

Lecture No. 1: Fundamentals of Islam – I

(Module 1-1: Introduction to Islam)

Islam is a religion that has a well-defined universal status as compared to others religions. This is the code of life that is based on the principles of nature. This religion also has a distinct and unique identity due to its principles, rules, and flexible laws. The law of Islamic Sharia is not based on the customs and traditions of any particular nation but on the principles of nature on which man is created. In fact, Islam is not just an ideology, but a complete and practical code of life.

The literal meaning of Islam:

The root word of Islam is (سَلَّمَ). In the Holy Quran, this word is used both with a Zabar (زبر) and a Zair (زير) on س. (سَلَّمَ) means peace, harmony, and security. In the Holy Quran:

(61:8) وَإِنْ جَاءُوا لِلسَّلَامِ فَأَجْزَحْ لَهَا. (الانفال)

“And if they are inclined towards reconciliation, then you too should be inclined.” (Al-Anfal, 8: 61)

With (زير) on the word س, it means” obedience, servitude, to obey, to bow and submit, and to surrender oneself to someone’s supremacy. In the Holy Quran: Allah Almighty says:

(208:2) يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَآفَّةً

“O believers! Enter Islam perfectly and wholly.” (Al-Baqarah, 2: 208)

All the prophets (peace be upon them) preached Islam. All the divine orders that were revealed from Hazrat Adam (A.S) to Prophet Muhammad (PBUH) are called religion and Islam is the only religion in the sight of Allah. Allah Almighty says:

(19:3) إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ (آل عمران،

“Truly, Islam is the only Din (Religion) in Allah’s sight”. (Aal-i-Imran, 3: 19)

In this way, the chain of religion that started with Hazrat Adam was completed on prophet Muhammad (PBUH). Allah Almighty says:

(3:5) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا.

“Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life)”.

Allah has clearly stated in the Quran that no religion other than Islam is acceptable to Allah:

(85:3) وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ. (آل عمران،

“And whoever seeks a din (religion) other than Islam shall not at all be accepted by him, and will be amongst the losers in the Hereafter. (Aal-i-Imran, 3:85)”

Islam does not belong to any particular nation but is a universal religion. Before the Prophet's mission, the prophets were sent to a particular nation or region, but the Prophet Muhammad (PBUH) was sent as a messenger to the whole world, as the Holy Prophet (PBUH) says:

(البخارى، 335) وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

“Every Prophet used to be sent to his nation only but I have been sent to all mankind.”

In the same way, Islam is not a religion of a particular kind, i.e. only humankind, but this religion has been revealed to the jinn as well. Allah Almighty has clearly stated this fact in the Qur'an. Allah Almighty says:

(سبا وَمَا أَرْسَلْتِكَ إِلَّا كَأَنَّكَ لِلنَّاسِ بَشِيرًا وَنَذِيرًا 28:34)

“And, (O Esteemed Prophet,) we have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind” (Saba', 34: 28)

(158:7 قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (الاعراف،

“O mankind! I have (come) to all of you (as) the Messenger of Allah” (al-A'raf, 7: 158)”

(Module 2-2: Islamic Beliefs)

There are basically three branches of religion: Faith, worship, and affairs.

The literary Meaning of Belief:

Beliefs are related to faith. The word for belief in Arabic is Aqd. The verb Aqada means to tie a strong knot or tie up.

Terminological Meaning of Belief:

Beliefs refer to the firm and unwavering thoughts and ideas of a person whose validity he fully believes in and cannot be changed easily. There is a famous saying about this:

ما عقد عليه القلب والضمير

“Those firm views on which one's heart and conscience are satisfied.”

As if the basic ideas and thoughts of a human being related to life and the universe, which keep his words and actions and his individual and collective activities bound by a certain rule and regulation, are called beliefs. Islamic beliefs are called Imaniyat.

Islamic beliefs mean having a firm belief and faith in Allah, His messengers, His angels, His books, the Last Day, and Destiny. The example of belief is like a seed, and human actions are the plant or tree that grows from this seed. It is evident that a plant or tree has the same characteristics that are found in its seed.

وَإِنْ فِي الْجَسَدِ مُضَغَةٌ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

“Prophet Muhammad (peace be upon him) said:” There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (Sahih al-Bukhari 52)”.

The basic structure of faith is clearly described in the Qur'an and Hadith. The guidance of Allah is:

(البقره، 177:2) وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

“but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets.”(Al-Baqarah, 2:177)

In the well-known hadith "Hadith Jibrail" the prophet said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرٌ وَشَرُّهُ

That you believe in Allah, His angels, His books, His Messenger, and the Day of Judgment, and in His fortune, good (Tirmidhi 2610)”

The Belief of Tawheed:

The first among Islamic beliefs is "to have faith in Tawheed." The word Tawheed is derived from the Arabic word "Wahd (وحد)" the literal meaning of which is to believe in oneness. The terminological meaning of Tawheed is to believe that Allah is One and only in His Being, attributes, to be worthy of worship, and in His actions. Although there are a number of pieces of evidence and arguments in the Holy Qur'an about the belief in the oneness of Allah Almighty, the most comprehensive concept is described in Surah Al-Ikhlās. This belief has a profound impact on human life.

The Effects of the Belief in Tawheed on Human Life:

The belief in Tawheed has many positive effects on human life, some of which are as follows:

1. **Protection of Self-Esteem:** The greatest advantage of belief in Tawheed is that it does not harm the self-esteem of a person because he bows down to only Allah and remains dignified due to the worship of Allah alone, as Allah Almighty has created him as the best of His creatures. Allah Almighty says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بني اسرائيل، 17: 70)

“And we have indeed honored the children of Adam” (Bani Israel 17:70).

2. **Humbleness and Humility:** When a person accepts Allah as the Supreme God, then humility and reluctance arise in him, and negative feelings of pride and arrogance wipe out. Allah Almighty says:

63:25(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا (الفرقان،

“And the (favorite) servants of the Most Kind (Lord) are those who walk gently on the earth (al-Furqan, 25: 63)”

And as a result of this humility, an atmosphere of love is created between humans.

3. **Achieving Peace and Contentment:** A believer in Allah feels that he is under the protection of Allah Almighty in all kinds of situations, good or bad. Apart from this, he also realizes that Allah Almighty is so much closer to him. This feeling of God's closeness and protection gives him satisfaction and peace. Allah Almighty says

28:13(لَا يَذْكُرُ اللَّهَ تَطْمِينُ الْقُلُوبِ (الرعد،

“Remembrance of Allah alone that brings calm to the hearts (Al-Ra'd 13: 28)”

4. **Bravery and Perseverance:** A person who believes in Tawheed considers only Allah Almighty as the owner of life and death, profit and loss, and complete faith in Allah Almighty makes a person fearless and courageous in front of his enemies. The supplication of a believer should always be:

2(250: البقره، وَثَبَّتْ أقدامنا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Make our steps firm and give us victory over the disbelievers.” (Al-Baqarah, 2: 250)”

5. **Tawakkul (Trust):** Due to the belief in Tawheed, man has complete trust and reliance on Allah Almighty. He entrusts the results of all his efforts to Allah. As a result of which he gets divine love. Allah Almighty said:

3(159: إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (آل عمران،

“Surely, Allah loves those who trust Him.” (Al Imran 3:159).”

6. **Avoiding Evil:** A believer in Tawheed believes that Allah is closer than his jugular vein and knows his every move. Keeping this feeling in mind, he avoids evil in all kinds of

situations, both open and hidden. As a result, society becomes free of bad people. So, to save man from evil is the real perfection of Tawheed.

(Module 3-3: Faith in Angels)

“Malaika” is derived from the word “Malak” (مَلَك). Its plural is “Malaika” (مَلَائِكَة) and “Malaik” (مَلَائِك). It is an Arabic word that means messenger. In other words, angels are the one creation of Allah from all other countless creations. They are made from light. They are invisible to common people, but Allah gave the ability to prophets to see them. The theologians define “Malaika”:

أَنَّ الْمَلَائِكَةَ أَجْسَامٌ لَطِيفَةٌ نُورَانِيَةٌ قَادِرَةٌ عَلَى التَّشَكُّلَاتِ بِأَشْكَالٍ مُخْتَلِفَةٍ

“The angels are light and bright bodies that are capable of transforming themselves in different shapes.” Except for unclean animals, such as dogs and pigs.

According to Ahadith, Hazrat Gabriel (A.S) used to appear to the Prophet (PBUH) as a common person and sometimes a specific person like Dahiya Kalbi “رحيبي كلبى” would appear. The angles are in great numbers but no one knows their exact number but only Allah Almighty. However, some angels are famous for their responsibilities. As like the four famous angels: Gabriel, Michael, Izrael and Israfel. "Rizwan" (رضوان) is known as the guardian angel of heaven and "Malik" (مالك) as the guardian angel of hell. "Kiraaman Katbeen" (كراماتسبين) record our deeds and "Munkar wa nakir" (منكر ونكير) ask questions to human beings in the grave after their death. These are well-known angels.

Angels are innocent and do not disobey Allah. Except for the four famous archangels, the believers and the righteous people are superior to other angels. However, the Prophets (A.S) are superior to all angels.

Attributes and Responsibilities of Angels

Allah levied different duties on Angels. They perform various affairs of the universe. As in Surah Al-Nazi'at, Allah Almighty mentions the various affairs of the Angels and says:

فَالْمَدِيرَاتُ أُمْرًا (النازعات، 5:79).

The responsibility of some angels is to capture the souls of humans and some others protect the humans from dangers and accidents. Allah says;

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ. (الانعام، 61:6)

“And He has dominance over His servants, and He sends to you (angels as) guardians until when death approaches any of you, (then the angels). We send take his soul and they do not err (or default)”.

The duty of some angels is to help humans. As stated in the Quran, Allah Almighty sent angels to help Muslims in some battles. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا. (الاحزاب، 9:33)

“O believers! Recall Allah’s favor to you when the forces (of disbelievers) came upon you. Then we sent wind and troops (of angels) against them whom you did not see. And Allah sees best what you do”.

Some angels are responsible to keep the record of our actions. Allah says:

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَثِيرِينَ يَعْلَمُونَ مَا تَعْمَلُونَ - (الانفطار، 12-10:82)

“Whereas there are guardian angels appointed over you. (Who are) dignified, the scribes (writing the records of all your deeds). Indeed, the truly good will be in the Garden of Bliss”.

(Module 4-4: Faith in Holy Books)

The divine books are those books that were revealed from Allah Almighty. By term, the books were revealed by the Creator of the universe upon the Prophets for the welfare and guidance of human beings. So that Allah’s creatures can follow it and live according to the will, purpose and orders of their Creator.

The famous heaven books are four. Among them are the Tawrat (Torah) was revealed to Musa, the Zabur (Psalms) were revealed to Prophet Dawud (A.S), (A.S), the Injeel (Gospel) was revealed to Issa (A.S), and the Holy Quran was revealed to Prophet Muhammad (PBUH).

Besides the Quran, the collection of the above books is called the Bible or the Holy Book. It has two parts: one is called the Old Testament and the other is called the New Testament. The first part of the Old Testament contains the books and letters revealed to the Prophets (A.S) before Issa (A.S). The New Testament contains four gospels, i.e., Mark, Matthew, Luke, and John, as well as the letters of the Romans to Peter, John, Judas, etc. Apart from these famous books, some scriptures have also been revealed which are mentioned in the Quran. Allah says:

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ وَمُوسَى (الاعلى، 19-18:87)

It is necessary for Muslims to believe in all previous books. Allah Almighty says:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ (البقره، 2: 4)

“And those who believe in (all) that which has been revealed to you, and that which was revealed before you”.

All the revealed books and scriptures before the Holy Quran have been abrogated after the revelation of the Holy Quran. So that now only the Holy Quran will be followed. The Holy Quran has many distinctive features.

Distinguishing Features of the Holy Quran:

The distinguishing features of the Holy Quran are as follows:

1. The Preserved Book:

The Holy Quran is the source of guidance for mankind until the Day of Resurrection. Therefore Allah has taken responsibility for the preservation of the Holy Qur’an, unlike other revealed books.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر، 15: 9)

“Assuredly, We alone have revealed this Glorious Admonition (the Qur’an), and surely we alone will guard it”.

This is the reason that despite the passing of more than fourteen hundred years, the Holy Quran is still preserved in its original text and form, while the previously revealed books are not available in their original text.

2. The Living Language:

The language in which the Quran was revealed is a living language. Even today, Arabic is the official language of more than twenty countries. And it is spoken and read in all countries of the world. Arabic is considered one of the world's chief languages.

3. The Universal Book:

The previously revealed books were limited only to a particular nation and region, while the Holy Quran is for all the people of the world. This book addresses as "الناس يا ايها" (O people). The teachings of this book provide complete guidance for all regions and civilizations. Allah says:

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (يوسف، 104:12)

"This Quran is but a reminder to all mankind".

4. The Complete Code of Life:

The Holy Quran provides a complete code of life to guide human beings from the individual to the highest spheres of governmental affairs. It guides human beings in every field of life, Political, economic, social, legal, and educational.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (الانعام، 6: 37)

"We have not omitted anything (which is not given symbolic or elaborate details) in the Book" Hazrat Abdullah bin Abbas R.A. says: "If my shoelace is lost, I look for it in the Qur'an". In other words, the Companions R.A. used to solve minor problems with the help of the Quran.

5. The Book of Miracles:

The Holy Quran is the most living proof of the authenticity of Islam today. Allah Almighty has challenged humans to bring a book like it, even if a surah. As Allah Almighty says:

فَاتُوا بِسُورَةٍ مِّن مِّثْلِهِ (البقره، 2: 23)

"Then produce only one chapter like this".

Everyone is helpless in front of the challenge from the time of the Prophet till date. No one has been able to fulfill this challenge and will not be able to do it until the Day of Resurrection.

6. **Memorable:** There is hardly anyone who has memorized the earlier revealed books in the world at present. On the contrary, there are millions of Muslims who memorize the whole Quran.
7. **The Book Supporting Wisdom and Morality:** This book is a book supporting wisdom and morality. Many indecent and immoral things like committing polytheism and adultery had been attributed to the prophets in the previous heavenly books and in their adjacent books of history due to alterations and misreporting. While the Holy Quran is a sublime book of morality. In which the reasoning and morality have been properly observed. Man finds it closer to his common sense and reasoning.
8. **Sensibility and Workability:** This is a very easy and practical book that is understandable to a common man. Apart from this, it is also very easy to follow. It is in conformity with common sense. It allows every person to act according to his capacity.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (القمر، 54: 17)

"And indeed, we have made the Qur'an easy for direction and guidance, but is there anyone who will take advice?"

9. The Last Book:

The Holy Quran is the last revealed book of Allah. After that no book will be revealed. Allah says;

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدہ، 5: 3)

“Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life)”.

(Module 5-5: Faith in Holy Prophets A.S “Risalat”)

Prophets and Messengers are both plural forms of the word Prophet (Nabi) and Messenger (Rasool). The literal meaning of the Nabi is "informer" and Rasool means "message bearer". It means, the one who gives news from Allah to the people is called Nabi or prophet and the one who conveys the message of Allah to others is called the Messenger or Rasool.

Scholars have different opinions regarding the difference between Prophet (Nabi) and Messenger (Rasool). According to them, there is practically no difference between a Nabi and a Rasool, while according to others, a Rasool is someone to whom a scripture or book was revealed by Allah Almighty, i.e., someone who brought a completely new law that no prophet had presented before or that the Shari'ah may not be completely new, but it will be totally new for the nation in which it is presented to]. It is said that Nabi is the one upon whom the revelation was revealed, whether he brought the new Shari'ah or an old one or the one to whom no book has been revealed, but he has been ordered to preach the previous law.

No human being has the power and access to speak directly to Allah and convey His message to others. For this purpose, Allah Almighty chose some people from humans and sent them as Prophets or Messengers. Allah says:

مَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ (الشورى، 51:42)

“And every man does not have the faculty that Allah should speak to him (directly) except by Revelation (He bestows upon some the holy status of Prophethood), or (should speak) from behind a veil, or by sending some angel as a messenger to reveal with His permission what Allah may will.”

Man acquires knowledge through the five senses: seeing, hearing, touching, tasting, and feeling, but intellect cannot reach many matters. For example, intellect cannot understand all the matters related to Allah and the Hereafter. Therefore, we get guidance about such matters from the prophets. Allah has described the objectives and wisdom of sending prophets in the Qur'an in many ways. Allah says:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء، 64)

“And we have not sent any Messenger but that he must be obeyed by the command of Allah.”

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ (الانعام، 48:6)

“And we do not send Messengers but as Bearers of glad tidings and as Warmers.”

Allah Almighty declared obedience to His Prophets and Messengers to be obligatory, rather, He made it an integral part of obedience to Him. The well-being and success of mankind depend upon it. Allah says:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ . فَقَدْ فَازَ فَوْزًا عَظِيمًا (الاحزاب، 71:33)

“And whoever obeys Allah and His Holy Messenger (blessings and peace be upon him) will surely achieve great success.”

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء، 80:4)

“Whoever obeys the Messenger (blessings and peace be upon him) obeys (but) Allah indeed.”

Characteristics of Prophets and Messengers:

Allah Almighty has blessed Prophets with certain characteristics compared to ordinary people. The following are the characteristics of the Prophets:

1. **Human:** Allah Almighty has always sent a human being as a prophet to guide mankind.

Allah says:

(الكهف، 110:18 قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

“Say: ‘I look like you only (by virtue of my visible creation) as a man.’”

Because human beings have to follow the Prophets, so they have been sent as Prophets.

2. **Bestowment (ووبييت):** Messenger-ship and Prophet-hood are not something that man can achieve through his efforts. Rather, it is a gift from Allah Almighty, which Allah has declared as His grace.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ (الجمعة، 4:62)

“This (arrival of the Holy Messenger [blessings and peace be upon him] as well as his spiritual benevolence) is Allah’s bounty which He grants to whom He likes.”

Another place, he said:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ (الانعام، 124:6)

“Allah knows best whom He is to assign the station of His Messenger-ship.”

So prophethood is a trust which is a gift of Allah Almighty. Therefore, no man can earn it through hard work.

3. **Innocence:** All prophets and messengers are innocent. Devil cannot interfere with their words and deeds, nor can selfish desires make the Prophet fall into error. This is because they were always under the supervision of Allah Almighty.

وَمَا يَطُّقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (النجم، 53: 4-3)

“And he does not speak out of his (own) desire. His speech is nothing but Revelation, which is sent to him.”

4. **Manhood:** All the Prophets that Allah sent were men. No woman was sent as a prophet.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ (يوسف، 109)

“And before you, we also sent men alone from amongst the inhabitants of (various) towns to whom we sent Revelations.”

5. **Worthy of Obedience:** Obedience to all Prophets is a duty of mankind because obedience to the Messenger is obedience to Allah Almighty. The Prophet is both the commentator of the book of God and a model to follow the divine injunctions. Allah says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء، 4: 64)

“And we have not sent any Messenger but that he must be obeyed by the command of Allah.”

6. **Trustworthiness and Honesty:** All Prophets have faith and integrity. They also hold the highest status in their nation in terms of morals and character. No untrustworthy (morally inferior person) has been made a prophet. Allah Almighty declared the trustworthiness and honesty of the prophet through the tongue of the prophets:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (الشعراء، 26: 107)

“Indeed, I (have come as) a trustworthy Messenger to you.”

This was the reason that the people refused their Prophets' invitations but couldn't question their character.

The Characteristics of Prophet Muhammad P.B.U.H:

Hazrat Muhammad (P.B.U.H) is the last Prophet and Messenger of Allah and Allah has completed the religion of Islam upon him. Moreover, the Prophet's teachings contain the lessons of every prophet. Therefore, it is necessary to believe in prophets other than him. Nevertheless, success depends only on submission to him. The following are the salient features of Prophethood of Muhammad (S.A.W):

1. **Complete Religion:** All the prophets who came before him for a particular nation, time, and region. Therefore, their teachings were short, while the teachings of the prophet Muhammad (S.A.W) are for all mankind, all nations, and all eras. Therefore his teachings are perfect. Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة، 3:5)

“Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life).”

2. **PRESERVATION OF THE SUNNAH:** Allah Almighty preserved the life of our Prophet Muhammad (PBUH) in such a way that no other prophet, king, conqueror, or leader's lives have ever been preserved in human history. Allah has provided this protection in the same way He has protected the Holy Qur'an. The Sunnah is the interpretation of the Qur'an. Therefore, arrangements were made for the protection of the Holy Quran as well as the protection of the Sunnah. Allah says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء، 4:80)

“Whoever obeys the Messenger (blessings and peace be upon him) obeys (but) Allah indeed.”

3. **Practicality:** The practicality of the Prophet's message is an important aspect. Many philosophers and thinkers have passed in this manner that they presented their ideas to the people but could not put them into practice and indeed this is the most difficult task. The Prophet (P.B.U.H) acted upon the divine teachings he conveyed and provided a practical model for humans. This is why Allah Almighty has declared the Prophet's (P.B.U.H) life to be the best example for all human beings. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب، 33:21)

“In truth, in (the sacred person of) Allah's Messenger (blessings and peace be upon him) there is for you a most perfect and beautiful model (of life).”

4. **The Culmination of Prophethood:** One of his distinguishing characteristics is that he is the last Prophet. It is an important Islamic belief that there will be no prophet after him. The end of prophethood is evident in the Qur'an, Hadith, and the consensus of the Ummah. Allah says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الاحزاب، 33:40)

“Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.”

Requirements of faith in the Prophet Muhammad (P.B.U.H):

Many requirements for faith in the Holy Prophet (P.B.U.H) are described in the Holy Qur'an. . Allah says:

الاعراف، 7:157) فَأَلْزَمْنَا بِيَدِهِمُ آيَاتِنَا فَمَأْوَاهُمْ إِلَى الْمَظَلْمِ

“So those who will believe in this (most exalted Messenger [blessings and peace be upon him]) and venerate and revere him and serve and support him (in his Din [Religion]) and follow this light (the Qur’an) that has been sent down with him, it is they who will flourish and prosper.” The first requirement is to believe in the Prophet (P.B.U.H). The second is that he deserves to be respected. The third is to provide him support in the matters of religion (نصرت دين). The fourth is to follow the light (النور) that has been sent down to him. The light (النور) here refers to the Holy Qur’an.

(Module 6-6: Faith in the day of Judgement “Akhrat”)

The fifth belief in the basic beliefs of Islam is the belief in the Hereafter.

Literal Meaning: The literal meaning of Akhirat is that which comes later or that which comes at the end.

Terminological Meaning: Believing in the Hereafter means believing that a person will be resurrected after death. After the present life of the world, humans will be given another life, and every human being will be rewarded or punished for his good or bad actions.

The Concept of Hereafter in Islam: The Hereafter begins after death. Until the Day of Resurrection, a person lives in the realm of Barzakh, it is an intermediate stage between this world and the hereafter. The Hereafter is described in detail in the Qur'an and Hadith.

Allah Allah Almighty has created man in this world for testing and trial. The present life of the world is temporary. One day this universe and everything in it will perish. The name of this day is “The Day of Judgment” (قيامت). Hazrat Israfeel A.S will blow the trumpet, as a result of which the Hour or the Day of Judgment will be established and the entire universe will come to an end. This means that everything in the universe will be destroyed. After that, the trumpet will be blown again, after which all the human beings from Adam (A.S.) until Dooms Day will be resurrected and they all will be brought to the court of Allah Almighty. This is called the Day of “Hashar” (حشر).

Judgment on Deeds: The balance will be established and the reward for everyone's actions will be assigned to heaven or hell.

Arguments for the Hereafter: The life of the Hereafter is a reality. In the Holy Qur'an, Allah has described the reality of life in the Hereafter as follows:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (البقرة: 28)

“How can you deny Allah, whereas you were lifeless and He gave your life, then He will cause you to die and will again bring you back to life, and then to Him, you will be returned”.

At another place Allah Almighty says:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ (الحج: 7)

“And, certainly, the Last Hour is bound to come. There is no doubt about it. And, verily, Allah shall raise alive those who are in the graves”

For polytheists and infidels, it was a matter of wonder that after death when the bones of a person decayed, how he will be brought back to life. Allah narrates their doubt:

مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ (يس: 36: 78)

“Who will give life to bones when they will have been decomposed?”

Then responds to it this way:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (يس: 36: 79)

“He who created them the first time will give them life. And He knows best every creation”- Human intellect recognizes that doing something the first time is difficult while doing it the second time is easy. Therefore, it is very easy for the creator of the universe to abolish the existing system and establish a new system in its place.

Effects of Belief in Hereafter on Humans: Belief in the Hereafter has the following effects on human life:

1- The Strength of the Relationship with Allah Almighty: Belief in the Hereafter strongly binds man's relationship with his Creator. The desire to meet Allah and to seek His pleasure keeps him close to the good and away from the bad, and this is real piety. The human heart trembles with the fear of Allah's displeasure and is filled with the idea of longing for His love. This creates the quality of piety in a person and he deserves two paradises in the hereafter. Allah Almighty says:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ (الرحمن: 55: 46)

“And whoever fears standing before his Lord (for the meeting), for him are two Gardens”.

2- Sense of Responsibility: The concept of the hereafter creates a sense of responsibility in man. The idea of accountability after death keeps him vigilant in the performance of duties and safe from lapses. This attitude of his makes him a strong character personally which becomes a source of stability in society. Allah Almighty says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا (الملك: 2)

“He who has created death and life (so that) He may test you as to which of you is best in conduct”.

3- Bravery and Fearlessness: If a person believes in the Hereafter, he becomes fearless of death. Indifference to death makes a man brave. Such a person becomes the protector of people's life, wealth, and honor. He is devoted to the fearless passion of accepting death on the battlefield. The sparks of Jihad within Muslims are generated only because of the belief in the Hereafter. The Prophet (PBUH) said: "Death is a gift for a believer".

4- Fulfillment of Rights: Fulfillment of rights makes the world run better. Believers in the Hereafter become conscious and anxious to fulfill the rights of others. Hazrat Umar R.A said: "Even if goat's kid dies of thirst on the banks of the Euphrates River, its responsibility is on me". The development and survival of a society depend on the fulfillment of rights.

5- Strong Character: When a person has the fear of God, the proportion of evil in his character decreases and he adopts goodness. He avoids heinous crimes like lying, adultery, theft, robberies, and earning a haram livelihood. He avoids major sins. When he becomes strong in character, he does not fear anyone except God, but the evil elements become afraid of him. The strength of character of individuals is the guarantee of the protection and development of a society.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (حم السجده، 41: 30)

“Indeed, those who have said, "Our Lord is Allah” and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”