



## Chapter 3: Thematic Study

### (A) Believes

#### 1. Belief in the Oneness of Allah (*Tawheed*)

**(Introduction to the Attributes of Allah and the requisite of *Tawheed*)**

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Understand the meaning, concept and importance of belief in *Tawheed*.
- Explain the attributes of Allah Almighty.
- Explain the requisite of *Tawheed*.

**Belief in *Tawheed*:** Belief in *Tawheed* (i.e., faith in Allah) is the first cardinal article of faith in Islam. The word “*Aqeeda*” is derived from the Arabic word “*Aqd*”, which means to tie fast. “*Aqeedah*” refers to the thoughts and ideas that a person firmly believes in, that affect one’s character and attitudes. The literal meaning of “*Tawheed*” is to affirm and believe in oneness.

In Islamic terminology, *Aqeedah-e-Tawheed* means that the Creator, Owner and Sovereign of this universe is Allah Almighty, Who is from eternity and will last forever, Who has neither beginning nor end. He will never come to an end. Allah Almighty is the only God; He has created everything in this universe with perfect proportions and its system with perfect order. His knowledge encompasses every particle of the whole universe. He sees the whole universe, hears all, gives provisions to all, and guides. There is no precedent for Him or example. He is the owner of the gain and loss of the creatures. There is none other than Him. He is the Giver of eternal life after death. He is the only one. There is no partner with Him. To believe in this belief with a firm conviction of heart and to express it by the tongue when necessary is called *Tawheed*.



**The Importance of Tawheed:** Tawheed is taught in the Holy Qur'an repeatedly. It is explicitly described in Surah Al-Ikhlas:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ أَللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُوَلَّدْ ۝ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ۝

(Surah Al-Ikhlas: 1-4)

**Translation:** Say: He is Allah, He is Allah, He is One. (1) Allah is the Un-wanting (2) He has no offspring, nor is He born from anything. (3) And there is none equal to Him (4).

The first part of the *Kalima Tayyibah* is *La ilaha illa Allah*, which reflects this belief. Allah Almighty has declared *Tawheed* as the foundation of religion and its first fundamental principle. The Holy Prophet ﷺ said: تَبَوَّلُ الْأَرْضُ إِذَا أَلَّهُ تَفْلِقُوهُ ﴿١٣﴾ **Translation:** Say: “There is no god but Allah, and you will be successful”. This is the essence of all acts of worship, without which goodness is not accepted. Even if they are like mountains, good deeds will be ruined entirely without believing in *Tawheed*.

From Prophet Adam عليه السلام o the Last Prophet of Allah Hazrat Muhammad - خاتم النبيين صَلَّى اللَّهُ عَلَيْهِ وَآصْحَابِهِ وَسَلَّمَ the Messenger of Allah and the last of all Prophets came, every one of them called people to *Tawheed*, and the belief in *Tawheed* is the basic principle and pillar in the practical life of all the Prophets. *Tawheed* is the starting point of the call of all the Prophets. Every Prophet and the Messenger proclaim the same phrase, “*La ilaha illa Allah*” and the Last Prophet of Allah Hazrat Muhammad - خاتم النبيين صَلَّى اللَّهُ عَلَيْهِ وَآصْحَابِهِ وَسَلَّمَ the Messenger of Allah and the last of all Prophets, also called the people to وَحْدَةً لَا شَرِيكَ لَهُ the One Who has no partner.

Allah Almighty has placed the success of human beings in faith and good deeds. Allah Almighty says: “And for those who believe and do good deeds will have forgiveness and a great reward”. (Surah al-Fatir, verse 7).



**Attributes of the Almighty:** The Supreme Personality of Allah Almighty has many highly praised worthy attributes. His attributes are eternal like His Being. The Holy Qur'an says: "And the names of Allah are all beautiful, so call upon Him by these names". (Surah al-Araaf: 180). Some of them are as follows:

1. **مُنْكَنٌ وَالْأَخِنُ** Allah Almighty is eternal: "He is the First and the Last". (Surah al-Hadid, verse: 3). This means that before there was nothing, He existed alone, and in the end, nothing will remain, but He will be alone. He has always been and will always be, no one has created Him.

2. **الْأَلْيَعُ** (Ever-Living Immortal): This is the attribute that shows His existence, eternalness and immortality.

3. **الْكَبِيرُ الْقَادِرُ** Almighty: This is the attribute that expresses the extent of His power.

4. **الْخَالِقُ** the Creator: He is the Creator, i.e., He has created the whole universe and brought it into being from non-existence. **اللهُ خَالِقُ كُلِّ شَيْءٍ**

**Translation:** "Allah is the Creator of all things". (Surah al-Zumar: verse: 62)

5. **الْعَلِيمُ** The All-Knowing: He is the All-Knowing, i.e., He knows every word, every deed and every action. Nothing is hidden from His knowledge, whether anything happens in broad daylight, in the darkness, in the congregation, or in privacy, whether something happens in the desert, or at the bottom of the sea. He knows everything, whether done in the past or in the present, or in the future. He knows all. Nothing is beyond His knowledge. **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ**. **Translation:** "Verily Allah is All-Knowing". (Surah al-Tawbah: 115)

6. **الْسَّمِيعُ** The All-Hearing, The Hearer: He is the hearer, i.e., He hears everyone, whether one calls upon by tongue or by heart, in the congregation or in privacy, in Arabic or in any other language, He hears



all and hears all the time. إِنَّ اللَّهَ سَمِيعٌ عَلَيْهِ **Translation:** “Verily, Allah is All-Hearing, All-Knowing”. (Surah al-Baqarah: verse: 181)

7. **الْبَصِيرُ** The All-Seeing: He is All-Seeing. Nothing in the universe and no work is disappearing from Him, whether it is visible or invisible, in the depths of the ocean or in the layers of the earth, He sees all. وَهُوَ السَّمِيعُ الْبَصِيرُ **Translation:** “And He is the All-Hearing, the All-Knowing”. (Surah al-Shura, verse: 11).

8. **He does whatever He wills.** Allah says: شَاءَ لَهُ مَا يُشَاءُ **Translation:** “Always doing whatever He wills”. (Surah al-Buruj: verse: 16) Everything is being done by his will.

**Requirements of Tawheed:** *Tawheed* is not only a surety of success and prosperity in the Hereafter, but also a means of prosperity and happiness in this world. The Holy Qur'an and the instructions of the Messenger of Allah tell that there are some essential and basic requirements of the belief in *Tawheed*, which must be believed and followed; some of them are as follows:

Allah Almighty is unique; there is nothing like Allah Almighty. It is stated in the Holy Qur'an: **Translation:** “There is nothing like Him”. (Surah Al-Shura: verse: 11). So we should believe in Him as an incomparable being.

There is only Allah Almighty whose pleasure man should think of.

All deeds and actions that fall into the worship category should be reserved for Allah Almighty alone. Thus, Allah says: أَنْ لَا تَعْبُدُوا إِلَهًا آخَرَ (Surah Al-Isra: 23) **Translation:** “Do not worship anyone other than Him”. Instead, prostration should be done to Him, vows and prayers should be kept for Him, prayers and supplications should be made to Him, refuge should be sought from Him, and only He should be called for help.

All the emotions and feelings, in which the spirit of worship is found, should be reserved for Allah Almighty. Such as praise and



gratitude, hope and trust, fear and piety, true love and devotion and fear, humility and submission etc.

The only sovereign of this whole universe is Allah Almighty. He alone has the right to command and to forbid. He is the real Legislator. He alone has the right to set the law of life, forgive, or punish.

We should live this worldly life according to the guidance and commands sent by Allah Almighty, believing in Him with all His attributes.

These basic requirements of *Tawheed* are so crucial that denying any of them makes the claim of believing in Allah Almighty meaningless. This means that all these factors are included in the basic meaning of belief in *Tawheed*. No one can be a true Muslim unless he believes in this belief with its full meaning.

**Effects of Aqeedah-e-Tawheed on Life:** When the belief in Allah's oneness is established in a person's heart and mind, its beneficial effects appear in his personality. Islamic beliefs also affect the practical life of man. These beliefs improve character, deeds and morals. The most significant effects of *Tawheed* on human life are as follows:

- By believing in the Almighty and His names and attributes, the love and respect of Allah Almighty is developed in the servant's heart. Consequently, he obeys the commands of Allah and avoids His prohibitions conscientiously. In obedience to the commands of Allah and avoiding His prohibitions, lies great happiness for the individual and the society in this world and in the Hereafter.
- It gives man the highest position of freedom and liberty.
- It creates the qualities of piety, self-control, self-control and self-respect within a person.
- It creates humility in man.
- He sees all creatures with love and affection, for he has a broad vision because they are the creation of Allah Almighty.
- It gives man the strength of perseverance and courage, contentment, selflessness, determination, patience and trust, due to which man copes with the difficulties of the world.



- Because of his complete belief in the mercy of Allah Almighty, he never despairs. Instead, he becomes fearless and does *Jihad* to uplift the word of Allah Almighty and does not fear death. Furthermore, it creates in man the idea of the unity and equality of humankind.

### Exercise

**(A) Write detailed answers of the following questions:**

1. Explain the belief in *Tawheed*.
2. Write a detailed note on the requisite of *Tawheed*.

**(B) Write brief answers of the following questions:**

1. What is the concept of faith (*Iman*)?
2. What is meant by worship?
3. Write a note on the effects of belief in *Tawheed*.
4. “Allah Almighty is eternal”. Explain.
5. What does the word “*Tawheed*” stand for?

**(C) Mark  on correct answers of the following questions:**

1. The literal meaning of “*Tawheed*” is:
  - a) to believe in oneness
  - b) to believe in
  - c) to keep discipline
  - d) to instruct and guide
2. A Muslim should first:
  - a) reform belief.
  - b) offer prayer.
  - c) have good morals.
  - d) perform Hajj.
3. The welfare of man is based on:
  - a) patience and gratitude
  - b) Sincerity and piety
  - c) Faith and good deeds
  - d) forbearance and tolerance

### INSTRUCTIONS FOR THE TEACHERS

Teachers should briefly explain “Shirk” (polytheism), condemnation of shirk and types of shirk to the students.



## 2. Belief in Prophethood

### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Understand the meaning and significance of Prophethood and Apostleship.
- Explain the need for Prophethood and Apostleship.
- Understand and explain the importance of love and obedience to The Holy Prophet ﷺ.
- Understand and explain the meaning of the finality of Prophethood and its need.
- Act according to the belief in Prophethood in their daily life.

**The Literal and Terminological Meaning and Concept of Prophethood and Apostleship:** Belief in Prophethood is the second most important and fundamental belief in Islam. The word “*Nubuuwat*” is derived from “*Naba*”, which literally means news. And the one who gives news is called a “*Nabi*” (Prophet), the plural of which is “*Ambiyaat*” (Prophets). Moreover, the word “*Risalat*” literally means to convey a message. And the one who conveys the message is called “*Rasool*” (Messenger), the plural of which is “*Rusul*” (Messengers).

In religious terminology, “Prophethood and Apostleship” is a high spiritual position on which Allah Almighty has appointed chosen servants from among His servants. Through which man attains divine knowledge. This means that Prophethood and Apostleship is a position that serves as a link between Allah Almighty and His servants. Through it, Allah Almighty conveys His commands and instructions to His servants. And through them, He guides and corrects and trains human beings. The person who holds this position is called a Prophet or a Messenger. Even before receiving the divine message, the status of the Messenger is high in his nation. He is infallible, pious, gentle, virtuous,



truthful and trustworthy. And in Arabic “*Al-Rasool*” refers to the Messenger of Allah ﷺ. Therefore, to believe in all the Prophets and Messengers sent by Allah Almighty before The Holy Prophet ﷺ is obligatory.

In the chain of Islamic beliefs, belief in Prophethood comes right after “*Tawheed*” (monotheism). In the Holy Qur'an, Almighty says: كُلُّ أَمْنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُسُلِهِ۔ (Surah Al-Baqarah: 285).

**Translation:** “They all believe in Allah, and His angels and His books and His messengers, and they say: We make no distinction among any of His messengers.”

### The need for Prophethood and Apostleship:

1. Islam has stated “worship and obedience to Allah Almighty” as the purpose of man's creation and life. It can occur only through the practical guidance of Prophets and Messengers. Therefore, the salvation of man in this world and the Hereafter also depends on Prophetic guidance.

2. Man naturally wants an example or pattern before his eyes for practical life, by which he can mould his living. The life of the Prophets is the best practical example for people to follow.

3. Allah Almighty reveals the Book on the Prophet and the Messenger for the guidance of His servants. A Prophet teaches its teachings and commands and wisdom. Allah says: “Allah has indeed bestowed favours on the believers to send among them Messenger from among them who recite to them the verses of Allah and purify them and teach them the book (of Allah) and wisdom and before that they were in the clear astray. (Surah Aal-Imran: 164)

4. According to Islamic belief, this world is a place of action, and the Hereafter is a place of accountability and questioning. Now, if people are not given any guidance from the beginning, then they could not be questioned on the Day of Resurrection because they can say that we have not received any guidance, then how could we act?



5. As Allah Almighty has provided all facilities for the fulfillment of the physical needs of human beings, similarly, He has blessed humanity with practical guidance through Prophethood and Apostleship for the fulfillment of spiritual needs. The Messengers and the Prophets were sent to invite people to the religion of truth in the world because they may call people to faith and command the worship and obedience of Allah Almighty so that the argument may be fulfilled on the people. No one could say that we did not know anything.

**Love for The Holy Prophet** ﷺ: In the light of the Holy Qur'an, there are four essential aspects of our relationship with The Holy Prophet ﷺ. They are: 1. Faith 2. Obedience 3. Following his footsteps, and 4. Love.

Love is the name of a natural attraction and passion. If this love is based on a religious relationship, it is called "spiritual love" or "love of faith". The Holy Prophet ﷺ deserves all kinds of love from us, and that is the requirement of faith because he is the beloved of Allah and the benefactor and mentor of the believers. Therefore, Allah Almighty commands us to love His Messenger. On the contrary, any faith or obedience which is not based on the love of the Messenger of Allah is not valid in the sight of Allah Almighty.

The requisite of this love is that the love should not be merely outward and formal, but should be a love that will overcome all other loves, in comparison to which the value of the dearest and beloved relationship keeps no value, for which everything in the world can be sacrificed. This is the standard of love stated in the Holy Qur'an, "The Prophet has more rights for the believers than their own lives". (Surah Al-Ahzab: 6)

In the Hadith, the love of the Messenger of Allah is declared as a sign of faith. He said: "None of you can be a (true) believer unless he loves me more than his parents, children and all people". (Sahih Bukhari, Book of Iman, Hadith: 15)



## Obedience and Following to The Holy Prophet ﷺ

The word “*Ita’at*” is derived from “*Tawun*, which literally means heartfelt willingness and obedience.” Obedience requires complete surrender. It does not accept to obey some commands and disobey some. In other words, the attitude of accepting obedience with a willing heart is called obedience. “*Ittiba*” (following one’s footsteps): To follow every step and every deed of The Holy Prophet ﷺ with a deep heartfelt attachment and with complete submission is called “*Ittiba*”. When complete obedience and heartfelt love come together, it is called “*Ittiba*”. If someone obeys and follows the commands that The Holy Prophet ﷺ has ordered or instructed or his Sunnah in the matters of life, it is called following the footsteps of the Messenger of Allah ﷺ.

The main reason for ordering obedience to the Messenger of Allah is that Allah Almighty wants obedience to Him. The only means of obedience to Allah is the Messenger ﷺ, because Allah Almighty does not speak directly to His slaves, but He speaks through His Messengers. It is the Messenger who informs the people about the instructions of Allah Almighty and His commands. Therefore, obedience to the Messenger of Allah is, in fact, obedience to Allah Almighty, so whoever wants to obey Allah Almighty, he must obey the Messenger of Allah ﷺ. Without it, obedience to Allah Almighty cannot be imagined, so the Holy Qur'an says: “He who obeys the messenger of Allah, indeed he obeyed Allah.” (Surah Al-Nisa: verse: 80)

## Characteristics of the Prophethood of Muhammad ﷺ

Prophethood started with Prophet Adam ﷺ and came to an end on Hazrat Muhammad ﷺ - the



Messenger of Allah and the Last of all Prophets. The perfections which Allah Almighty bestowed to all previous Prophets individually, He blessed with all of them in the *Shari'ah* of The Holy Prophet ﷺ. Therefore, we believe that the *Shari'ah* of The Holy Prophet ﷺ has surpassing significance. It comprises the excellencies of all the previous Prophets' *Shari'ah*.

Some of the distinguishing features of the Islamic *Shari'ah* include generality and universality, abrogation of the first *Shari'ah*, Perfection, i.e. preservation of the Divine Book, protection of the Sunnah of the Prophet, comprehensiveness and finality of Prophethood.

**Finality of Prophethood:** The literal meaning of "Khat'm" is to seal, the end of something and to finish by completing a task. Finality of Prophethood means that the series of Prophethood which started from Hazrat Adam عليه السلام and many Prophets came one after the other, this series ended on The Holy Prophet ﷺ. The Holy Prophet ﷺ is the last Prophet of Allah for all human beings till the Day of Resurrection. Now, no new Prophet will come. Whoever claims Prophethood in any way after The Holy Prophet ﷺ is an infidel (unbeliever) and is out of the circle of Islam. The Holy Qur'an, which was revealed to The Holy Prophet ﷺ is the last eternal revelation of Allah Almighty to all humanity, after which no other book will be revealed. With the arrival of The Holy Prophet ﷺ the chain of guidance came to an end. The religion has been completed, and now the Prophethood is over. In the Holy Qur'an, the Almighty says: ﴿لَيْوَمَ أَكْبَلْتُ لَكُمْ دِينَكُمْ وَأَنْشَأْتُ عَيْنَكُمْ زَعْفَرَانِي وَرَضَيْتُ لَكُمْ إِلَاسْلَامَ دِينًا﴾. (Surah Al-Mai'dah: 3) **Translation:** "Today I have perfected your religion for you and completed My favour upon you, and I have chosen Islam as the religion for you."



**The need for the finality of Prophethood:** Allah declared in the Holy Quran that the religion has been completed, and divine pleasure was manifested in the religion of Islam. This is a clear announcement regarding The Holy Prophet ﷺ being the Last Prophet and Messenger. Allah Almighty says in the Holy Qur'an:

مَا كَانَ مُحَمَّدٌ أَبَا أَكْدَمٍ مِّنْ رِجَالِكُمْ وَلَكُنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّنَ ۝

(Surah Al-Ahzab: 40)

**Translation:** "Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets (Last of the Prophets)" i.e., He is the one who will end the chain of Prophethood.

The Holy Prophet ﷺ said: "There will be among my *Ummah* thirty great liars, each of them asserting that he is (Allah's) prophet, whereas I am the Last Prophet. After me, there will be no Prophet". (Sunan Abu Dawood, Hadith: 4252). It is clear from the mentioned Hadith that The Holy Prophet ﷺ is the Last Prophet, and this *Ummah* is the last *Ummah*. Now no Prophet will ever come. If someone claims this, he is a liar. Therefore, there is a unanimous consensus of all the *Ummah* that The Holy Prophet ﷺ is the Last Prophet of Allah.

**The reason for ending the chain of Prophethood on The Holy Prophet ﷺ:** The reasons for ending the chain of Prophethood on Hazrat Muhammad ﷺ - the Messenger of Allah and the Last of all Prophets are as follows:

- A comprehensive and everlasting book has been revealed to The Holy Prophet ﷺ whose words and commands are still preserved and will remain preserved till the Day of Resurrection.



- The Holy Prophet ﷺ was given a perfect religion and a complete *Shari'ah*. The detailed and comprehensive teachings of *Shari'ah* has the solution to all problems that may arise till the Day of Resurrection.
- Before The Holy Prophet ﷺ, all the Prophets were sent as prophets to their respective nations and tribes. Therefore, their Prophethood was temporary and specific to their nations only; while the Prophethood of The Holy Prophet ﷺ is common and universal to all humanity, i.e. for all human beings till the Day of Judgment.

Therefore, as Muslims, we must believe in the authenticity of all the teachings of The Holy Prophet ﷺ, obey and follow him. We must love the Messenger of Allah earnestly ﷺ and submit all our desires to the commands of The Holy Prophet ﷺ. We must respect The Holy Prophet ﷺ with utmost courtesy. We must always be humble and down to earth because of the greatness and glory of The Holy Prophet ﷺ. We must always avoid disobeying The Holy Prophet ﷺ. We should be benevolent to the entire *Ummah* of The Holy Prophet ﷺ and spread his message with our words and deeds.

### ACTIVITY FOR THE STUDENTS

Ask students to memorize verses and Hadith about the finality of Prophethood, write them on a chart and display them in the classroom.

#### Exercise

##### (A) Write detailed answers to the following questions:

- 1) Write down the literal and terminological meaning and concept of "Risaalat" and "Nubuuwwat".

- 2) Write a note on the belief in Prophethood in detail.
- 3) Write a note on obedience and following The Holy Prophet ﷺ اللهُ عَلَيْهِ وَآلِهٖ وَاصْحَابِهِ وَسَلَّمَ in detail.
- 4) Explain the belief in the finality of Prophethood.
- 5) Describe the importance of the love for The Holy Prophet ﷺ اللهُ عَلَيْهِ وَآلِهٖ وَاصْحَابِهِ وَسَلَّمَ in Islam.

**(B) Write brief answers to the following questions:**

- 1) Who is called a Prophet or a Messenger?
- 2) Write down the characteristics of the Prophethood of Hazrat Muhammad ﷺ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَاصْحَابِهِ وَسَلَّمَ
- 3) What do the Holy Qur'an and Hadith guide us about the finality of Prophethood?
- 4) What is the sign of perfect faith? Write down.

**(C) Mark  on correct answers of the following questions:**

- 1) "Prophethood and Apostleship" is a high spiritual position in which:
  - a) Any person can attain this by his struggle.
  - b) Devoted people are appointed.
  - c) Those who serve people are appointed.
  - d) Allah Almighty has appointed His special servants.
- 2) Allah Almighty has sent for the guidance of every nation:
  - a) Book
  - b) Prophet
  - c) Angel
  - d) Jinn
- 3) The first Prophet sent by Allah Almighty is:
 

a) Hazrat Adam <small>عَلَيْهِ السَّلَام</small>	b) Hazrat Moosa <small>عَلَيْهِ السَّلَام</small>
c) Hazrat Esa <small>عَلَيْهِ السَّلَام</small>	d) Hazrat Ibrahim <small>عَلَيْهِ السَّلَام</small>

**INSTRUCTIONS FOR THE TEACHERS**

In order to inculcate the belief in the finality of Prophethood in the hearts and minds of the students, the teacher should further explain it according to the current requirements.