

CHAPTER THREE

PILLARS OF IMAN

BELIEVE IN REVEALED BOOKS

DIVINE GUIDANCE

Meaning of the term need, divine and Guidance

A **need** is a requirement, demand or a necessity. It is something that is important or essential. The term **divine** refers to sacred, holy or that which comes from Allah (SWT). **Guidance** is the information, instruction, rules and regulations or laws meant to give direction to a particular group of people.

Meaning of divine Guidance

Divine guidance refers to sacred or rather commandments, laws, injunctions, rules and regulation given by Allah (SWT) to humanity contained in sacred scriptures and manifested practically by the prophets of Allah.

Needs for divine Guidance

The following are reasons that necessitated for divine guidance to mankind:

- To be a source of reference that guides mankind to a complete way of the intended code of life that touches all moral, social political and economically aspects.
- To serve as a clear and prior warning to humanity against all sorts evil and enhance the doing of good deeds.
- To gradually implement Alla's commandments in order to enable man worship Him alone and avoid shirk.
- To be a clear proof on the Day of Judgment that Allah (SWT) indeed sent down his guidance as part of justice to those who have faith.
- To make the teachings of Allah (SWT) easy for man to follow.
- To strengthen the hearts of the believers and give hope for the reward in the hereafter by giving knowledge of the unseen in the divine scriptures.

Revealed scriptures

The term scripture is derived from a Latin word “*Scriptura*” which means writing. Technically this word refers to Holy books of a particular religion. Therefore, revealed scriptures are the sacred books sent down from Allah to mankind through the prophets.

Similarity of the Subject content of the divine scriptures

The following is the unification of the subject content of the divine (revealed) books:

- All the emphasize on the Oneness of Allah (*tawheed*) and reject all other false goods.
- They all talk about the Day of Judgement to prepare people for such a grand day.
- They all give good tidings for the performance of good deeds and warn against bad deeds for they shall earn someone a punishment.
- They explain the jurisdiction (Islamic sharia) ordained by Allah.
- They contain and explain the moral code and behavior that man should observe.
- They all talk about the history of the past, present and future.

Divine scriptures and their respective prophets

The following table shows the revealed books alongside with their respective prophets to whom they were sent in their order of revelation:

Name of the divine scripture	Prophet to whom the book is sent
Suhuf (Scrolls)	Ibrahim A.S (Abraham)
Zaboor (Psalm)	Daud A.S (David)
Taurat (Torah)	Musa A.S (Moses)
Injeel (Gospel)	Issa A.S (Jesus)
Qur'an	Mohammed (p.b.u.h)

Distinctive characteristics of the divine scripture

The following are characteristics of revealed scriptures that distinguish them from other books:

- They were all sacred, divine and Holy books sourced from Allah
- They all emphasized on tawheed and condemned all sorts of shirk
- Apart from which is sent to the whole universe, all other divine books were sent to specific prophets and nations

- All of the divine books were sent down by Allah through the Agency of Angel Jibril (A.S)
- Every book foretold the coming of the new scripture
- They warned their people against the trials of the Anti-Christ (Masihu-Dajjal) and reminded them on the Day of Judgement
- They give account on the previous events and stories

The distinction between Quran and other Divine Scriptures

The following are the features of Quran that distinguish it from other Divine Scriptures:

1. Quran was sent to the entire mankind while other scriptures were sent to specific nations and groups of people
2. Quran has remained perfect and unchanged to present time while other books were distorted and re-written by human beings
3. Quran was written in pure Arabic language while other divine books were written in the language of their nations for example the Hebrew
4. All the other divine scriptures foretold the coming of the last prophet with a book while the Quran came to prove the truth of these scriptures
5. Allah promised to protect the Quran unlike other scriptures which were tempered by their people

BELIEVE IN PROPHETS

Meaning of the term prophet

A **Prophet** is a human being who has been assigned a special divine mission by Allah in order to guide other humans. They either receive Allah's guidance through Angel Jibril (AS) or directly from Him. There have been two kinds of divine messengers namely Rusul and Anbiyaa. **Rasul** is a messenger of Allah who brought a new sacred book of revelation from Allah such Musa, Issa, Daud, Muhammed, while **Nabii** is the prophet who followed the sharia laws brought by a previous messenger, such as Haroon, Lut, Shuaib, Suleiman among others. Therefore, all the Rasul are Anbiyaa but not all the Anbiyaa are Rasul.

Roles of the prophets in the divine Guidance

The following are ways in which the prophets facilitated the divine guidance:

- They either receive Allah's guidance through Angel Jibril or directly from Him and they pass onto the people.
- Their main function is to link and bridge the gap between Allah (SWT) and His creatures hence Allah (SWT) has favored them to communicate His laws to mankind.
- They came to explain and remind mankind about Allah's commands. This enables man to realize the true purpose of his existence so as to conduct themselves in a more purposely way.
- They came to teach mankind the oneness of Allah and the true way of belief
- To teach mankind the right path: They expressed and helped the man to find the straight path to Allah, therefore, making the man to do the right and shun the wrong.
- To implement Allah's laws on Earth so as to show Allah's justice and capability of man being responsible to his Creator.
- To live exemplary behaviors and good morals which can be copied by mankind. So that both of them can acquaint themselves with His Divine teachings and serve Allah.

Characteristics of the prophets of Allah

The following are some of the characteristics of the prophets of Allah:

1. They were all loyal and truthful to Allah (SWT).
2. All prophets always told the truth about the revelations they receive from Allah (SWT).
3. The prophets were Maasumin [i.e. free from all kinds of sins/ infallible]
4. All Prophets were obedient and never went against the orders of Allah (SWT).
5. Prophets were reliable, trustworthy and dedicated in fulfilling Allah's commands and duties that assigned to them.
6. Prophets possessed high intelligence, strong memory, and clear and superior minds.
7. All prophets were human in nature and were sent from among their people.

8. They were supported with miracles by the will of Allah (SWT) in order to show proof of their prophet hood and to cope with the challenges and evil plots of their disbelievers.
9. All the prophets preached about monotheism (oneness/ tawheed) of Allah and fought against shirk.
10. They were knowledgeable and straight forward for what they were sent for.

Reasons why all messengers sent by Allah were male

Out of 124000 prophets and messengers sent by Allah to mankind, none of them was a woman. The following are reasons as to why all the messengers were male, and there were no female messengers:

- The role of the prophets involves the addressing of men and women, meeting people in secrete and openly, which is not suitable for women but men can do.
- The sufferings and difficulties that prophets undergo through, such as confronting liars and engaging in wars masculinity is more perfect. Therefore, these stressful moments are unsuitable for women
- There are times in which women are in ritual impurity such as the times of menses, childbirth and nifas and thus becoming impossible to women to undertake the religious obligations. So, they cannot play the role of prophethood by then
- There biological nature, such as the conception of pregnancy and child delivery restrict their movements. During such times, they cannot deliver their duties effectively.
- Women have responsibility of looking after the children. Therefore, most of their times are expected to incline to favour their children and relatives.
- As a woman she is normally too soft for that position. They have tender voice which may deterrent to prophethood.
- The nature that women are always under someone's control make them unfit for the role of prophethood. That is, if she is a girl she is controlled by the parents, if married she is under the control of the husband.

Prophets Mentioned in the Qur'an

Let us look at the following table showing the chronological order of the prophets mentioned in the Qur'an.

NAME OF PROPHET	NATIONS TO WHICH THEY WERE SENT	NUMBER OF TIMES MENTIONED IN THE QUR'AN
Adam (AS)	Banu Adam (The children of Adam)	25
Idris (AS) [Enock]	Egypt	2
Nuh (AS) [Noah]	Banu Nuhu	43
Hud (AS)	Banu 'Ad near Yemen	7
Swaleh (AS) [Methusela]	Banu Thamud-Bedouin Arab tribe	9
Ibrahim (AS)[Abraham]	People of Ibrahim	69
Lut (AS)[Lot]	The people of Sodom and Gomorrah	27
Ismail (AS)[Ishmael]	The Arab tribe of Yemen and Amalikites	12
Ishaq (AS)[Issack]	Cananites living in Syria and Palestine	17
Yaqub (AS) [Jacob]	The people of Israelites	16
Yussuf (AS)[Joseph]	Egyptians (Copts)	27
Shuab (AS)[Jethro]	Madian people of Hijaz	11
Ayub (AS)[Job]	People of Ayub	4
Dhulkifl (AS)[Ezekiel]	Sham and Damascus	2
Musa (AS)[Moses]	Banu Israil and the Egyptians	136
Harun (AS)[Aron]	The generations of Firaun, Karun in Egypt	20
Dawud (AS)[David]	Banu Israil	16
Suleiman (AS) [Solomon]	Banu Israil	20
Iliyas (AS)[Elias]	People of Ilyas	2
Alyasa' (AS)[Elisha]	Banu Israil	2
Yunus (AS)[Jonah]	People of Nineveh	4
Zakariya (AS)[zacharia]	Banu Israil	7
Yahyah(AS)[John the Baptist]	Banu Israil	5
Issah (AS)[Jesus]	Banu Israil	29
Muhammad (AS)[PBUH]	All mankind	4

Ulul ‘Azm prophets (Messengers of strong will)

There are five prophets who are referred to as Ulul-Azm because of their determination, patience and steadfastness in their work despite facing many challenges. They include the following:

1. Nabii Nuh (A.S)
2. Nabii Ibrahim (A.S) (*Khalilullah*)
3. Nabii Musa (A.S) (*Kalimullah*)
4. Nabii Issa (A.S)
5. Muhammed (p.b.u.h) (*Habibullah*)

Reasons as to why they are called Ulul-‘Azmi prophets

The following are characteristics of the Ulul-Azmi Prophets:

- All of them were both Rusul and Anbiyaa.
- All of them received message for their respective communities in the form of divine scriptures
- They possessed strong will and perseverance in the course of their mission
- They were given some exceptional qualities, talents and superiority in some aspects by Allah
- They suffered and encountered a lot of difficulties before their success of their missions
- They all came from distinguished families during their times up to date.

NB: All prophets mentioned in the Qur’an strove greatly to fulfill the holy duty assigned to them by Allah (SWT). Therefore, from this perspective, no prophet should be discriminated because they were all sent as leaders to guide humankind. This should be taken into consideration when assessing prophecy and divine religions.

Brief history of the Ulul-Azmi prophets

Nabii Nuh (A.S)

Nabii Nuh (AS) was the first prophet among the Ulul ‘Azm appointed by Allah (SWT) and sent to mankind with divine religious laws and a divine book. He invited his people

to belief in the Oneness of Allah. Prophet Nuh struggled to end all kinds of segregations and eradicate injustice and cruelty among his people.

He strived day and night to bring people to the straight path but his teachings were met with resistance by the ignorant, stubborn and unruly people. He ended up with a small group of followers after a very long period of preaching of about 950 years. Even his own son and wife were among who refused to accept his preaching.

Seeing these results, he asked Allah's intervention through a prayer. It is after Nuh's prayer the almighty Allah (SWT) ordered him to make an ark and carry with him everything in pair. Then Allah destroyed the unbelievers by means of floods and cleansed the earth of their evil deeds. Since Allah (SWT) does not disappoint the prophets and those who believe and embrace the laws of monotheism, he saved Nuh (AS) and a small group of his followers.

Nabii Ibrahim (AS)

Nabi Ibrahim (AS) was the son of Azar who was a prominent idol sculpture. He was raised in an idolatrous society but Allah guided him at a young age to shun idol worship. By His sublime wisdom, the Almighty Allah (SWT) appointed Ibrahim (AS) as a prophet and a Messenger.

Prophet Ibrahim (AS) was given a divine book (Suhuf) and became steadfast in fulfilling Allah's commandments despite undergoing several trials. He advocated for monotheism and was the first person to call the divine religion as "*Islam*", meaning 'total submission to the will of Allah. The followers of this decree thus referred to as "*Muslims*". Prophet Musa (AS), Issa (AS) and Muhammad (PBUH) were all descendants of Ibrahim, preached monotheism and followed the straight path of Islam. He destroyed all the idols of his community, and later he was subjected to fire. However, Allah told the fire not to harm him but rather to be peaceful haven for Ibrahim and thus he was saved.

Later on, he was commanded by Allah to sacrifice his son Ismail after a long struggle to have a child. He fulfilled the command. However, Allah made the knife to be blunt and saved Ismail life and, in his place, instead he had to sacrifice a sheep. He was made

a leader of all nations in the world and nations for he is an exemplary role model in all the aspects of good behaviors.

Lessons that Muslims learn from the history of Nabii Ibrahim (A.S)

The following are some of the lessons that Muslims learn from the life of Nabii Ibrahim (A.S):

- Muslims should have patience and perseverance when encountered by difficulties as the way Nabii Ibrahim persevered when faced with difficulties like not having a child for a long time in marriage
- Muslims should fight against idol worshipping and propagate tawheed at all cost
- Muslims should have total trust and reliance upon Allah, as the way Nabii Ibrahim trusted that Allah will save him when he was thrown into fire
- Muslims should submit to the Will of Allah and remain obedient; Nabii Ibrahim obeyed to sacrifice his son Ismail
- Muslims should remain steadfast in their faith; Nabii Ibrahim believed in Only One God even though even his father was an idol worshipper.
- Muslims should be courageous and brave like Nabii Ibrahim who faced Nimrod who was a very powerful king of Babylon who was feared by all.

Differences between Nabii Nuh (A.S) and Nabii Ibrahim (A.S)

The following table shows the differences between Nabii Nuh (A.S) and Nabii Ibrahim (A.S):

Nabii Nuh (A.S)	Nabii Ibrahim (A.S)
a) His son Ismail was very obedient to him to an extend of accepting to be slaughtered by his Father	a) His son was disobedient to him to an extent of refusing to be helped when he was drowning
b) He lived only for 200 years	b) He lived for 950 years
c) He was thrown into fire by non-belivers but saved by Allah	c) Allah saved him from the massive flood sent to his people
d) All of his wives Hajj and Sarah accepted his teachings	d) His wife disobeyed him and died as unbeliever

Nabii Musa (A.S)

Musa (AS) is the third of the Ulul 'Azm prophets' and had a divine book called Taurat that contained the divine religious laws. He was a descendant of prophet Y'aqub (AS). Prophet Musa (AS) was born at a time when the Israelites were living in Egypt and led by Fir'awn. Fir'awn was the King who was a polytheist and cruel to his people. During his time every male child from Bani-Israil had to be slaughtered as per the instructions of Firaun. By Allah's mercy he was brought brought-up in the palace of Firaun after his mother had inspired to place him in the river.

Firaun subjected them to abject poverty, slavery and hopelessness. Musa (AS) could not tolerate the suffering of his people in the hand of the Fir'awn. Musa as grown up, is once called by an Israil (his tribesman) to help him against an Egyptian. With one blow, from Musa, the Egyptian fall down dead. Musa did not intend to kill.

The news spread and Musa left the city. At Madyan he helped to draw water for two ladies without asking for favors or reward. Their father was impressed by Musa and he offered to give one of his daughters in marriage if Musa had to agree to work for him for eight years.

He completed the contract and married one of the daughters of Nabii Shuab (A.S). He was appointed as prophet and Allah (SWT) commanded him to go to Fir'awn and preach to him 'Tawheed'.

Although for many years Musa (AS) invited people to Tawheed, Fir'awn and his people showed no reaction other than toughness and disinterest. Allah then bestowed on prophet Musa miracles:

1. A stick that would turn into a living serpent when throw down.
2. The ability to make his hand shine when he removes it from his armpit.

These miracles were meant to challenge Fir'awn and his followers and show them Allah's signs, existence and power in order for them to follow Islamic monotheism. However, Fir'awn did not believe and thus Allah (SWT) commanded Musa (AS) to leave Egypt together with his followers.

By the order of Allah (SWT), Musa (AS) migrated together with the Banu Israil and went from Egypt to Sinai desert at night. Through a miracle, Musa (AS) split the water of the Red sea and crossed it along with his people, but Fir'aun and his army were drowned. After this event, Allah (SWT) revealed the Tawrat to Musa (AS) and established the Shariah among the Banu Israil.

Lessons that Muslims learn from the history of Nabii Musa (A.S)

The following are lessons that Muslims can learn from the life of Nabii Musa (A.S):

- Allah is the Most Powerful in that although Firaun and his soldiers were killing all the sons of Jews but Allah honored prophet Musa to be born safe.
- Allah has a right to inspire whoever He wishes apart from the prophets as the way He inspired the mother of prophet Musa
- Allah always keeps His promise as He returned prophet Musa to his mother
- Employing positive spying system to improve the status of the government and society at large like where the sister of Nabii Muss went to look for the information
- A Muslim child can be breast fed by another mother apart from the biological mother
- Muslims should support and help one another against their enemy
- Muslims are allowed to migrate from insecure places to a comfortable place
- Muslims should assist each other during difficulties like Nabii Musa helped the two sisters to fetch water from the borehole
- Muslims should be trustworthy as the way prophet Musa refused the lady to walk before him
- Muslims can draw agreements and contracts like Nabii Musa made a contract of working for eight years so as to be married
- Muslims are encouraged to work so as they earn a living like prophet Musa accepted the labour of working for eight years

The miracles that prophet Musa experienced during his childhood

The following are the miracles that Prophet Musa (A.S) experienced during his childhood:

- a) He miraculously survived two times when his mother had put him in the cooking furnace and when he was thrown into the river.
- b) The basket that prophet Musa was therein, miraculously followed the path to the Firaun's palace who had hitherto a debate about the ownership on all matters availed by the flowing river.
- c) Asiya in her agreement with Firaun had right over all possessions picked from the river.
- d) In attempt to seek a foster mother, Nabii Musa biological mother miraculously was the choice.
- e) As a child, Nabii Musa pulled the beard of Firaun who confirmed it to mean his eventual removal from the throne.

Nabii Issa (AS)

Prophet 'Isa (AS) is the fourth of the Ulul-'azm bestowed with a book called Injil that contains the Shariah. It is important to note that this divine Book from Allah is different from the Gospels written after the ascension of Isa bin Maryam on his life and mission. The circumstances of his birth were miraculous. His mother, Maryam, was pious virgin, who conceived through a miracle. She was visited by Ruhul Qudus (Jibril (AS) who gave her the good tidings of 'Isa's (AS) birth without any intercourse. Therefore, Issa was born without a father.

Just like the other Ulul-'Azm, his mission was to preach Tawheed and establish monotheism. Prophet Issa prayed to Allah (SWT) to grant him miraculous powers in order to proof to the Banu Israil that he was a prophet sent down by Allah (SWT). He was bestowed with several miracles which led to many people to trust him and follow the commandments of Allah (SWT). Despite the performance of these miracles, the disbelievers rejected him. He was met with resistance from his followers who wanted to kill by crucifying him but Allah (SWT) raised him to heaven and saved him from the hands of the tyrants. However, he will descend on earth in the last days of the world.

Miracles of Nabii Issa (A.S)

The following are the number of miracles of Nabii Issa (A.S):

- a) He was born without a father as miracle. He was born by a virgin mother who was purified by Allah
- b) He talked at a very tender age at infancy stage
- c) He was able to cure those who were born blind, lepers as well.
- d) He was able to give live to a Moulden model of a bird and bring dead back to life by Allah's will
- e) He was raised up to heavens by Allah to save him from being crucified. He is still alive and he will descend on Earth to fight the Anti-Christ

Similarities between Nabii Musa (A.S) and Nabii Issa (A.S)

The following are similarities between Nabii Musa (A.S) and Nabii Issa (A.S):

- a) Both are Ulul-Azmi prophets
- b) Both are given holy books namely Taurat and Injil to Musa and Issa respectively
- c) Both were Jews and were sent to the Jewish people
- d) Both came from the same region of Palestine
- e) Both of them were descendent of Nabii Ibrahim (A.S)
- f) Both of them performed miracles to prove the truth of their call

Muhammad (PBUH)

The finality of Prophet Muhammad

The term ***Khatam an-nabuwwah*** means the “Seal of the prophets”. Prophet Muhammad (hBUH) is referred to as the seal of the prophets because of the following reasons:

1. The prophet Muhammed was given the last book of Allah i.e. The Qur'an. There is no any other divine book that shall come after the Holy Quran. It is through the Quran that Allah brought of His laws to maturity.
2. His Ummah is the last and there shall be no other after his. All the laws of the other nations are contained in his teachings.
3. In the ladder of the prophets, he is the last one. All of the previous messengers and prophets gave the good tidings of his arrival. In addition, they all pledged to Allah that they would have agreed to his prophethood if he happens to be among their ummah. There is no any other prophet who shall come after him.

4. The message he was sent with is universal. The earlier scriptures and messages were meant for particular nations and generations. However, the teachings, laws, message as well were meant for whole universe, both jinns and mankind.
5. The attributes of the prophet Muhammed (p.b.u.h) such as Aqeeb (the last), expressed him as the last prophet of Allah.
6. The prophet Muhammed (p.b.u.h) himself said that he is the last among the prophets and none shall come after him to claim prophethood but he will be a liar.
7. The other divine books such as Taurat, Injir, zabur and Suhuf fortold the coming of prophet Muhammed as the last prophet of Allah.
8. All the other previous prophets before him, they predicted his coming as the last prophet of Allah. They even promised Allah to follow him if he is sent within their times of prophethood.
9. When prophet Adam (A.S) was asking forgiveness from Allah after committing a mistake in the paradise, he mentioned the prophet Muhammed's name, then Allah confirmed that Muhammed is the last prophet.
10. Allah has perfected Islam and has perfected His sharia through the prophet Muhammed (p.b.u.h). this signifies the completion of Allah's religion and that His laws cannot be revised.

Differences between Nabii Nuh (A.S) and prophet Muhammed (p.b.u.h)

The following table shows the differences between Nabii Nuh (A.S) and prophet Muhammed (p.b.u.h):

Prophet Muhammed (p.b.u.h)	Nabii Nuh (A.S)
<ul style="list-style-type: none">• He had obedient children especially his daughters• He prayed for mercy to those who opposed and disobeyed him• He lived for a short period of 63 years with a large number of followers	<ul style="list-style-type: none">• His son was very disobedient to him• He prayed for those who opposed him to be wiped out from the face of the earth and not even a single one to be spared

	<ul style="list-style-type: none">• He lived for 950 years with very few followers
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Similarities between Nabii Ibrahim (A.S) and Nabii Muhammed (p.b.u.h)

The following are similarities between prophet Ibrahim (A.S) and Prophet Muhammed (p.b.u.h):

- 1) Both they were opposed by their close family members. That is, Abu-Lahab the uncle of the prophet Muhammed was among the opposers of Islam, while Azar, the father to Prophet Ibrahim opposed his teachings
- 2) Both they survived their trials to death. That is, the Qureish surrounded the prophet Muhammed's house to kill him but he miraculously escaped, while the people of Nabii Ibrahim threw him into blazing fire to kill him but miraculously Allah saved him
- 3) Both of them were given divine scriptures namely Suhuf of Nabii Ibrahim and Quran of Nabii Muhammed
- 4) Both of them are ulul-azmi prophets of Allah
- 5) Both they had obedient children. In the case of prophet Muhammed his daughters were very obedient to him, while Ismail the son of Nabii Ibrahim was obedient to his Father.
- 6) Both of them had to destroy the idols which were being worshipped during their times. That is prophet Muhammed destroyed the 360 idols on conquering Makkah, while Nabii Ibrahim destroyed the idols when his people went for their festivals

Similarities between Nabii Musa (A.S) and Nabii Muhammed (p.b.u.h)

The following are similarities between Nabii Musa (A.S) and Nabii Muhammed:

- Both of them were given divine books: Musa was given Taurat and Muhammed was given Quran
- Both of them are among the Ulul-Azmi prophets of Allah
- Both had to migrate for the sake of Allah: Nabii Musa migrated to Madyan and Prophet Muhammed migrated to Madinah

- Both heard a divine voice of Allah speaking to them: Nabii Musa talked to Allah behind a veil at Mt. Sanaa, and prophet Muhammed talked to Allah during the episode of Isra-wal-Miraj
- Both of them, their followers worshipped idols before their prophetic mission

Lessons that Muslims can learn from the lives of the prophets

The following are some lessons that Muslims can learn from the lives of the prophets

Lessons	Examples
Forgiveness	a) Prophet Muhammed forgave all those who mistreated, persecuted him and Muslims besides the power he had during the conquest of Makkah b) Prophet Yussuf forgave his brothers who tried to kill him by throwing him into a well when he as young
Repentance	Prophet Yunus repented in the belly of the whale and asked Allah's forgiveness
Courage	a) Prophet Musa told Firaun the truth on his face about all the wrongs he was doing but in a polite language b) Prophet Daud faced the Goliath the most feared person in that and yet he defeated the Goliath
Obedience	Prophet Ismail did not hesitate in obeying his father to slaughter him as per the commands of Allah
Chastity	Prophet Musa did not allow the daughters who have helped them to fetch water to walk before him
Self-control	Prophet Yussuf refused to have sex with his beautiful Mistress lady Zulekha though she was ready and insisted on it
Patience	a) Prophet Ayyub became sick for many years and at the same time he lost his wealth and family but he did not complain to Allah b) Prophet Yaqub remained patient even after losing his beloved son Yussuf who was lied whereabouts by saying that he had been eaten by wolfs

Challenges faced by the prophets of Allah in their mission

The following are challenges encountered by the prophets of Allah while were in their divine mission:

- a) Nabii Musa was disobeyed by Banu-Israil for very many years even after saving them from Firaun and his evil plans
- b) Nabii Ibrahim was betrayed by his own father and the entire people of his town who even reached to the extent of throwing him into blazing fire but Allah protected him
- c) Nabii Nuh called his people for 950 years and they never believed in him except a few, including his own wife and son until Allah had to perish them
- d) Nabii Issa's people never believed in him even after showing them all the miracles and they reached to an extent of wanting to crucify him till Allah elevated him to heavens
- e) Nabii Muhammed was betrayed by his closest uncles and relatives who called him names. He also lost parents, wife, uncles, grandfather, sons, but above all that he went ahead with his mission of conveying the message of Allah to entire world
- f) Some of the prophets were killed by their people when they were conveying Allah's message. For example, the Jews had killed many prophets according to the Quran

BELIEF IN QIYAMA

Meaning of Yaumul-Qiyama

Literally, the term Qiyama means standing up. Technically it means resurrection. That is, this is the last day that which its time is only known to Allah (SWT) who is the controller of the universe and He shall bring every living creature to account on that day after their death.

Other names of Yaumu-Qiyaama

The following table shows other names of the last day:

Name	Meaning
Yaumul Ba'ath	The Day of Resurrection
Yaumul deen	The Day of Judgment/ recompense
Yaumul Hasrat	The Day of distress/ grief

Yaumul Jam-i	The Day of Assembly
Yaumul Taghabun	The Day of mutual loss and gain
Yaumul Akheer	The last day
Yaumul Qiyama	The Day of Resurrection
Yaumul Fasl	The Day of sorting out/ separation
Yaumul Azifa	The day of mutual meeting
Yaumaul Sa'at	The hour
Yawmul-Maw'ood	Promised Day
Yaumul khurooj	The Day of coming out from graves
Yawmul-Fath	Day of Decision
Yaumul-Wa'eed	The Day of Warning

The time of resurrection is a perfect secret to all but Allah alone. The Angel Jibreel himself acknowledged his ignorance about it. However, its approach maybe known from certain signs which precede it. These signs are distinguished into *Ashraatu sa'a* and *Alaamatu sa'a*.

Minor signs of Qiyama (Ashraatu-Sa'a)

The minor signs are events of normal nature and concern the daily life prophesized by our Prophet Muhammad (PBUH) to take place before Qiyama. Most of these signs have already appeared while some are still occurring. Others will appear together with the major signs.

Some of the minor signs include the following:

1. The rich will be helping each other while the poor will be suffering.
2. Trusts will be for profit making.
3. Oppression, jealousy, greed will be openly practiced.
4. It will be burdensome for Muslims to pay Zakat.
5. Men will obey their wives more than they will obey their mothers.
6. Violence will be perpetrated all over the world.
7. Friends will be treated kindly while people will run away from their fathers.

8. Rising of voices in mosques
9. The worst people will be appointed as leaders.
10. Drinking wine will be common.
11. Men will be wearing silk.
12. Female singers and musical instruments will be popular.
13. The last people of the Ummah will be cursing the first people of the ummah.
14. Believing in stars and rejecting *Qadar* (power) of Allah (SWT).
15. The faith among men would decay and people will have weak faith
16. A maid servant shall become the mother of her mistress and master
17. The advancing of the meanest person to high position

Major signs of Qiyama (Alaamatu-Sa'a)

These are events of extra ordinary nature which Prophet Muhammad (PBUH) prophesized in his Hadith. Some of the signs include the following:

1. Appearing of the *Mahdi* (the Promised).
2. Appearing of *Masih Dajjal* (the Antichrist).
3. Appearing of Issa bin Mariam who will bring justice and kill *Masih Dajjal*.
4. Appearing of *Yajuj and Majuj* (Gog and Magog).
5. Destroying of the Al kaaba.
6. Rising of the sun from West to East.
7. Emergence of *Dabbatul-Ardh* (the beast from the earth).
8. Appearing of Smoke.
9. Wind will take souls of the believers.
10. Qur'an will be taken up to heaven.
11. Fire that will drive people to their last gathering.
12. Three sounds of the trumpet:
 - The first one will terrify everyone.
 - The second will strike everyone dead.
 - The third will resurrect everyone.

Stages of Qiyama

The following are stages that people undergo for Qiyama to take place:

1. Death

According to Islam, death is the return of the souls to Allah (SWT) since He is the one who gives life and therefore, He is the one with the right of taking it away. Scholars have identified four categories of people about the death as follows:

- a) Those who obsessed with worldly pleasure and not concerned about death.
- b) Those who are God-conscious but they are not prepared to face death
- c) Those who devout to love and desire death than living
- d) Those who have no desire except the pleasure of Allah

Reasons why people experience the terror of death

People experience the terror of death because of the following reasons:

- ✓ The pain that a person gets during the time of death
- ✓ They people see the figure of the Angel of death (malakul-maut)
- ✓ The sinner sees his place in hellfire
- ✓ The virtuous sees his place in paradise

Islamic beliefs about death

The following are the Islamic beliefs about death:

- Every soul shall taste the cup of death.
- Death comes at one's prescribed and determined time as planned by Allah.
- Nobody can hide from death. Death comes at one's prescribed destination.
- Some people meet terrible deaths as punishment of their sins committed.
- Allah is nearer to the dying person than the person's jugular vein.

Benefits/ significance/ reasons/ Advantages of remembrance of death

The following are the significance of remembrance of death to a Muslim:

1. It helps a Muslim to remember that there will be a Day of Resurrection, that promoting his level of faith

2. It clearly spells out man's relation with the Angels of Allah such as Malakul-Maut and Examining Angels that confirming their existence.
3. It awakens man's spirit of preparing for the barzakh and grand day of Qiyama by doing acts of worship.
4. It promotes equality of mankind before Allah (SWT). That all humankind will die and that it is a fate set aside with fair judgment for all his creatures regardless of colour, race or tribe.
5. The knowledge of that grave is either man's paradise or hell motivates man to do good deeds and avoid evil acts.
6. It regulates the relationship between man and his fellow man because it enhances peace and harmony.
7. It develops one's level of taqwa, thus making him or her to fear of Allah in whatever he or she does.
8. Man is able to develop confidence and recognize the special powers of Allah

2. Life after death

After death, one goes through different stages from the time a person is lowered into the grave to the time of the blowing of the trumpet to denote resurrection. Such stages include the following:

a) Barzakh

Literally, the term barzakh means a barrier, partition, veil or a curtain which stands between two things to prevent them from meeting. Technically, it refers to the period between death and resurrection. The issues of this stage are unseen and known to Allah alone. During this is a stage is when the deceased is questioned by Angeles Munkar and Nakir about his faith in Allah, prophet, books and Qibla. It can be either part of one's paradise if he or she is righteous or Hellfire for the wrong doer.

Islamic teachings on life in the grave (*hayat-al-barzakh*)

The following are the Islamic teachings about the life in Barzakh (grave):

- Barzakh is period of life that begins immediately after one has died and it ends on the day of Judgement.

- All people, the poor and rich, all races, the high and the low transformed from material to spiritual life of barzakh.
- Man cannot know what takes place in the eternal world because he or she is always veiled by wants and possession of this world. But on death, everything of the spiritual world becomes vivid to the souls of dead people.
- Punishments and rewards during this stage of life concern mainly with the souls and may be the body indirectly gets punished.
- It seems apparently that the grave is part of Hell or paradise depending on how one spent his or her life on earth.
- The punishments and rewards in the grave are not similar to those on earth.
- Three things can help a deceased person in the grave. His or her good deeds, prayers of a good child a continuous charity.
- During this is a stage the deceased is questioned by Angeles Munkar and Nakir about his faith in Allah, prophet, books and Qibla.

b) Resurrection

After the stage of Barzakh, they will be resurrected for preparation for the Day of Judgment. This will be followed by the end of the universe where Allah (SWT) will command Angel Israfil to blow the trumpet three times. The first trumpet will cause all the living creatures of the heavens and the earth to fall unconscious except those spared by Allah (SWT). On blowing of the third trumpet all living creatures will be resurrected and gathered together while naked on a field which is white, open and round like a loaf.

Quranic teachings about Qiyaama

The following is a brief account of the day of resurrection basing on Quranic texts. The trumpet blown by Angel Israfil will put human kind under the following conditions:

1. The graves shall be turned upside down and the people shall be thrust out of the graves in their original physical bodies.
2. Everyone shall be given back his or her life and the souls shall be joined together with the bodies.
3. Humanity will be scattered like the moth.

4. Everyone will be running away from the people they loved, like friends running away from the best friend, a mother fleeing from the child.
5. Expectant mothers shall relieve off their burdens.
6. The nursing mothers will leave their suckling infants unattended (without breastfeeding them).
7. All human beings, believers and non-believers, jinns, demons and even the animals will be gathered, nude, bear feet before Allah (SWT)
8. Human kind will stand awaiting the judgment and sweating in agony since the sun will be lowered to be above the head.
9. The pious or believers will be sheltered under the shed of Allah (SWT)
10. There will be a such violent earthquake that all the buildings, mountains and trees on earth shall move from their foundations.
11. The heavens will become like a lifeless body after they have splitted asunder
12. The sun and the stars will become faded and their light will be no more.
13. The rivers and oceans will be set of fire.
14. The humankind will be flying like kites.

When these conditions become intolerable, people will appeal to the Prophets and the messengers of Allah (SWT) to intercede with Allah (SWT) on their behalf so they can be relieved from the pain and suffering.

c) Judgment

The next stage that people will pass through after resurrection is Judgment.

Stages through which people will pass after resurrection

The day of judgement consists of the following stages:

- **Assembly:** All creatures will assemble before Allah. Everyone will have to present himself in the true colors.
- **Taking of books:** Judgment shall depend on the content unscripted in each individual's book. The books are referred to as *Iliyun* where the record of the righteous is inscribed and they shall be received with the right hands and *Sijin* shall hold a record of the evil doers who will receive them with their left hands or backs.
- **Questioning:** No man will place his feet near Allah till he is asked four questions one at a time, as follows:
 - a) How he spent his life
 - b) How he translated his knowledge into actions
 - c) How he spent his wealth and where from he earned it
 - d) How he spent his youth
- **Accounting:** All human beings who have ever lived on the earth, Allah will make them can account for their deeds either be good or bad and assign them a reward of paradise or the punishment of hell fire accordingly.
- **Mizan:** The mizan will be placed to weigh and measure the deeds of individuals. If the good deeds are more than bad, one will enter paradise; if the bad deeds are many then one will enter Hellfire; if the good and bad deeds are equal it will depend on the mercy of Allah to decide someone's fate.
- **Final judgement (Divine Justice):** This is the final stage whereby Allah will give verdict for entire creatures either to go to paradise or Hellfire.

How the Prophet's intercession (shufa'a) would be conducted on the Day of Judgement?

People will be suffering from worries and troubles that they will not bear the consequences of that day and will turn to Adam, then to Nuh, then to Ibrahim, then to

Moses, then to Issah for intercession. And all they will acknowledge their impotence in offering any assistance.

Therefore, they will go to the holy prophet Muhammad who Allah has chosen him for such special great intercession. The noble Prophet will go down to his knees and prostrate, pleading with Allah (SWT) on behalf of humankind to declare judgment to his servants. During that day of distress, people will suffer from the pangs of hunger and thirst. There will be only one pool of water (*Haudhu-Rasoul*) under the control of the prophet (PBUH). Its water will be whiter than milk, sweeter than honey and better in fragrance. Only believers among the prophet's followers will drink from it and after which will never be thirsty.

The *Siraat* (The straight path)

This is straight path which Allah (SWT) has set up above the hell fire for every person to pass over it according to their deeds. The first of them will pass over it as fast as lightening, then as fast wind, then as fast as birds and then as fast as a running man. During all this time, the Prophet will be standing on the path praying, "Allah (SWT) Save! Save!" as other people's deeds will fall short. Other people will cross crawling. At both sides of the *Siraat*, are hooks designed to take whom Allah (SWT) pleases: Some are going to be saved, while others will be thrown into hell.

Description Paradise (Jannat)

The literal meaning of the term Jannat is to cover or to take a veil. Technically, jannat is the eternal home bliss-like that which Allah has prepared it for the righteous people.

Other names of paradise

The following are some terminologies mentioned in Quran to refer to Paradise:

NAMES OF PARADISE	MEANING
Jannatu-naim	The garden of bliss
Jannatul firdaus	The garden of paradise
Jannatul- Ma'wa	The garden of abode
Jannatul- adan	The garden of everlasting stay
Jannatul-Muqaamah	The eternal garden

Jannatul-ridhwaan	The pleased garden
Al-Daru-ssalam	The Home of peace
Al-Darul-Mutaqeen	The garden of Righteous

Characteristics of Paradise

The following are some of the characteristics of paradise from Quran and Hadith:

1. Paradise exists now and will never perish.
2. Nobody has ever seen the paradise.
3. Its ground and its soil are composed of musk and saffron.
4. Its roof is the throne of Allah (SWT) the Most Merciful
5. The rocks are pearls and Jewells.
6. There are gardens for entertainment
7. The dweller of the paradise will enjoy in joy.
8. It will be amidst gardens and water springs.
9. The buildings are made of gold and silver.
10. The people in paradise will never die, but will have eternal life.
11. The dwellers of paradise will have everything that they may have ever desired on earth.
12. There will be chaste women with beautiful eyes.
13. There are immaterial male servants serving its dwellers with whatever they will like.
14. Everlasting gardens with trees made of gold and silver and the fruits of trees are softer than butter and sweeter than honey.
15. The utensils like trays and cups are crystal clear and made of gold and silver.
16. People in paradise will wear green garments of fine and thick silk.
17. The people in paradise will never hear bad information neither words, but words of peace and righteous.
18. All grief shall be removed with nonsense of fatigue, toil, hatred, weakness vain speaking or death.
19. Beautiful mansions and lofty rooms with rich carpets spread out.
20. People in paradise will enjoy permanent youth and will never become old.
21. Fruits of all kind as deserved and in plenty and they will be at the reach of our hands.

22. Beneath the mansions are running springs with wine, which is pure, and sealed, fresh water, milk and clarified honey delicious to those who drink. i.e. Salsabila, Kaafoor, Tasnim

Description of Hellfire

The literal meaning of the term An-Naar is fire. Technically, an-naar is the trouble like-home that which Allah has prepared it for the wrong people including unbelievers, hypocrites and sinners for their torment and punishment.

The seven layers of Hellfire

The following are various names referred to Hell-Fire by the Quran

Quranic term referring to Hellfire	Meaning	Chapter and verse
a) Jahannam	Hellfire	Q98:6
b) Al-Hutwamah	That breaks into pieces	Q104:4
c) Al-Saqar	Hellfire	Q74:42
d) Al-Haawiyah	The bottomless pit	Q101:9
e) Al-Ladhwa	The blazing fire	Q70:15
f) Al-Sa'eer	The blazing fire	Q35:6
g) Al-Jahim	Hellfire	Q102:6

Characteristics of Hellfire

The following are some of the features of hell:

1. Hellfire exists now and will never perish.
2. It has gates that have been assigned specific class of sinners.
3. It has various levels for various sinful acts.
4. There shall be vaults over them for perpetual punishment.

5. In the Hell, the boiling fluid will be passed down into the heads of the disbelievers until they melt.
6. The fathomless pits will not be filled up and shall keep on asking for more.
7. It is guarded by Angels who are stern and do not go against that which Allah (SWT) commands them to do.
8. Its fuel is human beings, jinns, false gods and stones
9. The intensity of the fire has sixty-nine more portions than the ordinary fire.
10. The companions of hell fire shall be drinking boiling water and eat from the tree of zaquum.
11. Its fire throws sparks to the size of a palace.

Qur'anic concept of Adl (Divine Justice)

Justice refers to the ability to exercise rightful, fair treatment in one's dealings and be neutral in action. It elaborates the way in which Allah (SWT) exercises his profound judgment to his creatures.

Justice is a concept that is usually related to equality in the eyes of the law; it means that the law should treat equally people who adhere to its rules and norms, regardless of their social, political or economic status.

Those people who are led are sure of receiving justice from their leader, they always guard against breaking the law. At the same time, knowing that there will be recognition and reward for loyalty, they are encouraged to be obedient. Justice attracts honour, and loyalty, while injustice is corrupt and evil.

Justice is definite, non-discriminative and does not hold any bias because his teachings are very clear and straight forward. He does not have a cause for injustice towards His creatures and therefore expects the human beings to reciprocate the same to self, Allah (SWT) and other creatures.

Difference between justice by man and Divine justice

The following are differences between justice by man and Divine Justice by Allah:

- Justice by man is man-guided while Allah is the custodian who guides the divine justice
- Allah's justice is universal while justice by man is specific

- Justice by man may attract corruption and other evil whereas Allah's justice attracts honour, loyalty and equality
- Allah alone supervises divine justice and he is the sole judge while the law keepers like judges, the provincial administrators among others, supervise justice by man
- Allah's justice is definite, very clear and straight forward while man's justice is indefinite and fold with frauds directed by personal interest
- Justice by Allah is unbiased and bears equal treatment compared to the justice by man which might be biased.

Significance of Belief in Qiyama to the life of a Muslim

The following are important for the Muslims to believe in this day of Judgement:

- a) It is the fifth pillar of Iman. Therefore, one's faith is considered complete if believes in this article.
- b) It clearly spells out man's relation with his creator and reminds him that one day he will return to Allah (SWT).
- c) It awakens man's spirit of preparing for the grand day by doing acts of worship.
- d) It promotes equality of mankind before Allah (SWT). This is a day set aside with fair judgment for all his creatures regardless of colour, race or tribe.
- e) The knowledge of paradise and hell motivates man to do good deeds and avoid evil.
- f) It gives man the courage to fight evil in order to avoid Allah (SWT)'s punishment in the fire.
- g) Allah (SWT) has commanded man to believe in this day thus it shows obedience of humankind to the commandments of Allah (SWT).
- h) It regulates the relationship between man and his fellow man because it enhances peace and harmony.
- i) It develops ones taqwa .i.e. fear of Allah (SWT).
- j) It instills mental peace in man as he is able to be patient when waiting for the grand assembly knowing exactly what to expect on this great day.
- k) It awakens consciousness in one to be aware of the consequences of his action on the day assembly.

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- l) It strengthens the belief in the prophets among the Muslims since they taught on the belief in the day of recompense.
- m) Man is able to develop confidence and recognize the special powers of Allah