

"Iman-e-Mufassal: I believe in Allah and in His angels and in His books and in His messengers and in the last day and in the life after death." Articles of faith by Allah, the Almighty and in the life after death. Quotations are necessary

# ISLAMIYAT NOTES

M1J1a

## Tauhid Q: Outline the Muslim teachings about oneness of God (Tauhid)

[10]

- Structure:
- 1) Meaning of Tauhid as the fundamental teaching of Islam and 1st article of faith with which one cannot become a Muslim
- 2) Discussing the 3 aspects of Tauhid;
  - (i) Lordship
  - (ii) Worship
  - (iii) names and attributes

Belief in the oneness of Allah is the fundamental teaching of Islam. It is the foundation of the faith, it is termed as Tauhid. Allah is the One and Only God. He is the creator; the Sustainer of the heaven, the earth and everything therein, "Allah is the Creator of all things and He is the Guardian and Disposer of all affairs. To him belong the keys of the heavens and the earth." (Az-Zumar 39:62-63)

No one has any share in His ownership or authority. He is Eternal; Ever-Living without a beginning or an end. He is the first and Last. "He is the First and the Last, the Evident, and the Immanent." (Hadid 57:3) He is independent while others are dependent on him for their survival. He sustains everyone and everything, all creation stands in need of Allah and totally relies on Him, and Allah is the source and constant support of all forms of life. His life is perfect; He is free of all wants and needs. He is not the need of rest or sleep, "No slumber can seize him nor sleep" (Al Baqarah 2:255). He is the only one worthy of worship. He has no Partner. Allah is Omnipotent. He has power over all things. He says, "Be and it becomes. If Allah touches you with affliction none can remove it but he; if He touches you with happiness He has power over all things." (Al-Anam 6:17)

He is omniscient. He knows everything, the hidden and the manifest. He is aware of all states and events before their birth and after their birth "He knows the unseen as well as that which is manifested. For He is the Wise, well acquainted (with all things)." (Al Anam 6:73).

### Aspects of Tauhid.

- M1J1b
- 1) Associating partners with Allah (Shirk) is opposed to believing in the oneness of God (Tauhid) and can be divided into 3 main categories or 3 main parts:
  - (i) Worshipping others
  - (ii) Calling others as partners
  - (iii) Writing about each category
- References:
  - Allah forgives not that partners should be set up with Him but He forgives anything else to whom He pleases (4:48)
  - Whoever joins false gods with Allah, Allah will forbid him from His prayer and the fine of him will be his destination. There will be no help for the wrongdoer. (5:72)

There is only One Lord for the entire universe that is Allah. He is the Creator, the organizer, the Supreme Planner, the Sustainer, the Law-Giver, the Designer, and the Giver of the security etc. He is neither the father nor son of anyone. Allah says, "Say, He is Allah the One and Only, Allah the Eternal Absolute. He begets not nor is He begotten." (Ikhlās 112:3). Again, "And your Allah is one Allah; there is no God but He, the most Gracious, Most Merciful." (Al Baqarah 2:163)

Since, Allah is the Creator; He is the only one worthy of worship. It is man's primary duty to worship none but Allah. Allah says, "O you people! Worship your Guardian-Lord who created you and those who came before you that you may have the chance to learn righteousness." (Al Baqarah 2:21) Again He says, "I have only created Jinn and men that they may serve me." (Adh-Dhariyat 51:56)

None has the right to be worshipped but Allah. We must only pray, invoke and ask Him for help from the unseen. We swear by His name. We offer sacrifice, give charity, fast and perform pilgrimage for Allah. Allah says, "You do worship and your aid we seek." (Al Fatiha 1:5)

We must not name or qualify Allah except with what He and His messenger has named or qualified him. "And there is none like unto Him" (Al Ikhlās 112:5). We must believe in all the qualities of Allah which He has stated in His Book or mentioned through His messenger Muhammad (P.B.U.H) without changing their meaning. Muslim believes in the divine attributes of Allah, these qualities are only inherent in Allah and this Belief is integral part of the faith. Muslims are unable to describe Allah; however, the existence of Allah can be realized through His manifestations and through His attributes as told by His messenger (P.B.U.H)

### M1J1c What are the Muslim belief about angels?

[10]

### Structure: Angels

- 1) 2nd article of faith
- 2) Angel created from divine light (Nur) and their sole purpose to worship Allah and serve God. They are not visible to ordinary human
- 3) They are objects of worship
- 4) They don't possess free will
- 5) They have specific duties to perform names of angels + specific description of their duties

Belief in angels is the second article of faith. Angels are special creation of Allah and are made of light (Nur). They are solely created to worship Allah and praise Him. They are not Allah's daughters or objects of worship. The angels are a link between man and God, Allah says, "Whoever is an enemy to Allah and His angels and apostles to Gabriel and Michael Lo! Allah is an enemy to those who reject." (Baqarah 2:98)

They are entrusted with specific function. They have been bestowed with the necessary qualities and power to carry out their duties, but they do not have a free will. they worship and glorify Allah, sing His praises and prostrate before Him, Allah says, "Those who are near to your Lord disdain not to do Him worship: They celebrate His praises and bow down before Him." (Al-A'raf 7:206)

They strengthen the hearts of righteous believers. In the battle of Badr the angels strengthened the heart of the believers and helped them. They cast terror into the hearts of the non believers. They ask Allah's forgiveness for the believers and send blessings on them.

They act as messengers of Allah, but they do not descend without His permission, "Therein come down the angels and the Spirit by Allah's permission on every errand." (Al-Qadr:97:4)



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"He does send down His angels with the inspiration of His command to such of His servants as He pleases." [Al-Nahl 16:2]

Angels are heavenly beings not visible to ordinary mortals and belong to the category of unseen. They do not need sleep or other human requirements and never get tired.

Angels prostrated before Adam when Allah commanded them to do so. Angels also appeared to the prophet Ibrahim in human form to give him glad tidings of a son. An angel was sent to the prophet Zakariyah and to Maryam to give them tidings of a son.

The most prominent angels are:

**Angel Gabriel** is the one who brought the message of Allah to Muhammad (p.b.u.h.) and all the other prophets.

**Angel Israfeel** will blow the trumpet on the day of judgment, and then again he will blow it when people will be resurrected.

**Angel Izrael** is the angel of death who takes away the life.

**Angel Mikael** provides the provisions to the people; he is also responsible to cause the rainfall.

**Kiramann Katibin** record every deed of a person, Allah says, "But verily over you (are appointed angels) to protect you, kind and honorable writing down (your deeds)." (Al-Infitar 82:10)

**Munkar and Nakir** question the dead grave, the Prophet (p.b.u.h.) said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle ...." (Sahih Bukhari)

**Q: Write a descriptive account of the Muslim belief in revealed books**  
**Belief in divine books** is the third article of faith. Allah says, "But righteous is the who believes in Allah and the last day and the angels and the scripture." (Al-Baqarah 2:127) All divine teachings are contained in the books of Allah. They are source of guidance for the mankind. They all brought the same teachings that there is no god except Allah, worship Allah alone and turn away from vices, Allah says, "For We assuredly sent amongst every people an apostle (with the command) 'Serve Allah and eschew Evil.'" (Al-Nahl 16:36)

The Quran does not mention all the prophets nor all the books, however it mentions that revelations were sent to Nuh, Ibrahim, Isma'il, Is-haq, Yaqub, Musa and Isa (peace be upon them), Allah says, "Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmeel, and Is-haq, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto him we have surrendered." (Al-Baqarah 2:136)

The revealed books mentioned in the Qur'an are:-

1. The Zabur was revealed to Dawood.  
2. The Torah was revealed to Musa for the guidance of Bani Israel.

It contained Allah's command, light admonition, mercy, and a clear explanation of things.

The original book was changed, its followers distorted it and perverted words of Allah and changed its meaning. Allah says, "They change the words from their (right) places and forget a good part of the message that was sent." (Al-Maidah 5:13)

3. The Injil (bible) was sent to Isa (p.b.u.h.) The Christians distorted Bible and introduced the doctrine of "trinity" and redemption through crucifixion, although Isa (peace be upon him) had clearly told his followers that Allah was his Lord and their lord and that they should worship Allah alone. According to the Quran Injil confirms the Torah. The prophet (P.B.U.H) is mentioned in both the Injil and the Torah. Allah says, "And remember Jesus the son of Mary said: "O children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Ahmad." (As-Saff 61:6)

4. The Quran was revealed to Muhammad (P.B.U.H).  
5. The Quran also mentions the Suhaf (scroll) of Ibrahim.

All Divine books invited people to worship of Allah, they contained belief in prophethood, the day of judgement and the concept of reward and punishment, and they also contained a code of morality and justice, but were not comprehensive enough to contain a complete code of life. None of the revealed Books except the Qur'an exists in its original form today. The Suhaf of Ibrahim was lost. Some of the books were changed and modified such as Torah and Injil. God's words have been blended with those of man, thus it is difficult to establish the authenticity of various parts of these Books. The languages of these books are dead languages. They were revealed to a particular nation for a particular period of time.

The Qur'an is the last and the most perfect Book of Allah. It is a comprehensive book. It deals with every aspect of human life, e.g. social, economic, legal, moral and political etc.

The Qur'an is the only book which is unchanged, Allah promised to safeguard it, "We have, without doubt revealed the reminder and we will guard it (from corruption)" (Al-Hijr 15:9)

The Qur'an is a universal book, sent to the entire mankind for all ages.

Structure  
3rd article of faith

2) Books contain revelation given by Allah to His messengers and were revealed by Gabriel.

3) They were sent to different communities except the universal message (Qur'an)

4) Names of revealed books & prophets to whom they were revealed

5) All the books contained same teachings but none except Quran survived in its original condition.

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M159/P2

Structure

Q5: Belief in all the Prophets is one of the articles of faith in Islam. Write about this [10]

Belief in messengers is the fourth article of Muslim faith. According to Muslim belief Prophet was a person who received Divine revelations through Angel Jibrael but if the revelation was in the form of a book then the Prophet in addition is called a messenger (Rasool). All the messengers were chosen by God. They were sent throughout history for the guidance of mankind and they acted as a link between God and mankind.

All the messengers were human but sinless which means that they never disobeyed God. They were all men and many of them got married and had children. They did not have any physical relation with God. The Holy Quran condemns the Christian belief that Prophet Isa was the son of the God. All the messengers conveyed the same teachings that are belief in oneness of Allah and in the life hereafter but with the exception of Quran all previous messages were either lost or corrupted.

They were sent to particular communities and then messages were only for the guidance of those communities for example, Prophet Musa and Prophet Isa were sent for the guidance of Bani Israel. Some of these messengers were given the miracles as a sign of their divinity for example Prophet Musa was given the miracle of the staff which turned into a snake. Similarly, Prophet Isa could cure the blind and even brought forth the dead. All the messengers were to be obeyed as the Quran says, "We did not send any messenger but to be obeyed in accordance to God's will." [Ch4:V64]

According to Muslim belief the line of prophets started from Hazrat Adam. According to a Prophet's hadith, the line numbered 1, 24,000 approximately. The Quran mentions only 25 of them by name. Major individuals include Hazrat Ibrahim (Suhuf), Hazrat Musa (Torah), Hazrat Daud (Zaboor), and Hazrat Isa (Injil) and Prophet Muhammad pbuh (the Holy Quran). Muslims believe that all the messengers were morally perfect which means that they were honest upright and truthful and they did not make any addition or omission in Divine revelations. All the messengers should be respected equally because they are equal in status. The Quran says, "And We make no distinction between one and other of His messengers." [Ch2:V285]

Prophet pbuh was the last in the line of prophetic messengers, therefore, he is also known as "Seal of the Prophets". The Holy Quran says, "Muhammad is not the father of any of your men but the Messenger of Allah and the seal of prophets." [Ch33:V40]. Prophet pbuh himself said, "I am the seal of prophets and there will be no prophet after me." His message was the same as the previous ones but it was sent for all mankind and for all times to come. (Universal and Eternal). God himself has taken the responsibility of protecting His message from any change or corruption. God says, "This is a Glorious Quran in a Tablet preserved." [Ch85:V21-22]

What does the statement "There is no ability or power except through Allah" tell you about the Muslim belief in Allah's predestination and decree. [10]

Q4: Predestination and Decree and human responsibility

This belief in Allah predestination and Decree is mentioned in the Imran-e-Mufassal it says, "I believe in Allah in, this angels, in this books, in His messengers,, in the last day and in the fact that everything good or bad is decided by Allah, the Almighty, and in life after death".

It is an article of faith without which a Muslim's faith is incomplete. The above statement strengthens this belief by reminding us of God's power and authority over all that exists. The Arabic word for destiny 'Qadr' implies the measuring of something or fixing a limit to it, the word Qadr has the same root as word Qadir one of Allah's names meaning all, powerful. This belief highlights God's Omnipotence and Omniscience and states that Allah is the most powerful and the Supreme Being nothing can take place without His will. This is also mentioned in Ayat al Kursi "Who to Him belongs whatever is in the heavens and whatever is on earth" it also mentioned Allah's Supreme knowledge and elaborates that Allah's knowledge owes no limitations and He knows that had happened, will happen or is happening "He knows what is before and after and behind them. He holds the Supreme power to decide the outcome of events before they occur. This is what defined Allah's predestination "He has the Power to dispose of all affairs" (Al An'am), for example, birth of Hazrat Isa was predestined and Allah send jibrael to Maryam R.A to give her glad tidings of the birth of a son. This is mentioned in the Quran as follows, "it is the matter already decreed". (19:19-21). Another example showing Allah's predestination is that the victory of Muslims in the battle of Badr (2AH/624AD) was predestined and Allah said about: "A matter already enacted" (8:45).

Similarly the birth, death, shape or appearance, amount of livelihood of every human being on earth is already decided by Allah. Everything in the universe is the outcome and planning and will of the Creator. He has created it with infinite wisdom and with a definite purpose. He not only maintains it but is also directing it to its destined end. A human knowledge is limited and so humans should act upon Allah's will. Day of Judgment and its events which in take place in future have already been decided by Allah. "And when the earth is flattened out, and casts forth what is within it and becomes (clean) empty" (84:3,4)

Allah created men with curtailed powers which he could exercise under certain limitations and thus these powers produce good or evil. The concept of free will is given to mankind i.e., they can choose between right, and wrong. And this is what for which Allah would question us on the Last day. Allah has shown the path of right and wrong and then left upon humans to opt for their way and made them responsible for their actions. Prophet said "his world is the cultivating ground for hereafter" Once Hazrat Ali was travelling, on his way he asked a Bedouin to take care of horse and saddle as he wanted to perform Salaat and thought he would give the Bedouin 50 dirham for this. When Ali returned he found out that the-Bedouin had stolen his saddle. He then

1) 4th article of Islam

2) Prophets were chosen from mankind by God

3) They were not outstanding characters

4) The line of Prophets started from Adam and ended with Muhammad.

5) Each was sent to a specific community except Muhammad who was sent for all mankind.

6) All Prophets conveyed same teachings.

7) Some of them were given miracles and divine books.

8) They should all be respected equally.

9) Prophet is seal of Prophets

Structure

1) 5th article of Faith

2) Meaning of Qadr

3) Description of Allah's power and knowledge with the help of Quran

4) Specific examples

(i) Birth of Jesus

(ii) Victory for Muslims in Badr

(iii) Arrival of Muhammad

(iv) Birth, death, appearance of

about of livelihood

(v) Events of the day of judgement

(vi) Concept of free will and Ali's example

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headed to the market to buy a new saddle. On one of the shop he found his own saddle and questioned about it. The shopkeeper told that a Bedouin had sold this saddle to him in fifty dirham. Hazrat Ali smiled and said that how unlucky was the Bedouin who turned his Halal (lawful) into Haram (unlawful) out of his free will.

MIJ15

What do Muslims believe about the day of resurrection and judgement? [10]

Q4 Every Muslim must believe in the life after death, life will come to an end one day. Mankind will be resurrected and will be presented in the court of Allah with the record of his deeds. He will give an account of all his deeds. The Day of Judgment can be divided into three stages.

Life will come to an end at appointed day. Everything in this universe shall be destroyed. The day is called Qayamah. Qayamah will be the day of clamour and noise, people will be running in confusion and bewilderment, Allah says, "(it is) a Day whereon Man will be like moths Scattered about. And the mountains will be like carded wool" (Al Qariah 101:4-5). Mother will be forget their children every one is concerned about his own self, Allah says, "The Day you shall see, every mother giving suck shall forget her suckling baby and every pregnant female shall drop her load unformed" (Al Hajj 22:2). Again Allah says, "When the deafening blast is sounded that day man shall flee from his brother, his mother, and his father" (Abas 80:33-35).

The sun will be folded up; stars will lose their lights and scatter away. The earth will be rent asunder. The mountains will set in motion and they will be blown away. "One day we shall remove the mountains and you will see the earth as a level stretch (20:100). The oceans will boil over the burst forth. All the people will die Allah says, "Every soul must taste of death" (Al Anbiya 21:35). The soul rest in Barzakh till the day of resurrection, Allah says, "Before them is partition (Burzakh) till the day they are raised up (Al Muminun 23:100)

The second trumpet will be blown and there will be resurrection not only of men but also of angels. Jinn beasts birds and everything the existed in this world. "Then will a second one be sounded when behold they will be standing and looking on! And the earth will shine with the glory of its Lord: the Record (of deeds) will be placed (open) (68-69) Zumar. A new world will emerge with a new sky. All human beings who had lived on this earth since its inception will come back to life, this is called HASHR. Allah says, "Does man think that we cannot assemble his bones? Nay, we are able to put together in perfect order the very tips of his fingers." (Al Qayamah 75:3-4) Again, "You were lifeless and He gave you life and He will cause you to die and will bring you again to life" (Al Baqarah 2:28)

Men will be presented in the court of Allah with the record of their deeds and they will be judged according to them. Allah says, "And the book of (Deeds) will be placed (before you) and you will see the sinful in grate terror because of what is (recorded) therein" (Al Kahf 18:49)

- Scales will be set up and the deeds will be weighted Allah says, "We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of mustard seed we will bring it to account" (Al Anbiya 21:42)
- As-Sirat will be laid across Hell and Muhammad (P.B.U.H) shall be the first amongst the Apostles to cross it with the followers.

Those who emerge successful in this judgment will go to paradise Allah says, "Then he whose Scales are heavy shall be in state of bliss and he whose scales are light shall have a deep pit for his dwelling." (Al Qariah 101:9-10) "And he who has done an atom's weight of good deed shall see it and he who has done an atom's weight of bad deed shall see it." (99:7-8). Miqdad ibn al Aswad reported, "I heard Allah's apostle as saying: on the Day of resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's apostle (P.B.U.H) pointed his hand towards his mouth. (Sahih Muslim).

Belief in the hereafter is a fundamental components of a Muslim faith. Any individual who sincerely believes in the life after death will strive in this world for a better life in the next world. He will lead his life according to the teaching of Islam. He will shun vices and will perform his duties not only towards his creator but also towards his fellow beings.

Paradise and hell are described in the Quran and Hadith with concrete and material thing of this world. This is to give an idea to human mind about the intensity of pleasure in paradise and severity of the punishment in Hell.

- 1) 6th article of faith
- 2) Angel Israfil will blow the trumpet at the end of time as a result of which everything will be destroyed and all life will come to an end. (Qiyamah)
  - 3) The trumpet will be blown again by Israfil and the dead will be raised from their graves (resurrection)
  - 4) God's court will be held in the plain of Arafat and the justice will be done accordingly. The record of deeds presented by angels found heavier
  - 5) Those whose balance of good deeds will be rewarded with paradise - Jaza / reward
  - 6) Those whose balance of good deeds will be found lesser, they will be punished in hell - Saza / Punishment

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**Articles of faith Paper 2 Question 3,4 and 5**  
**Evaluative questions**

**Why is associating partners with God (Shirk) considered as a great sin?**

[4] Shirk means ascribing partners with Allah and it is considered the greatest sin in Islam. The Quran says "God does not forgive that partners be ascribed to Him but he forgives anything to whom He wills." (4:48) Shirk is opposite to Tauhid, the foundation of Islam and it is shaken when Shirk is committed. This reflects a person's mental incapacity about destabilizing the building in which he lives. Shirk means challenging the unshared power of God and an expression of ingratitude. "And Satan is to his Lord ungrateful" (15:27). Thus Shirk weakens the belief of Allah's authority and sovereignty and leads to loss of true faith. Paradise is forbidden to the one who commits Shirk

**Explain how this belief (Prophets) influences daily life of a Muslim**

[4] By believing in all messengers, a Muslim believes that all prophets brought the same message of Tauhid, day of judgment and rights of others. The belief helps reach interfaith harmony as similarities are highlighted between Islam and other faiths. Muslims realize the message conveyed by the prophets to their communities and try to become pious and a role model which can attract non-Muslims. This belief helps Muslims understand the message of God and follow it, keeping in mind the wrath of God on the earlier communities.

**Briefly explain why Allah revealed different books from time to time**

[4]

God revealed His message from time to time to keep reminding humans of their relation with God and to warn mankind of the misguiding Satan. "Satan is an avowed enemy to man." (12:5) God sent His guidance to keep mankind on the right path. God sent his men and books to the pre-Mohammadan communities according to the changing circumstances and times as part of a Divine decree. Lastly, God revealed book as the communities had forgotten the message of the previous prophets.

**All the revealed books were sent down by God. What in your opinion makes the Quran**

**unique?** [4] The Quran is unique from the previous books as it enjoys immunity against corruption. "We sent down the message and indeed, we will be its guardian. (15:9) The Quran is a universal message unlike the previous scripts which were for a specific community. The Quran is safe in the "Preserved tablet" in the heavens from the evil spirits. Every Surah is a complete chapter in its own way and the Quran can be read out in an easy way by picking out any chapter. The Arabic language of the Quran still exists today whereas the languages of the previous scripts are dead. Lastly the style of the Quran is imitable and unique.

**To what extent does this belief (predestination) affect the daily life of Muslim?** [4]

This belief helps Muslims develop true faith and contentment. They consider their achievements as blessing from God and his failures will cause him to seek God's help. He will reassure himself of God's justice. If he fails, he will associate the result with Allah's will. In case of a difficulty, he will remember "Verily with every difficulty, there is relief" and be patient and free of negative thoughts. He will use his free will to follow God's religion and remain humble in success.

**Discuss the importance of Gabriel in comparison with other angels**

[4]

Gabriel is ranked as the highest angel of God. He is in charge of bringing down revelations from God to Prophets. He has been mentioned as spirit of faith. "Say the Holy Spirit has brought the revelation from your Lord in truth". Gabriel was entrusted with telling Mary of the miraculous birth of Jesus.. Since carrying the revelation is a very delicate duty, Gabriel has been honored as an exclusive angel in the Quran.. He also accompanied the Prophet in Isra and Miraj till the Lote tree. Gabriel is most known for his important role of inspiring and communicating Allah's revelation through the prophets, peace be upon them all.

Material taken from Dr. Iftikar ul Haq's notes

**Articles of faith Paper 2 Question 3,4 and 5**

**Evaluative questions**

H

**How does this belief (life after death) affect daily life of Muslims? {4}**

**Muslims keep the day of resurrection in mind and shun evil practices. They try to fulfill the rights of others as well as Allah's. They pray the 5 prayers and practice charity, fast and perform pilgrimage. They do not commit Shirk and remain humble and not arrogant. They try to gain Allah's pleasure to gain paradise and follow the Sunnah** Type equation here.

Material taken from Dr. Iftikar ul Haq's notes



**MEGA LECTURE**

requirements:  
1) meaning and definition  
2) types of Jihad  
3) Description of Qital or armed fighting  
4) Rules of Jihad

## ISLAMIYAT NOTES

Q101362) Write a description the Muslim teachings about Jihad [10]

### Q5 Jihad

Jihad is a core principle in Islamic teachings. The root word of *jihad* means 'to strive, to struggle, to exert one's energy, to persevere'. The Qur'an uses the term 'jihad' in context with the struggle in the way of Allah, thus doing all that comprises good conduct as Allah expects of us, striving and doing one's best to achieve a worthy objective is essential for human development.

"And whoever strives hard does so for his own soul; for Allah is free of all needs from all creation." (Al-ANKABUT, 29:6)

#### Definition

In the true inner sense, *jihad* means purifying oneself of one's shortcomings and base tendencies so that one is guided towards Allah. Outwardly, it is to stand up for what is right as directed by Allah, to improve social conditions, help the weak and needy and should circumstances demand, be willing to put one's life at risk to uphold the truth. Unfortunately, it is only the last aspect of *jihad* that has become synonymous with the word in current context, leading to misunderstanding of the concept. Muslim jurists explain that there are ~~three~~ <sup>four</sup> main kinds of *jihad* fi sabil-illah (struggle in the cause of Allah):

#### 1. Spiritual

*Jihad bil-nafs (jihad of the self)* is the struggle to resist temptation to evil, and to overcome one's own weaknesses and failings. This type of *jihad* is regarded as the greater *jihad*, al-*jihad* al-akbar. As often quoted, the Prophet Muhammad told warriors returning to Madinah after a battle that they had returned from the lesser *jihad* (of warfare) to the greater *jihad* of struggle against one's own heart, i.e. desires that lead to wrong-doing.

#### 2. Mental

*Jihad bil-lisan (jihad of the tongue)* is speaking and upholding the truth, speaking out against what is wrong and immoral, and spreading the word of Allah and the teaching of Islam. Quran says "You are the best evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah!" The Prophet practiced this *Jihad* throughout his life especially in Mecca and even faced persecution for that.

#### 3. Physical

*Jihad bil-Maal (by wealth)* is to spend one's wealth in the cause of Allah to improve social conditions and to help the poor and the needy. Zakat is the best form of *Jihad bil Mal*. The Quran says "And spend of your substance in the cause of Allah, do good for Allah loves those who do good." The best example from Prophet life Tabuk expedition.

*Jihad bil-yad (jihad by the hand)* refers to choosing to do what is right and to combat injustice and what is wrong with action. The Prophet practiced this form of *Jihad* by implementing Islamic laws as Madinah's head of state.

*Jihad bis-saif (jihad by the sword)* referring to *qital* fi sabilillah (armed fighting in the way of Allah), is the most common usage-a term that has been exploited and misused as 'holy war'. In terms of physical combat, the Qur'an uses the word *Qital* which is restricted and limited by particular conditions, i.e. when all other world options have been explored and exhausted and the very existence of Islam and Muslims is threatened.

"And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed) men, woman and children, whose cry is: 'Our Lord! rescue us from this town, whose people are oppressors; and raise for us from the one who will help.'" (Al NISA, 4:75)

In order to better understand the Qur'anic principles in this context, there are several significant precedents to consider. The early Muslims living in Makka as a minority were not allowed to respond to Makkan oppression by taking military action until specific permission was divinely given. They endured oppression for many years and, despite their impatient urgings, the Prophet would not allow them to respond with violence. At one point, he allowed a group of his most oppressed followers to migrate and seek sanctuary with al-Najashi, the Christian king of Abyssinia.

According to the Qur'an, if the enemy ceased hostilities and sought peace, Muslims were to seek peace as well.

"If your enemy inclines towards peace, then you should seek peace and trust in Allah. Verily, He is the All-Hearer, the All-Knower." (ANFAL 8.61)

Moreover, the Qur'an instructs Muslims not to haughtily turn away unbelievers who seek to make to peace with them, and reminds Muslims that:

"If Allah would have willed, He would have given the unbelievers power over you [Muslims]. Therefore, if they [the unbelievers] withdraw from you and refuse to fight you, and instead, send you guarantees of peace, know that Allah has not given you a license [to fight them]." (Al-NISA 4.90)

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- Sakun is man of the enemy had  
- Mujahid has to fight against him  
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- Sakun can't be di'arab below

**However,** where the faith and its followers were threatened with oppression and violence, the Muslims were instructed to fight in self-defense. Self-defense must be limited to fighting groups of people who have invaded and robbed Muslims of their rights or land, for example, in Palestine. In Islamic law, self-defense is not an excuse for open warfare all around the globe without any restraints or limitations. Nor should jihad be undertaken to gratify one's whims, to extract vengeance, to obtain wealth and riches, or to conquer territories and rule them. On the contrary, it should be undertaken only and for the cause of Allah, as is evident in several places in the Qur'an and often explained by the Prophet to his followers. In Surat al-Baqara (2.216-217), Allah says that even though warfare is prohibited in the sacred months, yet Muslims may fight if the circumstances require them to do so.

Fighting is prescribed upon you and you dislike it. But it is possible that you dislike a thing which is good for you, and you love a thing which is bad for you. But Allah knows and you know not. They ask you concerning fighting in the Prohibited Month. Say: 'Fighting therein is a grave (offence) but it is graver in the sight of Allah to prevent access to the path Allah, to deny him, to prevent access to the Sacred Mosque, and to drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting until they turn you back from your faith, if they can.' (2.216-217)

**Q11) Write about the Prophet's teachings about armed warfare (Jihad). Under what circumstances is Jihad thought to be compulsory?**  
As the head of the state in Madinah, the Prophet laid down a set of rules about conduct during armed warfare. Some of these rules are:

- Muslim shall not be the first to initiate fighting
- Women, children, old people and diseased are not to be harmed. Fruit bearing trees will not be cut down
- Animals whose meat can be eaten shall not be killed
- The booty shall not be stolen
- Ambassadors will not be killed
- No unjustifiable aggressions shall be made on weaker nation
- The treaties shall be respected and fulfilled

• Monks in churches should not be ill-treated.  
• Dead bodies of the enemies should not be mutilated.

The Prophet (p.b.u.h) gave the following instructions to the troops he sent to Byzantine, "In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion, spare the weak of the female sex, injure not the infants at the breast or those who are ill in bed, abstain from demolishing the dwelling of the unresisting inhabitants, destroy not the means of their subsistence, nor their fruit trees and touch not the trees." (At-Tabarani)

**Conditions under which Jihad becomes Obligatory**

- Jihad becomes obligatory when not only the ideology and beliefs of Muslims are threatened, but also when their homes, lives, property and everything else is in danger. Muslims are commanded to fight those who fight against them in these words, Allah says, "Fight in the cause of Allah those who fight you but do not transgress limits, for Allah loves not transgressors." (Al-Baqarah 2:190)
- Whenever a Muslim state is attacked by any other state it becomes a religious duty of every Muslim of the state to fight against the invaders. If the Muslim state under attack is not strong enough to defend itself then it becomes the religious duty of other neighboring states to help. If they are unsuccessful, then it becomes the duty of all Muslim states of the world to help her. The best example of this in modern time is that of Afghanistan when it was attacked in 1980 by the Soviet Union, all Muslim countries rushed to help it.
- Fighting is to be continued till peace is restored and oppression comes to an end, Allah says, "And fight them on until there is no more tumult or oppression and there prevails justice and faith in Allah, but if they cease let there be no hostility except to those who practice oppression." (Al-Baqarah 2:191)
- Muslims should never be the first to attack any innocent or peaceful people. Peaceful co-existence between non-Muslims and Muslims is urged, "(However, the treaties are) not dissolved with those pagans with whom you have entered into alliance and who have not subsequently failed you nor aided anyone against you. So fulfill your engagements with them to end of their terms: for Allah loves the righteous." (At-Taubah 9:4)
- Muslim states must maintain their treaties and friendly relations with non-Muslims states as long as they continue to respect the rights and agreements, Allah says, "But if they violate their oaths after their covenant and taunt you for your faith fight you the chiefs of unfaith: for their oaths are nothing to them, that thus they may be restrained." (At-Taubah 9:12) When these conditions cease to exist and peaceful life returns to the state, they are required to cease their war operation.

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