyone accept their message or to forgive sins. Their knowledge of future was limited to what Allah revealed to them. They had no part in running the affairs of the universe.

QUIZ

1) What's the point of believing in prophets whose names we do not even know?

- A. *There is no point to it.*
- B. *Because it confirms that the message of Allah's unity was delivered to all people of the earth and was not meant for one tribe or nation.*
- C. *It's an issue of blind faith.*
- D. *None of the above.*

2) The primary, universal message of the prophets and messengers was:

- A. *Allah's Oneness and right to worship.*
- B. *to be good human beings.*
- C. *to have faith and be saved by grace.*
- D. *to believe in God's son.*

3) Muslims believe prophets were:

- A. *divine because they performed miracles.*
- B. *humans absolved from having to worship Allah.*
- C. *human, therefore made mistakes in conveying the message.*
- D. *human, but divinely protected from erring in conveying the message.*

4) A Muslim is required to believe in:

- A. *prophets only.*
- B. *messengers only.*
- C. *prophets and messengers.*
- D. *none of the above.*

5) Belief in messengers entails:

- A. *faith in their existence only.*
- B. *belief in only those whose names appear in Quran and Sunnah.*
- C. *following the law of every prophet.*
- D. *belief in them and their names, but following the Law brought by Prophet Muhammad as it supersedes previous laws.*

6) What is the purpose of belief in the messengers?

- A. To clarify our reason for existence.*
- B. To leave no excuse for human beings on the Day of Judgment.*
- C. To give us real life examples to live our lives according to.*
- D. All of the above.*
- E. None of the above.*

LEVEL 1



**Belief the Day
of Judgment**

9. Belief in the Day of Judgment

Simply stated, there will be a Day when God will resurrect and gather the first and the last of His creation and judge everyone justly. People will enter their final abode, Hell or Paradise.

(A) Belief in Events of the Grave

Muslims believe that after a person dies, the second, intermediate phase of life begins. Many events will take place in this new “world.”

One of the first events is the “trial” of the grave - everyone will be questioned by angels about their religion, prophet, and Lord.

Second, a Muslim should also believe in the punishment and the bliss of the grave. Basically a Muslim must believe in the details of the events that will take place in the grave as they have come in the Qur’an and *Sunnah*.

(B) Events of the Day of Judgment

After the duration of this earth is over, Allah will command a great angel named *Israfeel* to blow the Trumpet. At the first blowing, all the inhabitants of the heavens and the earth will fall unconscious, except those spared by God. The earth will be flattened and the mountains turned into dust.

The skies will rain for forty days, people will be resurrected into their original bodies from their graves, thereby entering the third and final phase of life.

Israfeel will blow the Trumpet for the second time upon which people will rise up from their graves, alive. The disbelievers and the hypocrites will be caught by surprise and regret, whereas the believers will find it exactly as they were told.

The angels will drive all human beings naked, uncircumcised, and bare-footed to the Great Plain of Gathering called *Hashr*. The first one to be dressed on that Day will be Abraham. At the Great Plain of Gathering, a re-created sun will shine close to their heads, and they will sweat according to their deeds. Some people will be sheltered under the shade of God’s Magnificent Throne.

When the conditions will become unbearable, people will request God to allow the Prophets and the Messengers to intercede on their behalf to save them from distress. All prophets will excuse themselves, until Prophet Muhammad, may the mercy and blessings of Allah be upon him, will be allowed to intercede and thus Judgment will begin.

The Balances

The balances will be set and the deeds of men will be weighed. These balances will be real. God will give the deeds of His creatures a material existence with weight. Good deeds will be placed in one pan and the evil deeds will be placed in the other, as Allah has informed in the Qur'an.

The Records

Disclosure of the Records of the deeds performed in this life will follow. The person who will receive his record in his right hand will have an easy reckoning. He will happily go back to his family. However, the person who will receive his record in his left hand would wish he were dead as he will be thrown into the Fire. He will be full of regrets as will wish that he were not handed his Record or that he had not known it.

Then Allah will judge His creation. They will be reminded and informed of their good and evil deeds. The faithful will acknowledge their sins and be forgiven. The disbelievers will have no good deeds to declare because an unbeliever is rewarded for his good deeds in this life. Some scholars are of the opinion that the punishment of an unbeliever may be reduced in lieu of his good deeds, except the punishment of the great sin of disbelief.

(c) Paradise & Hell

Both are real, exist presently, and will continue to exist forever. The bliss of the people of Paradise shall never end and the punishment of unbelievers condemned to Hell shall never cease.

Paradise will have everything a person will desire. All wishes will be met. Palaces, servants, riches, streams of milk and honey, pleasant fragrances, soothing voices, pure partners for intimacy; a person will never get bored or have enough! The greatest bliss will be to see their Lord of which the unbelievers will be deprived.

Hell will be a place of punishment for unbelievers and purification for sinful believers. It will have many different types of torture and punishment: burning by fire, boiling water to drink, scalding food to eat, chains, and choking columns of fire. For unbelievers it will never end as they will stay in it forever. Sinful believers sent to it will be eventually taken out of Hell by one of intercessions mentioned above.

QUIZ

1) People will come out of their graves:

- A. *barefooted.*
- B. *dressed.*
- C. *circumcised.*
- D. *deaf and blind.*

2) What is the Muslim belief regarding Siraat?

- A. *It is a wide bridge stretching over Hell.*
- B. *After crossing it people will enter Paradise right away.*
- C. *Intercession will get people across it.*
- D. *People will pass it in accordance with the works they performed in this life.*

3) The angel responsible for blowing the Trumpet twice is:

- A. *Israfeel.*
- B. *Gabriel.*
- C. *Michael.*
- D. *Malik.*

4) What statement is true regarding Hell?

- A. *It will be created just prior to the Day of Judgment.*
- B. *It has a metaphorical existence.*
- C. *It will never cool down.*
- D. *Once in Hell, forever in Hell is true for everyone.*

LEVEL 1



**Belief Divine
Decree**

10. Belief in Divine Decree

The sixth and last article of Islamic faith is belief in divine decree (*Qadr* in Arabic). The divine decree (*Qadr*) is an extremely important article of faith, and people of various faiths have differed among themselves concerning this issue for a long time.

The divine decree is Allah's 'hidden mystery' whose depths are inaccessible for human beings to fathom. A Muslim should learn the correct belief regarding the divine decree and stick to the advice of the Prophet:

“When the divine decree (*Qadr*) is mentioned, take to silence.” (Saheeh Muslim)

At the same time, we have been given enough information about this subject in order for us to be at peace with it, even if we may not know its intricacies. For this reason, it is a compulsory aspect of faith, and emphasizing the importance of this belief, Ibn Umar, the famous Companion of Prophet Muhammad, once swore and said of those who rejected it, 'If one of them were to spend gold equal to Mount Uhad in the way of Allah, it will never be accepted by Allah from them, unless they believe in the divine decree.'

What is this faith in the divine decree (*Qadr*) that these great Companions considered as salvation from the Fire? What exactly does one have to believe in?

- (1) Allah's Foreknowledge is all inclusive and complete.
- (2) Allah has recorded everything in the Preserved Tablet.
- (3) Allah's Will always comes to pass, and His Ability is perfect.
- (4) Allah created everything.

(1) Allah's Foreknowledge is All Inclusive and Complete

The first necessary component is to believe in Allah's infallible foreknowledge. Allah knows what the creatures will do, encompassing everything by His knowledge. He knows all that exists, in entirety and totality, by virtue of His ancient and eternal foreknowledge. It is the same to Him whether it is related to His Actions or the acts of His slaves. He knows their state, obedience and disobedience, sustenance, life span, successes and failures, and all their movements. Before He created them, and even before He created the heavens and the earth, Allah knew exactly who will enter Paradise and who will abide in Hell.

“Truly, nothing is hidden from Allah, in the earth or in the heavens.” (Quran 3:5)

“Do you not know that Allah knows all that occurs in heaven and on earth?” (Quran 22:70)

Whoever refuses it denies Allah's perfection, because the opposite of knowledge is either ignorance or forgetfulness. It would mean Allah would have been mistaken in

His foreknowledge of future events; He would no longer be Omniscient. Both are deficiencies which Allah is free of. When Pharaoh asked Moses:

“(Pharaoh said:) ‘What about the generations of old?’

(Moses) said: ‘The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets’” (Quran 20:51, 52)

Allah is not unaware of the future, nor does He forget anything from the past.

(2) Allah Has Recorded Everything in the Preserved Tablet

The second necessary component is that Allah has recorded everything that will occur until the Day of Judgment in *Al-Lawh Al-Mahfuz* (the Preserved Tablet). The life spans of all human beings are written and the amount of their sustenance apportioned. Eternal selection and condemnation were written for all humanity before they were created. Of their own will they went out; of their own will they fell, and because their fall was foreknown, so it was written.

Everything that is created or occurs in the universe is according to what is recorded there. Allah has said:

“Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.” (Quran 22:70)

Sometimes the sinful attempt to justify sin by saying, “I committed this sin because it was written.” The mistake is in his thinking that the mere writing takes away his free will and implies he had no choice in his actions! The answer to such a person is, “No. Since you did it, therefore it was written.” Meaning he was free to choose. What was written was simply the choice that he would take, made known to Allah by His foreknowledge without denying his free will.

(3) Allah’s Will Passes, and His Ability is Perfect

Whatever Allah wills comes to pass, and whatever Allah does not will does not happen. Nothing occurs in the heavens or on the earth without the Will of Allah. Hence, whatever is in the universe occurs by the Will of Allah, be it a divine act or actions of the creation:

“Had He so willed, he would indeed have guided you all.” (Quran 6:149)

If we were to say that something occurs in existence without Allah willing it, that would mean that things can occur without the Will of Allah, and that would be a shortcoming in Allah’s power and will. Rather, everything that occurs can only be if Allah wills it. If He did not will it to occur, it could have never come into being.

Likewise the actions of the creation occur by the Will of Allah:

**“And you do not will except that Allah wills – Lord of the worlds.”
(Quran 81:29)**

No one can do anything except if Allah wills it to be, had He willed that they do not take place, they would not have occurred.

(4) Allah Created Everything

“He has created everything, and has measured it exactly according to its own measurement.”

“For it is He who creates everything and determines its nature in accordance with (His own) design.” (Quran 25:2)

This includes our characteristics and our deeds.

The human beings are created by Allah and so are the actions and statements that result from them. This is because the actions and the statements of a person are his characteristics; if the person is a creation, then so are his characteristics a creation of Allah.

“While Allah has created you and what you do.” (Quran 37:96)

We are given the physical ability and a choice. Our abilities like intelligence and memory differ just like our characteristics like height, weight, and color. Also, we are given a will and have a choice.

If one of them does not exist, the act would not be performed. The One who has created the choice and the ability is Allah, the Creator of the cause and the effect. Since Allah has created both, the ability and the choice in us, hence the acts that we perform are also created by Allah.

Human Freedom of Will

Islamic belief in the divine decree (*Qadr*), every human act both in material and spiritual life is predestined, keeps human liberty intact without denying divine interference in human affairs. It does not undermine the principle of man's moral freedom and responsibility. Man is not a helpless creature borne along by destiny. It is incorrect to believe the action of fate is blind, arbitrary, and relentless.

All is known, but freedom is also granted.

Man is responsible for his acts. Lethargic nations and individuals indolent to ordinary affairs of life are to blame themselves, not Allah. Man is bound to obey the moral law; and he will receive merited punishment or reward as he violates or observes that law. However, if such is so, man must have it in his power to break or keep the law. Allah would not hold us responsible for something unless we were capable of doing it:

“Allah does not burden any human being with more than he is well able to bear.” (Quran 2:286)

“So keep your duty to Allah and fear Him as much as you can.” (Quran 64:16)

Everyone knows the difference between being compelled to do something and being free; having the choice of doing it, between a gun put to one’s head and being free in making decisions.

Some people mistakenly imagine the divine decree of each individual’s future life is so rigorously predetermined in all its details by Allah that his own volitions or desires have no power to alter the course of events. It defeats common sense to reject faith or commit a sin even before knowing whether or not it was destined! Everyone has the ability to choose between righteousness and evil, so how can a person willfully choose the road to perdition and use the divine decree (*Qadr*) as an excuse? It is more appropriate to walk on the blessed path and attribute it to one’s destiny. Allah knows from eternity with infallible certainty who will be saved and doomed, while Allah has this infallible foreknowledge, we, on our part, cannot have an absolutely certain assurance as to how we will end. The Prophet, may the mercy and blessings of Allah be upon him, spoke the truth when he said:

“Seek what is beneficial to you, and ask Allah for help. Do not lose hope, and if something were to afflict you, do not say ‘If I had done so and so’, because saying ‘If’ opens the doors for the devil.”

“If he is from the successful ones, then the deeds of the successful ones are made easy for him.” (*Saheeh Al-Bukhari, Saheeh Muslim*)

QUIZ

1) In the Preserved Tablet Allah has written:

- A. *the life spans of all human beings.*
- B. *the amount of their sustenance.*
- C. *the eternal selection and condemnation for all humanity.*
- D. *all of the above.*

2) The components of faith in the divine decree (Qadr) are:

- A. *foreknowledge.*
- B. *writing.*
- C. *will.*
- D. *creation.*

E. all of the above.

3) Some things occur in existence without Allah willing it to happen.

- A. True.*
- B. False.*
- C. Depends.*
- D. Islam does not address this issue.*

4) How do actions of a person come into being?

- A. Man has the ability to decide whether or not to carry out an act by his own free will but it can only come into action if Allah wills it to.*
- B. Human actions are carried out by man in accordance to what Allah has already predestined for him and he has no freedom of choice.*
- C. Human actions are carried out by man by his own free will and there is no divine intervention involved.*
- D. All actions occur due to the laws of physics and there is no divine intervention involved.*

5) Which of the following occur by the Will of Allah?

- A. Only divine acts.*
- B. All action pertaining to creation except the human race.*
- C. Divine acts and actions of the creation.*
- D. Only actions pertaining to natural disasters.*

6) Allah knows from eternity who will be saved and doomed. He knows this through:

- A. His infallible foreknowledge.*
- B. pre-supposition.*
- C. psychic readings.*
- D. guess work.*
- E. the use of astrology and horoscopes.*

1. Let's Meet Muhammad

2. A Brief Biography of Prophet Muhammad: The Meccan Period

3. A Brief Biography of Prophet Muhammad: The Madinan Period

4. Miracles of Prophet Muhammad

5. Other Miracles of Prophet Muhammad



EVEL 2

LEVEL 2



**Let's Meet
Prophet Muhammad**

LEVEL 2

11. Let's Meet Muhammad

Who was Muhammad, may the mercy and blessings of Allah be upon him?

Muhammad, was born in a noble tribe of Mecca in Arabia in the year 570 CE. His ancestry traces back to Prophet Ishmael, one of the two children of Prophet Abraham. His father died before his birth and his mother died when he was six years old. He was raised first by a nursemaid in the desert, as was customary in those days, then by his grandfather and then by his uncle. As a young man, he was known to be a good man, true to his word, never known to go back on his word. At the age of 40, God chose him as a prophet, as foretold by previous prophets such as Moses and Jesus, and the Gabriel brought the first revelation from God, while he was meditating in the cave of Hira in Mecca. Thereafter, God sent revelations to Prophet Muhammad for a period of 23 years. This book of revelations is called the Quran - his greatest existent miracle and proof of his truthfulness.

Like all prophets before him, he was a human being chosen by God to convey His message to the creation. He ate, drank, slept, and lived like other humans. His knowledge of the future was limited to what God revealed to him. In short, he had no part to play in the running the affairs of the universe. He was not divine, he is not god, and Muslims do not worship him. He was a prophet and messenger, one in a long line of prophets including Abraham, Moses, the Hebrew prophets, and Jesus. He declared the fraternal brotherhood of all prophets:

“The Prophets are all paternal brothers. Their mothers are different but their religion is one.” (Al-Bukhari, Muslim)

It is important for one to come to know Prophet Muhammad, his life, biography, his manners, and his lifestyle. In doing so, one will benefit in the following ways:

- (1) One will love and respect him. Loving the Prophet is an essential part of Faith, as he himself declared:

“None of you will truly believe until I am more beloved to them than their own children, parents, and all other people. (Muslim)

It is impossible to love someone a person does not know, and one's love increases when they realize the excellent qualities the person holds.

- (2) One's belief in the message will increase. When one come to know the sequence of events of his life and times, they will have no doubt that the religion he brought is indeed true, and that he was indeed a messenger aided from high above.

Our Beloved Prophet

“I began to look at him and at the moon, he was wearing a red mantle, and he appeared to be more beautiful than the moon to me.” (Al-Tirmidhi)

This is how Jabir ibn Samura described the Last of the Prophets, the Crown of the Messengers, the Chief of the Pious, the Prince of the Believers, the Chosen One of the Most Merciful God.

He had a pleasant face that was round, white, and fair. His hair fell to his ear lobes. His beard was thick and black. When he was pleased, his face would light up. His laugh was no more than smiling. His eyes were blackish, and his eyelashes were long. His long eyebrows were curved. When the eyes of Abdullah ibn Salam, the greatest Jewish scholar of Medina of his time, fell on his face, he declared it could not be the face of a liar!

He was of medium height, neither tall nor short. He walked inclining forward. He wore tanned leather sandals. His lower garment would reach to the middle of his shin or sometimes just above his ankles.

On his back, towards his left shoulder, was the ‘Seal of Prophethood’. It was the size of a pigeon’s egg with spots like moles on it. His palms were described to be softer than silk.

He was recognized by his fragrance when he approached from a distance. Drops of his perspiration were described to be like pearls. His disciples are reported to collect his sweat to mix with their perfumes which made them even more fragrant!

Islamic doctrine holds the devil has been forbidden from coming in one’s dreams pretending to be him. If someone sees him in his *real form* as described, then we believe they have seen the noble Prophet himself.

He would keep silent for long periods of time and was the most dignified when silent.

When he spoke, he uttered nothing but the truth in a voice pleasing to the ears. He did not speak rapidly; rather his speech was clear and each word was distinct so that those who sat with him could remember it. In fact it was described to be such that anyone who wished to count his words could have done so easily. His companions described him to be neither vulgar nor indecent. He neither cursed people, nor abused them. He merely reprimanded by saying:

“What is the matter with such and such people?” (*Saheeh Al-Bukhari*)

The most hateful conduct to him was lying. Sometimes he used to repeat himself twice or even thrice to enable his listeners to understand him well. He would give short sermons. While delivering the sermons his eyes would become red, his voice would rise, and his emotions become visible to the point that it would be as if he were warning of an imminent assault from the enemy.

QUIZ

1) The book revealed to Prophet Muhammad is called the:

- A. Gospel.
- B. Quran.
- C. Torah.
- D. Psalms.

2) The ancestry of Prophet Muhammad traces back to:

- A. Prophet Jesus, the son of Mary.
- B. Prophet Ishmael, the son of Prophet Abraham.
- C. Prophet Solomon, the son of Prophet David.
- D. Prophet Joseph, the son of Prophet Jacob.

3) While meditating in the cave of Hira in Mecca, Prophet Muhammad:

- A. received an inspiration to call himself the true Prophet of God.
- B. received the entire revelation from God through the Angel Gabriel.
- C. spoke directly to God and received the first revelation from Him.
- D. received the first revelation from God through the Angel Gabriel.

4) What is true of the Prophethood of Muhammad?

- A. He was divine and Muslims worship him.
- B. He was a unique human being having unlimited knowledge of the future.
- C. He was an angel disguised as a human being.
- D. He was a human being chosen by God to convey His message to the creation.

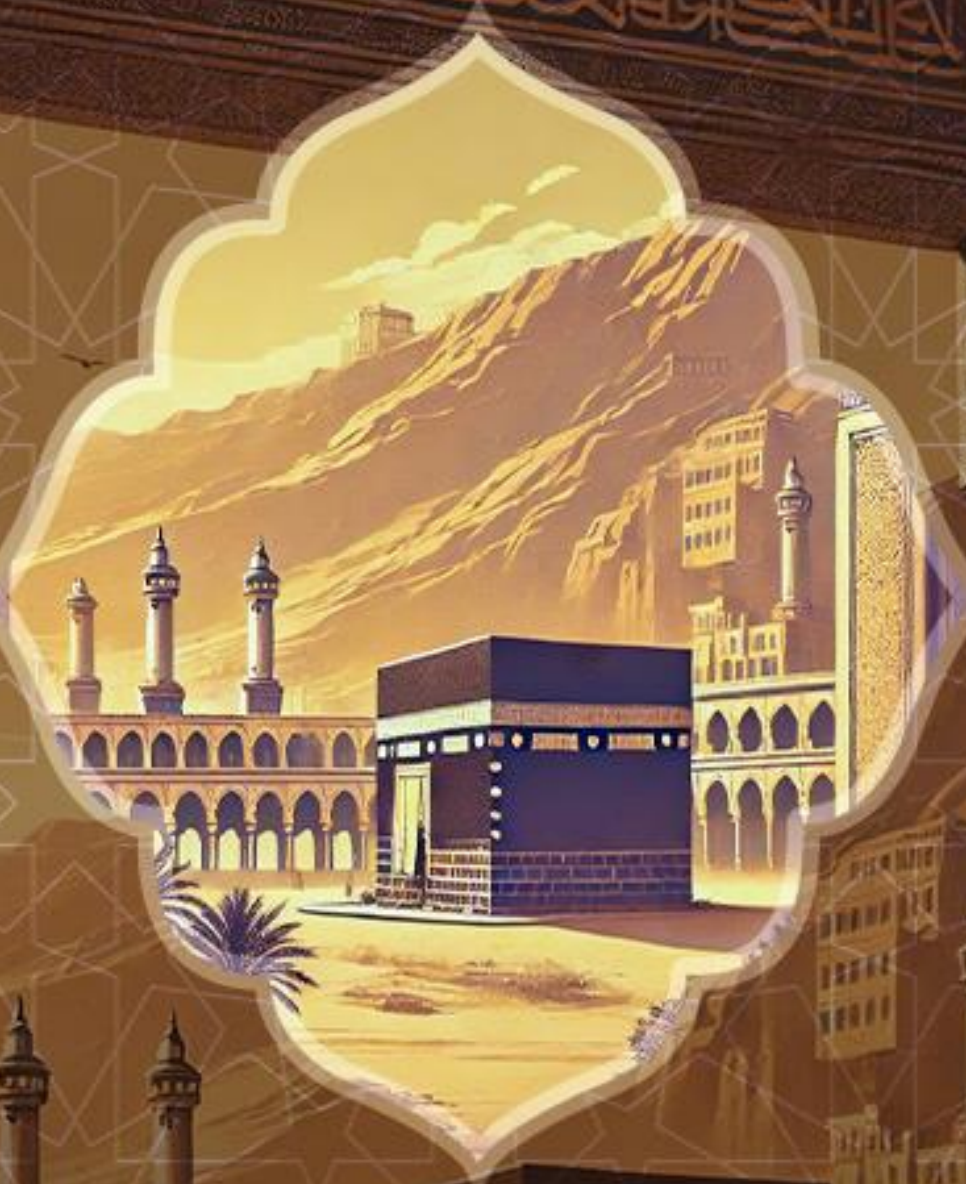
5) Why is it important for one to know Prophet Muhammad?

- A. Because when one comes to know him better, one's love and respect for him will increase.*
- B. Because when one comes to know the sequence of events in his life, one's belief in the message will increase.*
- C. Because when one comes to know the personality of Prophet Muhammad, one will be able to believe in his Prophethood with certainty and reject all other prophets.*
- D. A and B.*

6) According to Islamic belief, Prophets prior to Muhammad have:

- A. foretold the coming of Prophet Muhammad.*
- B. denied the coming of any prophet after Jesus.*
- C. made no mention of the coming of any prophet.*
- D. rejected the existence of any prophet except themselves*

LEVEL 2



**A Brief Biography of
Prophet Muhammad
The Meccan Period**

12. A Brief Biography of Prophet Muhammad: The Meccan Period

Prophet Muhammad, may the mercy and blessings of Allah be upon him, is the man loved by the world's more than 1.5 billion Muslims. He is also respected by those of other faiths and beliefs. Throughout history and around the world non-Muslims have shown great respect and honour to Prophet Muhammad and he is considered influential in both religious and secular matters. It was to Prophet Muhammad that Allah revealed the Quran and Muslims are urged to imitate his behaviour and moral standards. This is because Prophet Muhammad's life was the Quran. He understood it, loved it and he lived his life based on its standards. When Muslims declare their faith in Allah, they also declare their belief that Muhammad is His slave and messenger.

Prophet Muhammad, may the mercy and blessings of Allah be upon him, is beloved by many, his behaviour is studied and emulated, but who exactly is this man? Where did he come from, where and when was he born, what exactly makes him a man esteemed above other men. Allah calls him a mercy to humankind thus it is wise for us to know as much as possible about this man. In this and the following lesson we will briefly discuss Prophet Muhammad's life and times. The life of Prophet Muhammad can be divided into two distinct periods, the Meccan period and the Madinan period.

Prophet Muhammad was born in 570 CE (Common Era) in the city of Mecca in the Arabian Peninsula, part of modern day Saudi Arabia. His father, Abdullah had died shortly after his marriage to Aminah daughter of Wahb, thus Muhammad's guardianship fell to his grandfather Abdul-Muttalib who was the respected and well liked leader of both the clan of Hashim and the influential tribe of the Quraish.

As was the custom in those days, after birth Muhammad was entrusted to a wet nurse named Halima from the nomadic tribe of Sa'd ibn Bakr. Thus he spent his early years in the hill country, learning the Bedouin ways and the pure Arabic language. When Muhammad was five or six his mother took him to Yathrib, an oasis town north of Mecca, to stay with relatives and visit his father's grave there. On the return journey, Amina became ill and died. At this point Muhammad was returned to Mecca and placed under the sole care and protection of his grandfather Abdul-Muttalib. In his grandfather's care, Muhammad began to learn the rudiments of statecraft.

Mecca was Arabia's most important pilgrimage centre and Abdul-Muttalib its most respected leader. Abdul-Muttalib respected and honoured treaties and displayed the finest of morals. He loved the poor and fed them in times of famine; he helped the pilgrims and restrained wrongdoers. Muhammad learned at an early age that good

manners and morals were possible even in a time and place where the strong trampled upon the weak, and the widow and the orphan were quite helpless.

When Muhammad was eight years old his grandfather also died leaving him in the care of his uncle Abu Talib. Abu Talib went on to protect, serve, defend and honour Muhammad through the testing times of Prophethood and until the day he died. It was under his tutelage that Muhammad grew up to become a fine young man known for his excellent manners and honesty. Muhammad was referred to as as-Sadiq (The Truthful One) and al-Amin (The Trustworthy One).

As a youngster Muhammad used to accompany his uncle on his business trips to Syria. He thus learned the art of buying, selling and trading, and hence by the age of 25 he was skilled in these matters. He was often hired by people to trade for them with the great caravans and cities. It was at this time that Muhammad was hired by the Meccan business woman Khadijah.

Khadijah recognised and admired Muhammad's irreproachable character and skills and proposed marriage to him even though she was approximately 15 years older than he. Muhammad accepted and they lived together for almost twenty five years, until the death of Khadijah, may Allah be pleased with her, about 8-9 years after the revelation of the Quran. During this time, although it was permissible, Muhammad did not marry any other wives. Their life together is a beautiful love story that produced six children, two sons and four daughters.

Muhammad had always been a man inclined to think deeply and contemplate the wonders of the universe. At around the age of forty he began to frequent a cave on the outskirts of Mecca known as Hira. It was in this cave, in the year 610 CE, that the first verses of the Quran were revealed to Prophet Muhammad, may the mercy and blessings of Allah be upon him. The Quran in its entirety would continue to be revealed over the next 23 years, in different places and in different ways.

Over the next two to three years after the first revelation, Prophet Muhammad, may the mercy and blessings of Allah be upon him, taught Islam secretly to those he trusted. However, when he started calling to Islam publicly the hostility from the idol worshippers increased and Prophet Muhammad and his followers were subjected to abuse and harassment. The Quraish tribe were the guardians of the *Kabah*, the holy house to which all Arabs made pilgrimage, and it was a source of great prestige and profit, therefore they became openly aggressive and Prophet Muhammad, may the mercy and blessings of Allah be upon him, himself would have been killed except that his Uncle Abu Talib's position and rank made it all but impossible.

Nevertheless plans were made to eradicate this so-called scourge and the followers of Islam were harassed, tortured and murdered. This period of persecution culminated in three years of social and economic sanctions resulting in severe deprivation and deaths from starvation. Approximately one year after the imposition of sanctions Khadijah, may Allah be pleased with her, died. Also in that year, that was to

become known as the year of sorrow, Abu Talib died, leaving the Meccans free to plot and plan to exterminate the Muslims. In response to their dire situation Prophet Muhammad sent a group of the Muslims to Abyssinia to seek the protection of the just Christian king, Negus.

Persecution in Mecca grew ever fiercer, and Prophet Muhammad, may the mercy and blessings of Allah be upon him, sought protection in the neighbouring city of Taif. Here he was met with great and open hostility and escaped beaten and bloody. However a turning point was at hand for in that year several people accepted Islam from the city of Yathrib and Prophet Muhammad met with them.

Having converted to Islam, the leaders of Yathrib made a secret pledge to protect the Prophet should the disbelievers try to kill him. Thus began the slow migration to Yathrib. Prophet Muhammad instructed his followers to leave Mecca individually or in small groups. This was very disturbing news for the Quraish, and they decided there was no other option but to kill Prophet Muhammad and put a stop to the changes taking place once and for all.

We will continue this brief biography in lesson 2, The Madinan Period, where we will discover that divine intervention thwarts the murderous plan and the city of Yathrib soon becomes known as al-Madina an-Nabawiyah (the Prophet's city), or Madina.

QUIZ

1) Allah declared Prophet Muhammad to be:

- A. *a mercy to mankind.*
- B. *the Prophet of Allah.*
- C. *the one to whom the Quran was revealed.*
- D. *All of the above.*

2) By the age of eight which family member did the Prophet Muhammad lose on account of their death?

- A. *His father.*
- B. *His mother.*
- C. *His grandfather.*
- D. *All of the above.*

3) Prophet Muhammad was born in the city of:

- A. Mecca.
- B. Madina.
- C. Taif.
- D. Jerusalem.

4) Select a true statement with regards to Khadijah, the first wife of Prophet Muhammad.

- A. She proposed marriage to Prophet Muhammad.
- B. She was approximately ten years older to Prophet Muhammad.
- C. She died before the revelation of the Quran.
- D. She mothered five children of Prophet Muhammad.

5) Why is the life of the Prophet Muhammad regarded as 'the Quran'?

- A. Because he understood the Quran, loved it and lived his life based on its standards.
- B. Because he himself was the author of the Quran hence knew what was in it.
- C. Because his life story was mentioned in detail in the Quran.
- D. None of the above.

6) At the tender age of eight in whose care was the noble Prophet entrusted?

- A. His Grandfather, Abdul-Muttalib.
- B. His uncle, Abu Talib.
- C. A Bedouin lady named Halima.
- D. None of the above.

7) Which city leaders made a secret pledge to protect the Prophet should the disbelievers try to kill him?

- A. The leaders of Mecca.
- B. The leaders of Abyssinia.
- C. The leaders of Yathrib.
- D. The leaders of Taif.

8) Select a correct statement with regards to the family of the Prophet Muhammad.

- A. After the death of his mother his guardianship was immediately entrusted into the hands of his uncle Abu Talib.*
- B. His father's name was Abdul-Muttalib.*
- C. Prophet Muhammad's father died shortly after he was married to his mother.*
- D. His mother's name was Mary.*

9) Throughout history and around the world non-Muslims have shown great honor to Prophet Muhammad and he is considered influential:

- A. in both religious and secular matters.*
 - B. in religious matters alone.*
 - C. in secular matters alone.*
 - D. None of the above.*
-

LEVEL 2



**A Brief Biography of
Prophet Muhammad**
The Madinan Period

13. A Brief Biography of Prophet Muhammad: The Madinan Period

Arabic Terms:

- *Hajj* - A pilgrimage to Mecca where the pilgrim performs a set of rituals. The *Hajj* is one of the five pillars of Islam, which every adult Muslim must undertake at least once in their life if they can afford it and are physically able.
- *Umrah* - A pilgrimage to the Holy House of Allah in the city of Mecca, Saudi Arabia. Often referred to as *the lesser pilgrimage*. It can be performed at any time of the year.
- *Hijrah* - the act of migration from one place to another. In Islam, *the Hijrah* refers to the Muslims migrating from Mecca to Medina and also marks the beginning of the Islamic calendar.
- *Muhajiroon* - those who migrate. More specifically and usually it refers to those who migrated from Mecca to Medina.
- *Ansar* - helpers. The people of Medina who opened their homes, lives and city to Prophet Muhammad and his followers from Mecca.

The city of Yathrib, more than 200 miles north of Mecca was in need of a strong leader, and a delegation from Yathrib invited Prophet Muhammad to settle with them. In return, they pledged to worship Allah alone, obey Muhammad and defend him and his followers to the death. With this, Prophet Muhammad, may the mercy and blessings of Allah be upon him, made plans to escape to Yathrib.

The Muslims left in small groups or individually and the Meccans realised the futility of trying to stop them all. They decided to put their plan to kill Prophet Muhammad into action. The tribes agreed to act as one and assassinate the Prophet while he was sleeping. In that way no one person or clan could be blamed thus sparking off a war of vengeance.

The plan was sabotaged by divine intervention; Allah informed His Prophet of the danger and ordered him to secretly leave Mecca and head to the city of Yathrib. Prophet Muhammad, may the mercy and blessings of Allah be upon him, and his close friend Abu Bakr left Mecca under the cover of darkness and sought refuge in a cave. Their flight to Medina is an eventful and inspiring story that will be covered in detail in future lessons, God Willing. The city of Yathrib was soon to become known as

Medina – the city of light, or the illuminated city. Possibly in recognition of the light the Islamic nation would bring to the world.

When Prophet Muhammad and Abu Bakr finally reached the city of Yathrib there was great celebration. This journey is known as the *Hijrah* and marks the beginning of the Islamic calendar. Many of the inhabitants of Yathrib had already converted to Islam and Prophet Muhammad paired the men of Medina with men who had travelled from Mecca in a bond of brotherhood. This was a perfect example of the great Islamic code, recognising every Muslim as one's own brother or sister, being put into practice. Whatever the Muslims of Medina had, they shared it happily with the immigrants, the people of Mecca.

During the second year of the *Hijrah*, Prophet Muhammad drew up the document known as the Constitution of Medina. It defined the relationships between the various groups in the first Islamic community by integrating tribal groups and various social and economic classes. It was a document imbued with the Islamic concepts of social justice and religious tolerance. In that same year the direction of daily prayers was changed by divine order from Jerusalem to Mecca, thus marking Islam as a monotheistic religion quite distinct from Judaism and Christianity.

A few Medinan families and some prominent figures held back, but gradually all the Arabs of Medina embraced Islam. Nevertheless, tribal and religious divisions remained. As Prophet Muhammad, may the mercy and blessings of Allah be upon him, integrated the new Islamic community (the *Muhajiroon* and the *Ansar*) the enmity between Medina's Jewish community and the newly founded Islamic order grew, so too did the enmity between the Meccans and the Muslims. However, Prophet Muhammad did not want to march against either group until permission from Allah was granted.

When the *Muhajiroon* migrated from Mecca to Madina, many of them were forced to abandon their homes and their properties were confiscated. The chiefs of Mecca used the confiscated money in trade and business. In 624 CE, Muslims came to know of a trade caravan belonging to the Meccan chiefs which would pass through a trade route close to Madina. Prophet Muhammad called upon the Muslims to take the caravan in return for their wealth that was confiscated in Mecca. This led to a decisive battle at a place called Badr where an army of 1000 Meccans fought against an ill-equipped and a much smaller force of 313 Muslims. The Battle of Badr was a very significant event in Islamic history. The Muslims achieved a remarkable victory; however, nine of the Prophet's closest companions were killed. Although seemingly an insignificant attack in a faraway desert, the battle changed world history.

The Meccans however, did not give up their quest to destroy the Islamic community and in 625 CE they dispatched an army of 3,000 men; this force met the Muslims near the Uhud Mountain close to Medina. The Muslims had some success early in the engagement, but during the battle many of Prophet Muhammad's followers fled thinking that the Prophet had fallen. This turned out to be untrue, although wounded, Prophet Muhammad was protected and led to safety, however a number of eminent Muslims lost their lives in the Battle of Uhud.

The Jews of Medina, who had been banished to the town of Khaybar after Uhud, urged the Quraish to continue the battle against the Medinan community. An army of 10,000 men marched on Medina but were thwarted by the ditch the Muslims dug around the city. Unable to cross the ditch, the Meccan army laid siege to the city without success. The invading army gradually began to disperse, leaving the Muslims victorious in the Battle of the Ditch.

In 628 CE, when the Islamic community had become more established, Prophet Muhammad led a large entourage and many animals meant for sacrifice, to Mecca intending to perform *Umrah*. Since a contingent of Meccans blocked his way to Mecca, he camped at a place called Al-Hudaybiyah and sent a companion to discuss a peaceful visit. Whilst waiting for the outcome of negotiations Prophet Muhammad assembled his followers and had them swear an oath of allegiance to follow him under all conditions unto death. The companion returned with a party of Meccan leaders and a compromise and a ten-year truce was established, later to be known as the Treaty of Hdaybiyah.

This treaty recognized the Muslims as a new force in Arabia and gave them freedom to move unharmed throughout Arabia. The Meccans breached the treaty one year later but by then the balance of power had shifted. In early 630, the Muslims marched on Mecca and were joined by tribe after tribe along the way. They entered Mecca without bloodshed and recriminations. Prophet Muhammad, may the mercy and blessings of Allah be upon him, forgave the wrongs committed against the Muslim society and the Meccans, began to join the Islamic nation. This became known as the Conquest of Mecca.

In 632 CE, Prophet Muhammad made his first and only Islamic *Haji*. At this time, on his journey to Mecca he gave his celebrated Farewell Sermon and the last verses of the Quran were revealed, thus completing the sacred book. **“...on this day have I perfected for you your religion and fulfilled My favour unto you, and chosen Islam for you as your religion...” (Quran5:3)**. Later in that year Prophet Muhammad suffered from a high fever and passed away in 632 CE. His death shocked the fledgling Islamic nation, and his grief-stricken family and friends buried their beloved Prophet in the home of his wife Aisha, may God be pleased with her.

Within one hundred years of his death, Prophet Muhammad’s legacy, the establishment of a new religion and a new order, spread from the Atlantic to the China Sea and from France to India. Prophet Muhammad, may the mercy and blessings of Allah be upon him, was a reformer, a politician, a military leader, a lawgiver, and a revolutionary. This humble, kind and tolerant man brought about a social revolution and established a religion that today has more than 1.5 billion followers.

QUIZ

- 1) The journey made by Prophet Muhammad, may the mercy and blessings of Allah be upon him, from Mecca to Medina is known as the Hijrah and marks the beginning of:
 - A. *the Islamic calendar.*
 - B. *the Gregorian calendar.*
 - C. *the lunar calendar.*
 - D. *the Julian calendar.*

- 2) Prophet Muhammad, may the mercy and blessings of Allah be upon him, performed Hajj:
 - A. *once in his lifetime.*
 - B. *twice in his lifetime.*
 - C. *thrice in his lifetime.*
 - D. *The number of times Prophet Muhammad performed Hajj has not been recorded in Islamic history.*

- 3) The Treaty of Hudaibiyah was a truce between the Meccans leaders and the Muslims for a period of:
 - A. *one year.*
 - B. *five years.*
 - C. *ten years.*
 - D. *fifteen years.*

- 4) Select the term that correspond with their correct meaning:
 - A. *Hijra - A pilgrimage to the Holy House of Allah in the city of Mecca, Saudi Arabia.*
 - B. *Muhajiroon - one who migrates.*
 - C. *Ansar – the dwellers of the city of Medina.*
 - D. *All of the above.*

- 5) The second battle of Islam that ensued between the Muslims and the Meccans was called:
 - A. *the battle of Badr.*
 - B. *the battle of Uhud.*
 - C. *the battle of Khaibar.*

D. the battle of Tabbuk.

6) On his arrival to Medina, Prophet Muhammad, may the mercy and blessings of Allah be upon him, founded and established the new Islamic order. This later led to hostility towards the Muslims from:

- A. the Ansar.*
- B. the Muhajiroon.*
- C. the Jewish community of Medina.*
- D. All of the above.*

7) What was the city of Yathrib strongly in need of, leading to a delegation from amongst them to approach Prophet Muhammad for help?

- A. A strong leader.*
- B. Finance.*
- C. Business and trade partnership.*
- D. A strong identity in the Arab world.*

8) Which companion accompanied the Prophet Muhammad, may the mercy and blessings of Allah be upon him, in his flight to Yathrib?

- A. Ali.*
- B. Abu Bakr.*
- C. Umar.*
- D. Usman.*

LEVEL 2



**Miracles of
Prophet Muhammad**



14. Miracles of Prophet Muhammad

A miracle is what proves the claim of a prophet of Allah. A number of miracles were performed by Prophet Muhammad, may the mercy and blessings of Allah be upon him, to establish the proof of his prophethood.

The Prophet of Islam said,

”Every prophet was given ‘signs’ because of which people believed in him. Indeed, I have been given the Divine Revelation that Allah has inspired to me. So, I hope to have the most followers of all the prophets on the Day of Resurrection.”

The Miracle of the Quran

Briefly, the miracle of the Quran is in the following aspects:

- A. Miracle of the Language
- B. Miracle of Future Prophecies
- C. Miracle of Internal Consistency

A. Miracle of the Language

The supremacy of Quran’s language cannot be fully conveyed or understood in another language because English lacks parallels and the sophistication of classical Arabic. It is precisely for this reason that a translation of the Quran is not the Quran itself. A translation conveys the meaning to some extent, but can never duplicate the linguistic supremacy of the original Quran. Hence, we are forced to limit our discussion to a few aspects only.

· Inimitability of words & meaning

All Arabic grammar, jurisprudence, wisdom, and philology is based on the Quran. For example, post-Islamic poets would borrow words of the Quran to make their works potent because the Quran was considered rhetorically unsurpassable. The depth, wisdom, and beauty of its content cannot be matched. The difference can be seen by anyone who compares the content of biblical and other religious texts with that of the Quran.

· Inimitability of style (*aslub*)

The Quran does not follow the rules of poetic rhymes of ancient Arabs, yet the ecstasy it produces is sweeter than poetry. The secret lies in the harmony produced by the arrangement of the words.

When ordinary human beings repeat something, it loses strength and effect. On the other hand, Quranic repetition is equally forceful and meaningful without losing its sweetness.

B. Miracle of Future Prophecies

The Quran made many prophecies that came true. We will limit ourselves to three in this discussion.

The first two prophecies are noteworthy: unlike any other world scripture, the Quran prophesizes its own preservation under divine care.

- Protection of Quran from corruption

The Quran makes a claim no other religious text makes: Allah will keep it safe from textual alteration. Allah says,

“Indeed, it is We who sent down the Qur’an and indeed, We will guard it [from corruption].” (Quran 15: 9)

- Ease of Memorizing Quran

Allah has made the Quran easy to memorize,

“And in truth We have made the Quran easy to remember; who, then, is willing to take it to heart?” (Quran 54: 17)

The ease with which the Quran is memorized is inimitable. There is not a single scripture or religious text in the world that is as easy to memorize; even non-Arabs commit it to memory easily.

Not only the words of the Quran have been preserved, but the original sounds of those words have been preserved as well. No other religious text has been preserved in a similar manner – a claim any objective reader can verify for themselves. Thus, the Quran stands inimitable in its mode of preservation over the centuries as prophesized and promised by Allah Himself.

- Twofold Prophecy

Before the rise of Islam, the Romans and the Persians were two competing superpowers. Romans were led by Heraclius (610–641 CE), a Christian Emperor, whereas the Persians were Zoroastrians led by Khosrow Parviz (reigned 590–628 CE), under whom the empire achieved its greatest expansion.

In 614 the Persians conquered Syria and Palestine, taking Jerusalem and what was believed to be Christ’s Cross, and in 619 occupied Egypt and Libya. In an effort to placate the Avars, Heraclius met them at Thracian Heraclea (617 or 619). They sought to capture him, and he rode madly back to Constantinople, hotly pursued.

The Muslims were grieved by the Roman defeat as they felt spiritually closer to Christian Rome than Zoroastrian Persia, but the Meccans were naturally joyed by the victory of pagan Persia. To Meccans, the Roman humiliation was a sinister omen of Muslim defeat at pagan hands. At the time Allah's prophecy comforted the faithful,

"The Romans have been defeated - in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious- within ten years. With Allah is the Decision, in the past and in the future. And on that day shall the believers rejoice with the help of Allah. He helps whom He will, and He is the Mighty, the Most-Merciful.' (Quran 30: 2-4)

The Quran made a prophecy of two victories:

- (i) Future Roman victory within ten years over Persians, something unimaginable at the time.
- (ii) Joy of the faithful on their own victory over the pagans.

And so it happened.

In the words of an Indian scholar,

'...a single line of prophecy was related to four nations and the fate of two great empires. All this proves Holy Quran being the Book of Allah.'

C. Miracle of Internal Consistency

Allah presents internal consistency of the Quran as proof of its divine origin,

"Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction." (Quran 4:82)

A person who is familiar with internal inconsistencies within the Bible, for example, can appreciate the full thrust of this argument. Unlike other religious texts, the Quran's teachings on Allah, prophet hood, Moses, Jesus, evil, Satan, and afterlife are harmonic and internally consistent.

QUIZ

1) Which of the following is based on the Quran?

- A. *All Arabic grammar.*
- B. *Islamic jurisprudence.*
- C. *Wisdom.*
- D. *All of the above.*

2) Which of the following prophecies mentioned in the Quran have come true?

- A. *The Quran remaining safe from textual alteration.*
- B. *The ease with which the Quran can be memorized.*
- C. *The Roman victory over the Persians within ten years of the last Roman defeat.*
- D. *All of the above.*

3) In which of the following aspects does the Quran draw a distinction over other scriptures?

- A. *Its teachings are harmonic and internally consistent.*
- B. *Its text is easy to memorize.*
- C. *Its words have been preserved along with their original sounds.*
- D. *All of the above.*

4) In which of the following aspects is the Quran a miracle?

- A. *Miracle of language.*
- B. *Miracle of future prophecies.*
- C. *Miracle of internal consistency.*
- D. *All of the above.*

5) Select a true statement with regards to miracles.

- A. *A number of miracles were performed by Prophet Muhammad to establish the proof of his prophethood.*
- B. *The Quran is the only miracle given to Prophet Muhammad by Allah.*
- C. *Only three prophets were given signs by Allah to establish their prophethood.*
- D. *None of the above.*

The background of the cover is a warm-toned desert landscape with rolling sand dunes. A caravan of camels and riders is silhouetted against the bright light of the sun, which is positioned behind a large, white, scalloped-edged archway that frames the central scene. The entire image is overlaid with a subtle, repeating geometric pattern of interlocking lines in a light tan color.

LEVEL 2

**Other Miracles of
Prophet Muhammad**

15. Other Miracles of Prophet Muhammad

Apart from the greatest miracle given to him, the Quran, Prophet Muhammad, may the mercy and blessings of Allah be upon him, performed many physical miracles witnessed by his contemporaries numbering in hundreds, and in some cases thousands.

In this section we will discuss some of the physical miracles performed by Prophet Muhammad.

Splitting of the Moon

One of the times when Allah performed miracles at the hand of the Prophet was when the Meccans demanded to see a miracle from Prophet Muhammad to show his truthfulness. Allah split the moon in two separate halves and then re-joined them. The Quran recorded the event:

“The Last Hour draws near, and the moon is split asunder! And if they see a miracle, they turn away and say, "Passing magic." And they denied and followed their inclinations. But for every matter is a [time of] settlement.” (Quran 54:1-3)

Night Journey and Ascent to Heaven

A few months before the migration from Mecca to Medina, Allah took Prophet Muhammad in one night from the Grand Mosque in Mecca to al-Aqsa Mosque in Jerusalem, a month’s journey of 1230 km for a caravan. From Jerusalem, he ascended to the heavens, passing the boundaries of the physical universe to be in divine presence, meet Allah, and witness the Great Signs (*al-Ayat ul-Kubra*). His truth became apparent in two ways.

First, the Prophet described the caravans he had overtaken on the way home and said where they were and about when they might be expected to arrive in Mecca; and each arrived as predicted, and the details were as he had described.

Second, he was never known to have been to Jerusalem, yet he described al-Aqsa Mosque to skeptics like an eye-witness.

The journey is mentioned in the Quran:

“Exalted is He who took His Servant [Prophet Muhammad] by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose

surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.” (Quran 17:1)

“So will you dispute with him over what he saw? And he certainly saw him in another descent at the Lote Tree of the Utmost Boundary – near it is the Garden of Refuge (Paradise) – when there covered the Lote Tree that which covered (it). The sight (of the Prophet) did not swerve, nor did it transgress (its limit). He certainly saw of the greatest signs of his Lord.” (Quran 53:12-18)

The Tree Trunk

In Medina, Prophet Muhammad used to deliver sermons leaning on a tree stump. When the number of worshippers increased, someone suggested a pulpit be built so he can use it to deliver the sermon. When the pulpit was built, he abandoned the tree trunk. Abdullah ibn Umar, one of the companions, gave an eye-witness testimony of what happened. The trunk was heard weeping, the Prophet of mercy went towards it and comforted it with his hand.

The Flowing of Water

On more than one occasion when people were in dire need of water, the blessing of the Prophet saved them. In the sixth year after the he migrated from Mecca to Medina, the Prophet went to Mecca for pilgrimage. In the long journey through the desert, people ran out of all water, only the Prophet was left with a vessel with which he performed ablution for prayers. He put his hand in the vessel, water began flowing from between his fingers. Jabir ibn Abdullah, who witnessed the miracle, says of the fifteen hundred men, ‘We drank it and made ablution.’

Blessing of Food

On more than one occasion, the Prophet blessed food by either praying or touching it so all present could get their fill. This happened at times when food and water shortage afflicted Muslims (Bukhari). These miracles took place in the presence of a large number of people and is, thus, not possible to deny.

Healing the Sick

Abdullah ibn Ateek broke his leg and Prophet Muhammad healed it by wiping his hand over it. Abdullah said it was as if nothing had happened to it! The person who witnessed the miracle was another companion, Bara’ ibn Azib.

During the expedition of Khyber, Prophet Muhammad healed the painful eyes of Ali ibn Abi Talib in front of a whole army. Ali, many years later, became the fourth Caliph of the Muslims (Bukhari, Muslim).

Exorcising Devils

Prophet Muhammad exorcised the devil out of a boy brought by his mother for healing to him by saying, '*Come out! I am Muhammad, the Messenger of Allah!*' The woman said, 'By the One who sent you with the truth, we have never seen anything wrong with him since.' (Musnad)

Prayers Answered

- (1) The mother of Abu Hurayrah, a close companion of Prophet Muhammad, used to speak ill of Islam and its Prophet. One day, Abu Hurayrah came weeping to Prophet Muhammad and asked him to pray for his mother to be saved. Prophet Muhammad prayed and when Abu Hurayrah returned home he found his mother ready to accept Islam. She bore the Testimony of Faith in front of her son and entered Islam (Muslim).
- (2) Jarir ibn Abdullah was commissioned by the Prophet to rid the land of an idol worshipped besides Allah, but he complained he could not ride a horse well! The Prophet prayed for him, 'O Allah, make him a strong horseman and make him one who guides and is guided.' Jarir testifies he never fell off his horse after the Prophet prayed for him

QUIZ

1) Which of the following miracles was not permitted by Allah to be performed by Prophet Muhammad as it is exclusive to Allah alone.

- A. Exorcism.*
- B. Healing the sick.*
- C. Increasing the food.*
- D. None of the above.*

2) Which of the following are from amongst the miracles performed by Prophet Muhammad?

- A. The Prophet put his hand into a vessel and water miraculously began to flow from between his fingers.*
- B. The Prophet ascended to the heavens to meet Allah.*
- C. The Prophet healed a person's broken leg by wiping his hand over it.*
- D. All of the above.*

3) In a miraculous incident what led the tree trunk to be heard weeping and crying?

- A. *The tree had come to hear of its fate to be chopped down and be used as firewood.*
- B. *The tree was sad as the Prophet no longer used it as a support whilst delivering his sermons.*
- C. *The tree was sad as it had lost its fruit bearing properties.*
- D. *None of the above.*

4) Of the following which was the greatest miracle given to the Prophet Muhammad?

- A. *The Quran.*
- B. *Splitting of the moon.*
- C. *Healing the sick.*
- D. *Exorcising devils.*

5) What was the reaction of the disbelievers once they had witnessed the Prophet's miracle of splitting the moon into two halves?

- A. *They fell down in immediate prostration before the Prophet.*
- B. *They fainted in awe and disbelief at the sight.*
- C. *They mocked the incident to be the result of mere magic and not a miracle.*
- D. *They immediately recited the declaration of faith and converted to Islam.*

- 1. Prophet Adam: Beginning of Humankind**
- 2. Satan: Humankind's Worst Enemy**
- 3. Concept of Sins in Islam**
- 4. Good Morals**
- 5. Kindness to Parents: Duty and Devotion**
- 6. An Introduction To Muslim Family**



EVEL 3

LEVEL 3



**Prophet Adam
Beginning of Humankind**

LEVEL 3

16. Prophet Adam: Beginning of Humankind

Honors of Adam

Allah favored Adam (Quran 3:33) over other people with some great qualities:

1. Adam was the father of all human beings. Allah chose him to be the father of all human beings as the Prophet, may the mercy and blessings of Allah be upon him, said, "All of you are the children of Adam and Adam was created from soil."
2. Allah created Adam with His Hands. Addressing Satan, Allah said, "What prevented you from prostrating yourself to the one whom I created with both My hands?" (Quran 38:75).
3. Allah created the soul breathed into Adam. Allah had His angel, Gabriel, breathe life into him (Quran 15:29, 38:72).
4. Allah had the angels prostrate to Adam (Quran 15:29, 38:72).
5. Allah gave him great amount of knowledge, surpassing what He gave to the angels (Quran 2:31).
6. Allah gave him residence in Paradise along with his wife, Eve, and allowed them to enjoy there (Quran 2:35).
7. Adam was the first Prophet to human beings. Prophet Muhammad said, "...Adam was a Prophet and received revelation."
8. Adam shared one religion with all other Prophets and called to the same religion, Islam. They all invited to belief in Allah and worshipping Allah alone (Quran 21:25, 16:36).

Creation of Adam

Allah tells us in the Quran 20:55 and 30:20 that He created us from soil. Allah gathered different types and colors of soil from which Adam was to be created. The Prophet said, 'Indeed, Adam was created from three types of solids: black, white, and red.'

The soil gathered for Adam's creation was then turned into clay as mentioned in the Quran 6:2. The clay was sticky (Quran 37:11). After Adam's clay dried, it became sort of like pottery, making a sound when tapped (Quran 15:26).

After forming Adam's clay, Allah fashioned it and set it in Paradise for a certain duration before He gave it life. "Satan started circling the clay, examining its nature. When he realized it was hollow, he thought, 'I'll conquer this, for it is a creation

that cannot hold together.’ ‘Cannot hold together’ means that he cannot control himself against desires.

Life was blown into Adam on Friday. The Prophet said, ‘Indeed, among your best days is Friday. On it, Adam was created, and on it he died. Also, on it will be the Blow of the Horn and the Shock causing everyone to die.’

Arabic Terms

- *Iblees* - Arabic name for Satan.
- *Jinn* - A creation of Allah that was created before humankind from smokeless flame. They are referred to at times as spirit beings, banshees, poltergeists, phantoms and so forth.
- *Taqwa* - Awe or fear of Allah, piety, God-consciousness. It describes a state of awareness of Allah in everything one does.

Adam’s Wife

Soon after creating Adam, Allah created his wife, Hawwa or Eve. From them, Allah brought forth all human beings (Quran 49:13). Hawwa was created from Adam’s rib. The Prophet, may the mercy and blessings of Allah be upon him, said, “Take good care of women, because the (first) woman was created from a bent rib (of Adam), and the most curved part of a rib is its upper end. If you insist on straightening it, you will break it and if you leave it, it will remain bent. So take good care of women.” (Bukhari)

Allah Commands Angels to Prostrate to Adam

Allah commanded the angels to prostrate to Adam after He blew life into Adam. Allah said to them,

“So when I have proportioned him (Adam) and breathed into him My soul, fall down before him in prostration.” (Quran 15:29, 38:72)

After giving life to Adam, Allah issued the command to the angels to prostrate before Adam,

“(Note) when We told the angels, ‘Prostrate yourselves before Adam.’” (Quran 2:34, 17:61, 18:50, 20:116)

When Allah commanded the angels to prostrate to Adam, Satan (or *Iblees* in Arabic) was among them. The angels immediately prostrated, but *Iblees* refused (Quran 2:34, 20:116, 15:30-31). His first sin was disobeying Allah’s command of

prostration. *Iblees* was never an angel (Quran 18:50); he was a *jinn* but lived among the angels. Instead of showing remorse and repenting for his behavior, Allah says,

“So they (the angels) prostrated themselves, except for *Iblees*, who refused, was arrogant, and (thus) became of the disbelievers.” (Quran 2:34)

Allah gave him a chance to repent; however, *Iblees* went deeper into disobedience and rebellion. To justify his arrogance, Satan said that he was better than Adam because fire is better than clay.

Allah expelled *Iblees* from Paradise as punishment.

Iblees recognized that he deserved immediate punishment for his outright disbelief and disobedience, but he requested that his punishment be postponed until Judgement Day. Allah granted his request for a great wisdom.

Iblees announced his evil plan to mislead humanity. He announced boastfully to Allah,

“(Iblees) said, ‘Because You have put me in error, I will surely lie in ambush for them (humans) along Your straight path. I will then surely assault them from before them and from behind them and from their right and from their left, and You will find most of them ungrateful (to You).’” (Quran 7:16-17)

Iblees blamed Allah for his misfortune, even though Allah did not take away his freedom of choice. Allah’s wisdom dictated that *Iblees* be the trial ‘machine’ for human beings and he was given extraordinary powers over human beings, but it’s limitation is that he will not be able to subdue Allah’s true servants.

Allah permitted *Iblees* to pursue his plan. Once he has completed his evil scheme, he will abide in Hell with his followers from the *jinn* and human beings (Quran 7:18).

Adam and Hawwa in Paradise

Allah let Adam and Eve dwell in Paradise, the best residence. He gave them permission to enjoy its bounties without restriction. However, Allah prohibited them from eating one specific fruit,

“We said, ‘O Adam, dwell, you and your wife, in Paradise, and eat therefrom in abundance from wherever you wish. But do not approach this very tree, lest you be among the wrongdoers.’” (Quran 2:35)

Soon after Adam and Hawwa started living in Paradise, Satan unleashed his cunning deception on them. The two were innocent and did not know about lying and deception. Satan took a false oath by Allah and used their innocence to his advantage. Satan suggested to them that they could be like the angels or live eternally in Paradise. Adam and Hawwa were overcome with desire and fell into Satan’s trick and ate from the forbidden tree. As soon as they did, their private parts became exposed (Quran 2:36). An immediate outcome of disobedience is the stripping away of

the spiritual clothing of *taqwa*, hence they were punished by losing the physical garments that covered their private parts.

They were punished by losing the physical garments that covered their private parts.

Satan first tempted Hawwa and then she convinced Adam to eat from the forbidden tree (based on report in Bukhari and Muslim).

After Satan seduced the couple to disobey Allah, they were expelled from Paradise to live on Earth, to be followed by death and resurrection.

As soon as Adam and Hawwa realized the graveness of their sin, they regretted it and wanted to repent to Allah. Their attitude towards their sin was completely different from that of Satan. Satan blamed his Lord for his disobedience and refused to show remorse or repent.

Allah showed them the way to repentance by teaching them specific words to express it. The words said by Adam and his wife were,

“Our Lord, we have wronged ourselves and unless You grant us forgiveness and bestow Your mercy upon us, we will certainly be among the losers.” (Quran 7:23)

The best way to repent is to acknowledge sinning and wrongdoing. This is how Allah taught Adam and Hawwa to express their repentance.

Allah accepted their repentance and told them that humans must reside on Earth. Only those who act righteously will be allowed in Paradise.

QUIZ

1) According to Islam what is the historical significance of Friday?

- A. Adam was created on a Friday.
- B. Adam died on a Friday.
- C. Adam's sin was forgiven on a Friday.
- D. All of the above.

2) Who was commanded by Allah to prostrate to Adam after He blew life into him?

- A. *The angels.*
- B. *All mankind.*
- C. *All jinn.*
- D. *All of the creatures created by Allah.*

3) Select a false statement.

- A. *Adam's wife was named Hawwa or Eve.*
- B. *From Adam and his wife, Allah brought forth all human beings.*
- C. *Adam's wife was created from Adam's spine.*
- D. *None of the above.*

4) Allah favored Adam over other people with some great qualities. Which of the following is not from amongst these qualities?

- A. *Adam was the father of all human beings.*
- B. *Adam was created from light.*
- C. *Allah created Adam with His Hands.*

None of the above

5) Due to his arrogance Satan:

- A. *refused to prostrate to the Adam.*
- B. *became a disbeliever.*
- C. *went deeper into disobedience and rebellion.*
- D. *was expelled from Paradise as a punishment.*
- E. *All of the above.*

6) What was Satan's justification for his arrogance in prostrating to Adam?

- A. *He claimed he was better than Adam because fire is better than clay.*
- B. *He claimed he was better than Adam because he was created before Adam.*
- C. *He claimed he was better than Adam because he dwelt amongst the angels.*
- D. *He claimed he was better than Adam because he dwelt in Paradise whereas Adam dwelt on Earth.*

LEVEL 3



**Satan : Humankind's
Worst Enemy**

17. Satan: Humankind's Worst Enemy

Unlike the descriptions of the devil in Christian doctrine, *Shaytan* is not a fallen angel; rather he is a *Jinn* who can think, reason and has free will. Allah allowed him to reside amongst the Angels, but because of his pride and arrogance, he despairs of ever knowing Allah's mercy and has vowed not to inhabit the depths of Hell alone. Satan's wish is to take as many human beings with him to the Hellfire as he can. Make no mistake about it; Satan is humankind's mortal enemy. He is cunning, crafty and supremely arrogant. Quran warns us of his enmity over and over.

"O children of Adam. Let not *Shaytan* deceive you..." (Quran 7:27)

"Surely *Shaytan* is an enemy to you so take him as an enemy..." (Quran 35:6)

"...And whoever takes *Shaytan* as a protector or helper instead of Allah, has surely suffered a manifest loss." (Quran 4:119)

It is important to understand that even Satan himself recognises the Oneness of Allah and His right to be worshipped. Allah has informed us that the promises of Satan are nothing but deceptions and lies, and Satan concurs, for he can offer nothing.

"And *Shaytan* will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So do not blame me, but blame yourselves..." (Quran 14:22)

Every act of disobedience that is hated by Allah is loved by *Shaytan*, he loves immorality and sin. He whispers into the ears of the believers, he disrupts prayer and the remembrance of Allah. One of Islam's greatest scholars, Ibn ul Qayyim, may God have mercy on him, said: "One of his (Satan's) plots is that he always bewitches people's minds until they are deceived, he makes attractive to the mind that which will harm it".

Satan has wide-ranging experience in the field of deception; he has tricks and temptations and he whispers relentlessly. Satan is able to pinch and poke, implanting thoughts and desires. However, Allah has not left humankind defenseless. He has provided us with weapons and one of the greatest is information. Satan is our mortal enemy and in order to combat his tricks and illusions we need to know him well. The long-term goal of Satan is to deprive as many people as possible of Paradise and to lead them to Hell. To achieve this aim he has set many short term goals. Being aware of these goals means we are able to arm ourselves with weapons of defense.

The means used by Shaytan to misguide people

- 1.To cause people to commit the great sin of *shirk*. Everyone who worships something other than Allah, be it an idol, a statue, the sun, the moon, a person or a principle, is in essence worshipping Satan.
- 2.To encourage people to commit sins and acts of disobedience. When Satan despairs of ever being worshipped he is content with being obeyed in matters that seem insignificant. He loves immorality and sin because it has a direct effect on a person's religious commitment.
- 3.To prevent people from doing good deeds. Satan not only causes people to commit sin and acts of disobedience, he is also content with preventing them from doing acts of good. Satan is patient; he lays in wait, filling our minds with doubts, and superstitions. When a person is planning on doing a good deed or action, he whispers to them to avoid it and plants small nagging doubts in their mind.
- 4.To damage acts of worship. If Satan is not able to prevent people from obeying Allah and performing righteous actions, he strives to corrupt their acts of worship. When a person is praying he whispers and distracts him. Satan's desire is to prevent a person from taking their reward for praying with *khushoo* and eventually to lead him or her away from Allah altogether.
- 5.To cause mental and physical harm.In addition to causing believers to commit acts of *shirk*, Satan also aims to cause physical and mental harm. For instance he sends bad dreams to cause a person distress and fear. He disturbs people from the time they are born right up until the moment of death. In their final moments, he continues his whispering and harassment to prevent a person from calling on Allah and confirming their belief in God alone.

QUIZ

1) What vow has Shaytan made to Almighty Allah?

- A. *That he will not inhabit the depths of hell alone.*
- B. *That he will enter the Hell fire willingly and acknowledge his sins.*
- C. *That he will leave the descendants of Adam alone if he is forgiven by Allah.*
- D. *That he will not inhabit the depths of hell alone and would cause all of the descendants of Adam to obey him blindly.*

2) Select from the following the long term goal of Satan:

- A. *To cause people to commit the great sin of shirk.*
- B. *To deprive as many people as possible of paradise and to lead them to hell.*
- C. *To encourage people to commit sins and acts of disobedience.*
- D. *To cause mental and physical harm.*

3) Which of the following is true of Shaytan?

- A. *He does not recognize the Oneness of Allah and His right to be worshipped.*
- B. *He recognizes the Oneness of Allah and His right to be worshipped.*
- C. *He recognizes the Oneness of Allah and worships Him.*
- D. *He does not recognize the Oneness of Allah and believes himself to be God.*

4) What is the difference between the promise made to us by Allah and the promise made by Satan?

- A. *Allah fulfills His promise whereas Satan betrays his promise.*
- B. *Allah fulfills His promise whereas Satan fulfills his promise and doubles it as well.*
- C. *Allah does not necessarily fulfill His promise whereas Satan always fulfills his promise.*
- D. *Allah delays the fulfillment of His promise whereas Satan always fulfills his promises immediately.*

5) For what reason is Satan deprived of ever knowing Allah's mercy?

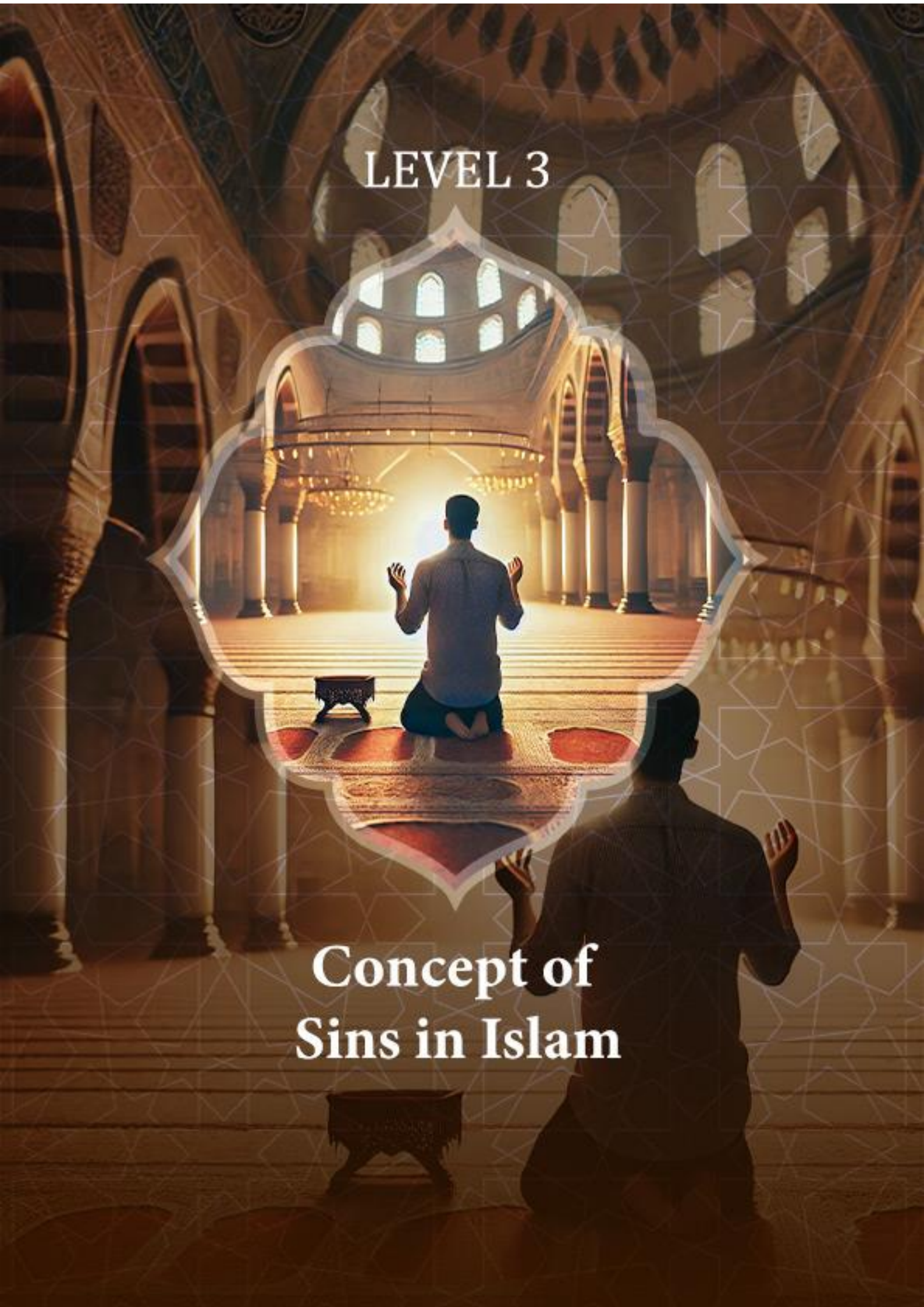
- A. *Because he was not one of the angels.*
- B. *Because he was not a human being capable of receiving Allah's Mercy.*
- C. *Because of his lack of knowledge with regards to the worship of Allah.*
- D. *Because of his pride, arrogance and disobedience.*

6) 'Shaytan' is a creature from amongst:

- A. *the angels.*
- B. *the animals.*
- C. *the jinn.*
- D. *the human beings.*

LEVEL 3

**Concept of
Sins in Islam**



18. Concept of Sins in Islam

Definition of Sin & its Types

A sin is defined as an act of disobedience in which a person leaves Allah's command. A sinner contradicts *Shariah* by opposing a command of Allah given in the Quran or *Sunnah*. Scholars describe a sin with the image of "stepping out" of divine obedience by doing what is forbidden or leaving what is required. Islam teaches that man is not born in sin, rather he becomes sinful when he commits a sin.

Sins can be categorized into:

- a) ***Kufr*** (disbelief): It takes a person outside of the fold of Islam and makes him a disbeliever. Examples of this sin will be clarified below, but it should be clear that *kufr* will take a person out of the fold of Islam when they are consciously aware of the nature and severity of the sin they are doing. In essence, *kufr* constitutes completely "stepping out" of Islam and divine obedience. A person who commits *kufr* is called a 'disbeliever' (Arabic: *kafir*) and he is no longer a Muslim. If he dies in that state, he will enter into Hell and stay there forever (9:84; 24:55). It should be noted that calling someone a *kafir* (disbeliever) is not to be done by the average individual; it is a ruling issued by Islamic scholars. If a Muslim sees another committing an act of *kufr* they are to give that person advice repetitively but the title 'disbeliever' should not be given to him.

It is important to note that despite stepping into disbelief, a person can re-enter Islam at any time *before* death.

- b) **Major and minor sins:** The one who commits major and minor sins does not lose all their faith and is within the fold of Islam (49:6; 2:282). Such a person is a Muslim, but with damaged faith (Arabic: "*imaan*").

The remaining lesson will explain disbelief.

Definition of Disbelief

"Disbelief" (Arabic: *kufr*) is defined as absence of faith (Arabic: *imaan*) by all Muslim scholars. It does not matter whether the person speaks of it or holds it in the heart. In other words, 'disbelief' (Arabic: *kufr*) is any word, act, or belief that contradicts faith (Arabic: *imaan*).

Examples of Disbelief

1. Committing *shirk*.
2. Hating or cursing God and the Quran.
3. Hating, cursing, abusing, or making fun of Prophet Muhammad even if a person is convinced of his truthfulness.
4. Saying Prophet Muhammad lied.
5. Knowing the Prophet conveyed the truth, but rejecting to follow his teachings.
6. Making fun of any teaching of Islam.
7. Prostrating to an idol.
8. Worshipping Prophet Muhammad the way Christians worship Jesus

Who is a Disbeliever, a *Kafir*?

A disbeliever is a person who disbelieves in the message of Prophet Muhammad. It is one who has not uttered the two testimonies, lacks the correct Islamic faith (*imaan*), or holds a belief, says a word, or does an act of disbelief.

There is an important point to be understood here. If a person who becomes a Muslim by uttering the Testimony of Faith (*shahadah*) holds a belief, says, or does what is considered *kufr*, he may not necessarily become a disbeliever. The reason is that after becoming a Muslim, there are certain obstacles that prevent a person from becoming a *kafir*.

Reasons That Prevent a Person from Becoming a Disbeliever

A Muslim might fall into disbelief, but not become a disbeliever due to one of the following reasons:

1. Ignorance

A convert, a Muslim who grew up in a remote area, or a Muslim who was raised in an irreligious environment may be ignorant of the basic beliefs, religious duties, and prohibitions of Islam. Such a person may not know, for example, that Islam prohibits homosexuality or requires prayers five times a day. These people may fall into disbelief but will not become disbelievers because in the sight of Allah they may be excused due to their ignorance.

2. Mistake

A person may miss the mark and do something he never intended. He may simply make an unintentional, honest mistake. For example, if a convert to Islam believes that

consuming alcohol is only forbidden at prayer times. From a textual perspective, consuming alcohol, while believing it to be lawful, is an act of disbelief, but this person would not become a disbeliever because of the honest mistake he committed.

3. Compulsion

A person may be forced to do or say what amounts to disbelief because of a direct threat to their life or limb or their loved ones. In any such situation the heart should always be content with Islam, full of faith; thereafter, a person may say or do what is *kufr* (16:106).

4. Misinterpretation

He may have some confusion and some misinterpretation that he adheres to, thinking that what he believes is actually part of Islam when it is not.

Returning to Islam After Leaving It

A person who knowingly left the fold of Islam can become a Muslim again. His 'repentance' is to re-enter Islam and he does so by repeating the Testimony of Faith (*shahadah*).

If he left Islam for opposing an obligatory duty, then he must also acknowledge that duty. Let us say he used to deny the obligation of the five daily prayers. When he re-enters Islam, he must acknowledge that these prayers are required, otherwise, his repentance would not be accepted.

How Are Major Sins Forgiven?

Major sin can be forgiven by the following ways:

- a) Through sincere repentance, which entails leaving the sin, having remorse for performing it, and resolving to never perform it again. If the sin involves wrongdoing towards others, then in addition to the above, he must also restore their rights or property or seek their forgiveness.

When Allah sees this sincere repentance from one of His slaves – a slave who truly turns to his Lord in fear and hope – He not only *forgives* the sin, but *replaces* those sins for good deeds to the slave's credit. This is from Allah's infinite grace and mercy. Allah says this right after mentioning the sins of *shirk*, murder, and adultery, He says: "Except those who repent and believe, and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful." (Quran 25:70) This blessing is only for one who has faith, whose repentance is sincere, and who strives to work righteous deeds.

- b) By Allah's pure grace, generosity, and favor. Allah may therefore forgive whomsoever He wills without that individual having actually repented.
- c) By the performance of certain acts, like *Hajj*, according to some scholars.

Fate of a Person Who Dies Committing Major Sins

A person who dies from an unrepented major sin is at Allah's discretion in the Hereafter. If Allah wants, He may punish him first according to his sins and then enter him into Paradise. Allah may also simply forgive him and enter him into Paradise directly without any punishment.

Examples of Major Sins

Some of the major sins of the heart are pride, hypocrisy, to despair of God's mercy and feel secure from the divine plan, greed, and envy.

Some of the major sins of the tongue are lying, making false promises, speaking without knowledge, slandering chaste women, boasting, and ridiculing others.

Other major sins include racism (reviling other people's race), bribery, disobeying parents, breaking ties with relatives, harming the neighbor, mistreating animals, taking drugs and alcoholic beverages, fornication, and stealing.

Relation Between Minor & Major Sins & Number of Major Sins

How many major sins are there? They range from four to seven hundred. A work on major sins by a famous scholar, Imam Adh-Dhahabi, lists 70. Imam Haytami, another scholar, describes around 476 major sins. The famous companion of Prophet Muhammad, Ibn Abbas, may Allah be pleased with him, said that major sins are "closer to 700 than they are to seven, except that no sin is 'major' when forgiveness is sought for it (that is when one undertakes proper repentance (*tawbah*)), just as no sin is 'minor' if one persists in it."

Minor sins can become major by:

- Persistence and repetition.
- Belittling the sin.
- Celebrating the sin and taking pride in it.
- Announcing the sin and telling it to others.

QUIZ

1) What is the consequence that result from major and minor sins in Islam?

- A. *It takes a person out of the fold of Islam.*
- B. *The person is doomed to Hell for eternity.*
- C. *The person remains within the fold of Islam but with a damaged faith.*
- D. *None of the above.*

2) Identify an example of disbelief.

- A. *Worshipping Prophet Muhammad the way Christians worship Jesus.*
- B. *Cursing God and the Quran.*
- C. *Making fun of Prophet Muhammad.*
- D. *Prostrating to an idol.*
- E. *All of the above.*

3) Islam teaches us that:

- A. *everyone is born in sin.*
- B. *only the disbelievers are born in sin.*
- C. *only women are born in sin hence they undergo menstruation.*
- D. *no one is born in sin; rather we become sinful when we commit a sin.*

4) How can major sins be forgiven?

- A. *By announcing the sin and telling it to others.*
- B. *Through sincere repentance.*
- C. *Due to their severity, major sins are unforgivable.*
- D. *None of the above.*

5) Minor sins become major by:

- A. *persistence and repetition.*
- B. *belittling the sin.*
- C. *celebrating the sin and taking pride in it.*
- D. *All of the above.*

6) A sin is classified as a major sins if:

- A. *a punishment has been prescribed for it in this world.*
- B. *it has the threat of Allah's anger and punishment in the Hereafter associated with it.*
- C. *the perpetrator has been cursed by our Prophet.*
- D. *All of the above.*

LEVEL 3



Good Morals

19. Good Morals

When asked about the best of the believers, the Prophet Muhammad, may the mercy and blessings of Allah be upon him, replied, **“They are those who have the best character and manners.”**

Good character will be the heaviest righteous deed to be placed on a person’s scale of deeds on the Day of Judgement.

The Prophet Muhammad said, **“No deed that will be placed on the scale of deeds (on the Day of Judgement) will be heavier than good character. Indeed, a person with good character will attain the rank of those with a good record of voluntary fasts and prayers.”**

1. Truthfulness

Islam teaches that truthfulness is far more than having an honest tongue. In Islam, truthfulness is the conformity of the outer with the inner, the action with the intention, the speech with belief, and the practice with the preaching. As the Prophet Muhammad related:

“I order you to be truthful, for indeed truthfulness leads to righteousness, and indeed righteousness leads to Paradise. A man continues to be truthful and strives for truthfulness until he is written as a truthful person with God. And beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a liar with God.”

2. Being kind and merciful

Kindness is a hallmark of a Muslim. Allah says about Himself,

‘Indeed, Allah is kind and merciful to the people.’ (Quran 2:143)

Allah has described the Prophet Muhammad as kind in the Quran (9:128). The Messenger of Allah said, **“The believer is kind and gracious, for there is no goodness in one who is neither kind nor gracious. The best of the people are those who are most beneficial to others.”**

He commanded even his wives to be kind, **“O Aisha, Allah is kind and He loves kindness in all matters.”**

3. Humility

Humility is one of the greatest blessings Allah can bestow on a human being. It allows one to achieve genuine submission to Allah. Humility comes from knowing about Allah and recognizing His greatness, venerating Him, loving Him and being in

awe of Him; and it comes from knowing about oneself and one's own faults, and weaknesses. Allah gives this characteristic to those who struggle to become close to Him through deeds of piety and righteousness. Prophet Muhammad said,

“Wealth does not decrease because of charity, and God increases His slave in honor when he forgives others. And no one humbles himself before God but God will raise him (in status).”

A Muslim is expected to respect others and be humble with them.

4. Being fair and just

In the Islamic worldview, justice denotes placing things in their rightful place. It also means giving others equal treatment. The Prophet of Islam declared:

“There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader.”

Allah spoke to His Messenger in this manner:

“O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another.”

5. Being grateful

A Muslim is always grateful to Allah for all His countless blessings. There are many ways to express gratitude to Him. The first and foremost way is to worship Him in the manner that He has prescribed. The Five Pillars of Islam were ordained upon us by Allah and they guide us to worship Him easily. The believer also expresses gratitude by giving charity. Allah says,

“Therefore, remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.” (Quran 2:152)

A Muslim is also appreciative and grateful to those people who favor him. Allah says,

“Is there any reward for good other than good?” (Quran 55:60)

Prophet Muhammad said, **“Whoever does you a favour, then reciprocate, and if you cannot find anything with which to reciprocate, then pray for him until you think that you have reciprocated him.”**

6. Forgiving

Forgiveness means to relinquish the right of retaliation that you have over somebody for something wrong done to you. Allah offers innumerable rewards for those who forgive. He says in the Quran,

"Let them forgive and overlook. Do you not wish that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (Quran 24:22)

"But if someone is steadfast and forgives, that is the most resolute course to follow." (Quran 42:43)

"... (those) who repress anger and who pardon men; verily, Allah loves the doers of good." (Quran 3:134)

The inability to forgive can affect us deeply, emotionally, spiritually and even physically. It causes stress and ill health.

QUIZ

1) Which of the following will be the heaviest righteous deed to be placed on a person's scale of deeds on the Day of Judgment?

- A. *Feeding the poor.*
- B. *Fasting on Wednesdays.*
- C. *Good character.*
- D. *Building a mosque.*

2) Which of the following is from amongst good Islamic morals?

- A. *Humility.*
- B. *Trustworthiness.*
- C. *Tolerance.*
- D. *All of the above.*

3) What is Prophet Muhammad's advice to those who wish to return a favor done unto them but cannot find anything with which to reciprocate?

- A. *They should pray for the person until they think that they have reciprocated him.*
- B. *They should take a loan in order to purchase a gift to give in return.*
- C. *They should give anything meaningless they find lying around in return.*
- D. *They should vow never to accept favors again unless they are sure they have something to reciprocate it with.*

5) Which of the following is true in accordance to the teaching of Prophet Muhammad?

- A. A just leader is one of those whom Allah will shelter under His shade on the Day of Judgement.*
- B. God increases His slave in honor when he forgives others.*
- C. No one humbles himself before God but God will raise him (in status).*
- D. All of the above.*

6) When asked about the best of the believers, Prophet Muhammad replied “They are those who have....”

- A. the best character and manners.*
- B. the greatest number of friends.*
- C. the most number of prayers performed during the day.*
- D. the closest blood line with the Prophet Muhammad’s family.*



LEVEL 3

**Kindness to Parents:
Duty and Devotion**

20. Kindness to Parents: Duty and Devotion

Islam is a religion that stresses the qualities of mercy, tolerance and respect. God has ordained the good treatment of parents and warned us against treating them with disrespect. There are several verses in the Quran where kindness to parents is even coupled with the most important aspect of Islam, worshipping God alone. This indicates that being kind to parents, honouring and respecting them, is extremely important in the way of life that is Islam.

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.” (Quran 17:23)

No word of disrespect should be uttered toward a parent, nor even a look of resentment or contempt. Honouring parents can be considered a form of worship if the intention is to please Almighty God by respecting His commands.

God continues this verse by reminding us that parents are deserving of kindness because they raised their children with gentleness and often made great sacrifices for their wellbeing. His use of the word wing invokes the image of a mother bird tenderly shielding her young and calls to mind the gentleness that parents have for their children.

“And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was small.’” (Quran 17:24)

The love and mercy that emanates from the Most Merciful God is manifest in the kind treatment existing between parents and their children. God clearly prohibits the bad treatment of parents, and in another verse of the Quran He enjoins on us the need to show gratitude to Him, our Creator, **as well** as our parents. Again, God clearly links the rights owed to Him to the rights owed to parents.

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.” (Quran 31:14)

Prophet Muhammad reinforced the duty to be kind to parents. A companion of the Prophet once asked him which of the many good deeds a man can do is the most loved by God. Prophet Muhammad answered him by saying, “To offer the prayer in its proper time”. The companion then asked, “And what is next?” to which Prophet Muhammad replied, “To be good and dutiful to your parents...”. The responsibility to be kind and good to parents comes right after the greatest duty in Islam, the prayer.

More than Goodness

The Arabic word that is used in the Quran and the narrations of Prophet Muhammad to denote this kindness to parents as *bir*, and more often than not, it is translated as goodness. However, as is the case with most Arabic words, a direct translation into English often fails to explain the true depth of meaning. *Bir* does not only mean goodness; it contains shades of meaning that indicate kindness, compassion, respect and even patience. Islam, the way of life, encompasses all these qualities, and Muslims must strive to model this behaviour in all dealings, particularly in the relationship between parents and children.

Parents care for and nurture their children their entire lives, but at one point this duty reverses, parents become old and feeble and in need of this care and nurturing themselves. The child is obligated to care for the parents by displaying all the qualities of *bir* and knowing that the reward for this is with God. The Prophet Muhammad said, “If anyone possesses these three characteristics God will give him an easy death and bring him into His Paradise: gentleness towards the weak, affection towards parents, and kindness to slaves.”

QUIZ

1- What shows the greatness of the virtue of parental kindness in Islam?

- A. It is associated with avoiding taboos*
- B. It is compared to the worship of God in the Qur'an.*
- C. Because it is an act for which money is hoped for*
- D. Because it is linked to giving back to the community*

2- What is required of a Muslim when addressing his parents according to the mentioned Quranic verses?

- A. Raise his voice in anger if he does not agree with their words*
- B. Using normal words without exaggeration*
- C. Lower his voice in anger if he disagrees with their words.*
- D. Addressing them condescendingly because he is more knowledgeable than they are*

3- According to the above, what is the meaning of the word “righteousness” in the context of honoring one's parents?

- A. A simple good deed*
- B. A religious value with no social benefit*
- C. A comprehensive concept of mercy, kindness, and respect*
- D. A word to say in difficult times*



LEVEL 3

**An Introduction
To Muslim Family**

21. An Introduction To Muslim Family

Arabic Terms

· *Mahr* - dowry, bridal gift, given from a man to his wife.

The family is one of the central organizing institutions of society. In Islam a family is built through marriage. Marriage is a legal arrangement in Islam, not a sacrament in the Christian sense, and is secured with a written contract. Marriage is about stability, loyalty, security, and adulthood. Marital life is marked by mercy, love, and compassion as Allah says:

“And He has placed between you love and compassion.” (Quran 30:21)

The core sentiments of family life that define the nature and meaning of this social institution are love, nurturance, and dependability where spouses find comfort in each other:

“It is He who created you from one soul and created from it its mate that he might find comfort in her.” (Quran 7:189)

“They are as a garment for you, and you are as a garment for them.” (Quran 2:187)

Purpose of Marriage

1. Sexual drive is a normal human emotion. Islam does not block it or look at it with disdain. It provides channels to satisfy sexual urges without undermining social responsibility. It does so by regulating sexuality within marriage.
2. A single person is too weak to go through this life on his own. A life partner in the form of a spouse shares the joys and burdens of life. Marriage provides the social support individuals need. Marriage provides meaning and a set of personal, intimate relationships against the backdrop of the impersonal, bureaucratized world of modern society.
3. The family is about continuity and extension. Marriage concerns raising the future generation and passing on to them the values and wisdom of the past generation.
4. Marriage safeguards lineage, controls reproduction, and ensures the socialization of children who are born within the family unit. Islam does not make the mother solely responsible for raising children; rather, it makes the father primarily responsible for them. Every child should be attributable to his biological father, so lineages do not get mixed up due to loose sexual relations in the society. Through

the institution of marriage, individuals are joined together and given the social and legal sanction to perpetuate their name and traditions through their offspring.

Inter-faith Marriages

Faith is the most important denominator for a Muslim in choosing a spouse. Muslims are not allowed to marry non-Muslims. The only exception is that Muslim men are allowed to marry Jewish or Christian women with certain conditions. They are not allowed to marry any non-Muslim women, but only those who adhere to the Jewish or Christian faith. However, chastity is an important condition. Only a woman who is a virgin, divorcee, or a widow may be married.

The reason for limiting the permission for marrying people of other faiths is given men alone is essence to protect the Muslim woman's religion. If a Muslim husband asks his wife not to dress inappropriately or not to kiss his male friends - an acceptable social practice in the West - she could comply without affecting the teachings of her religion. But a Christian husband's request that his Muslim wife buys alcohol, serves him pork, wears tight revealing clothes, or kisses his friends would involve disobeying Allah, and therefore be destructive to her religious practice. Furthermore, Muslim men are especially discouraged from marrying Jewish or Christian women where the government is non-Muslim and the Muslims are a minority. If their marriage ends in divorce, or the husband dies, the court will usually grant custody to the mother who will raise them as non-Muslims.

Spousal Rights

Islam clearly sets out the rights and responsibilities of each spouse to maintain marital harmony. The fact is spelled out in the Quran:

“And women shall have rights similar to the rights against them, according to what is well-known, but men have a degree over them.” (Quran 2:228)

In general, husbands have more rights which are due to them than the wife due to their role on the family, just as parents have more rights than their children, and leaders have more rights than the general masses, etc. A husband is in charge of the family.

Leadership however is based on mutual consultation, it is not a dictatorship. Addressing one of the issues of marital life – the weaning of a child - the Quran encourages mutual consultation:

“But if the couple desire to wean by mutual consent and consultation, then there is no blame on them.” (Quran 2:233)

The Quran encourages spouses to live in kindness and to consult each other:

“And consult together in kindness.” (Quran 65:6)

In brief, the rights of a wife over her husband are:

- (1) *Mahr* or bridal gift given at the time of marriage from the husband.
- (2) Financially maintenance, including accommodation, food, clothing, and spend on her according to what is commonly acceptable.
- (3) Good behavior and kindness.
- (4) Sexual intercourse.
- (5) Divorce: A wife may seek divorce from a man who insists on disobeying Allah. A wife may also seek divorce due to cruel behavior and physical abuse, or non-fulfillment of her rights, or any other valid reason.

The rights of a husband over his wife are:

- (1) Obedience. A husband has right over his wife that she obeys him in what he commands her as long as it is reasonably within her abilities, and does not involve Allah’s disobedience. A Muslim cannot obey anyone in a sin, let alone a husband.
- (2) Husband has a right to good behavior and kindness.
- (3) Sexual intercourse.
- (4) Divorce

QUIZ

1) Identify the rights of a husband.

- A. *obedience.*
- B. *good behavior.*
- C. *sexual intercourse.*
- D. *all of the above.*

2) Identify the rights of a wife.

- A. *mahr.*
- B. *financial maintenance.*
- C. *kindness.*
- D. *all of the above.*

3) The purpose of marriage is:

- A. *to have a permissible way of satisfying sexual urges.*
- B. *to have a partner to share joys and pains of life.*
- C. *childbearing.*
- D. *All of the above.*

4) Identify the core sentiments of marital life.

- A. *love, nurturance, dependability.*
- B. *love, excitement, volatility.*
- C. *love, instability, harshness.*
- D. *compassion, volatility, instability.*

5) What is true of marriage in Islam?

- A. *marriage is a sacrament.*
- B. *marriage is a contract between the spouses entailing mutual responsibilities.*
- C. *Islamic marriage is not meant for a lifetime.*
- D. *none of the above.*

- 1. Was Islam Spread by the Sword?**
- 2. What Does Islam Say about Terrorism?**
- 3. Human Rights and Justice in Islam**
- 4. Does Islam Oppress Women?**
- 5. Why Muslim Women Wear the Veil**
- 6. Let There Be No Compulsion in Religion**
- 7. The Rights of Non-Muslims in Islam: Security of Life, Property, and Honor**



EVEL 4



LEVEL 4

**Was Islam Spread
by the Sword?**

LEVEL 4: Current Issues

22. Was Islam Spread by the Sword?

It is a common misconception with some non-Muslims that Islam would not have millions of adherents all over the world, if it had not been spread by the use of force.

The following points will make it clear, that far from being spread by the sword, it was the inherent force of truth, reason and logic that was responsible for the rapid spread of Islam.

Islam has always given respect and freedom of religion to all faiths. Freedom of religion is ordained in the Quran itself:

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.” (Quran 2:256)

The facts speak for themselves

- Indonesia is the country that has the largest number of Muslims in the world, and the majority of people in Malaysia are Muslims. But, no Muslim army ever went to Indonesia or Malaysia. It is an established historical fact that Indonesia entered Islam not due to war, but because of its moral message. Despite the disappearance of Islamic government from many regions once ruled by it, their original inhabitants have remained Muslims. Moreover, they carried the message of truth, inviting others to it as well, and in so doing endured harm, affliction and oppression. The same can be said for those in the regions of Syria and Jordan, Egypt, Iraq, North Africa, Asia, the Balkans and in Spain. This shows that the effect of Islam on the population was one of moral conviction, in contrast to occupation by western colonialists, finally compelled to leave lands whose peoples held only memories of affliction, sorrow, subjugation and oppression.
- Muslims ruled Spain (Andalusia) for about 800 years. During this period the Christians and Jews enjoyed freedom to practice their respective religions, and this is a documented historical fact.
- Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and Jewish populations.

- Muslims ruled India for about a thousand years, and therefore had the power to force each and every non-Muslim of India to convert to Islam, but they did not, and thus more than 80% of the Indian population remains non-Muslim.

Conclusion

It is clear, therefore, that Islam did not spread by the sword. The “sword of Islam” did not convert all the non-Muslim minorities in Muslim countries. In India, where Muslims ruled for 800 years, they are still a minority. In the U.S.A., Islam is the fastest growing religion and has over six million followers.

QUIZ

1. What is the main argument of the passage regarding the spread of Islam?

- A) *Islam was primarily spread through military conquest.*
- B) *The spread of Islam was largely due to its moral message and respect for freedom of religion.*
- C) *Islam gained followers through forced conversions in various regions.*
- D) *The majority of Muslims live in countries where Islam was spread by war.*

2. Which verse from the Quran is cited to support the idea of religious freedom in Islam?

- A) *"And obey the Messenger."*
- B) *"There shall be no compulsion in [acceptance of] the religion."*
- C) *"The right course has become clear from the wrong."*
- D) *"God is the light of the heavens and the earth."*

3. According to the passage, which of the following countries has the largest Muslim population without a Muslim army having invaded?

- A) *Egypt*
- B) *India*
- C) *Indonesia*
- D) *Spain*

4. What evidence is provided to support the claim that Muslims did not force conversions in India?

- A) *The presence of significant Christian and Jewish populations.*
- B) *The fact that Muslims ruled India for about a thousand years.*
- C) *The lack of military action in the region.*
- D) *The moral conviction of the original inhabitants.*

LEVEL 4



**What Does Islam
Say about Terrorism?**

23. What Does Islam Say about Terrorism?

Islam, a religion of mercy, does not permit terrorism. In the Quran, God has said:

"God does not forbid you from showing kindness and dealing justly with those who have not fought you about religion and have not driven you out of your homes. God loves just dealers." (Quran 60:8)

The Prophet Muhammad, may the mercy and blessings of God be upon him, used to prohibit soldiers from killing women and children, and he would advise them: "...**Do not betray, do not be excessive, do not kill a newborn child.**" And he also said: "**Whoever has killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise, though its fragrance is found for a span of forty years.**"

Also, the Prophet Muhammad has forbidden punishment with fire.

He once listed murder as the second of the major sins, and he even warned that on the Day of Judgment, "The first cases to be adjudicated between people on the Day of Judgment will be those of bloodshed. "

Muslims are even encouraged to be kind to animals and are forbidden to hurt them. Once the Prophet Muhammad said: "A woman was punished because she imprisoned a cat until it died. On account of this, she was doomed to Hell. While she imprisoned it, she did not give the cat food or drink, nor did she free it to eat the insects of the earth."

He also said that a man gave a very thirsty dog a drink, so God forgave his sins for this action. The Prophet, may the mercy and blessings of God be upon him, was asked, "Messenger of God, are we rewarded for kindness towards animals?" He said: "There is a reward for kindness to every living animal or human."

Additionally, while taking the life of an animal for food, Muslims are commanded to do so in a manner that causes the least amount of fright and suffering possible. The Prophet Muhammad said: "When you slaughter an animal, do so in the best way. One should sharpen his knife to reduce the suffering of the animal."

In light of these and other Islamic texts, the act of inciting terror in the hearts of defenseless civilians, the wholesale destruction of buildings and properties, the bombing and maiming of innocent men, women, and children are all forbidden and detestable acts according to Islam and the Muslims. Muslims follow a religion of peace, mercy, and forgiveness, and the vast majority have nothing to do with the

violent events some have associated with Muslims. If an individual Muslim were to commit an act of terrorism, this person would be guilty of violating the laws of Islam.

QUIZ

1. What does the passage primarily argue about Islam and terrorism?

- A) Islam permits acts of violence under certain conditions.*
- B) Terrorism is incompatible with the teachings of Islam.*
- C) Muslims are encouraged to engage in warfare.*
- D) The Quran supports the use of violence against non-Muslims.*

2. According to the passage, what does the Quran say about treating those who have not fought against Muslims?

- A) They should be converted to Islam by force.*
- B) Kindness and justice should be shown to them.*
- C) They can be harmed if they oppose Islam.*
- D) They should be ignored.*

3. Which of the following actions is prohibited by the Prophet Muhammad, as mentioned in the passage?

- A) Helping animals in distress.*
- B) Killing women and children in war.*
- C) Showing mercy to captives.*
- D) Forgiving those who have wronged you.*

4. What does the passage state about the treatment of animals in Islam?

- A) *Animals are considered inferior and can be treated harshly.*
- B) *Kindness to animals is encouraged and harmful treatment is punished.*
- C) *Animals should be used for entertainment purposes.*
- D) *There are no specific guidelines regarding animals in Islam.*

LEVEL 4



**Human Rights
and Justice in Islam**

24. Human Rights and Justice in Islam

Islam provides many human rights for the individual. The following are some of these human rights that Islam protects.

The life and property of all citizens in an Islamic state are considered sacred, whether a person is Muslim or not. Islam also protects honor. So, in Islam, insulting others or making fun of them is not allowed. The Prophet Muhammad, may the mercy and blessings of God be upon him, said: **"Truly your blood, your property, and your honor are inviolable."**

Racism is not allowed in Islam, for the Quran speaks of human equality in the following terms:

"O mankind, We have created you from a male and a female and have made you into nations and tribes for you to know one another. Truly, the noblest of you with God is the most pious. Truly, God is All-Knowing, All-Aware." (Quran 49:13)

Islam rejects certain individuals or nations being favored because of their wealth, power, or race. God created human beings as equals who are to be distinguished from each other only on the basis of their faith and piety. The Prophet Muhammad said: **"O people! Your God is one and your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person, except in piety."**

One of the major problems facing mankind today is racism. The developed world can send a man to the moon but cannot stop man from hating and fighting his fellow man. Ever since the days of the Prophet Muhammad, Islam has provided a vivid example of how racism can be ended. The annual pilgrimage (*Hajj*) to Makkah shows the real Islamic brotherhood of all races and nations, when about two million Muslims from all over the world come to Makkah to perform the pilgrimage.

Islam is a religion of justice. God has said:

"Truly God commands you to give back trusts to those to whom they are due, and when you judge between people, to judge with justice...." (Quran 4:58)

And He has said:

"...And act justly. Truly, God loves those who are just." (Quran 49:9)

We should even be just with those who we hate, as God has said:

"...And let not the hatred of others make you avoid justice. Be just: that is nearer to piety...." (Quran 5:8)

The Prophet Muhammad said: **"People, beware of injustice, for injustice shall be darkness on the Day of Judgment."**

And those who have not gotten their rights (i.e. what they have a just claim to) in this life will receive them on the Day of Judgment, as the Prophet said: **"On the Day of Judgment, rights will be given to those to whom they are due (and wrongs will be redressed)..."**

QUIZ

1. What is one of the primary human rights emphasized in Islam according to the passage?

- A) The right to wealth and power*
- B) The right to life and property for all citizens*
- C) The right to political office*
- D) The right to unrestricted freedom of speech*

2. How does Islam view racism, as mentioned in the passage?

- A) It is allowed if it is culturally accepted.*
- B) It is completely rejected and condemned.*
- C) It is permissible based on historical context.*
- D) It is discouraged but not strictly prohibited.*

3. What example does the passage give to illustrate Islamic brotherhood among different races?

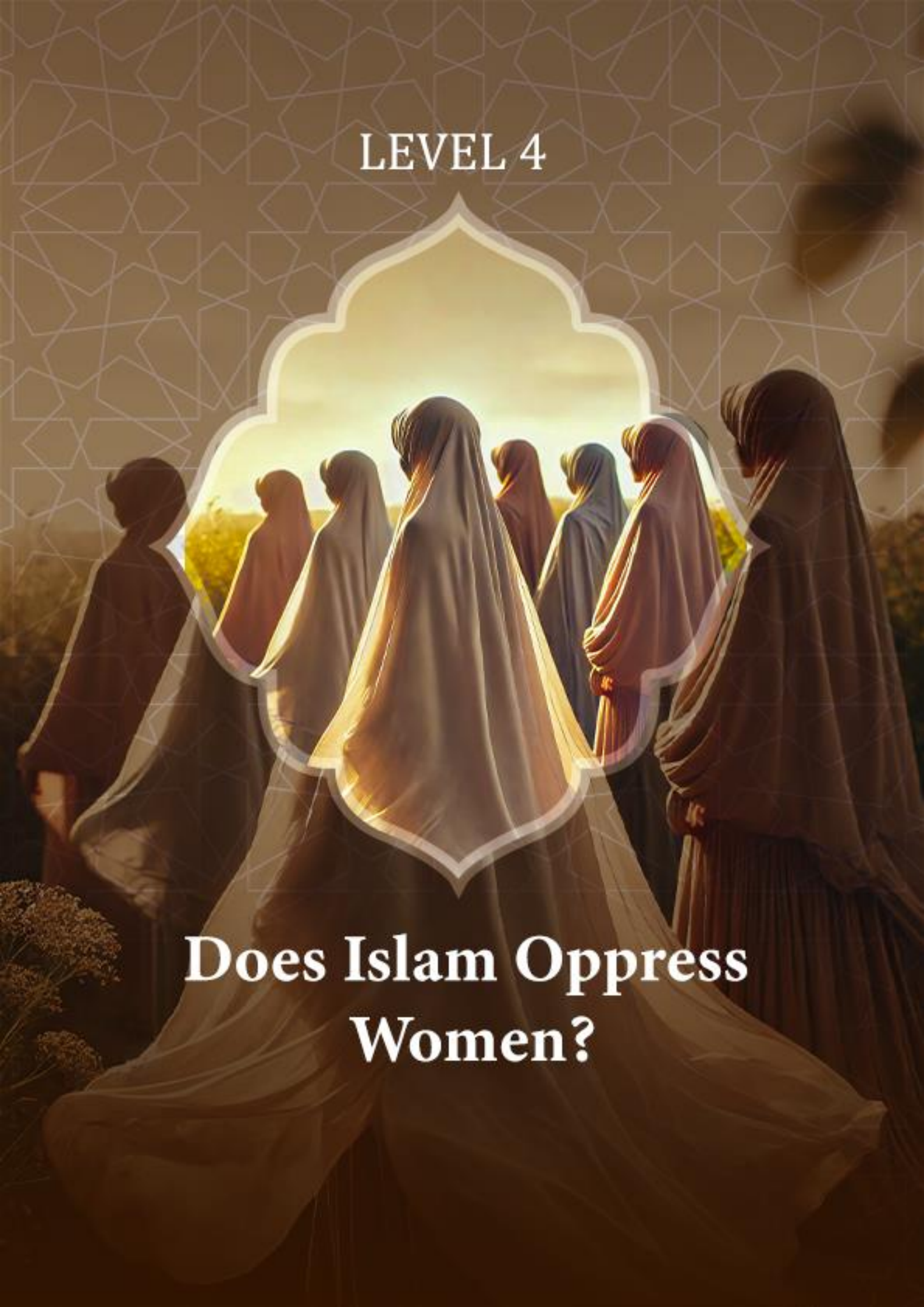
- A) The teachings of the Prophet Muhammad*
- B) The annual pilgrimage (Hajj) to Makkah*
- C) The gathering of religious leaders*
- D) The establishment of Islamic law*

4. According to the passage, what does God command regarding justice?

- A) To favor friends over enemies in judgment.*
- B) To avoid judging altogether.*
- C) To judge with justice and return trusts to their rightful owners.*
- D) To act justly only in favorable circumstances.*

LEVEL 4

**Does Islam Oppress
Women?**



25. Does Islam Oppress Women?

Islam raised the level of women, they were no longer chattels being passed from father to husband. They became equal to men, with rights and responsibilities that take into account the nature of humankind. Unfortunately across the globe, Muslim women are victims of cultural aberrations that have no place in Islam. Powerful individuals and groups claim to be Muslim yet fail to practice the true principles of Islam. Whenever the media reveals unconscionable stories about honour killings, genital mutilation, forced marriage, the punishment of rape victims, women being confined to their homes or women being denied education they are revealing a tale of men and women who are ignorant about the status of women in Islam.

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the bridal money you have given them. And live with them honourably. If you dislike them, it may be that you dislike a thing and God brings a great deal of good through it.” (Quran 4:19)

The religion of Islam demands that women be treated with respect, honour, and justice. It condemns oppression of any kind. In Islam women, like men, are commanded to believe in God and to worship Him. Women are equal to men in terms of reward in the Hereafter.

“And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of God, such will enter paradise; and not the least injustice, even to the size of a speck on the back of a date stone, will be done to them.” (Quran 4:124)

Women in Islam have the right to own property, to control their own money to buy and sell, and to give gifts and charity. It is not permissible for anyone to take a woman's wealth without her consent. Islam gave women formal rights of inheritance. Women in Islam have the right to an education; seeking and acquiring knowledge is an obligation on all Muslims, male or female.

Muslim women have the right to accept or refuse marriage proposals as they see fit, and married women are completely free from the obligation of supporting and maintaining the family. Working married women are free to contribute to the household expenses, or not, as they see fit. Women have the right to seek divorce if it becomes necessary.

Prophet Muhammad, may the mercy and blessings of God be upon him, said, “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, “O God’s messenger! How can we know her permission?” He said, “Her silence (indicates her permission).”

A woman was given by her father in marriage when she was a matron and she disliked that marriage. So she went to God’s Messenger and he declared that marriage invalid.

QUIZ

1. What does Islam say about women’s rights?

- A) Women have no rights.
- B) Women have equal rights to men.
- C) Women can only work in the home.
- D) Women must always obey men.

2. What is one cultural issue mentioned that is not true to Islam?

- A) Women can get an education.
- B) Honor killings.
- C) Women can own property.
- D) Women can vote.

3. Can women choose who they want to marry in Islam?

- A) No, they must marry whoever their parents choose.
- B) Yes, they can accept or refuse marriage proposals.
- C) Yes, but only after they turn 30.
- D) No, they cannot choose at all.

4. What does the Quran say about treating women?

- A) Women should be treated poorly.*
- B) Women should be respected and treated well.*
- C) Women should be ignored.*
- D) Women do not have feelings.*

A group of approximately ten women, seen from behind, are standing in a circle. They are wearing long, flowing veils in various colors including black, blue, and brown. They are positioned in front of a large, ornate, scalloped archway set into a wall with a geometric pattern. The archway opens up to a bright, sunlit outdoor area with trees and a path. The overall atmosphere is warm and serene.

LEVEL 4

**Why Muslim
Women Wear the Veil**

26. Why Muslim Women Wear the Veil

The literal meaning of hijab is to veil, to cover, or to screen. Islam is known as a religion concerned with community cohesion and moral boundaries, and therefore hijab is a way of ensuring that the moral boundaries between unrelated men and women are respected. In this sense, the term hijab encompasses more than a scarf and more than a dress code. It is a term that denotes modest dressing and modest behaviour. For instance, if a Muslim woman was wearing a scarf but at the same time using bad language, she would not be fulfilling the requirements of hijab.

The majority of Muslim women wear hijab, to obey God, and to be known as respectable women. **(Quran 33:59)** However, in the last 30 years hijab has emerged as a sign of Islamic consciousness. Many women see wearing the hijab as indicative of their desire to be part of an Islamic revival, especially in countries where the practice of Islam is discouraged or even forbidden.

While those who seek to ban hijab refer to it as a symbol of gender based repression, the women who choose to don a scarf, or to wear hijab, in the broadest sense of the word, do so by making personal decisions and independent choices. They view it as a right and not a burden. Nor do these women regard hijab as a sign of oppression. Women who wear hijab often describe themselves as being “set free” from society’s unrealistic fashion culture.

Hijab frees women from being thought of as sexual objects of desire or from being valued for their looks, or body shape rather than their minds and intellect. No longer slaves to consumerism, hijab liberates women from the need to conform to unrealistic stereotypes and images dictated by the media. Women wearing hijab have expressed that dressing modestly and covering their hair, minimises sexual harassment in the workplace. The aura of privacy created by hijab is indicative of the great value Islam places upon women.

It is true that in some families and in some cultures women are forced to wear hijab but this is not the norm. The Quran clearly states that there is no compulsion in religion **(2:256)**. Women who choose to wear hijab do not make the decision lightly. In fact many women testify that they faced great animosity from their Muslim or non-Muslim families when they decided to cover. Across the globe there are numerous instances of women having to defend their right to wear the hijab.

Hijab can be a symbol of piety and it can be a sign of great inner strength and fortitude. A woman wearing hijab becomes a very visible sign of Islam. While Muslim men can blend easily into any society, Muslim women are often put on the line, and forced to defend not only their decision to cover, but also their religion. Nevertheless, women who wear hijab insist that the advantages far outweigh any disadvantage conjured up by media bias or general ignorance.

QUIZ

1. What does the word "hijab" mean?

- A) *To dance*
- B) *To veil or cover*
- C) *To eat*
- D) *To sing*

2. Why do most Muslim women choose to wear hijab?

- A) *To look fashionable*
- B) *To obey God and be seen as respectable*
- C) *Because it is required by law*
- D) *To follow trends*

3. How do women who wear hijab often feel about their choice?

- A) *They see it as a burden.*
- B) *They feel free from societal pressures.*
- C) *They think it is unnecessary.*
- D) *They feel embarrassed.*

4. What does the Quran say about forcing someone to wear hijab?

- A) *It is encouraged to force others.*
- B) *There is no compulsion in religion.*
- C) *Everyone must wear it.*
- D) *It is only for men.*



LEVEL 4

**Let There Be No
Compulsion in Religion**

27. Let There Be No Compulsion in Religion

One of the fundamental truths established by the sacred texts is that no one can be compelled to accept Islam. It is the duty of Muslims to establish the proof of Islam to the people so that truth can be made clear from falsehood. After that, whoever wishes to accept Islam may do so and whoever wishes to continue upon unbelief may do so. No one should be threatened or harmed in any way if he does not wish to accept Islam.

Among the many decisive pieces of evidence in this regard are the following. God says:

“Let there be no compulsion in religion. Truth has been made clear from error. Whoever rejects false worship and believes in God has grasped the most trustworthy handhold that never breaks. And God hears and knows all things.”
(Quran 2:256)

God says:

“If it had been your Lord’s will, all of the people on Earth would have believed. Would you then compel the people so to have them believe?” (Quran 10:99)

God says:

“So if they dispute with you, say ‘I have submitted my whole self to God, and so have those who follow me.’ And say to the People of the Scripture and to the unlearned: ‘Do you also submit yourselves?’ If they do, then they are on right guidance. But if they turn away, your duty is only to convey the Message. And in God’s sight are all of His servants.” (Quran 3:20)

God says:

“The Messenger’s duty is but to proclaim the Message.” (Quran 5:99)

It is important to note that these last two verses were revealed in Medina. This is significant, since it shows that the ruling they gave was not just contingent on the Muslims being in Mecca in a state of weakness.

Some people might be wondering that if Islam indeed advocates such an approach, then what is all this we hear about jihad? How can we explain the warfare that the Prophet, may the mercy and blessings of God be upon him, and his Companions

waged against the pagans? The answer to this is that jihad in Islamic Law can be waged for a number of reasons, but compelling people to accept Islam is simply not one of them. As for conversion, this is to be done peacefully by disseminating the Message with the written and spoken word. There is no place for the use of weapons to compel people to accept Islam.

The Prophet, said in his letter to the Roman governor Heraclius:

“I invite you to accept Islam. If you accept Islam, you will find safety. If you accept Islam, God will give you a double reward. However, if you turn away, upon you will be the sin of your subjects.” (Saheeh Al-Bukhari, Saheeh Muslim)

Once people have heard the Message without obstruction or hindrance and the proof has been established upon them, then the duty of the Muslims is done. Those who wish to believe are free to do so and those who prefer to disbelieve are likewise free to do so.

Even when the Muslims are compelled to fight and then, as a consequence, subdue the land, their duty thereafter is to establish God’s law in the land and uphold justice for all people, Muslim and non-Muslim. It is not their right to coerce their subjects to accept Islam against their will. Non-Muslims under Muslim rule must be allowed to remain on their own faith and must be allowed to practice the rights of their faith, though they will be expected to respect the laws of the land.

Had the purpose of jihad been to force the unbelievers to accept Islam, the Prophet would never have commanded the Muslims to refrain from hostilities if the enemy relented. He would not have prohibited the killing of women and children. However, this is exactly what he did.

During a battle, the Prophet saw people gathered together. He dispatched a man to find out why they were gathered. The man returned and said: “They are gathered around a slain woman.” So God’s Messenger said:

“She should not have been attacked!” Khalid b. al-Walid was leading the forces, so he dispatched a man to him saying: “Tell Khalid not to kill women or laborers”. (Sunan Abi Dawud)

Therefore, even in the heat of battle against a hostile enemy, the only people who may be attacked are those who are actually participating in the fighting.

Had the purpose of jihad been to force the unbelievers to accept Islam, the rightly guided Caliphs would not have prohibited the killing of priests and monks who refrained from fighting. However, this is exactly what they did. When the first Caliph, Abu Bakr, sent an army to Syria to fight the aggressive Roman legions, he went out to give them

words of encouragement. He said: “You are going to find a group of people who have devoted themselves to the worship of God (i.e. monks), so leave them to what they are doing.”

QUIZ

1. What does the Quran say about compulsion in religion?

- A) *People must be forced to accept Islam.*
- B) *There should be no compulsion in religion.*
- C) *Everyone must convert to Islam.*
- D) *Only some people can choose their faith.*

2. What is the main duty of Muslims according to the passage?

- A) *To fight those who do not believe.*
- B) *To convey the Message of Islam.*
- C) *To judge others for their beliefs.*
- D) *To force others to convert.*

3. How should conversion to Islam happen, according to the passage?

- A) *By using weapons.*
- B) *Through peaceful communication.*
- C) *By threatening people.*
- D) *By making laws against other religions.*

4. What did the Prophet Muhammad say about attacking non-combatants during war?

- A) It is allowed to attack anyone.*
- B) Women and children should not be harmed.*
- C) Only priests can be attacked.*
- D) All non-Muslims must be attacked.*

LEVEL 4



**The Rights of
Non-Muslims in Islam:
Security of Life, Property, and Honor**

28. The Rights of Non-Muslims in Islam: Security of Life, Property, and Honor

Islamic Law protects basic human rights like the preservation of life, property, and honor for Muslims and non-Muslims alike. Whether the non-Muslims are residents or visitors, they are guaranteed these rights. These rights cannot be taken away except in a justified case permitted by law. For instance, a non-Muslim may not be killed unless he is guilty of killing. God says:

"Say, 'Come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which God has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.'"
(Quran 6:151)

The Prophet of Islam declared that the life of non-Muslims residents or visitor as inviolable when he said:

"Whoever kills a person with whom we have a treaty, will not come close enough to Paradise to smell its scent, and its scent can be found as far away as forty years of travel." (Saheeh Al-Bukhari)

Islam does not allow assaulting a non-Muslim, violating his honor or property, or hurting him. If someone steals from a dhimmi, he must be punished. If anyone borrows from a dhimmi, the property must be returned. The Prophet of Islam said:

"You must know that it is not lawful for you to take the property of the People of the Covenant unless it is (in payment) for something."

He also said:

"Indeed God, Mighty and Majestic, has not allowed you to enter the homes of the People of the Book except by their permission, nor has He allowed you to hit their women, nor eat their fruit if they give you what is obligatory upon them [from the jizyah]." (Abu Dawood)

QUIZ

1. What rights does Islamic Law protect for both Muslims and non-Muslims?

- A) *The right to take someone else's property.*
- B) *The right to preserve life, property, and honor.*
- C) *The right to ignore laws.*
- D) *The right to harm others.*

2. Under what condition can a non-Muslim be killed according to Islamic Law?

- A) *If they disagree with Islam.*
- B) *Only if they are guilty of killing.*
- C) *If they are from a different country.*
- D) *If they are poor.*

3. What did the Prophet Muhammad say about killing someone with whom there is a treaty?

- A) *It is acceptable in some cases.*
- B) *It will lead to severe consequences in the afterlife.*
- C) *It is encouraged.*
- D) *It is a minor offense.*

4. What must be done if someone borrows from a non-Muslim?

- A) *The item can be kept.*
- B) *The item must be returned.*
- C) *It can be sold.*
- D) *It can be destroyed.*