



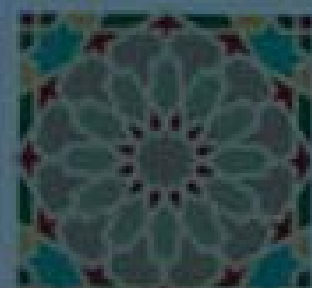
ISLAMIC EDUCATION

Molvi Abdul Aziz

MA, English Literature



Grade 7



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Allah's Greatness and Power

There is no god but Allah, the Ever-Living, the Sustainer of all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and the earth. He is the Most High, the Most Great.

The disbelievers do not esteem Allah with the esteem that is due to Him, and the whole earth will be but His Handful on the Day of Resurrection, and the heavens will be folded up in His Right Hand. Glory be to Him and Exalted is He above that which they associate with Him.

His knowledge is all-inclusive and His power is limitless. He is the Creator. He created the heavens and the earth in six days. He makes the night cover the day, which pursues it swiftly. He also created the sun and the moon and the stars, all governed by laws under His commands.

He alone is to be praised because He alone is the Lord of the worlds. He created the entire universe according to a proper order and a wise plan. He brought forth the heavenly domain and beautified it with stars and created man in the best form.

The Creation as Evidence for Allah

The proof that Allah alone is worthy of worship is that He is the One who created the heavens and the earth and all that is in them and between them. Therefore, He Who created them without any partner should be the Only One to be worshipped.

Truly, in the creation of the heavens and the earth, and in the alternation of night and day, and in the ships which sail in the sea with that which profits people, and in the water which Allah sends down from the



sky, and in the change of the winds and the clouds pressed into service between the heavens and the earth – are indeed signs for people who understand.

The world is a limitless festival of mysteries, splendour and beauty. The heavens and the earth, the planets, the stars and the galaxies are floating along their decreed orbits in space. The cycle of day and night and the alternation of light and darkness have moved the hearts and souls of people everywhere. For a believing heart, it is a daily marvel to behold, a constant reminder of Allah's greatness and glory.

Indeed, it is very difficult to appreciate the significance of the verse **"the vessels that sail across the sea with what is useful to mankind"** (*Surat al-Baqarah*: 164) unless one travels by sea. A ship seems like a dot in the ocean; it is hit by waves from all sides and is surrounded by an incredible world of endless blue! Those



who have experienced sea travel know that in the middle of the ocean one is entirely at the mercy of Allah and that it is only with Allah's Will and Command that one can be brought to the safety of the shore. The water which Allah sends down from the sky gives life to the earth after it has been lifeless and causes all sorts of creatures to multiply on it. In fact, these are signs that deserve our attention, reflection and intelligent study. They are all manifestations of Allah's supreme power and limitless mercy.

Allah is One and Only

Allah is One and Only. Nothing resembles Him. He is in no way limited by time or place. Nothing in the entire universe affects Him in any way. He is Ever-living and sustains all that exists. Minds cannot perceive Him, nor can imaginations picture Him. His greatness and glory can be known through the intellect and reflection in whatever He has created.

He is the Lord Who creates and provides sustenance. He gives life and causes death, alters the day and night and raises people to high grades and degrades others who deserve such degradation. Whatever He wills definitely occurs exactly as He wishes it to be. He sees everything and hears everything all at the same time. He has knowledge of everything, whether secret or open. He is the Supreme Lord and Master in this world and in the hereafter.



He has power over everything, and His mercy extends to everyone and everything. His bounties reach every living creature. He forgives the sins of those who turn to Him and answers the prayers of those who pray to Him. He gives sustenance to the

needy and knowledge to the ignorant. He guides the perplexed, feeds the hungry, gives drink to the thirsty, clothes the naked and relieves the distress of the distressed.

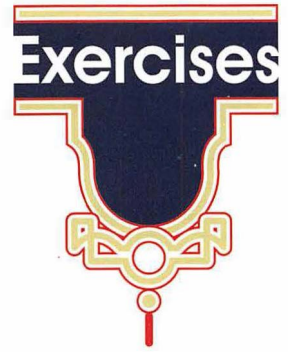
He has given us all that we want of Him, and even if we try to count the favours He has bestowed upon us we will not be able to number them. He shelters us, accepts our repentance, supports the wronged and punishes the oppressors and the tyrants. He gives security to the fearful, honours whomever He Wills and brings disgrace upon whomever He Wills. He is the Ever free from want. He spends by day and night and nothing diminishes His unlimited treasures! All the affairs of the universe and beyond go according to His Decree and Will.

He Alone is the Lord and Master who truly deserves to be worshipped. He has no partners whatsoever. He is our Lord and the Lord of everything. He is the Lord of the heavens, the Lord of the earth and the Lord of the Great Throne. It is He who causes the grain and date-stone to sprout. He brings forth the living from

the dead and the dead from the living. He is the Revealer of the Tawraat, the Injeel and the Qur'an! He is the First, there is nothing before Him; He is the Last, there is nothing after Him; He is the Manifest, there is nothing beyond Him. His army is never defeated; His promise is never broken; and the wealth of the wealthy will in no way protect them from Him.

There is no one to withhold what He gives and no one to give what He withholds. There is no one to lead astray whomever He guides or guide whomever He leads astray. There is no one to bring near what He holds far and no one to hold far what He brings near. Praise be to Allah, Lord of the worlds!





A. Answer these questions.

1. Why should we praise Allah?

2. Mention a few signs of Allah's greatness.

3. Mention some of the many gifts Almighty Allah has given to mankind.

B. Think-up

1. Does Allah lead people astray?
2. The sun, the moon, the day and the night are great signs that testify to Allah's greatness. Why do you think many people do not regard them as such although they see them everyday?

Attributes of Allah

Allah is Supremely Great. He commands and forbids. He creates and provides. He gives life and causes death. He elevates and abases. He causes the night to pass into the day and causes the day to pass into the night and knows full well all that is in our hearts.

Indeed, whatever Almighty Allah wills comes into being in the manner He wills it. His orders and His decrees are fulfilled in the heavens, in the farthest reaches of the earth and beneath it, in the seas, the skies and in every part of the universe. He originates whatever He wills and causes to die whatever He wills. His knowledge encompasses everything. He keeps account of every single thing.

Almighty Allah has the most beautiful names and the loftiest attributes. We must affirm and believe in all His attributes without distorting their obvious meaning, claiming that they mean something other than that which is



reported in the Qur'an or the Sunnah, denying their meaning altogether or likening them to any of those of His creatures. Allah says, **"There is nothing like Him; and He is the All-Hearer, the All-Seer."** (Surat Ash-Shooraa, 42:11) He also says, **"And all the most beautiful names belong to Allah, so call on Him by them."** (Surat Al-A'raaf, 7:180)

His hearing encompasses all voices, yet these voices do not blend into one another. He hears every single voice. He hears and understands all the various tongues, which are distinct in their countless supplications. One supplication does not distract Him from another. The countless petitions of His creatures do not confuse Him.

His Sight envelops everything. He sees absolutely everything. The hidden for Him is visible, and the secret for Him is open. He knows what is secret and what is even more hidden. He knows what is in a person's mind and conceived in his heart even when it is not uttered by his lips. He knows the treachery of the eyes and what the breasts conceal.

To Allah belong the creation and the command. To Him alone belong this world and the next. In His Hand is all good and to Him return all affairs. His power and mercy encompass all things. His Grace extends to every living thing. He is the Truth, and that which people call upon other than Him is certainly falsehood.

He forgives sins, relieves troubles and removes woes and afflictions. He can do whatever He likes easily and He is in no need of anything. No vision can grasp Him, but He grasps all visions, and His is the creation and the command.

He rewards those who do good deeds, helps the oppressed and humbles the arrogant and haughty. He steadies those who stumble and gives safety from fear. Neither slumber, nor sleep seizes Him. To Him belongs all that is in the heavens and the earth.

He is independent of all creatures. He is Self-Sufficient, Praiseworthy. Whatever He has given since creation has not diminished anything in the least of what He possesses. The whole earth will be but His handful on the Day of Resurrection, and the heavens will be rolled up in His Right Hand. Glory be to Him and Exalted is He above that which they associate with Him.



` If the first of mankind, the last of them, the human of them and the jinn of them were as pious as the most pious heart of any man of them, that would not increase Allah's Kingdom in anything. If the first of mankind, the last of them, the human of them and the jinn of them were as wicked as the most wicked heart of any man of them, that would not decrease His Kingdom in anything. If the first of mankind, the last of them, the human of them and the jinn of them were to rise up in one place and make a request of Him, and were He to give everyone what he requested, that would not decrease what He has, anymore than a needle decrease the sea if it is put into it and then taken out of it.

If all the trees on earth, from the beginning to the end of existence, were pens and the oceans were ink, with seven other oceans swelling it thereafter, the words of Allah would not be exhausted.

Glorified and Exalted is Allah! He is the most worthy to be invoked, worshipped and praised. He is the first to be thanked. He is the most Generous of those who give and the most Compassionate of those who have power. He is the Noblest. He is the Most Just. He is unique without an equal. He is eternally existent without children or a mate.

Everything will perish except Him. Every kingdom will come to an end except His Kingdom. Every sheltering shade except His will be withdrawn. When He is obeyed, He is Grateful; when He is disobeyed, He overlooks and excuses sins.

Therefore, we should fear none but Allah, rely on none but Allah and hope for no one's mercy except for His mercy.



A. Answer these questions.

1. What do we mean by attributes? How many attributes does Allah have?

2. When we offer our five daily prayers, do we in any way add to Allah's Sovereignty?

B. Think-up

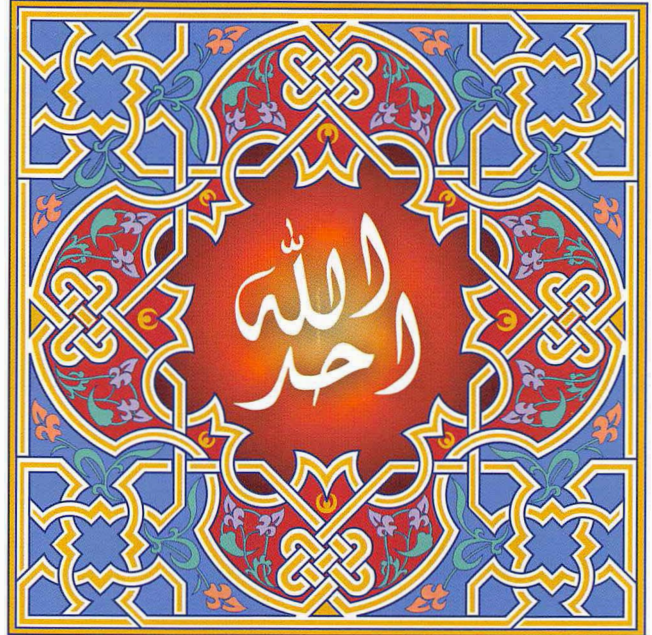
1. When we learn about the attributes of Allah, we get to know Him in a better way just as we understand a person better when we learn more about his qualities. From the lesson, what quality of Allah really comforts you and gives you peace of mind?
2. Mention ten of Allah's Names.

Prophets of Allah

Oneness of Allah – *The Tawheed*

The most important and basic belief about Allah in Islam is *tawheed* – the Oneness of Allah. Belief in Allah is the foundation of Islam. It is the bedrock of a Muslim's faith.

Allah is One – Unique. He is the All-Powerful, the Sustainer of the entire universe. In His Hands are the life and death of all creatures. He is the Sovereign. He is the Lawgiver. He is the Just, All-forgiving, All-Merciful. He is with us in His infinite Knowledge wherever we may be. He is the All-Knowing, All-Seeing, and All-Hearing. The Oneness of Allah forms the basis of all other Islamic beliefs, attitudes, practices and rules. A Muslim should worship none but Allah. He should not associate anything or anyone with Him in worship. He should have absolute trust in Him and love and fear none more than Him.



Indeed, *tawheed* – the belief in the Oneness of Allah – permeates every walk of a believer's life, and it is for this reason that Almighty Allah sent prophets and messengers to call people to the worship of Allah alone, the only Lord and Master.

Prophethood

Allah's revelation is the source of all guidance for man. Man must surrender to the Divine guidance, as ultimate and final. It is man's duty to love and serve Allah. He should submit to His Will. Obviously, no one can do this if Allah does not let humans know what His Will is! How is man's life to be guided then? How can man decide whether or not an action is right or wrong?

Allah is Merciful

Surely, Allah is Most Merciful. He revealed His Will to human beings through His Prophets and Messengers to take them out of darkness into light. It should be borne in mind that belief in the reality of divine revelation (*wahee*) and, consequently, the Prophethood of Muhammad (ﷺ) is the main pillar of Islam.

The Qur'an says, "And it is not for any human being that Allah should speak to him except by revelation or from behind a veil, or by sending a Messenger (i.e. an angel) and revealing by His permission what He pleases. Indeed, He is Most High and Wise." (*Surat ash-Shooraa*, 42: 51)

Thus, the message Allah revealed to His Prophets and Messengers is the channel of communication between Allah and mankind. A message (*risaalah*) communicated to a Messenger of Allah is a revelation or *wahee*.

Allah in His mercy sent many prophets (*anbiyyaa'*, sing. *nabee*) and messengers (*rusul*, sing. *rasool*) to guide and lead humanity to success in this world as well as in the life to come.

The Qur'an says, "And We have already sent messengers before you.

Among them are those [whose stories] We have related to you and among them are those [whose stories

We have not related to you." (*Surat Ghaafir*, 40:78)

"And [We sent] messengers about whom We have revealed [their stories] to you before and messengers about whom We have not related to you." (*Surat an-Nisaa'*, 4:164).

The Qur'an also states that He sent a messenger to every people: "And for every nation is a messenger." (*Surat Yoonus*, 10:47) It further states that it is said that Allah did not send any messenger who did not speak the language of the people who were entrusted to him: "And We did not send a messenger except with the language of his people in order that he may make [the message] clear for them." (*Surat Ibraaheem*, 14:4)

The Hadeeth tells us that—from the first Prophet, Adam (ﷺ), down to Allah's Messenger Muhammad (ﷺ)—Allah sent 124,000 prophets, of whom 313 received new commands, or books.



The Words *Rasool* and *Nabee*

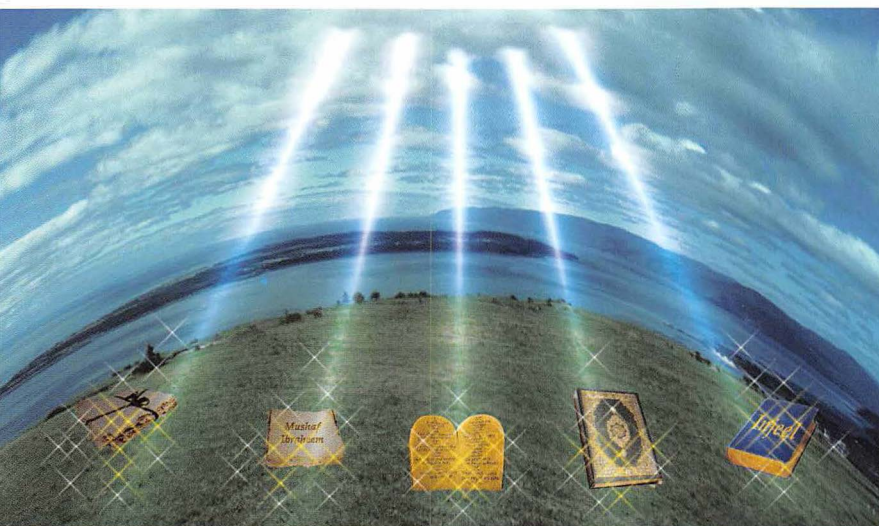
The Qur'an uses the words *rasool* and *nabee* to refer to the Prophets and Messengers. The word *rasool*, as well as its plural form *rusul*, occurs more than 200 times and means 'the one who is sent' or 'a messenger'. Less common but frequent is the word *nabee*, which means 'someone who brings news' and occurs about 50 times in the Qur'an.

The word *nabee* in the Qur'an, however, does not mean 'one who gives news about the future' but rather 'one who gives news from Allah'. He comes from Allah to warn against evil and to give good news to mankind. Thus, the words 'giver of good news' (*basheer*) and 'warner' (*nadheer*) frequently appear in the Qur'an.

Rasool means messenger, one sent by Allah to mankind, although this word is sometimes used to refer to the Angel of Revelation (*Jibreel* جبريل), whom Allah sent to His Prophets and Messengers. In fact, Muslim scholars have made a distinction between the two words, saying that a *nabee* means a messenger without a law (*Sharee'ah*) and without a book revealed to him, while a *rasool* means one with a law and a revealed book. Thus we can also define the difference further: every *rasool* is a *nabee*, but not every *nabee* is a *rasool*.

The Qur'an clearly and firmly demands of the believers to believe in all the Prophets and Messengers and the books revealed to them without making a distinction among them. The Qur'an mentions books revealed to Ibraaheem (إبراهيم) and specifies the *Tawraah*, the *Zaboor* of Daawood (داود), the *Injeel* and the Qur'an as revealed books. Aadam (آدم) was the first of the prophets, and he and others – Nooh, Hood, Saalih, Ibraaheem, Ya'qoob, Yoosuf, Moosaa,

Daawood, Sulaymaan, 'Easaa and Muhammad (peace and blessings be upon them all), to mention only a few of them – were all human beings chosen by Allah and were given the same message: that Allah is One and that He alone is to be worshipped.



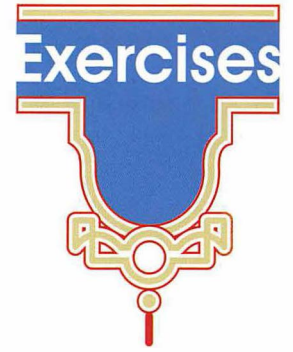
Allah refers to all these prophets as Muslims because all of them followed the Right Path and were His true and faithful servants, to Whose Will they submitted in all the affairs of their life. Every Muslim is required to believe in all the prophets of Allah and respect them. Rejection of one of them is like rejection of them all. In fact, rejection of one is enough to take one outside the fold of Islam.

Prophets played very influential and important roles throughout history in delivering the Message of Allah. They all brought the same message, calling people to worship none but Allah, not to associate partners with Allah in worship, completely submit to Allah's Will, offer *salaah*, pay *zakaat*, lead a moral life according to the Divine Guidance, prepare for the Day of Resurrection when everyone will stand before Allah to be judged for the deeds done in this life.

The stories of Allah's Prophets and Messengers form a significant portion of the Qur'an, but the Qur'an does not tell the stories of all of them. In fact, there are twenty-five prophets and messengers mentioned by name in the Qur'an.

Prophets and Messengers were human beings chosen by Allah to receive His Message and deliver it to human beings. In fact, they were not only the bearers of the divine message, but they also showed how the message was to be interpreted in practical life. They were the models, or examples, to be followed. It is the Prophets' example that inspires a living faith in the heart of his followers and brings about a real change in their lives. That is why the Noble Qur'an lays special stress on the fact that prophets and messengers were men. The reformation of man is thus entrusted to man.

The Qur'an argues, **"Say, 'Had there been upon the earth angels walking about as settlers, We would have sent down to them from the heaven an angel [as] a messenger.'"** (*Surat al-Israa'*, 17:95) The Qur'an, however, not only establishes the fact that prophets have appeared in all nations; it goes further and renders it obligatory that a Muslim should believe in all those prophets.



A. Fill in the blanks.

1. The most basic belief in Islam is _____.
2. The Qur'an talks about only _____ prophets and messengers, but we know from the *hadeeth* that there is a total of _____ of prophets and messengers.
3. Rejection of one prophet is _____.
4. Prophets and messengers showed how to translate the divine message into _____.

B. Answer these questions.

1. How does Allah let human beings know His Will?

2. Explain the Arabic word *wahee*.

The Seal of all the Prophets

Prophethood came to an end with Muhammad (ﷺ), whom Allah made the 'seal of all the Prophets' (*khaatam an-nabiyyeen*) and by whom the religion (*deen*) was completed and perfected. It was to Muhammad (ﷺ) that the words of Allah were



finally revealed through Angel Jibreel (جبريل عليه السلام) over a period of twenty-three years, from the age of forty to sixty-three, when he passed away.

The Qur'an states, "Today, I have perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion." (*Surat al-Maa'idah, 5:3*)

This verse set, as it were, a seal on the message of the Qur'an. It was revealed at 'Arafaat in the afternoon of Friday, the 9th of *Dhul-Hijjah*, 10 AH, eighty-one or eighty-two days before the death of the Prophet (ﷺ). No verse whatsoever was revealed after this verse. This clearly points to the fact that Almighty Allah has perfected the faith and bestowed the full measure of His blessings upon the believers. Our total submission to Allah (Islam) is accepted as the true basis, or the basic law, of the *deen*. This self-expression should find expression not only in belief in Allah, but also in obedience to His commands.

Indeed, this verse represents the greatest favour of Allah on the *Ummah* (the Muslim community) of the Prophet Muhammad (ﷺ), for He has perfected their religion for them and so they do not need any way of life other than Islam. Allah sent Prophet Muhammad (ﷺ) as His Last Messenger to all mankind. Muslims do not need any additions, deletions or changes in their religion; Allah has completed it for them.

One day a Jew came to 'Umar ibn al-Khattaab (رضي الله عنه) and said, "Commander of the believers! There is a verse in your Holy Book, which is recited by all of you Muslims. Had it been revealed to us, we would have taken the day on which it was revealed as a day of celebration." 'Umar (رضي الله عنه) asked, "What verse is it?" The Jew replied, "Today, I have perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion." 'Umar (رضي الله عنه) then said, "No doubt about it at all. We know where and when this verse was revealed. It was a Friday. The Prophet (ﷺ) was standing at 'Arafaat (the 9th day of *Dhul-Hijjah*)."

(al-Bukhaaree, Muslim, at-Tirmidhee and an-Nasaa'ee)



The Seal of the Prophets

Muhammad (ﷺ) was the last of the Prophets. He is the seal (*khaatam*) of all the Prophets. Just as a seal marks the end of a document or conclusion of a thing, the message revealed to Muhammad (ﷺ), the Qur'an, was the culmination and the end of all divine revelations. Because Prophet Muhammad (ﷺ) is the seal of the prophets, the Qur'an represents the culminating point of all the revelations and offers the final and perfect straight path to success in this life and eternal bliss in the life to come.

The Qur'an has a universal applicability. This means that its teachings are suitable and useful everywhere in the world and at all times. Its text is incorruptible because Almighty Allah has taken it upon Himself to protect it. The Qur'an says, "Indeed, We have sent the Reminder (i.e. the Qur'an), and We will assuredly guard it." (*Surat al-Hijr*, 15:9)

The Qur'an is the record of all the words and messages exactly as conveyed to the Prophet (ﷺ) by Allah and arranged by the Prophet (ﷺ) himself under the guidance of Allah. The finality of the Prophethood in Allah's Messenger (ﷺ) rests on the clear words of the Qur'an and the sayings of the Prophet (ﷺ) himself.

Hadeeth on the Finality of the Prophet (ﷺ)

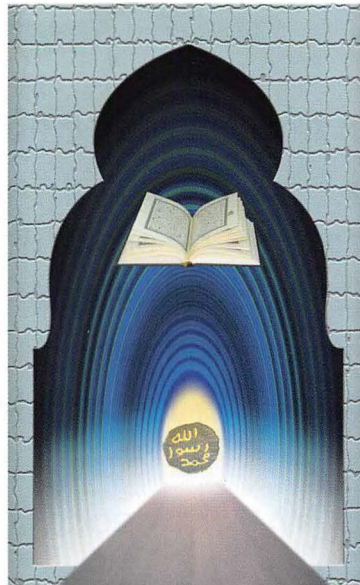
The *hadeeth* is also clear on this point. The meaning of *khaatam an-nabiyyeen* (seal of prophets) was thus explained by Allah's Messenger (ﷺ): "My example and the example of the prophets before me is like that of a man who has built a house and he made it very good and very beautiful with the exception of one stone in the corner; so people began to go round it and to wonder at it and say, 'Why has the stone not been placed?'" The Prophet (ﷺ) said, "I am this stone and I am the Last of the Prophets." (Al-Bukhaaree)

This *hadeeth* in which the Prophet (ﷺ) speaks of himself as the last of the messengers makes it very clear that no prophet would appear after him.

The appearance of Allah's Messenger (ﷺ) made the institution of Prophethood universal. The day of a national prophet was over, and one last prophet was raised for all nations, for all ages, for all peoples of whatever tribe, colour, language or place!

Islam, the Final Religion

Muhammad (ﷺ) is the sent by Allah to mankind; the final religion. Islam draws essential aspects of truth life on earth and the life to synthesis of all revealed Truth. Messenger (ﷺ) draws together about man in the various the whole true man in whom



last of the messengers therefore, Islam itself is together in itself all the about Allah and man's come. It is thus a final Similarly, Allah's in himself all truth aspects of his life. He is all human virtues and

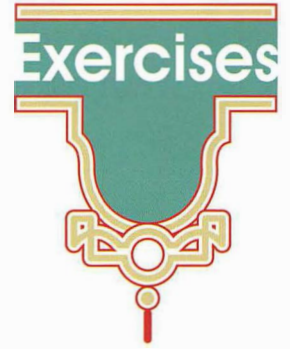
aspects are in perfect balance. The Prophet's mission and Islam, being the final message, have in it not only the fragrance of the end, but also that of the beginning.

The Qur'an speaks of Aadam (عليه السلام) as the first man and first prophet and also states that it is with Prophet Muhammad (ﷺ) that Prophethood comes to a close.

Allah's Messenger (ﷺ) is the seal of all the prophets. He is the universal and final messenger of Allah to all mankind whom he leads from darkness into light. Indeed, he is Allah's favour on those who believe in him and in what he brought. He is Allah's favour even to the People of the Book, who may yet come to believe in him. (see *Surat al-Maa'idah*, 5:19)



He is the man whom Almighty Allah created with a character eminent as the standard for mankind. He is the perfect man and an excellent model for every Muslim, male or female, young or old. He brought to us the Qur'an exactly as it was revealed to him by Allah. His own life was the perfect interpretation of the Noble Qur'an. Through his fantastic teachings and marvellous example, he has shown us the right and true practice of Islam and Islamic virtues. He is a perfect model not merely for one generation but for all generations, not merely for a time but for all time. May Allah's peace and blessings be on him.



A. Fill in the blanks.

1. The Qur'an was revealed over a period of _____ years.
2. _____ was the first prophet and _____ was the last.
3. The Prophet's life was the perfect interpretation of the _____.

B. Answer the following questions.

1. Why is Prophet Muhammad (ﷺ) called *khaatam an-nabiyyeen*?

2. When was the third verse of *Surat al-Maa'idah* (surah 5) revealed? What is the significance of this verse?

3. What aspects are included in man's surrender to Allah?

4. The Prophet (ﷺ) is not sent only for the Arabs. Explain.

C. Think-up

What is the basic difference between Prophet Muhammad (ﷺ) and the other prophets?