

ISLAMIC RELIGIOUS EDUCATION

FORM 2 SIMPLIFIED NOTES

QUICK REVISION NOTES

*An Updated Well-Organized Detailed Revision Notes for the
Current Form 2 Syllabus.*

SERIES 1

THIS IS A FREE SAMPLE OF THE
ORIGINAL NOTES

CONTACT US FOR FULL VERSION OF THE NOTES

Mr Isaboke 0746 222 000

MWALIMU CONSULTANCY

Copyright ©Mwalimu

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review.

Printed in Kenya

00100

Nairobi

+254-746-222-000

mwalimuconsultancy@gmail.com

Mwalimu Consultancy Ltd.

CHAPTER 1.

QURAN

Ulumul Quran

The term ulumul Quran means the science of the Quran and the knowledge related to its understanding.

To understand the Quran one has to study:

- a. It's revelation, collection and arrangement.
- b. Its writing principals, translation, language, recitation (qiraat), reasons and occasions of revelation (as-bab nuzul), contents and it style and themes.

Wahyi (revolution) and it`s modes

Wahyi: literally means Ishara (sign, gesture, and signal) to converse secretly.

Technically means a method of communication through which Allah passed message to his prophets (AS).

Modes of Wahyi (revolution)

1. Wahyi through angel: Allah sent angel Jibril as the messenger to His prophets
2. Wahyi through inspiration: Allah inspire the revelation to His prophets either directly i.e. through the dream and divine speech , or indirectly through angel
3. Wahyi through dreams: i.e. Ibrahim received guidance in a vision to sacrifice his son.
4. Wahyi has spoken words behind a veil: i.e. Allah spoke to Musa behind a veil.

Revelation of the Quran

The revelation of the Quran started in the month of Ramadan in the night of lailatul Qadri. God says in the holly Quran chapter 2.185 “Ramadan is the month in which was sent down the Quran as a guide to mankind and also clear sign for guidance and judgement between right and wrong” and Quran chapter 44.3 Allah says “We sent it down during a blessed night, for we ever wish to warn against evil”

Stages in which the Quran reveled

- a. From lauhul al- mahfudh (the well preserved tablet) to bait-al-Iza (the lowest of the heavens of the world) all together in one night (lailatul-Qadar).
- b. From baitul-Iza to the earth descended in portions throughout the 23 years of Mohammad`s prophethood. The first portion was revealed in the Lailatul-Qadar in the month of Ramadan through angel Jibril.

Compilation of the Quran

The entire Quran was completed in the lifetime of the prophet (saw) and it was called mushaf by the prophet (saw).

Phases of the compilation of the Quran

There are three phases in the compilation of the Quran:

1. Compilation during the time of the prophet (saw).
2. Compilation during the time of Abubakar (RA).
3. Compilation during the time of Uthman (RA).

Compilation during the time of the prophet (saw)

1. Revelation used to be written down in the very early days of Islam.
2. In medina the prophet (saw) had to call several persons, who write down the revelation when it was revealed.
3. The prophet (saw) instructed his scribes as to where the different revealed verses should be placed and thus determined the order and arrangement of the Quran.
4. This order and arrangement was well known to the Muslims and strictly observed by them.
5. The angel Jibril went through all the revelation with the prophet (saw) each year in Ramadan and went through it twice in the year the prophet died.

Why Quran was not written in a single volume during the time of the prophet (saw).

1. The revelation did not come down in one piece, but at intervals and was received continuously until the end of the prophet`s life.
2. Some verses were abrogated in the cause of the revelation meant that flexibility needed to be observed.
3. The verse and the chapters were not always revealed in their final order but were arranged later.
4. The prophet (saw) lived only nine days after the last revelation and was severely ill.

5. There was no dispute about the Quran during the time of the prophet (saw) as developed afterwards when he was no longer available.

Compilation during the time of Abubakar (RA)

1. In the battle of Yamamah a number of Muslims who had committed the Quran to memory were killed.
2. Umar (RA) took note of this alarming situation and therefore suggested to Abubakar (RA) that precaution should be taken to preserve the Quran in writing before the huffaz (memorizers) die out.
3. Abubakar (RA) sent for Zeid Ibn Thabit (RA) to undertake this responsibility and to coordinate the efforts of the preservation of the Quran.
4. Zeid started locating Quran materials and collecting it from parchments, scapula, leaves of date and palm and from memorizers'.
5. The committee after speculation and confirmation the produced the final copy of the Quran.
6. The final was prepared and passed on to Abubakar and after Abubakar's death it taken by Umar and after Umar's death it was in custody of Hfswah.

Why was Zeid chosen to compile the Quran?

1. He was of the best among the memorizers of the Quran
2. He was one of the best recites of the Quran
3. He was one of scribes of the prophet
4. He was present during the last revelation
5. He had qualities such as honest, piety, firm religious inclinations and strong and sharp memory

Zeid's system in compiling the Quran

1. He accepted what has been recorded in front of the prophet.
2. He accepted what was committed in memory
3. He accepted what was committed in memory on condition that the companion heard it directly from the prophet
4. He only accepted written records where two witnesses availed themselves

Compilation during the time of Uthman

1. During the time of Uthman (RA) differences inreading the Quaran become obvious.
2. After consultation with the companions, Uthman decided to have a standard Quran prepared from the preserved manuscript (that was kept with Hafswa (RAA) at that time.

3. Uthman ordered Zaid bin Thabit, Abdillah bin Zubair and Saad Ibn Al- As to reproduce the manuscript (mashaf) from standard copies.
4. They made many copy, Uthman returned the original manuscript to Hafswa (RAA).
5. Uthman sent a copy to every Muslim province and ordered that all other Quran materials be burnt.
6. Each city had instruction to reproduce adequate copies for the use of its people.

Significance of the compilation of the Quran

1. Compilation of the Quran provides uniform reading of the book by both Arab and non-Arab Muslims.
2. It promotes unity of mission, action and purpose.
3. The compiled text facilitates the keeping and perpetuation of the message to the future generation without alteration.
4. It provides an undisputable source of law in the Islamic Shariah/Judgment referred to written source
5. The process helps in protecting the message from infiltration of foreign materials/preserves the purity of the Quran
6. It inevitably provides rewards for those who participated in the compilation
7. It is a very useful source of reference for those who wish to study and research on it
8. The compiled text acts as a symbol of Islam
9. It is easily portable and convenient. Can be carried from place to place
10. It helps in preserving the message as the materials used are more durable

Attribute of Allah in Ayyatul kursy

1. God is one/oneness of Allah
2. Allh is Everliving
3. The self Existance
4. He neither slumber nor sleep
5. Allah is the creator
6. He has the authority over all creations
7. No intercession without His authority
8. All-knowing

9. Allah sits in His throne
10. His the guardian of the heavens and earth
11. The most high
12. The Great

Teachings of Ayatul-Kursy

1. Allah is the one and the only Lord of all creation.
2. Allah is Ever Living who never die, who sustains everyone and everything.
3. No shortcoming, unawareness or ignorance ever touches Allah.
4. Allah has perfect watch over. He is never affected by slumber or sleep.
5. No one dares to intercede with Him on behalf of anyone else, except by His permission.
6. Everyone is a servant of Allah and under His power and authority.
7. No one attains any part of Allah`s knowledge except what Allah conveys to him and allows.
8. His knowledge is perfect of all creation, it`s past, present and future.
9. His throne (kursy) extends over the heavens and earth.
10. It does not burden or cause Him fatigue to protect the heavens and the earth and that is in between them.
11. He is the Most High and the Most Great.

Occasions under which a Muslim is recommended to recite Ayatul-Kursy

1. After every five daily prayers
2. Before someone`s go to bed
3. Every day in the morning
4. When going out of the house
5. When coming in the house
6. when one has some fears of any kind
7. When seeing nightmare in the dreams

Teachings of last two verses of surs al-Baqarah

1. All the Muslims believe that Allah is the one and only, the sustainer, the only one worthy of worship and that there is no Lord except Him.
2. They believe in all of Allah`s prophets and messengers and their books that were revealed from the heaven.
3. The believers do not differentiate between any of the prophets.

4. Allah does not ask a person beyond his ability.
5. Allah directed His servant to supplicate Him and promised them that He will answer their supplication.
6. Everything in the heavens and on earth is belonging to Allah.
7. Allah knows what is in your minds whether you show it or you conceal it.
8. He has a power to forgive whom He pleases and punishes whom He pleases.

Exercises

1. Explain the meaning of the term wahyi
2. Outline the modes of wahyi
3. Narrate the incident of cave
4. Explain the process of recording Quran
5. Discuss the factors that necessitated the compilation of Quran
6. Narrate that lead to the compilation of the Quran
7. List down the teachings of Ayatul-Kursy
8. Discuss the teachings of the last verses of suratul-Baqarah
9. Explain the modes of preservation of the Quran
10. State the attribute of Allah mentioned in Ayatul- Kursy

Assignment

1. list down the reasons why Quran was not collected and arranged in to a single volume during the prophet's time
2. State the teachings of the last two verses of suratul-Bakarah
3. State the teachings of Ayatul-Kursy on the attributes of Allah
4. Give reasons why Quran is a complete book of guidance
5. What were the importance of compiling the Quran into one volume
6. During what occasions are Muslims recommended to recite Ayatul- Kursy
7. State the circumstances that made it necessary to have standard version of the Quran

***This is a Property of Mwalimu Consultancy Ltd. Contact Mr Isaboke
0746-222-000 for more Educational Materials.***

HADITH

Muhadith

Muhadith is a Hadith scholar concerned with the study and narration of Hadith

Conditions for Muhadith

1. He must be knowledgeable of the Quran.
2. He must be learned person.
3. He must have piety.
4. He must have good and sharp memory.
5. He must be truthful.
6. He should be a Muslim.
7. He must have knowledge of the biographer of narrators of Hadith.
8. He must have the ability of differentiate between sound and false Hadith.

Growth and development of Hadith

The first stage (during the time of the prophet (saw))

- Transmission of Hadith started during the time of the prophets (saw).
- Prophet (saw) instructed his companions to transmit his sayings and actions.
- During this time Hadiths were not officially written; because the prophet (saw) discouraged it for fear that they might confuse with the Quran, which was been revealed at that time.
- Some companions of the prophet (saw) were allowed to take note of what he was preaching.
- The main method of preservation of Hadith during this time was memory.

The prophet encouraged learning of Hadith by:

1. Asking his companions to repeat what he had said.
2. Repeating something thrice in order for them to memorize or write.
3. Doing certain rites and asking them to perform them the way he did.
4. By announcing reward for the preacher and students of Hadith.
5. Instructing his companions to pass out knowledge from him even if it is only one verse.
6. By answering questions
7. He sent teachers

Why Hadith was not compiled during the time of the prophet (saw)

1. The prophet (saw) was aware that the Arabs had a wonderful memory (retention).
2. During that time memory was chiefly relied upon in all important matters and writing was mostly used only in selected areas.
3. Since there was lack of writing materials they couldn't write down Hadith.
4. During that time the prophet was alive, thus a living experience who could be referred to in case of any need.
5. The prophet sometimes objected to the writing down of Hadith, so that Hadith might not be mixed with the Quran.

The second stage (11AH - 100AH)

- This period range from 11 AH to 100AH, it is begins with the prophet's death and ends with the death of the last companion.
- During this time the mission of Islam spread far and wide.
- There were more converts and yet there were no compiled books for Hadith.
- The converts relied on the companions of the prophet (saw) for any Hadith they desired.
- Different centers of learning were established at that time, from where the students of Hadith started great works on Hadith.
- Students move from Centre to Centre for collection of Hadith.
- This period was a great time in the expansion and spread of Hadith.

The third stage (101AH- 200AH)

- This period is estimated to range between 101AH to 200AH. It is a period of Tabeens (followers of the companions of the prophet (saw)).
- During this stage Hadith assumed a more permanent stage of writing.
- A new feature of writing the name of the transmitter of Hadith alongside particular Hadith was developed; thus the science of establishing the authenticity of Hadith came into being.
- The first regular work that of Imam Malik Ibn Anas (RA) - (Al-Muwatta), which contained well-arranged collection of Hadith.
- The formation of four schools of thought was accomplished.
- The Hadith collected during this stage were not complete because of being collected in different centers.

- The Hadith in this stage had moved from oral transmission to a more definite form.

The fourth stage (201AH-300AH)

- This is the stage of Tabi-Tabeens.
- It is considered the golden stage of Hadith collection.
- The prominent scholars of the time were Ahmad Ibn Hmbal with his book Musnad, Abdullah Ibn Hakam.
- After these scholars came six sound authentic traditional works (sitta-siha) which are most reliable of all the books of Hadith (Bukhar, Muslim, Abu-Daud, Ibn Majah, Tirmidhi and Al-nasai).

The fifth stage (301AH-600AH)

- After the four stages, Hadith collection and preservation entered its final stage.
- More books appeared on the scene, most of them containing the chain of narrators.
- Hadith was evaluated according to the nature of the people reporting a particular Hadith.
- Jam`u was adopted in verifying a particular Hadith. Hadith was analyzed and classified as authentic or not authentic according to subject matter.
- This stage officially marked the end of collection and preservation of Hadith

Factors that necessitated the collection and compilation of Hadith

During the time of the prophet (saw). There was no great necessity for the compilation of Hadith into single book, because prophet acted as a reference for his companions.

During the time of the prophet (saw) the companions were engaged in jihad (Holy war). Therefore they didn't have efficient time to compile Hadith.

1. After the death of the prophet (saw), the only mean of interpreting the Quran injunction was by Hadiths, hence it become necessary to preserved them.
2. After the death of the prophet (saw) many of his companions traveled far for the cause of teaching and spread of Islam. In these new environments Quran alone could not be taught independent of Hadith.
3. Hadith gives detailed explanation of administrative principles and domestic life in the Islamic empire.
4. To give out a clear interpretation of the Quran verses; because some people had started to interpret Islamic laws especially from the Quran in their own ways.

5. New converts from different places of Islamic empire wanted to acquire knowledge of the Quran as well as Hadith.
6. People who knew a lot of Hadith and Quran were dying; therefore the only way of preserving this Hadith was by way of collecting it and compiling it into book.
7. There was a group of people who invented false Hadith; this made it necessary to devise a scientific method of collection and compilation of Hadith.

Importance of Hadith in the life of a Muslim

1. Guides on how to perform worship
2. Guides a Muslim in all aspects of life
3. Guides on behavior and moral/ ethical code of conduct
4. It is the second source of shariah
5. Different schools of thought emerged
6. They supplement the understanding of Islam
7. It strengthens the faith of a believer
8. Enables Muslims to make decision on contemporary life challenges
9. Helps to understand the life of a Muslim

Components of Hadith

The Hadith comprised of two parts:

- i. The sanad/Isnad: it is the chain of transmitters/reporters of Hadith.
- ii. The matn: it is the text i.e. actual words said by the prophet (saw).

Test of sanad

1. The narrator name, title, parentage and occupation must have been known.
2. The narrator must have not spoken a lie in relating any tradition from the prophet (saw).
3. The narrator must not have been accused of any crime or known to have been a liar.
4. The narrator must not have spoken from imagination.
5. The narrator must not have spoken anything against the reliable person i.e. khulafa-a-Rashidin.
6. The narrator must not have held any importance religious views of his own.
7. The narrator must not have committed frequently mistakes and blunders.
8. The narrator must not have been irresponsible in religious matters.
9. The narrator must have sound memory.
10. Each of the narrators in the chain of narrators must have met the person from whom he narrated.

Test of Matn

1. The Hadith should not contradict the teachings of the Quran.
2. The Hadith should not contradict the other Sahih Hadith
3. The Hadith should not contradict dictate logic or any known principle of nature.
4. The Hadith should not contain detailed prophecies of future events with dates.
5. If Hadith is unknown and the reporter was alone in reporting such a Hadith is also ground for rejection.
6. A Hadith sanctioning a severe punishment for slight mistakes or promising very big reward for a very small deed is also rejected.
7. Hadith should not promote an individual or a group of people for personal interest or ambitions.
8. The narrator at the time he heard the Hadith, must be of an age at which he was able to understand the full importance and meaning of what he reported.
9. The narrator must have been present or heard a tradition from the prophet, in case of being absent due to distance (time or place), he must give a complete chain of narrators up to the prophet.
10. All the narration had to end to the prophet (saw). Any narration omitting the prophet is rejected.

Exercises

1. State the meaning of the term Muhadith and his conditions
2. Discuss significance of Hadith
3. Explain the test used in determine the authenticity of Hadith
 - a. Matn
 - b. Sanad
4. Under what circumstances can Hadith be rejected.
5. Discuss stages of growth and development of Hadith
6. Give your opinion as to whether the study of Hadith is relevant to modern life.

This is a Property of Mwalimu Consultancy Ltd. Contact Mr Isaboke

0746-222-000 for more Educational Materials.

PILLARS OF IMAN

Need for Devine Guidance

1. To give mankind code of conduct.
2. To give knowledge of hidden world e.g. hell.
3. To guide humanity to understand the teaching of Allah.
4. To call for unity of Allah, worship Him and obey His command.
5. To direct human being to desist from shirk.
6. To direct human being to avoid evils and establishing laws for the good and happy society.

The revealed scriptures

The Quran mentioned the following books in particular:

1. Suhuf (scrolls) was revealed to prophet Ibrahim (A.S).
2. Taurat (Torah) was revealed to prophet Musa (A.S)
3. Injeel (gospel) was revealed to prophet Issa (A.S).
4. Zabour (psalms) was revealed to prophet Daud (A.S)
5. Quran was revealed to prophet Muhammad (S.A).

Significance of believing in books

1. To show relationship between Heaven and Earth
2. To prove that Allah is powerful
3. To differentiate between Allah and His servants
4. To serve as a miracle to people
5. To guide mankind
6. To differentiate themselves from other normal books

Reasons why Allah sent down books

1. To assist the prophet while teaching
2. To guide mankind to the right path
3. To help him investigate more scientific research
4. To affirm what the prophets are speaking
5. To make man knows what he knew not
6. To teach mankind about the powers of Allah
7. To give stories of the previous nations and prophets

NB while it is duty to believe in the unchanged teaching of the previous books, it is equally important to note that all the books (before the Quran) were sent to particular community for particular time.

Characteristics of the prophets (AS)

1. They were infallible (Maasumin). They did not commit sins or violate the law of Allah. But as mortals, they might have committed unintentional mistakes in some human affairs and decisions.
2. They were free from serious diseases.
3. They had clear knowledge of what they were sent for.
4. They were of good character, high honor, honest, truthful, and intelligent of high integrity.
5. Their message was to teach oneness of Allah (Tawheed).
6. They were very sincere and dedicated. They never asked for wages for delivery of the message.
7. They were human in nature and had human feelings.
8. Their teachings were clear, simple and straight forward.
9. Their aims were to fulfill their mission successfully, as instructed by Allah and never deviate from it.
10. They were all men.

What are the Muslims believe in prophets

1. Prophet are chosen by Allah
2. Prophet are without sins
3. They get the knowledge of hidden things direct from Allah
4. All their actions in matter of religion and worldly affairs are guided by Allah
5. Their characters are exemplary
6. They are absolutely obedient
7. Whatever the prophet say is good and true

Why only male messengers

1. Women are responsible of building men and bringing up girls. These duties call upon her to be at home if she intends to succeed in fulfilling these duties.
2. Men have to face the harshness of the life outside the home. He has to work in more challenging and difficult situations.
3. Men do not become pregnant, give birth and have menstruation. Hence they have all the time to communicate with Allah and to be available in holy places.

4. A woman is supposed to be under the control of a man either her father or her husband, so she would have to ask for permission from time to time to go and preach.
5. A woman is endowed natural with softness and kindness and prophet hood is full of problem and difficulties from the unbelievers and would need real men to be able to face such situations.
6. Her tender voice and beauty which is not to be displayed to all disqualified her from being appointed as a prophet.

Prophets mentioned in the Quran

- There are two types of divine messengers:
 1. Messengers (Rusul) prophet or messenger of Allah chosen and sent by God to deliver the message
 2. The prophets (Anbiyaa). Nabii is the one whom Allah has chosen, but the message which he receive is not necessarily universal (it may be only for himself, his family or a small group of people around him).

Prophets mentioned in the Quran are:

1. Adam : father of all mankind, he lived 960years, he was sent to Delha (between Meca and Taif)
2. Idrees (Enoch): he lived 365 years, he was sent to Egypt, he was the first person to use a pen.
3. Noah- he lived 950 years. He was sent to Iraq. He was the first among ulul-azmi.
4. Hood- He lived 300 years. He was sent to the people of Aad (between Oman and Hadhramut).
5. Salih – He lived 58 years. He was sent to the people of Thamud in waadil-Qura and hejri (between Syria and Hijaz).
6. Ibrahim- He lived 200 years. He was sent to southern Iraq, Syria and Egypt. He is among ulul-azmi.
7. Loot (lot) - he lived 175 years. He was sent to Sodom and Gomorrah to fight homosexuality and robbery.
8. Ismail – he lived 137 years. He was sent to Mecca and Yemen tribe. He helped his father to rebuild the kaabah.
9. Ishaq (Isaac) – He lived 180 years. He was sent to Syria.
10. Yaqub (Jacob) – He lived 180 years. He was sent to Syria and Egypt.
11. Yusuf (Joseph) - he lived 120 years. He was sent to Egypt.
12. Shuaib (Jethro) – He was a grandson of Yusuf. He was sent to Madyana (outskirts of Syria)
13. Ayyub (Job) – He lived 93 years. He was sent to Syria and Palestine.
14. Dhul-Kifl (Ezekiel) – Hlived 75 years. He was sent to Syria.

15. Musa (Moses) - He lived 120 years. He was sent to Sinai in Egypt.
16. Haroon (Aaron) - He lived 122 years. He was sent to Egypt.
17. Daud (David) - He was a grandson of Baitul-Maqdis.
18. Sulaiman (Solomon) - He lived 89 years. He was sent to Baitul- Maqdis.
19. Ilyas (Elias) - He was a grandson of Haroon. He was sent to Arabs of Baalabak in Syria.
20. Al-Yasaa (Elisha) - He was cousin of Ilyas. He was sent to Arabs of Baalabak.
21. Yunus (Jonah) -. He was sent to Nineveh at bank of river Tigris.
22. Zakariyya (Zachariah). He lived 120 years. He was sent to Baitul-Maqdis. He brought up Maryam.
23. Yahya (Jonh) – He was a cousin of Nabii Isa. He was sent to Jordan.
24. Isa (Jesus) - He lived 33 years. He was sent to Bethlehem (between Palestine and Syria).
25. Muhammad (saw) - He lived 122 years. He was sent to Mecca and to all mankind.

Ulul-Azm prophets

- ulul- Azmi it means those who hold strong patience and perseverance. Allah says “Therefore patiently persevere as did (all) messengers of firm resolution” Q 46:35
- ulul- Azmi Prophets are five:

Prophet Noah

- a) He lived and preached for 950 years, yet only few believed in him.
- b) His own son and wife were among those who refused to accept his mission
- c) It is the only poor and low class who accepted his prophet hood.

Prophet Ibrahim

- a) He was a father to most of the prophets
- b) He was an Imam leader.
- c) His father was among disbeliever and made for them idols.
- d) He had to face Nimrod who was a very powerful king of Babylon at that time and who was feared by all.
- e) He was thrown into the blazing fire but Allah protected him by made the fire to be cool and peace.
- f) He was asked in dream to slaughter his only son Ismail whom Allah granted him at an old age, but he willingly accepted to do so.
- g) He was asked to build the Kaabah.
- h) He established the institution of sacrifice after Iddul Adh`a

Lesson a Muslim can learn from the life of Nabii Ibrahim (A.S)

1. Have a trust in Allah
2. Submit to the will of Allah
3. Be steadfast in their faith
4. Persevere in times of difficulties
5. Fight against Idol worship
6. Have courage to face persecution
7. Be prepared to sacrifice their lives for the sake of Islam

Prophet Musa

- a) He was born during the most difficult period when every male child from Bani Israel had to be slaughtered. By the mercy of Allah he was brought up in castle of Fr`aun.
- b) Once he was called by an Israel (his tribesman) to help him against an Egyptian. With one blow from Musa the Egyptian falls down dead.
- c) The news of Musa killing spread and he was commanded by Allah to leave the city for Madyn.
- d) He returned to fir`aun and challenged him.
- e) He leads Bani Israel out of Egypt into safety, but they became obstinate, arrogant and ungrateful.

Lesson a Muslim can learn from the life of Nabii Musa (A.S)

1. Supporting Muslims against non- Muslims
2. Agreement in Islam is something commendable
3. Allah is always with His prophets and He defends them
4. Allah inspires other human beings apart from prophets
5. Islam allows migrating from insecure place to a safe place.
6. Assisting people in life is something recommended in Islam
7. Islam accept labour; Nabi Musa worked for prophet Shuayb
8. Trustworthiness; prophet Musa refused to walk behind the girls
9. A child can be breast feed by another woman apart from his/her mother
10. Allah keeps His promise to return Musa to his mother
11. Use of spying in the government system, where the sister of prophet Musa went to look for information

12. Allah is powerful: although Fair`awn used to kill all sons of banu Israel but Allah allowed prophet Musa to be born safely.

Prophet Isa

- a) He was born without a father as a miracle.
- b) He spoke when he was an infant
- c) He was given much more miracles i.e. healing those who were born blind, lepers and bring the dead back to life by Allah`s will.
- d) The Jews planned to crucify him and kill him, but Allah raise to the heaven.

Miracles of prophet Issa (A.S)

- 1. He talked at a very tender age
- 2. He was raised to heaven by Allah
- 3. He was conceived miraculously without a father
- 4. He was able to heal the sick, blind and lepers
- 5. He gave life to the model of birds through Allah`s will
- 6. He eluded his enemies who wanted to kill and crucify him

He is still alive and he will reappear by the end of the world

Prophet Muhammad (saw)

- a) He was brought up as an orphan; he worked as a shepherd an later as trader.
- b) He was opposed strongly by his own uncle Abu Lahab.
- c) Quraish planned to kill him but he was protected by Allah and ordered to migrate to Medina.

Finality of the prophet Muhammad (saw)

Khatam an-Nabiyyin, translated as Seal of the Prophets , is a title used in the Qur'an to designate the prophet Muhammad

It is generally regarded to mean that Muhammad was the last of the prophets sent by Go

Guided by irrefutable word of Allah (SWT) in the Holy Quran and numerous Hadith, Muslims around the world do uniformly believe that, after Prophet Muhammad(SAW) , the chain of prophethood has come to an end. According to this fundamental belief, anyone who now claims to be a Prophet of God should be viewed as an impostor, whose claim is contrary to the teachings of Islam .

"Every claim to prophethood after him is falsehood and deceit."

says in the Holy Qur'an; "***Muhammad is not the father of any of your men, but (he is) the messenger of Allah and the seal of the prophets***" "

"Prophet said,;"Apostleship and prophethood have ceased. There will be no messenger or prophet after me." [Musnad-Ahmad

- a. He is the last of the prophet (khatam Nabiyeena) and the seal of the messengers.
- b. His mission completes and concludes all Allah`s missions on earth.
- c. He was given the last book (Quran). Allah promised to protect it from interpolation.
- d. His community is the last community before the final Day.
- e. He is the highest in the leader of the prophets.
- f. As other prophets were sent to particular nations, he was sent to all nations.

Importance of Prophet Muhammad

1. He set shining example to the others
2. He made people to accept Islam
3. He discouraged slavery
4. He ended Jahiliya period
5. He improved the status of women
6. He spread Islam far and wide

Miracles of the prophets

Miracles are wonders from God which were given to the prophets to perfect to their task.

Examples of prophets and their miracles

1. Musa – He stroke a stick on the sea parted away for him to pass
2. Muhammad – When he threw saliva on Abu-Bakr wound and was cured
3. Ibrahim – When he was thrown in the fire and the fire became cool
4. Issa – When Maryam conceived and gave birth to him miraculously without a husband
5. Ismail – When he threw his legs on the floor and Zamzam water appeared

Similarities between Prophet Muhammad and Musa

1. Both were sent by God to spread the message of God i.e. Tawheed
2. Both of them were given books for their guidance on spreading of religion
3. Both of them were given prayers to take them to their people

4. Both of them were given miracles in the prophet hood
5. Both of them obey the commandment of Allah and they were never disobeyed Him

Belief in Qiyama

Qiyama literally means standing up. Technically means resurrection.

The Quran has used the following terms for resurrection. They are:

1. Yaumul Bath (Day of awakening)
2. Yaumul –Qiyama (Day of standing up)
3. Yaumul –Hisab (Day of accounting)
4. Yaumul –Fasl (Day of separation)
5. Yaumul –Din (Day of judgment)
6. Yaumul – Taghabun (Day of mutual loss and gain)
7. Yaumul – jam`u (Day of assembly)
8. Yaumul – Akhir (The last day)
9. as- sa`ah (The hour)
10. Yaumul – Mahshar (Day of resurrection)

The importance of believe in the last day

1. The believer will avoid committing sins for fear of punishment in the hereafter.
2. It will drive one into doing good hoping to please Allah and get the best from Him.
3. It remains Muslims that all the people will die and will be resurrected.
4. It trains one to be ready to face difficulties of any kind and gives no priority to worldly affairs.
5. A Muslim will consider Islamic teachings as yardstick for measuring his life and those of his family and community.
6. A Muslim will develop inner consciousness in fear of Allah.
7. it helps a Muslim to develop honesty and practice justice
8. It develops in man a degree of self-control.
9. A Muslim will lead a life with an intention of entering the paradise.
10. It helps one focus toward a higher spiritual life.

Sings of Qiyamah

The time of resurrection is a perfect secret to all but Allah alone knows; however the approach of that day may be known from certain signs which precede it. These signs are distinguished into: the lesser and the greater signs.

The lesser signs of Qiyammah

1. the decay of faith among men
2. The advancing of violent persons to high positions.
3. Disorder and unrest in the world.
4. A mid-servant shall become the mother of her mistress/master.
5. evil scholars will develop i.e. they will legalize haram
6. war with non-Muslims
7. imitating the Jews and Christians
8. Love of the material world.

The greater signs of Qiyamah

1. The sun rising from the west.
2. The appearance of the beast (Dabbatul-Ardh) which shall rise out of the earth.
3. The descent of Jesus on earth.
4. The appearance of Yajuj and M`ajuj (Gog and Magog).
5. The appearance of Dajal (Anti-christ).
6. The first blast of the trumpet.
7. war with Jews

Death

Death is the coming to an end of our life in this world. Every soul is bound to taste death

On the theme of death religious scholars have identified four categories of persons;

1. The people obsessed with the worldly existence and are unconcerned about death.
2. People who are God- conscious but cannot reconcile with the idea of death, because they think they are not fully prepared to face death
3. The devout one who loves death and desire it.
4. People who have no desire accept the pleasure of Allah; they do not like either death or life.

Advantages of remembrance of death

1. It makes someone prepared for the hereafter.
2. it keeps someone away from desiring material world
3. The believer will avoid committing sins knowing that one day they will die and being punished in the hereafter
4. It is a sign of relief for the believer who suffered in order to control themselves from temptation and desire of evils.
5. Remembrance of death removes sins and make one God-fearing.
6. It reminds Muslims that all the people will die and will be resurrected.
7. It will drive one into doing good hoping to please Allah and get the best from Him.

The terror of the death

1. The terrible pangs at the time of death.
2. The figure of the angel of death.
3. The sinner sees his place in Hell and the Righteous one sees his place in paradise.

Life after Death

Barazakh

- This is the interval between death and the Day of resurrection.
- When a man dies, he is dispatched from this world to Barazakh regardless of fact whether the dead body is laid in the grave or burnt.

2. Resurrections

- After a long wait Allah will cause all creatures to rise up again. The souls of the dead will be restored to the respective bodies.

A brief account of the day of resurrection

- The angel Israfil (A.S) will sound the trumpet for the first time before the Day of resurrection. Its sound will be dreadful and frightening that all human beings and animals living on the surface of the earth and underneath will die.
- There will be such a violent earthquake that all buildings, mountains and trees on the earth will move from their foundation.
- The earth will then be immense plain.
- The heaven will split and become like lifeless body
- The sun and the stars will become faded and the light will vanish.

- The rivers will be set a fire.
- The rain shall be pour down from the heavens. This water will have such effect that, everything to which it reaches will become living.
- Then Israfil will be commanded to sound the trumpet again. This time all the soul will return to the owner's bodies.

3. Judgment

The Judgment will consist of the following sub-stages:

1. The presentation before Allah. All people will present themselves before Allah. No one will be able to hide his misdeeds; a man is own limbs testify on oath against him "This Day We seal up mouths, and hands speak out and feet bear witness as to what they used to earn" (Q 36 :64)
2. Receiving of the book of account. This book will contains all the good and bad actions recorded by the angles. The book will be given either in the right or the left hands of each person.
3. The questioning. Allah will question the prophets first; He "will ask what your response (from mankind) was? Mankind will be questioned about their actions, motivations and intentions
4. The account. Allah will make accountable creatures, men and jinn clearly acquainted with the account of their actions i.e. good or bad.
5. The weighing balances (Mizan). After accounts are taken, a balance will be set up in order to weigh the actions.
6. Final Judgment. After the entire record of every person lay before Allah. He will administer each case. One who excels in goodness and pious conduct will be sent to paradise and one whose evil deeds outweigh his good deeds will be sent to the hell fire.
7. The bridge (As-siraat). After the final judgment, people will pass through the bridge (As-siraat). The evil ones whose abode is the hell fire will fall down into the hell fire. The righteous ones who abode are paradise they will cross the bridge swiftly and entire the paradise.

Paradise

1. It is abode where faithful one who performs good deeds will enter and make eternal home.
2. No death in paradise
3. There is seven door
4. Paradise is a garden full of delicious food/fruits
5. People will enjoy themselves at any time
6. Inside the paradise there is a river of milk
7. The common language used in paradise is Arabic

one knows where paradise is situated apart from Allah

Names of paradise

1. Janaat Naim (the garden of blessing)
2. Janaat Ma'awa (the garden of abode)
3. Janaat Adneen (the garden of everlasting)
4. Janaat fidaus (garden of paradise)
5. Darus -salaam (a home of peace)
6. Darul –Mutaqeen (the home of the righteous)
7. Darul –Muqaamah (the home that will last).

Hell

1. It is abode where the evil doers will enter and make eternal home.
2. The hellfire has no comparison with any other fire on the Earth
3. The hellfire is there forever and can't be put off
4. No one will escape the fire until the will of God
5. People will be the firewood on that day

Names of hell

1. Jahannam
2. Ladha
3. Al-Hutamah
4. Saeer
5. Saqar
6. Al-Jahim
7. Haamiyah

Reward

1. People are going to be rewarded according to their good deeds
2. People will be rewarded differently according to their standard on believing of God
3. All those who will be rewarded will enter paradise

Punishment

1. People are going to be punished according to their bad deeds
2. Different people will get different punishments according to their sins

3. Punishment of God cannot be escaped until the will of God
4. Punishment of Allah has no comparison
5. Hellfire is the only punishment in the of Judgment

Quranic concept of Adle (Devine justice)

Adle means divine justice. The word Adl appears in the Quran 14 times.

- On the Day of Judgment Allah will show His Adle in a very clear way, giving everyone what he/she deserves according to ones actions in this world.
- In suratu Yasin we are informed about how the situation will be “Then on that Day not a soul will be wronged in the in the least and you shall but be paid the deeds of your past deeds (Q 36:51-51)
- The Judgment will be of the highest standard of justice, not least merit will go unrewarded, though the reward for righteous will be more than their expectations and the penalty for evil doers will be accurate. “if any does good, the reward to him is better than his deeds; but if any does evil, the doers of evil are only punished (to the extent) of their deeds” (Q 28;84)

Belief in Allah `s Qadha and Qadar

This is the sixth article of faith in Islam.

- Al Qadar means the judgment passed by Allah over any particular thing.
- Al-Qadha means nothing can happen in the world without the will of Allah.

Islamic teaching about Qadha (predetermination) and Qadar (pre-judgment)

- Allah and His prophet (saw) have told us everything that is required to us within the capacity of human understanding and all that is necessary for this world and the next world.
- Islam tells to accept the reality of Allah`s Qadar and Qadha and belief that we are accountable of our doing on the day of judgment
- The responsibility of our deeds rest on us, and not on Allah. Man has a power of freedom to decide and choose.
- Everyone is accountable to Allah according to his God-given abilities.
- The ultimate choice for choosing the right path or going astray essentially rests with man.
- The wish of a man to change himself for the better and the will has to come from man himself, before Allah may award any success. Allah said “Lo! Allah change not the condition of a folk until they (first) change that is in their hearts” (Q 13; 11)

Jabariyya (Determine school)

- This school argued that since every event has been pre-determined by Allah; hence there is no room for man to change its course. If he was doomed to hell, he would taste fire and if he was stated/decided to enter paradise, he would enjoy its benefits.
- Such man should not be held responsible for his actions as is merely carrying out what is ordained for him.

Qadarites (Qadiriyya) or free will school

- This school argued that man endowed with free will to do good or bad and he does that for his own self.
- A man who repents and makes amends to his life in the path of Allah will be rewarded while one who is unrepentant and obstinate will face His displeasure.

The purpose of belief in Qadha and Qadar

1. Is to produce in man contentment, devotion and trust in Allah.
2. To keep man steadfast on the path of truth, righteousness and piety.
3. To enable him to endure even the greatest hardships for the sake of Allah.
4. To condition him not to fear anyone but God
5. To teach him not to hope for an atom of benefit from anyone save Allah.
6. To accustom him not to lose courage in want and for lack of means and resources
7. To encourage him not to give up in failures of life
8. Make a really believer in only one God
9. one will know that Allah is the only controller of all affairs of the universe
10. It makes a believer to work hard to receive good for one does not know what he is to achieve
11. It makes an individual and society know that whichever happens to them is as a result of God's plan.

Exercises

1. Discuss the need for divine guidance
2. State the revealed scripture and the prophets who received them
3. Describe the characteristics of the prophets
4. Identify prophets mentioned in the Holy Quran
5. State the ulul -Azmi prophets and explain the reasons for having this title
6. Explain prophet Muhammad as the seal of the prophets

7. Outline the events that happen after death:-
 - Death
 - Barzakh
 - Resurrection
 - Judgment
 - Paradise and Hell
8. Explain the Quranic concept of Adl (Divine justice)
9. Discuss significance of belief in Qiyama

***This is a Property of Mwalimu Consultancy Ltd. Contact Mr Isaboke
0746-222-000 for more Educational Materials.***

DEVOTIONAL ACTS

NOTE!

**This is a Sample of the Well Organized Detailed Simplified Notes
Available.**

Call/Text/WhatsApp 0746-222-000 for the Complete Notes.

[*mwalimuconsultancy@gmail.com*](mailto:mwalimuconsultancy@gmail.com)

**THIS IS A PROPERTY OF MWALIMU
CONSULTANCY LTD.**

**POWERED BY MR
ISABOKE**

SUCCESS