

**1 a) Reasons why the Quran is the Last and Final Word of God.**

- i. Quran was given to the last Prophet, no other Prophet will come after Muhammad (s.a.w) and thus his revelation was considered the final revelation.
- ii. The Quran is a miracle, it is beyond human power, and this is because no human being can reproduce a copy similar to it.
- iii. The Quran is addressed to the whole mankind whereas the previous revelations were addressed to a particular people, for instance, Taurat was meant for the Jews only.
- iv. The message of the Quran is eternal, since it is applicable anywhere around the world and at all times its judgment is perfect putting in consideration the question of equity.
- v. It guards the previous revelations and restores eternal truth thus guiding humanity to the straight path.
- vi. The teaching of the Quran is all encompassing, dealing with all aspects of life e.g. moral. Legal, political, social, economical and international relations.
- vii. It teaches about the histories of the past nations and their Prophets, an indication that it is addressing the last Ummah no nation will come after it.
- viii. The other revealed books were revealed before the Quran, this is because the teachings of the other revelations are included in the Quran thus the final revelation.
- ix. The earlier revelation has given a prophecy of Prophet Muhammad (s.a.w) that he will come to complete the chain of Prophethood.
- x. Other Prophets were sent to their own nations to give guidance but the message of Prophet Muhammad (P.B.U.H) was for all humanity.
- xi. The Quran is a complete book of guidance as it is a complete way of life.
- xii. Prophet Muhammad to whom the Quran was revealed is the Seal of the prophets, the final decisive Prophet after whom no more will come. He is Allah's decisive messenger to whom the revelation of Quran was vouchsafed.

**b) Why it is important to memorize the Quran.**

- i. Whoever memorizes Qur'an and acts upon it; Allah will reward him and honor him greatly for that, so that he will rise in status in Paradise to a level commensurate with what he memorized of the Book of Allah.  
Ibn 'Amr reported that the Prophet (S.A.W) said:  
**"It will be said to the companion of the Qur'an after he has entered Paradise, 'Recite, and rise!' For every verse he recites he will rise one level (in Paradise), until he recites the last verse with him (i.e., in his memory)."** (Abu Dawood)
- ii. The Parents of the Memorizer of the Qur'an will receive the highest Honor of wearing a crown on the Day of Judgment.  
It was narrated that Buraydah said: **"The Prophet (s.a.w) said: 'Whoever reads the Qur'an, learns it and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will be given garments which far surpass everything to be found in this world. They will say, "Why have we been given this to wear?" It will be said, "Because your child learned the Qur'an."**

- iii. For every letter the Memorizer of the Qur'an recites is rewarded ten times or more. The Prophet (s.a.w) said: **"Whoever recites one Word from the Book of Allah will be rewarded for a good deed and ten more like it; and I don't say that Alif Lam Mim is a letter but Alif is a letter and Lam is a letter and Mim is a letter"** (Tirmidhi & Al-Darami)
- iv. The Qur'an will intercede for the Memorizer of the Qur'an:  
It was narrated that Abu Umaamah al-Baahili said: "I heard the Prophet (s.a.w) say: **'Recite the Qur'an, for it will come on the Day of Resurrection to intercede for its companions. Recite the two bright ones, al-Baqarah and Surat Aal 'Imraan, for they will come on the Day of Resurrection like two clouds or two shades or two flocks of birds in ranks, pleading for those who recite them. Recite Surat al-Baqarah for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.'**" (Muslim and Al-Bukhaari).
- v. The memorizer of the Qur'an will be granted Jannah so long as he followed the lawful and kept away from the prohibited.  
Hadrat Ali (RA) reports that the Prophet (s.a.w) said:  
**"Anyone who knows the Quran by heart and follows the lawful and the prohibited according to it, he will be sent to Heaven by Allah ."** (Tirmidhi).
- vi. There is double reward for those who try hard to memorise the Qur'an  
Aisha that the Prophet (s.a.w) said: **The likeness of the one who reads Quran and memorizes it is that he is with the righteous honorable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have (at least) a double reward.** (Al-Bukhaari)
- vii. It is among the methods of preserving the message of the Quran hence enabling its perpetuation to the next generation.
- viii. Memorization of the Quran is an act of ibadah, hence one is rewarded by Allah(s.w)
- ix. Those who memorize the Quran are held in high esteem in the Ummah.
- x. It helps in remembering and understanding the content of the Quran.
- xi. To maintain accuracy of the message of the Quran.
- xii. Those who have memorized the Quran are highly sought after and valued by the Islamic learning institutions and universities and the world of scholarship.
- xiii. Necessary for perfection of prayer.

## 2a) Teachings of Suratul Hujurat

- i. This Surah begins by bringing up a point in regards to having discipline and order, while in the presence of Allah and His Messenger. The meaning of this discipline and order is that the Muslims must learn the commandments and legislations of the religion from Allah and must not let their own inner desires and whims lead them to formulating laws and regulations.
- ii. The people who have true faith are instructed and commanded how they should speak to their leaders. They should be humble and show respect whenever speaking to their leaders not to raise their voices.
- iii. The people who have true faith are also commanded that when they are given news or testimony about another person from one who commits sins in the open, is known for his wicked ways or is not scared of his transgressions (against the laws of Allah, Glorified and Exalted is He), that they must not accept such a testimony from him and must stay away from all forms of rumors and gossip.
- iv. The general thoughts and opinions of the people have absolutely no value when compared to the orders and directives of the infallible Prophet (blessings of Allah be upon him and his progeny).
- v. It is incumbent upon every Muslim that he strives for peace, and to attain this goal he must stand up against the oppressors so that he would be able to uphold the truth and maintain the rights of the oppressed.
- vi. All Muslims are brothers (and sisters) of and equal to one another and it is incumbent that they all endeavor to ensure that peace and happiness are established amongst themselves.
- vii. A Muslim does not have the right to make fun of another Muslim.
- viii. It is forbidden to find or pick faults in other people according to the teachings of Islam.
- ix. A true believer does not have the right to call his brother in faith by a nickname or bad name.
- x. It is forbidden (*haram*) to think bad thoughts about a believing brother (or sister).
- xi. It is expressly forbidden to spy on or pry into the secrets and private life and affairs of other people.
- xii. It is a major sin to speak bad things behind the back of another Muslim.
- xiii. In this Surah, the issue of racial superiority has also been brought to an end and the only criteria for judging who is better (than another person) is one's merit, piety and abstinence from those things which Allah (Glorified and Exalted is He) has forbidden and by keeping away from all sins.

## b) Guidelines on the Worship of Allah.

- i. Worship is dependent upon revelation. This means that there is no room for personal views in it. Rather, the only one who has the right to legislate what is and isn't worship is Allah, as He said quoting His Prophet: **"I only follow what has been revealed to me."**  
**[Surah Al-Ahqaaf: 9]**
- ii. Worship must be done sincerely for Allah's sake and it must be free from any traces of Shirk (polytheism), as Allah, the Most High, says: **"So whoever hopes to meet his Lord then let him perform righteous deeds and not mix any partners into the worship of his Lord."** [ Al-Kahf: 110]

- iii. The person we follow with regard to worship and the one who clarifies it to us is none other than the Messenger of Allah (s.a.w), as Allah says: **“You indeed have in the Messenger of Allah a good example.” [Surah Al-Ahzaab: 21]**
- iv. Worship is confined to specific time-frames and limitations, which one is not permitted to challenge or transgress, like the prayer for example. Allah says: **“Verily, the prayer is enjoined upon the believers at fixed times.” (An-Nisaa: 1)**
- v. Worship must be founded upon love for Allah, as well as submission to Him and fear and hope in Him. Allah says: **“Those who they call upon (in worship), they seek a way to their Lord, as to which of them is nearest to Him. And they hope for His Mercy and fear His Punishment.” [Surah Al-Israa: 57]**
- vi. The obligation of performing worship does not get removed from a sane-minded individual that is responsible for his actions from the time he attains puberty to the time he dies. And He says: **“And worship your Lord until certainty (i.e. death) reaches you.” [Surah Al-Hijr: 99]**
- vii. Oneness of the Worship of Allah. To believe that none has the right to be worshipped but Allah.

### **3. a) The importance of Hadith**

- i. Hadith is part of Prophet Muhammad (s.a.w) Sunnah and Muslims are commanded by God to follow this Sunnah, together with Quran, as sources for Islam religion teachings and rules.
- ii. Prophet Muhammad is a true model for human to be followed in all his saying, doings, and practices.
- iii. Prophet sayings (hadith) give the details, as explained to the prophet by God, of many ritual worships.
- iv. Prophet sayings (hadith) are sources of many Islam morals, since they help Muslims in determining the prophet way to behave.
- v. Prophet sayings (hadith) detail and explain what is briefed in Quran.
- vi. Help Muslims to be closer to Allah by doing what He wills and abstaining from what He forbids.
- vii. Give direction on the performance of Sunnah acts.
- viii. They are a source of knowledge for Muslims.
- ix. Helps Muslims to know the details regarding the Prophet's life and teachings.
- x. They affirm the position held by the Prophet in Islam.
- xi. Confirm the Prophet's teachings on various religious issues.

### **b) Subject Matters of Hadith Qudsi**

- i. Affirmation of the doctrine of the unity of Allah and guarding against polytheism.
- ii. The majesty of the Creator and His uniqueness.

- iii. Proper discharge of religious observances.
- iv. Attainment of proper standards of morality.
- v. Kindness to parents, relatives, humanity, animals and plants.
- vi. Good behavior towards other people.
- vii. Self-dedication to the Cause of Allah.
- viii. Preparation for the Day of Judgment.

**c) Methods of Transmission of Hadith during Prophet Muhammad's time.**

- i. The Holy Prophet himself used to give instructions with regard to the transmission of what he taught. Thus when a deputation of the Rabi'a came to wait upon him in the early days of Medina, the Prophet concluded his instructions to them with the words: **"Remember this and report it to those whom you have left behind"**
- ii. Again, there is ample historical evidence that whenever a people embraced Islam, the Holy Prophet used to send to them one or more of his missionaries who not only taught them the Holy Quran but also explained to them how the injunctions of the Holy Book were carried out in practice.
- iii. It is also on record that people came to the Holy Prophet and demanded teachers who could teach them the Quran and the *Sunnah*: **"Send us men to teach us the Quran and the *Sunnah*"**
- iv. The companions of the Holy Prophet were fully aware that his actions and practices were to be followed in case an express direction was not met with in the Holy Quran.
- v. When Mu'adh ibn Jabal was appointed governor of Yemen by the Holy Prophet, and was asked as to how he would judge cases, his reply was "by the Book of God." Asked again if he did not find a direction in the Book of God, he replied, "by the *Sunnah* of the Apostle of God." The *Sunnah* was therefore recognized as affording guidance in religious matters in the life-time of the Holy Prophet.
- vi. Through the verbal teachings by the Prophet and the Sahaba.
- vii. Through practical demonstration by the Prophet.
- viii. Through recitation by those who had memorized them.
- ix. Through written medium.
- x. Through lectures in Mosques.
- xi. Through centres of learning (Sufahaa) AhlulSufaa.
- xii. Through recitations during gathering and festivals.

**4. a) The significance of Tawheed.**

- i. It is the pillar upon which Islam is built. The Prophet said **"Islam is built upon five : the Tawheed of Allah.....(Muslim no. 19)**
- ii. The greatest need for mankind, since there is no life for the hearts or delight or tranquility except through knowing their Lord, the one to be worshipped, the creator.
- iii. It was the key and essence of the call of the messengers **"Verily we have sent to every nation a messenger saying worship Allah and avoid the worship of false gods" (Q:16:36)**
- iv. Because Allah has created us to worship Him, **" I have not created the jinn and mankind but to worship me"** then how can we worship Allah, if we don't know who He is? It is only through knowledge of His names and attributes we can learn about Allah.

- v. Firmness upon the Deen, excellence in this world and salvation in the Hereafter is built upon this. a) because when you know Allah, His names, attributes and Actions this necessitates loving Him, fearing Him, placing reliance upon Him etc. b) when you know what Allah loves and is pleased with or angered and displeased with, you will rush to fulfill what He loves and avoid what He hates.
- vi. Its great emphasis in the Quran The Quran begins with Tawheed (al Fatihah) and ends with Tawheed (al Ikhlas) likewise the greatest ayaat in the Quran describes Tawheed (of knowledge)
- vii. The prophet began his day with Tawheed by reciting Surat al kafiroon and Ikhlas in the Sunnah of fajr and end with reciting these two Surahs in the witr prayer. (related by Muslim)
- viii. The prophet mentioned it during his last illness (shows its importance) when he said **"the curse of Allah be upon the Jews and the Christians for they took the graves of their prophets as places of worship."** (Bukhari)
- ix. It's the first thing the prophet invited to and preached to for thirteen years. **"Say, none has the right to be worshipped and thus be successful."** (ahmad)  
And he ordered his companions to preach Tawheed when sending them to various communities. He sent Mu'adh ibn Jabal to Yemen saying **" indeed you are going to the people of the book so let the first thing that you invite them to be the Tawheed of Allah"** (Bukhari )
- x. You have to compromise the three aspects together and not just believe in one, merely with the meaning "the one who has the power to create and originate" as the Arab mushriks used to agree that Allah alone is the creator of everything, despite this they were still mushriks. Plus this was not the true reality which Allah sent the messengers with. But rather we must believe in his Ruboobiyah, uloohiyah Asma was Sifaat together.
- xi. When you believe in the three aspects of Tawheed. i.e. Ruboobiyah- you will negate any source of harm, blessing, power from any other than Allah. Uloohiyah- this will stop you from committing shirk. Asma was Sifaat - to have the correct knowledge of this will prevent you from distorting any of Allah's Names and Attributes, or explaining them, or denying them or asking how they are.
- xii. If a person dies upon this he will enter Paradise. When the Jewish boy accepted Islam, the Prophet (s.a.w) said, **"All praise is for Allah who saved this boy from the fire."**  
**Although this person had no good deeds.** (Bukhari)
- xiii. Tawheed is a condition for an action to be accepted, because for a deed to be accepted it requires 2 conditions. a) The intention is purely for Allah (Tawheed al ibadah) b) It must be in accordance with the Shariah of Muhammad
- xiv. It strengthens ones heart and makes one firmer and well rooted. Then as a result ones deeds will multiply and likewise his worship of Allah will be greater.
- xv. It makes it easier to fulfill the commands of Allah and leave the prohibitions as Aisha said: **"had the first revelation been do not drink and fornicate or commit adultery etc they would have said we shall not give up adultery and fornication etc."** (Bukhari )
- xvi. For it was only after Tawheed was understood by the companions and had settled in their hearts that Allah began to order them with various commands.

## **b) Forms of Shirk**

- i. To be excessive in one's worship, respect and 'glorification' of prophets, pious leaders, sheikhs or imams.
- ii. When one prays or supplicates to something other than Allah (s.w.)
- iii. When one takes a lawgiver or lawmaker other than Allah
- iv. To adorn something that is believed to be a form of 'protection from misfortune'
- v. To swear with names other than Allah

- vi. To practice, involve or believe in any form of sihir (sorcery) including charms, incantations, astrology etc.
- vii. To believe in evil omens
- viii. To be excessive in one's reverence, respect and 'glorification' of prophets, pious leaders, sheikhs or imams

**c) Quality of an Imam**

- i. Piety(God fearing)
- ii. tolerance
- iii. Learned and knowledgeable/wisdom from Quran and Sunnah.
- iv. Patience
- v. Leadership qualities
- vi. Communication skills.
- vii. Public relations/ friendly/ warm
- viii. Trustworthiness/ honesty /integrity
- ix. Ability to make good judgment and decision.

**5. a) SijdatuTilawa**

Sajdah tilawat is the Sajdah that one has to perform as an obligatory duty when one reads, recites, or hears, in the prayer or outside, some specific verses containing those words. The Holy Prophet ( s.a.w) has observed, **"When a person prostrates himself after reading a verse requiring the performance of Sajdah, the shaitan starts crying and wailing in a corner, saying: 'Alas! The children of Adam were enjoined to perform Sajdah and they carried it out, and become entitled to enter Paradise, but I refused to do so and was condemned to Hell.'"** (Muslim and Ibn Majah)

**b) Types of Prayers for Special Occasions.**

- i. Swalat ul Safar
- ii. Swalat ul Taqdim
- iii. Swalat ul Qasr
- iv. Kusuf wal khusuf (Prayers during eclipse of the sun and the moon)
- v. Istisqa (prayers for rain)

**c) Importance of Sadaqa**

- i. It is a form of Zakat which is not compulsory and which is voluntarily given.
- ii. It helps in promoting love, peace, unity and harmony in society.
- iii. Creates a sense of satisfaction in the giver and gives hope to the receiver.
- iv. Helps in poverty alleviation.
- v. It is a way of sharing resources.
- vi. Help to bridge the gap between the rich and the poor / the haves and have-nots.
- vii. It is a form of ibadah rewarded by paradise.
- viii. Helps in over-coming misery and thus puts a smile on others' faces.

**6. a) Differences Between Sin Crime**

- i. Sin is rejecting/ breaking the Laws of Allah but crime is breaking the law of the land/nation /state/ community.
- ii. Sin in the eyes of Allah can be forgiven but the state authority may not pardon crime.
- iii. Sin is punished by Allah or other directed by Allah but crime is punished according to law of the state.
- iv. Sin is judged by Allah but crime is judge by the court of law.
- v. Sin cannot be hidden from Allah but crime can be concealed from the state.
- vi. Sinners will definitely be punished in the hereafter but criminals get their punishment in the world.
- vii. Parts of the body testify against sin but this does not happen in crime.
- viii. Most crimes are sinful acts but they are not punishable by the state as stipulated in the Shariah.
- ix. Sins are universal but crimes are individual.
- x. Judgment in crimes can be compromised but in sin it cannot.
- xi. Punishment in crime does not apply to all but few.

**b) Categories of Legal Acts**

- i. Fardh and Wajib
- ii. Sunnah
- iii. Sahih and batil
- iv. Halal
- v. Makruh
- vi. Mubah

**c) Examples of Huduud**

- i. Shurbal Khamr – 80 lashes
- ii. Theft – Amputation.
- iii. Zina - 100 lashes, stoning to death.
- iv. Murder - Death.
- v. Highway robbery – Death
- vi. Slander – Flogging\_80 lashes
- vii. Riddah– Death