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CHAPLAIN/NACTSP/DOIA MODULES

CAPTAIN TO MAJOR WRITTEN PROMOTION EXAMINATION
DIRECT REGULAR COMMISSION OFFICERS

Prepared under the direction of

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CHAPLAIN DUTIES

Q1. Who is a Military Chaplain in the Chaplain (RC)?

Ans. *A validly ordained Practicing Catholic priest properly released and seconded to the Catholic Chaplaincy (Army, Navy and Air Force) by the legitimate Ordinary or Religious Superior commissioned (or may not) by the President and Commander in Chief of Armed Forces of the Federal Republic of Nigeria.*

Q2. What are the duties of Chaplain (RC)?

Ans.

- a. The celebration of the Liturgy especially the Eucharist and other Sacraments.*
- b. Prayer and Presence*
- c. Preaching and Homilies*
- d. Evangelization and Proclamation*
- e. Catechesis*
- f. Guidance and Counseling*
- g. Attending to the sick in the Barracks, Hospitals and Homes*
- h. Dispersing sacramentals*
- i. Pay Pastoral visit to the personnel under sentence in military prisons or detention in the Barracks.*

Q3. Mention two Roles of Chaplain (RC) in Advance?

Ans.

- a. Identify candidates in dire need of receiving relevant sacraments.*
- b. Inspire them to be in a state of grace (i.e. sincere personal relationship with God)*

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Q4. Mention four Roles of Chaplain (RC) in Attack?

- Ans.**
- a. *Viaticum to the wounded*
 - b. *As a bearer of the word of God, encouragement and consolation to the wounded*
 - c. *Inspiration to the worn out.*
 - d. *Help in casualty evacuation.*

Q5. Mention two Roles of Chaplain (RC) in Defence?

- Ans.**
- a. *Celebrate the Eucharist*
 - b. *Visit to the defended locations for prayer and counseling.*

Q6. Mention three Roles of Chaplain (RC) in Peace time?

- Ans.**
- a. *Performs all the Chaplain Military duties.*
 - b. *Engage in ongoing formation (Courses).*
 - c. *Be responsible and keep all the laws.*

Q7. Mention at least Five Corporal Works of Mercy in the Church.

- Ans.**
- a. *Feed the hungry*
 - b. *Give drink to the thirsty*
 - c. *Clothe the naked*
 - d. *Shelter the homeless*
 - e. *Visit the sick*
 - f. *Visit the imprisoned*
 - g. *Bury the dead*

Q8. Mention at least Five Spiritual Works of Mercy in the Church?

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Ans.

- a. *To instruct the ignorant*
- b. *To counsel the doubtful*
- c. *To admonish the sinner*
- d. *To bear wrongs patiently*
- e. *To comfort the afflicted (bereaved)*
- f. *To pray for the living and the dead.*

CHURCH ADMINISTRATION

Q1. What do you understand by Holy See. Also called “See of Rome” or “Apostolic See”.

Ans. *It is the Jurisdiction of the Bishop of Rome, as the Pope.*

Q2. The Holy See is headquartered in and operate from?

Ans. *Vatican City.*

Q3. What do you understand by the term Roman Curia?

Ans. *Roman Curia is the central government of the Catholic Church. The Holy See is administered by the Roman Curia.*

Q4. Papal elections are carried out by who?

Ans. *College of Cardinals.*

Q5. College of Cardinal gather in what to elect a new Pope?

Ans. *Conclave*

Q6. Who is a Titular Bishop?

Ans. *Auxiliary Bishop without the power of succession.*

Q7. Who is a Co-adjutor Bishop?

Ans. *Auxiliary Bishop with power of succession.*

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Q8. What do you understand by Dimissory Letter?

Ans. *A letter of permission from a Local Ordinary or Religious Superior to another Bishop to ordain his subject.*

Q9a. What are the ordained ministries in the Church?

Ans. *Deaconate, Priesthood and Episcopate.*

Q9b. Mention three clerical titles in the Church.

Ans. *Monsignor, Cardinal, Pope etc.*

Q10. Mention three statutory organizations and Pious societies in the Church.

Ans. *AFCWO, AFCMO, CYON and Legion of Mary, St Jude Society, Purgatorial Society etc.*

Q11. The highest Policy Making Organ at the Parish level is?

Ans. *The Parish Council.*

CHAPLAIN ASSISTANT DUTIES **IN PEACE TIME**

Q1. What is the full meaning of the Chaplain Motto: “Lux in Tenebris”?

Ans: *Light in darkness.*

Q2. What is the chaplain RC color?

Ans: *Purple/White*

Q3. What does the Chaplain color represent?

Ans: *Sobriety, Sacrifice and Loyalty*

Q4. The name Chaplain assistant suggests your Job description which includes?

Ans: *Assisting the Priest and taking charge in the absence of the priest.*

Q5. In what matters do Catechists functions as liaison officers between commanders and troops in units?

Ans: *On Spiritual/Religious matters.*

Q6. Mention at least some of your basic duties in peace time?

Ans: *a. Coordinating the activities of the Church.*
b. Teaching Catechism

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- c. *Active participation in liturgy*
- d. *Hospital visitation/Guardroom visitation*
- e. *Assisting the priest in the parish*
- f. *Joining the priest to supervise Pius societies and organisations in the Church.*
- g. *Conducting naming ceremonies*

Q7. What are the basic stages involved in padre hour?

Ans: a. *Praises.* b. *Opening prayer.* c. *Exhortation.* d. *Contributions/questions and answer.* e. *Closing Benediction.*

Q8. What do you understand by Padre hour as an Army Parade?

Ans: *It is a chief of Army Staff parade organized in units and formations in the NA for officers and soldiers from 12 – 1 pm on Fridays to encourage spiritual upliftment, also an avenue to discuss issues of common interest with the commander to achieve his aims and objectives.*

Q9. What are the stages of prayer?

Ans: a. *Praises/Adoration.* b. *Thanksgiving.* c. *Contrition.* d. *Supplication.*

Q10. Why do you think it is important for commanders to ask you to join the team to break the news of the death of a soldier to the family?

Ans: a. *Because as a spiritual leader the confidence in you will bring consolation and encouragement.*
b. *With my training, I know how to use the word of God to calm her down and encourage her to accept what happened as an act of God.*

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Q11. As a Catechist why would you organize vigil in your Church?

- Ans:**
- a. *Spiritual upliftment of members.*
 - b. *To spiritually cleanse our location*
 - c. *Develop officers and soldiers spiritually*
 - d. *To teach them how to pray/power in prayer*

Q12. As a Catechist why do you think it is important to teach catechism to Children?

- Ans:**
- a. *To Prepare them for sacraments*
 - b. *To lay the foundation of the catholic faith in them*
 - c. *To give them morale*
 - d. *To teach them the Church doctrine*

Q13. What will you do if your commander refuses to accept your suggestion on spiritual matters?

Ans: *There is nothing I can do as mine is to suggest, he is free to take it or reject it. I should continue to pray for him and support him and the command.*

Q14. As a Catechist, you are guided by three laws name them.

Ans: *Military, Civil and Church (Ecclesiastical) laws.*

Q15. As a Catechist what do you think is the significance of Armed Forces Remembrance Day celebration?

Ans:

- a. *It is to pray for the souls of the departed colleagues and the bereaved families.*

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b. to encourage officers and soldiers to be courageous in their work of defending our father land and to be ready to make the ultimate sacrifice for the father land.

Q16. As a Catechist, why do you think it is important to always talk to soldiers to boost their morale?

Ans: *It helps soldiers to support the command, also to work as a team (officers and soldiers) to achieve success.*

Q17. What steps will you take to encourage a sick soldier during hospital visitation?

Ans: *a. I will pray for him.
b. Remind him that even in the sickness God still loves him and will heal him if he puts his trust in him.*

Q18. Explain to us why a very active member of the Church may not be given a Catholic burial at death?

Ans: *Because he's not a communicant.*

Q19. What does it mean to be the voice of conscience as a Catechist?

Ans: *Standing for the truth and not allowing anybody to be unjustly treated.*

Q20. What are the Symbols on the Chaplain logo?

Ans: *Sword and Lighted lantern.*

CHAPLAIN ASSISTANT DUTIES WAR TIME

Q1. In the frontline, why is it necessary to pray for the wounded colleagues?

Ans: *To strengthen them, encourage them, and provide spiritual healing.*

Q2. Why do you think it is important for a Catechist to actively get involved in the frontline?

Ans: *His active involvement in the frontline as a catechist helps to motivate soldiers, boost their morale and encourage them.*

Q3. Why do you think it is important to visit soldiers in their trenches?

Ans: *To pray with them and encourage them.*

Q4. What is the difference in the burial of a Communicant and a non-Communicant member of the church?

Ans: *For a Communicant Mass is celebrated while no Mass is celebrated for non-Communicant.*

Q5. Mention some duties of a catechist.

Ans:

- a. Teaching catechism,*
- b. Marriage instruction,*
- c. Conducting service without priest,*
- d. Burial,*

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- e Naming ceremony.*
- f Conducting padre hours.*
- g Praying for commanders and troops.*
- h Counselling.*
- i Advising commanders.*
- j Organizing spiritual programs.*
- k Hospital and guardroom visitation.*
- l Assisting the chaplain.*
- m Liaison officer.*
- n Spiritual guide.*
- o Encouraging pious society.*
- p Active participation in liturgical celebration.*
- q Join in celebration of NADCEL and AFRDCEL.*
- r Praying for the wounded colleagues.*

Q6. What is the full meaning of the abbreviation often used in the church CCD?

Ans: *Confraternity of Catholic Doctrine.*

Q7. Briefly explain the different stages you will adopt during burial of a soldier's child in the cemetery?

- Ans:**
- a. Processional song into the cemetery*
 - b. Blessing of the coffin and grave using holy water,*
 - c. Reading of bible passage and brief exhortation,*
 - d. Dust to dust Ritual.*
 - e. Closing prayer/benediction/songs and departure.*

SACRAMENT

Q1. List the seven Sacraments of the Catholic Church.

Ans: *Baptism, Confirmation, Holy Order, Matrimony, Penance, Holy Eucharist and Anointing of the Sick.*

Q2. Which are the Sacraments received once in life?

Ans: *Baptism, Holy Orders and Confirmation.*

Q3. Which are the Sacrament of Christian initiation?

Ans: *Baptism, Confirmation and Holy Eucharist.*

Q4. Which are the Sacrament of healing/reconciliation?

Ans: *Anointing of the Sick and Penance.*

Q5. What is the classic definition of Sacrament in the Catholic faith?

Ans: *A sacrament is an outward sign of inward grace ordained by Jesus Christ by which grace is given to our soul.*

Q6. What is the matter of Holy Eucharist?

Ans: *Bread and wine*

Q7. What is the form of a sacrament?

Ans: *The form is the words by which the sacrament is administered*

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Q8. Who is the Ordinary minister of Sacrament of Penance?

Ans: *A Priest who has faculty.*

Q9. Who is the ordinary minister of the sacrament of confirmation?

Ans: *A Bishop*

Q10. Which Sacrament imprints a sacramental character on the soul of the recipient?

Ans: *Baptism, Confirmation and Holy Orders*

Q11. What is the Sacrament of the Holy Eucharist?

Ans: *Holy Eucharist is the true Body and Blood of Jesus Christ together with his Soul and Divinity under the appearances of Bread and Wine.*

Q12. When do the bread and wine change into the Body and Blood of Jesus Christ?

Ans: *At the Pronouncement of the words of consecration during Mass by a Priest.*

Q13. Is the Holy Eucharist a Sacrament only?

Ans: *No. Holy is both a Sacrament and a Sacrifice*

Q14. When did Jesus institute the Sacrament of Penance in the Bible?

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Ans: *When he breathed on his apostles and gave them power to forgive sins -(Jn 20:23).*

Q15. What are the conditions for forgiveness required of a Penitent?

Ans: *Contrition, Confession and Satisfaction.*

Q16. What is satisfaction?

Ans: *Doing the penance given to us by the priest.*

Q17. How does the sacrament work?

Ans: *It works "Ex opera operato".*

Q18. What is Ex Opera Operato?

Ans: *It means that sacraments drive their efficacy not from the minister or the recipient but from Jesus who instituted those sacraments and is the dispenser of God's grace.*

Q19. Who is the ordinary minister of Baptism?

Ans: *A Priest but in case of necessity any person can baptize.*

Q20. Which sacrament is most necessary for salvation?

Ans: *Baptism (Jn 3: 5).*

Q21. How many methods can be used to administer the Sacrament of Baptism?

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Ans: *Immersion, Pouring and Sprinkling.*

Q22. How many types of Baptism are there?

Ans: *Baptism by Desire, Baptism by Blood and Baptism by water.*

Q23. What is Baptism by Blood?

Ans: *The Catholic church holds/teaches that those who suffer martyrdom though not baptized sacramentally have been baptized by blood.*

Q24. What is Baptism by Desire?

Ans: *One who desired baptism explicitly or implicitly before death has received it.*

Q25. What are the classification of Baptism according to age of life of the recipient?

Ans: *Infant Baptism and Adult Baptism.*

Q26. Can baptism be repeated?

Ans: *No, in case of doubt the converts is only given a Conditional Baptism.*

Q27. What is the form of conditional Baptism?

Ans: *If you have not yet been baptized, I baptize you.....*

Q28. How many types of reception of the Holy Eucharist are there?

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Ans: *Sacramental reception and Spiritual reception.*

Q29. What is the effect of the sacrament of Baptism?

Ans: *Remission of Sins, Infusion of grace, Members of the body of Christ, Impression of Sacramental Character.*

Q30. What is Original Sin?

Ans: *The sin that Adam and Eve committed and inherited by all. (CC, No 404)(Rom 3:23).*

Q31. What are the degrees of the Holy Orders in the Catholic Church?

Ans: *Diaconate (Deacon), Priesthood, and Episcopate (Bishop).*

Q32. Who receives the fullness of Holy Orders?

Ans: *The Bishop.*

Q33. Can all Priest administer the Sacrament of Penance?

Ans: *No, only those with the faculty.*

Q34. Who is a Bishop?

Ans: *He is the visible head and foundation of unity in a particular Church. He is the vicar of Christ and Shepherd of the flock.*

Q35. Who is the minister of the Sacrament of Matrimony?

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Ans: *The couple.*

Q36. What is Pauline Privilege?

Ans: *The dissolution of marriage of two persons or couples not baptized at the time of marriage.*

Q37. What is Perterine Privilege?

Ans: *The dissolution of a valid marriage (in favour of faith) when the faith of one of the couples is under attack.*

Q38. What are the conditions that can affect the validity of Catholic marriage?

Ans: *Impediments.*

Q39. What is the major impediment that can annul a valid marriage?

Ans: *Initial Deceit.*

Q40. What is the Holy Mass?

Ans: *The sacrifice of the Body and Blood of Jesus Christ really present on the altar under the appearances of bread and wine and offered to God for the living and the dead.*

Q41. What is the fourth Commandment?

Ans: *Honour your father and Mother.*

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Q42. What is the last book of the Old Testament?

Ans: The book of Malachi.

CANON LAW

Q1. What is Canon Law?

Ans. *Canon Law is the norm of conduct for order and discipline in the day-to-day administration of the Catholic Church.*

Q2. Why is Canon Law important in the Catholic Church?

Ans *Even though the Church is a divine institution, its' day-to-day governance is carried out by human beings. Thus, Canon Law is important because it is the rules that provide direction to the governing authority of the Catholic Church.*

Q3. The 1983 Code of Canon Law is divided into seven (7) books. Name the seven books.

Ans.

- a. General Norms.*
- b. The People of God.*
- c. The Teaching Office of the Church .*
- d. The Sanctifying Office of the Church .*
- e. The Temporal Goods of the Church.*
- f. Sanctions in the Church.*
- g. Processes.*

Q4. Name the two properties of marriage.

Ans. *Unity and Indissolubility.*

Q5. What are the primary and secondary aims of marriage?

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Ans. *The primary aim of marriage is the good of the spouses which is companionship and the secondary aim is the procreation and education of children*

Q6. What is annulment of marriage in canon law?

Ans *Annulment is the process of declaration of a marriage to be Null and Void after the necessary grounds are established.*

Q7. What is mixed marriage?

Ans. *Is a marriage between Catholic and a non Catholic Christian*

Q8. What is a marriage of disparity of cult?

Ans. *Is a marriage between a Catholic and a non Christian eg a Muslim or a traditional worshipper.*

Q9. What is a sacrament?

Ans. *A sacrament is an outward sign of inward grace ordained by God and entrusted to the Church through which divine life is given. and how many are they in the Catholic Church?*

Q10. Name the seven Sacraments in accordance with their classification as Sacraments of initiation, Sacraments in the service of community life and Sacraments of healing?

Ans. *a. Sacraments of initiation are: Baptism, Confirmation and Holy Eucharist.
b. Sacraments in the service of Community are: Matrimony and Holy Orders.*

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c. Sacraments of Healing are: Confession and Anointing of the Sick.

Q11. Who are the ordinary ministers of baptism?

Ans. *Bishops, priests and deacons*

Q12. Who are those who can receive the Sacrament of Holy Orders validly?

Ans. *Only Baptized and Confirmed males receive the Sacrament of Holy Orders validly*

Q13. Name five (5) permanent impediments (irregularities) to reception of Holy Orders.

Ans.

- a. Insanity.*
- b. Apostasy, Schism and Heresy.*
- c. Marriage Vows.*
- d. Murder and Abortion.*
- e. Self-mutilation and attempted suicide.*

Q14. Who is the ordinary minister of the Sacrament of Holy Orders?

Ans. *The ordinary minister of the Sacrament of Holy Orders is a Bishop.*

Q15. What is the Magisterium?

Ans. *Magisterium comes from the Latin word "Magister" meaning teacher and therefore refers to the Teaching Authority of the Catholic Church.*

CHURCH HISTORY

Q1. Who founded the Catholic Church?

Ans. *Jesus Christ, with the appointment of the 12 Apostles (Matt: 16:18)*

Q2. What causes proliferation in the Church?

Ans. *Economic challenges, avarice/greed, differences in belief and practices, leadership tussle and fanaticism.*

Q3. What are the four marks of the Church according to Nicean Council Creed?

Ans. *The Church is One, The Church is Holy, The Church is Apostolic and the Church is Catholic.*

Q4. Where were the followers of Christ first called Christian?

Ans. *In Anthioch*

Q5. Who was the first Pope of the Catholic Church?

Ans. *St Peter is traditionally considered to be the first Pope (Matt: 16:18).*

Q6. What are the key beliefs of Catholicism?

Ans. *Divinity of Christ, Trinity, Resurrection, Parousia and Life after death.*

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Q7. What are the major sources of financial support for missionary teachers during the 19th century?

Ans. *Offertory (Tithe), Sponsorship and Freewill Donations.*

Q8. a. What do you understand by communion of Saints?
b. Mention the three stages of this fellowship.

Ans. a. *The church believes that the living and those who have died marked with the sign of faith share fellowship with Christ.*
b. *The Church Militant, The Church Suffering and the Church Triumphant*

Q9. State some reasons why the early Christian were persecuted in the Roman Empire?

Ans. a. *Refusing to worship the Roman Idols and their emperor.*
b. *They were accused of cannibalism*
c. *They were also accused of committing immorality*
d. *The State wanted to put an end to the teaching and spread of Christianity.*
e. *They were accused of worshipping images.*

Q10. What were the problems faced by the early missionaries in Nigeria?

Ans. a. *Resistance and hostility from the local communities*
b. *Denominational conflict among the Christian groups themselves*
c. *Hostile weather condition*
d. *Strange and dangerous diseases such as malaria and sleeping*

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sickness

e. *language barrier*

Q11. How did Christianity impact West Africa negatively?

Ans. *Christianity led to the demise of the African customs, traditions and culture.*

Q12. Who is the current president of Catholic Bishops Conference of Nigeria?

Ans. *Archbishop Lucius Iwejuru Ugorji.*

Q13. What is heresy?

Ans. *It is a theological doctrine or system rejected as false teaching by the ecclesiastical authority.*

Q14. Why is Rome the headquarters of the Catholic Church?

Ans. *Rome was an important Centre for commerce, politics and the era of papal supremacy. Peter and Paul died there as the First pope and Fierce missionary respectively.*

Q15. Mention some sectarian groups as found in the Bible.

Ans. *Zealot, Sanhedrin, Sadducees, Pharisees, Scribes.*

Q16. Who were the Apologetics?

Ans. *Those who wrote, promote and defended the Catholic Faith.*

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Q17. Name at least two Apologetics in Church history.

Ans. *St Augustine, St Thomas Aquinas etc.*

Q18. What were the Apologetics requesting or writing for?

Ans. a. *Appeal to the authorities to treat the Christians justly.*
b. *Rejection of pagan religious beliefs and practices.*
c. *Presentations of Christian beliefs and way of life.*
d. *Theological ideas to justify Christianity.*

Q19. Name the African Church Fathers

Ans. *Tertullian, Cyprian, Augustine, Clement, Origen. Etc.*

Q20. The first general council of the Church formulated one major prayer for the Catholic Church, and what is the prayer.

Ans. *The Nicaean creed in AD 325.*

Q21. Who was the first indigenous Nigeria Army Chaplain Roman Catholic Director?

Ans. *Col. (MSGR) Pedro Martins.*

Q22. The blood of the martyrs is the seed of the Church. Explain briefly.

Ans. *The persecution and killing of the Apostles made them to scatter all over Judea and beyond and as they go, they propagate the faith.*

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Q23. Who is the first indigenous Catholic Bishop in Nigeria?

Ans. *John Cross Anyogu (11 March 1898-5th July 1967.*

Q24. How did Christianity impacts West Africa positively?

Ans. *a. Abolition of slave trade.*
 b. Killing of twins.
 c. Education (introduction of Western Education).

Q25. Who is the first liaison Bishop of Nigeria Armed Forces Chaplain (RC)

Ans. *Anthony Cardinal Olubumi Okogie.*

NEW TESTAMENT

Q1. Why are they called the New Testament?

Ans: *These are the writings inspired by the life, death and resurrection of our lord Jesus Christ who is the mediator of a New covenant.*

Q2. How many books are there in the New Testament?

Ans: *They are 27 in number*

Q3. Classify the books of the New Testament?

Ans: *Four gospels, Acts of the Apostles (Historical books) 12 pauline Epistles, 8 universal letters and 1 Apocalyptic writing and Letter to the Hebrews.*

Q4. What is synoptic?

Ans: *This means to view side by side in the New Testament (Similarity).*

Q5. Mention the synoptic Gospels?

Ans: *Mark, Matthew, Luke.*

Q6. What is John's gospel called?

Ans: *John's gospel is called a theological gospel.*

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Q7. Who are the authors of the gospels?

Ans: *The authorship of the gospels is attributed to Mark the Evangelist (the John Mark who was Peter's secretary; Matthew the Levi and tax collector, Luke the beloved physician, and John the beloved apostle.*

Q8. When did the books of the New Testament come into existence?

Ans: *About (ca. AD 50–52).*

Q9. Which is the first Pauline epistle?

Ans: *1st Thessalonians.*

Q10. Why did the New Testament come into existence?

Ans: *They were written to address particular circumstances in the early church.*

Q11. Which is the earliest gospel to emerge?

Ans: *The gospel of Mark.*

Q12. When was the gospel of Mark written?

Ans: *The gospel of Mark is dated Ca. 65AD-70.*

Q13. Which is the shortest gospel in terms of volume?

Ans: *Mark's gospel which has 16 chapters.*

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Q14. What is the language of the New Testament writings?

Ans: *They were written in koine Greek.*

Q15. Who is the author of the letter to the Hebrews?

Ans: *The author is unknown.*

Q16. Mention two outstanding issues raised in Paul's letter to the Romans;

Ans: *Justification by faith and new life in Christ.*

Q17. Mention the three (3) classification of Pauline Epistles according to subject matter;

Ans: *The major Epistles, the minor Epistles and the Pastoral Epistles.*

Q18. Why are some Pauline Epistles called major Epistles?

Ans: *They discuss major doctrinal issues or subject matters.*

Q19. What is the canon of the New Testament?

Ans: *This is the list or catalogue of New Testament books recognized by the church as the rule of faith or as inspired.*

Q20. What are the criteria for canonicity?

Ans: *There are three (3) criteria viz (a) Apostolic origin (b) Universal acceptance and (c) conformity to the rule of faith.*

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Q21. What is the focal point of four (4) gospels?

Ans: *Is the Christ event ie the birth, mission, passion, death, and the resurrection of our Lord Jesus Christ.*

Q22. What are the major themes of Paul's first letter to the Corinthians?

Ans: *The major themes include marriage, celibacy, doctrine of the holy Eucharist and the body of Christ.*

Q23. Who is the writer of the Acts of the Apostles?

Ans: *Luke the beloved physician of Acts 1:1.*

Q24. Which are the pastoral Epistles?

Ans: *1 and 2 Timothy and Titus.*

Q25. Which are the prison letters?

Ans: *Philippians, Ephesians, Colossians, and Philemon.*

Q26. Which gospel traced the genealogy of Jesus Christ from the patriarch?

Ans: *Gospel of St Matthew.*

Q27. Which is the gospel of God's tenderness?

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Ans: *Gospel of St Luke.*

Q28. Where did Jesus go when he was 12 years old?

Ans: *Join the Annual feast of Passover in Jerusalem.*

Q29. This is my beloved son in whom I am well pleased; This statement was made in what event?

Ans: *Baptism.*

Q30. I want you to give me here on a platter the head of John the Baptist; who said this?

Ans: *The daughter of Herodias.*

Q31. Mention any Bible verse in the gospel where the mandate to evangelize and baptize is stated.

Ans: *Matthew 28:19, MK 16:15-16.*

Q32. Which is the longest gospel according to chapters?

Ans: *Gospel of St Matthew with 28 chapters.*

Q33. How many people were converted on the Pentecost day?

Ans: *3000 people.*

GUIDANCE & COUNSELING

Q1. What do you understand by the term 'Guidance'?

Ans. *To guide is to direct, pilot a person to get to his/her location.*

Q2. Define the term Counseling.

Ans. *Counseling is a professional assistance given to the client towards self-actualization, through the use of skills and apparatus.*

Q3. Mention any five types of Counseling that you know.

Ans. *Marriage counseling, military counseling sports, clinical, adolescent/youth counseling, educational, Personal Counseling.*

Q4. List four types of behavior in counseling.

Ans. *The optimistic, the pessimistic, trusting and envious.*

Q5. What do you understand by the term 'Behavior modification'?

Ans. *The act of trying to change an individual behavior to adjust with the norms and values of the society.*

Q6. What are the basic elements of counseling?

Ans.

- a. The client (counselee).*
- b. The counselor.*
- c. The total cultural environment.*

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Q7. List at least five characteristics of counseling.

Ans. a. Warmth. b. Patience. c. Confidentiality. d. Empathy.
e. Above average intelligence.

Q8. What are the stages of a counseling session?

Ans. Referral- diagnosing – treatment – termination – follow-up.

Q9. Mention 6 problems militating against the development of guidance and counseling programme in Nigeria.

Ans.

- a. Relative newness of guidance & counseling in Nigeria.
- b. confidentiality.
- c. inadequate funding.
- d. lack of counseling office/room.
- e. non employment of guidance and counselors.
- f. lack of commitment of government officers.

Q10. Distinguish differences between guidance and counseling.

Ans.

Guidance	Counseling
<i>It is usually initiated by the counselor</i>	<i>It is usually initiated by the client (counselee)</i>
<i>It is intimate and less personal</i>	<i>More intimate and personal</i>
<i>It is quite open and less private</i>	<i>It is private, confidential and less public</i>
<i>It does not depend on theories</i>	<i>It is facilitated by the use of theories</i>
<i>It may end in a single session</i>	<i>It usually lasts for more than one session</i>

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Q11. In your own word explain the term group counseling.

Ans. *This is inter- personal process in which a professionally trained Counselor helps more than one person or individuals who are having similar problems.*

Q12. List some issues that require group counseling in our schools, churches, society in general.

Ans. *Loneliness or isolation – shyness - depression - disorders - suicide - bereavement - disability*

Q13. Mention some guidance services available to the counselor for effective counseling.

Ans. *Information - appraisal - testing - counseling - recording - placement - referral - follow-up.*

Q14. What do you understand by the term 'Referral'.

Ans. *It means a thoughtful, careful and professional transfer of a client to another professional helper by a counselor.*

Q15. Where do we find placement in counseling services?

Ans. *Placement is one of the crucial functions of a guidance counselor. Placement can be in educational, vocational or personal social areas.*

Q16. What is the role of a counselor in sports counseling?

Ans. *To give motivational support to athletes, especially those who*

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have fears of the competition and to raise the team's moral.

Q17. Mention some reasons why people abuse drugs.

Ans. *Peer pressure - ignorance - alienation - trauma - curiosity - urbanization and unemployment.*

Q18. What are some of the delinquent behavior by students in our schools today

Ans. *Truancy - lateness to school - stealing - lying - noise making - drug and alcohol.*

Q19. What do you understand by the term masturbation in relation to sex.

Ans. *It is a sexual self-pleasuring that involves some form of direct physical stimulation.*

Q20. Contraceptives are broadly divided into three parts which are

Ans. *Chemical methods – eg contraceptive pills
Physical methods – eg such as condom, withdrawal method.*

Q21. What is ethic in guidance & Counseling?

Ans. *Ethics are moral principles and professional values.*

Q22. What is the role of reward in learning situation?

Ans. *It enhances educational performance if rewarded correctly.*

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Q23. In your own word explain the term marriage impediment.

Ans. *These are obstacles or problems that may not allow husband and wife to wed in the Catholic Church.*

Q24. Mention some impediments that may likely prevent a marriage to take place.

Ans. *Consanguinity (Blood relation), abduction, marriage crime, age barrier, sacred orders/religious vows.*

Q25. In your own word explain the meaning of polygamy as a type of marriage in our society today.

Ans. *This is a kind of marriage where the man marries more than one wife.*

Q26. Enumerate some problems that is facing family in the military in recent times.

Ans. *Childlessness, unfaithfulness, prolonged illness, finance, privacy, lying, loneliness, separation.*

SEXUAL EXPLOITATION AND ABUSE (SEA)

Q1. Is Sexual Exploitation the same with Sexual Abuse?

Ans. *No*

Q2. What is Sexual Exploitation?

Ans. *A non-Consensual or calculated approaches in other to take advantage of another sexually without necessarily applying or using force.*

Q3. What is Sexual Abuse?

Ans. *This has to do with application of threats, and force.*

Q4. What Agency in Nigeria assists in the fight against sexual exploitation and abuse?

Ans. *NAPTIP (National Agency for the Prohibition of Trafficking in Persons).*

Q5. When was NAPTIP formed and what is the full meaning?

Ans. *14 July 2003. National Agency for the Prohibition of Trafficking in Person.*

Q6. What is the full meaning of WOTCLEF?

Ans. *Women Trafficking and Child Labour Eradication Foundation.*

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Q7. What is the motive of child Right Act 2003?

Ans. *Children must be protected from Child Marriages or betrothal (Protection of Child from labour)*

Q8 In Nigeria, Child Sexual exploitation and abuse is an offence under which chapter of National Criminal code?

Ans. *Chapter 21.*

Q9. Human Sexuality is a natural phenomenon. True or False?

Ans. *True.*

Q10. Bestiality is a form of sexual exploitation and abuse (confer. AF ACT CAP A 20, article 12 section 77 – 81. True or False?

Ans. *True.*

Q11. Mention any 2 types of Sexual exploitation.

Ans. *Human Trafficking and Pornography.*

Q12. What are 2 common signs of sexually exploited person?

Ans. *a. Frightening. b. Secretive.*

Q13. Mention any 2 ways to exploit potential victims.

Ans. *a. False promises. b. Exposure/unwanted touch of genitals.*

Q14. Mention any 2 types of abuse.

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Ans. a. *Physical abuse.* b. *Sexual abuse.*

Q15. Mention any common sign of an abused person.

Ans. a. *Bruises.* b. *torn clothes or venereal diseases.*

Q16. Rape is a form of sexual abuse. True or False?

Ans. *True.*

Q17. Who is classified as minor?

Ans. *Person below 18 years old.*

Q18. All sexual activities with minor is an abuse. True or False?

Ans. *True.*

Q19. Pedophilia is a form of sexual exploitation and abuse. True or False?

Ans. *True.*

Q20. State any two effects of SEA on society.

Ans. a. *It breeds promiscuity – When one is sexually abused the tendency of being free to abuse others or indulging in brain washing his peers into involving in such act freely is almost inevitable. These things begin from home to the larger community.*

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b. Possession of illegal drugs, Aggression and Sadism.

Q21. State any 2 effects of SEA on victim.

Ans. *a. It leads the victim to trauma and depression - If she or he has not experienced such abuse, she could go into shocks and some emotional disorder.*

b. Unwanted pregnancy or school dropout – This occurs when the abused is a young girl and was never ready for what happened.

Q22. State any 2 effects of SEA on abuser.

Ans. *a. Loss of job - If he/she is in authority or position of power.*

b. Low self-esteem - If he/she was caught on the act publicly.

Q23. State any 2 effects of SEA on the church.

Ans. *a. Reduction in membership. b. Loss of Integrity. c. Promotion of Scandal & Hatred. d. Loss of Faith.*

Q24. What are the benefits of the lesson (SEA) on the military personnel (Chaplain and Chaplain Assistants and environment)?

Ans. *It reawakens the knowledge in the personnel on the effects of Military Law and Nation's Law on SEA, thereby enthroning morals and discipline above unguided libido.*

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Q25. What are the causal factors of SEA in our society?

Ans. *Parental irresponsibility - Single parenthood and carelessness, Ignorance – On the part of the abuser about the Laws.*

Q26. What is the position/place of SEA in the Military Law?

Ans. *Military Law has stipulated punishments to offenders on SEA at article 12, section 77–81.*

Q27. Which government in Nigeria started the process of ratifying Child Right Act and which year?

Ans. *General Ibrahim Badamosi Babangida in 1990–91.*

Q28. Nigeria is a signatory to United Nation Convention on the Rights of the Child. True or False?

Ans. *True*

Q29. Nigeria is a signatory to African Chapter on the Rights and Welfare of the Child. True or False?

Ans. *True.*

Q30. What is the position of the Catholic Church on SEA

Ans. *Zero tolerance on Canon 1395-1398*

Q31. What is Sexual Harassment?

Ans. *It is an exploitation through touch, verbal or use of*

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inappropriate images which usually occurs when there is differential in power.

Q32. What is Sexual assault?

Ans. *Demanding for Sex by force, threats through touching. It is a form of abuse.*

Q33. Who is a pedophile?

Ans. *An adult who is Sexually attracted to young children.*

Q34. SEA is only experienced by children True/False

Ans. *False.*

Q35. In which year was child Rights Act ratified in Nigeria?

Ans. *2003.*

Q36. Who was the president of Nigeria that assented for the ratification of the child Right Act 2003?

Ans. *President Olusegun Obasanjo.*

Q37. What is Sex?

Ans. *a. Socially and Culturally Sex denotes gender.*

b. Sex is also an intimate and romantic inter or intra-personal relationship with another.

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**MODULES FOR CHAPLAIN PROTESTANT
CAPTAIN TO MAJOR PRACTICAL
PROMOTION EXAMINATION**

CHURCH DOCTRINE

INTRODUCTION TO CHURCH DOCTRINE

INTRODUCTION

1. Church doctrine is one subject that has to be fully understood by a true Christian. This is a field that is very wide in nature and draws its existence from the inspired Holy book, the "Holy Bible". It is a subject that looks at the uniqueness of God the creator, His unique authority, His creation decision, the position of man, God's relationship with man, man's relationship with man, the world, other beings, the future and the societal chaotic nature.

2. Church doctrine can best be defined as those accepted extracted biblical facts which explain the unique position of God based on revealed nature, acts and principles of the Almighty creator, put in place to assist mortal man in managing and extending the wholistic desire of God to fellow mankind and being in constant touch with God Himself, aimed at having a place in God's territory. It is very important to note that from the above definition, the components that make up what we call doctrine draw their existence from the inspired word of God which is the scripture, they are tested and found very important in the history of man from time in memorial and accepted as such; lastly, they have become important factors in the everyday situation of the church in the principle of spiritual development, ethics, administration, evangelism and revelation or divine revelations.

SIGNIFICANCE OF THE COURSE

3. Many scholars of the Bible have differed on this very important question. To some, collection and analysing of inspired words of the scripture by God is like putting God to test. To them, whatever are in the Holy Bible must just be read and followed like that. To another class of scholars, God the creator when He created the world, endowed man

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with a very unique status of being in His (God's) image and also giving Adam the ability to give names to all creatures which God did not reject any name Gen 1: 27, Gen 2:19. This school of thought also holds it that man was empowered at creation by the creator Himself to have dominion over all creatures, subduing and becoming fruitful Gen 1:28. In this view, they hold it that part of what God expects of man is to be adventurous in nature, studying and comprehending things to get facts that can make man's life better. With this, some of the reasons why chaplains should study Church doctrines are:

- a. Fulfilling God's endowment.
- b. Enriching self with Godly virtues, wisdom, standard and capabilities.
- c. To reach out to others very well.
- d. To understand the desire of God in every situation.
- e. To update God's plans with contemporary situational happenings.
- f. To be good Christians and apologies.
- g. To make Christians overcome wrong ideas.
- h. To help Christians take right decisions at all times.
- i. To help Christians understand the implication of what they are doing in line with what the rewards are.

SCOPE OF THE COURSE

4. In Biblical or Systematic theology or doctrine, the followings are subjectively and reflectively looked into:

- a. Doctrine of God
- b. Doctrine of God's word
- c. Doctrine of man
- d. Doctrine of Christ
- e. Doctrine of the church
- f. Doctrine of the Holy Spirit

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- g. Doctrine of Salvation.
- h. Doctrine of Angels and Satan.
- l. Doctrine of the future.

THE DOCTRINE OF GOD (PATEROLOGY)

5. Paterology comes from 2 Greek words which mean "father" and "word". When combined and used in terms of theology, they mean "the study of the Father". Common subjects studied in Paterology include the knowledge of the existence of God, the Trinity of God, the attributes of God, the names of God, His sovereignty, and His purposes and plans. The knowledge of God is obtained from form creation, from history, from tradition, from experience and from revelation

THE DOCTRINE OF CHRIST (CHRISTOLOGY)

6. Christology is composed of the words *Christ*, referring to Jesus Christ and *ology*, meaning "the study of." Thus, the word "Christology" deals with the study of Jesus Christ. Common topics studied in Christology include the pre-existence of Christ; prophecies about Him; His humanity and deity; His attributes, names, and titles; His birth, early life, ministry, death, resurrection, ascension, and return; and the offices He holds.

DOCTRINE OF THE HOLY SPIRIT (PNEUMATOLOGY)

7. The Holy Spirit is part of the triune nature of God, but the Holy Spirit also has an individual personality. The Bible reveals that the Holy Spirit...

- a. Has A Mind/Intellect (Romans 8:27).
- b. Searches Out the Human Mind (1 Corinthians 2:10).
- c. Has A Will (1 Corinthians 12:11, Acts 16:6-7).
- d. Speaks (Acts 8:29, 10:19, Acts 13:2).
- e. Loves (Romans 15:30).
- f. Intercedes (Romans 8:26).

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g. Has emotions. (Ephesians 4:30).

8. In the Bible, names are used to confirm a person's position and/or function. The names given to the Holy Spirit in the Bible reveal much about His position and function. The Holy Spirit is called:

- a. The Spirit of God (1 Corinthians 3:16).
- b. The Spirit of Christ (Romans 8:9).
- c. The Eternal Spirit (Hebrews 9:14).
- d. The Spirit of Truth (John 16:13).
- e. The Spirit of Grace (Hebrews 10:29).
- f. The Spirit of Life (Romans 8:2).
- g. The Spirit of Glory (1 Peter 4:14).
- h. The Spirit of Wisdom and Revelation (Ephesians 1:17).
- i. The Comforter (John 14:26).
- j. The Spirit of Promise (Acts 1:4-5).

DOCTRINE OF MAN (ANTHROPOLOGY)

9. The doctrine of man is an attempt to look into a living being that the scripture says was made as the last creature by God yet in God's own image and vested with the authority to have dominion over all other creatures Gen 1:26-27. We will not go into the controversial questions raised by different scholars as to the nature of man, his resemblance or in 'the image' of God, relationship between soul, body and spirit. We only highlight some aspects as to what man is, why God created him and his future. The word 'man' has generated a lot of controversies. Some scholars have viewed it as biased usage to favour the masculine (male) species against the feminine (female) gender.

DOCTRINE OF THE CHURCH

10. The term Ekklesia in the NT can refer to the "church of God" meeting in a home (Rom 16:5), in a particular city (1 Cor 1:2; 1 Thess 1:1), in a region (Acts 9:31) or a larger area such as Asia itself (1 Cor

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16:19). When these data are taken together we realize that the church is a universal body composed of all true believers in Christ, united in Him by the Spirit, and that there are particular geographical expressions of it here and there and throughout history. Thus, though there are many local "churches," there is really only one church (Eph 4:4; Heb 12:23). This leads naturally to the idea that the church is both visible and invisible. It is invisible in that God knows who is truly a Christian and who is not. It is visible in that there are local expressions of it to which Christians commit themselves. Further, it is not necessary to belong to a local church to be a Christian, though, of course, one will want to out of obedience to Christ. And, just because a person goes to church, does not mean they are in fact part of the spiritual body of Christ.

DOCTRINE OF SALVATION

11. It has been observed that among the many thousands of English words, the three most difficult are "I was wrong." And the most delightful are "check enclosed." Be that as it may, it can be safely concluded that the most dynamic single word in our languages is the word Salvation. Salvation means to affect successfully the full delivery of someone or something from impending danger. The very word carries with it a two-fold. Jesus Christ is the source of salvation. He meets both requirements which are He is able to save (Heb. 2:18). He is willing to save (Mt. 8:2,3).

DOCTRINE OF ANGELS (ANGELOLOGY)

12. The study of angels or the doctrine of angelology is one of the ten major categories of theology developed in many systematic theological works. The tendency, however, has been to neglect it. As Ryrie writes, One has only to peruse the amount of space devoted to angelology in standard theologies to demonstrate this. This disregard for the doctrine may simply be neglect or it may indicate a

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tacit rejection of this area of biblical teaching. Even Calvin was cautious in discussing this subject (Institutes, I,xiv,3).

DOCTRINE OF SATAN

13. Satan, the arch-enemy of God and the children of God, the adversary, the tempter and accuser of the brethren, the Devil as popularly called is more than an idea or legend. Right from the creation the existence of Satan has been. Denial of Satan's reality usually takes the form of considering the idea as the personification of evil but not actually a being who has a separate existence. The idea of "Satan" as a person according to Charles C. Ryrie in His book basic theology "developed." More in the New Testament times by the reinterpretations of the "Legend" of the Old Testament. For get a good grasp of the understanding of the Doctrine of Satan this write-up will attempt to discuss on the following sub-topic:- The origin and sin of Satan; The Nature; The Names; The activities of Satan; Satan's world; The fall of Satan. The existence or reality of Satan.

THE DOCTRINE OF THE FUTURE

14. The doctrine of the future known as eschatology. It is a belief that has to happen when Christ comes back to this world when the time comes. Under this doctrine, the following are embedded: The return of Christ; when and how. The millennium happenings. The final judgment and eternal rewards. The new heaven and new earth. Eschatology is the field of Christian theology which concerns the study of last things. It is the study of Christ's future return, the resurrection, the rapture, the final judgment, the eternal blessedness of the redeemed with Christ, and the eternal punishment of the damned apart from his presence. In this study, there are 3 major views of millennial kingdom to consider. These are amillennialism, postmillennialism and premillennialism.

PRACTICAL EXAMS FOR CHURCH DOCTRINE

(TOTAL MARKS 100)

GENERAL INSTRUCTIONS

1. Answer all requirements. Read through each requirement and clear any doubt. Time for considerations and discussions are indicated under each requirement.

NARRATIVE 1

2. You have just returned from your first course in NACTSP, which is the Young Officers Course (YOC) Chaplain Protestant. The course adequately prepared you for the impending tasks. In an attempt to report to your CO, just before moving to the BHQ, the RSM draws your attention to a soldier 17NA/82/2121 Pte Hot Maimai in the guardroom who wanted to commit suicide. The RSM then informed you that Pte Hot Maimai was rescued from a water tank tower where he wanted jumping to kill himself. When you asked to know why, he told you because God had failed him and that he is not sure if God does exist.

REQUIREMENT 1

3. As a young and vibrant Chaplain, explain to the soldier represented by your DS the followings:

- a. The Proof that God really exists. (5 marks).
- b. Highlight some of the attributes of God as His Being can only be described using human language to the soldier (5 marks).

Time to Consider: 20mins

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Time to Discuss: 40mins

NARRATIVE 2

4. You just entered the office of your CO and met the Adjutant reporting the case of Pte Hot Maimai to the CO, and the CO asked you to take your seat. Then the CO marveled at the situation of the soldier, became curious about the concept of Trinity and further asked you; how is God three in one?

REQUIREMENT 2

5. As a spiritual adviser to the CO on religious matters, explain the concept of Trinity to your CO represented by your DS (7 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 3

6. You are conducting Padre Hour and during the question and answer period, Sgt Helen Wasa asked you to explain to her why Jesus Christ is called God, and the Son of God?

REQUIREMENT 3

7. As the Unit Chaplain, explain the Doctrine of Christ in a way that the soldier would understand, represented by your DS as follows:

- a. Did Christ have an eternal personal existence before He was born of the Virgin Mary? (5 marks).
- b. What is the nature of Christ's Incarnation? (5 marks).

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Time to Consider: 20mins

Time to Discuss: 40mins

NARRATIVE 4

8. The second question during Padre Hour was raised by Cpl Hawan Kibo, the soldier also want to know more about the personality of the Holy Spirit.

REQUIREMENT 4

9. How would you explain the personality of the Holy Spirit to the said Cpl represented by your DS as follows:

- a. Enumerate 5 elements of the personality of the Holy Spirit (2 marks)
- b. List 5 names and titles of the Holy Spirit (3 marks)
- c. Mention any 5 gifts of the Holy Spirit (5 marks).

Time to Consider: 20mins

Time to Discuss 40mins

NARRATIVE 5

10. The education officer of your Unit wants you to explain this phrase: “man is made in the image of God”.

REQUIREMENT 5

11. You are expected to enlighten your Education Officer represented by your DS as follows:

- a. Why was man made in the image of God? (5 marks).
- b. Why is humanity short of God's image? (5 marks).

Times to Consider: 20mins

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Time to Discuss: 40mins

NARRATIVE 6

12. As a Cantonment chaplain, your attention is drawn by the teacher of Christian Religious Knowledge of Command Secondary School, that a student wants further clarification as to why humanity needs to be saved after being created in the image of God?

REQUIREMENT 6

13. How would you make further clarifications on the subject of salvation to this student represented by your DS in the followings:

- a. What is salvation? (2 marks).
- b. What are the three-fold methods of salvation (5 marks).
- c. Explain the concept of predestination (3 marks).
- d. What do you understand by the assurance of salvation (5 marks).

Time to Consider: 20mins

Time to Discuss: 40mins

NARRATIVE 7

14. You are still at Command Secondary School on the request of the CRK teacher, and another student asked to know if the existence of angels is a reality?

REQUIREMENT 7

15. As the Cantonment chaplain, how would you explain the ministry of angels to the young student represented by your DS in the

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followings:

- a. Who are angels? (5 marks).
- b. Mention any 4 types of angels you know? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 8

16. The Commandant of Command Secondary School is worried over prevailing issues of demon possession amongst the students. You are invited as the Cantonment Chaplain to enlighten the students on the origin of Satan and demonic possession and operations.

REQUIREMENT 8

17. How would you help the School/Commandant represented by your DS find answers to following questions:

- a. What is the origin of Satan? (5 marks).
- b. Who are Demons (5 marks).

Time to Consider 10mins

Time to Discuss: 20mins

NARRATIVE 9

18. Your teaching to Command Secondary School students on Satan and demonic operations has provoked reactions amongst students. One of them was afraid about the future and asked you to explain what the future holds for humanity at the end of the world.

REQUIREMENT 9

19. As a chaplain, how would you explain the “last things” what would happen in the future both to individuals and to the world at large to this student represented by your DS in the followings:

- a. What are the three views on the millennium? (5 marks).
- b. What is the great tribulation? (2 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

REQUIREMENT 10

20. What is the mission of the Church on earth and what is the Church doing to help people out of the cataclysmic events of the great tribulation? (8 marks).

Time to Consider: 5mins

Time to Discuss: 10mins

CHURCH HISTORY

INTRODUCTION

1. Today, after two thousand years, Christianity is the faith, at least nominally, of one-third of the earth's population. From a handful of fishermen, tax collectors, and youthful troublemakers in an obscure province of Judea, the faith has spread over the globe to claim the loyalty of almost two thousand million inhabitants of our planet. The Age of Jesus and the Apostles, the way forward usually meant a studied look backward, back to the image of God revealed in the story of Jesus. Christians have always considered the age of Jesus and his apostles a kind of model for all the other ages. It gave to the church its faith in Jesus, the resurrected Messiah, and the hope of forgiveness of sins through him. And the age demonstrated, in the life of Paul, that the gospel of grace recognizes no boundaries of nation, race, sex, or culture. Hence the need for all Christians especially chaplains to study church history.

2. Church History is the interpreted record of the origin, progress, and impact of Christianity on human society based on organized data gathered by scientific method from archaeological, documentary, or living sources. This is the interpreted, organized story of the redemption of man and the earth.

SIGNIFICANCE OF CHURCH HISTORY

3. Some of the primary values are as follow:
- a. It links the past factual data of the Christian gospel with the future proclamation and application of that gospel in a present synthesis that create understanding of our great heritage and inspiration for its further proclamation and application.

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- b. It answers the puzzling query concerning the present over three hundred Christian religious groups in Nigeria.
- c. It offers a stabilizing influence in an age of secularism, for one sees the power of God operating through the lives of people transformed by the gospel.
- d. The study of church history offers edification, inspiration, or enthusiasm that will stimulate high spiritual life.
- e. One who studies church history will not be parochial or denominationally myopic; rather he will sense the unity of the true body of Christ throughout the ages.

SCOPE

- 4. To achieve an intensive study of church history, the following topics are to be covered:
 - a. Introduction to Church History
 - b. Martyrdom of Early Christians
 - c. The Causes of Imperial Persecution
 - d. Survival of Christianity in Africa
 - e. East-West Schism
 - f. The Crusade
 - g. Sects or Heresies (Sacred Mystery Religion)
 - h. Canonization of the New Testament
 - i. Christian Creed
 - j. Introduction to History of West Africa Christianity
 - k. The Conversion of Russia

CHURCH HISTORY

- 5. Church history therefore is the interpreted record of the origin, progress, and impact of Christianity on human society based on organized data gathered by scientific method from archaeological, documentary, or living sources. This is the interpreted, organized story of the redemption of man and the earth.

MARTYRDOM OF EARLY CHRISTIANS

6. In history, hundreds of early Christians have faced persecution for their faith. Some historians even believed that the Roman Catholic Church was born out of the martyrdom of its members. A Christian martyr is someone willing to face death rather than deny Jesus Christ or his Gospel. Beheading, stoning, crucifixion, and burning at stake were some of the horrific ways they were punished for their beliefs. Due to this pagan belief, Romans developed animosity towards people with a different view on religion from them. The refusal of Jews and Christians from practicing the Roman belief and offering sacrifices in their temples was seen as a threat to the empire. As Christianity continued to spread across the empire, persecution towards the Church and its followers became rampant. The Roman empire began conducting public execution of the members of the Catholic Church at least before the middle of the third century. Below is the list of famous martyrs and why they died, including a peek into their early life and the legacy they have left behind.

THE CAUSES OF IMPERIAL PERSECUTION

7. Some of the causes of imperial persecution includes
 - a. Exclusiveness of the Nature of Christianity.
 - b. Business Interest.
 - c. Emperor Worship.
 - d. Equality in the Christian Church.
 - e. Idol Worship.
 - f. Judaism Recognized.

EAST-WEST SCHISM

8. East-West Schism, also called Schism of 1054, event that precipitated the final separation between the Eastern Christian churches (led by the patriarch of Constantinople, Michael Cerularius) and the Western church (led by Pope Leo IX). The mutual

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excommunications by the pope and the patriarch in 1054 became a watershed in church history. The excommunications were not lifted until 1965, when Pope Paul VI and Patriarch Athenagoras I, following their historic meeting in Jerusalem in 1964, presided over simultaneous ceremonies that revoked the excommunication decrees. The causes of the schism can be discussed under early cause, later cause and final cause.

THE CRUSADE

9. Another great movement in the Middle Ages, under the inspiration and at the command of the Church, was the crusades, beginning at the end of the eleventh century and continuing for nearly three hundred years. From the fourth century onward even unto the present time pilgrimages have been made by multitudes every year to the Holy Land. The number of pilgrims vastly increased about the year 1000 A.D. when the end of the world and the coming of Christ were almost universally expected; and even after those events failed to take place, the pilgrimages continued. At first, they were favored by the Muslim rulers of Palestine, but, later, the pilgrims suffered oppression, robbery, and sometimes death. At the same time the weakening eastern empire was menaced by the Muslims, and the Emperor Alexis besought Pope Urban II to bring the warriors of Europe to its relief. The spirit arose throughout Europe to free the Holy Land from Muslims control, and out of this impulse came the crusades.

SECTS OR HERESIES (SACRED MYSTERY RELIGION)

10. Hurlbut said that, the Christians of the second and third centuries battled not only against a persecuting heathen world, but also against heresies and corrupt doctrines within their own fold. These heresies are borne out from what is known as Sacred Mystery Religion. Sacred mysteries are the areas of supernatural phenomena associated with a divinity or a religious belief and praxis. Sacred

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mysteries may be either: Religious beliefs, rituals or practices which are kept secret from the uninitiated. The mystery religions reached their peak of popularity in the first three centuries AD. Their origin, however, goes back to the earlier centuries of Greek history. The mystery religions are:

- a. Gnosticism.
- b. Montanism.
- c. Marcionism.

CANONIZATION OF THE NEW TESTAMENT

11. The process of canonization was relatively long and remarkably flexible and detached; various books in use were recognized as inspired, but the Church Fathers noted, without embarrassment or criticism, how some held certain books to be canonical and others did not. Emerging Christianity assumed that through the Spirit the selection of canonical books was "certain" enough for the needs of the church. Inspiration, it is to be stressed, was neither a divisive nor a decisive criterion. Only when the canon had become self-evident was it argued that inspiration and canonicity coincided, and this coincidence became the presupposition of Protestant orthodoxy (e.g., the authority of the Bible through the inspiration of the Holy Spirit).

NEED FOR THE CANONICITY

12. The need for the Canonicity of the Scripture arises when the apostles were alive and operating in the first century, no great need existed for a canon to (Matt. 10:40; 1 Cor. 9:1-2). The apostles got the church "off the ground," in a manner of speaking. They were God's authority on earth between the time of the Lord's ascension into heaven and the completion of the New Testament Scriptures, which would then become the final and continuing authority. As long as the apostles and their immediate disciples were alive, people could easily determine what constituted apostolic teaching. There are other

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certain developments, however, prompted the need for defining a canon of New Testament Scripture. These are the rise of heresies, Roman persecution and Apostles dying.

BASIC CRITERION

13. The basic criterion for recognizing books as being part of the New Testament is whether they were considered "God-breathed" (2 Tim. 3:16, NIV). Books do not become inspired because they are recognized as being canonical; rather, they are recognized as being canonical because they are inspired by God. Thus, the church did not "produce" the canon. The principal criteria seemed to emerge which the early church used in recognizing books that had been God-inspired and thus canonical:

- a. Apostolic origin.
- b. Recognition by the church.
- c. The Content of the book.
- d. The pivotal dates.

CHRISTIAN CREED

14. Christian creed is a series of defining statements that express the core beliefs of Christians. They are the objective truths that all Christians believe. Originally, new Christians would study to develop their own creed based on what they had learned about their new faith. However, over time, several specific creeds came to prominence and were used by many people as a confession of faith prior to being baptized. Today, these creeds remain as declarations of faith for Christians around the world. The purpose of the creed is to establish a summary of the foundations of the Christian faith and to protect believers from false doctrines. Various Christian denominations from Protestantism and Evangelical Christianity have published confession of faith as a basis for fellowship among churches of the same denomination.

HOW THE EARLY CHURCH SOLVE THE PROBLEM OF FALSE DOCTRINE

15. The doctrines that we are to teach and preach are the doctrines of Jesus Christ and the apostles, which are found in the word of God. Anything taught, that is not found in the word of God, is called false doctrine or Heresy. The heresies which arose in the early Church period have been divided into three groups: Trinitarian, Christological, Gnostic and other heresies. False or heretical teaching is a danger to the church of Jesus Christ, and it can arise from different quarters and flourish if not confronted. Some heresies made a mess of Christianity by denying the "incarnation". In this, they made Christianity more accessible to the pagans who were at loss to understand the idea of God made man. In the 12th and 13th centuries, however, the Inquisition was established by the church to combat heresy; heretics who refused to recant after being tried by the church were handed over to the civil authorities for punishment, usually execution.

THE CONVERSION OF RUSSIA

16. Russian Primary Chronicle, a history of the Kievan Rus from around 850 to 1110, reports that in the year 987, Vladimir sent envoys to study the religions of the various neighboring nations whose representatives had been urging him to embrace their respective faiths. The result was described in legendary terms by the chronicler Nestor. According to this version, the envoys reported of the Muslim Bulgarians of the Volga there was no gladness among them, "only sorrow and a great stench," and that their religion was undesirable due to its taboo against alcoholic beverages and pork. Vladimir immediately rejected this religion, saying: "Drinking is the joy of the Rus'." Russian sources also describe Vladimir as consulting with Jews, who may or may not have been Khazars, ultimately rejecting their religion, because their loss of Jerusalem was evidence of their having been abandoned by God. Ultimately, Vladimir settled on Christianity.

PRACTICAL PROMOTION EXAMINATION

FOR CHURCH HISTORY

(TOTAL MARKS 100)

GENERAL INSTRUCTIONS

1. Answer all requirements. Read through each requirement and clear any doubt. Time for considerations and discussions are indicated under each requirement.

NARRATIVE 1

1. The History of Christianity and the way the Christian Church has developed since its inception gave us the perspectives on where we were, where we are now and how-

Time to Consider: 5 mins

Time to Discuss: 10 mins

NARRATIVE 4

12. The issues of the Canon of scriptures have left a lot of Christians in the dark. Some Bibles have more number of Books than others. This has been an issue of concern to some members of your congregation. How would you explain to these members of your congregation represented by your DS the canon of Scripture in the following?

REQUIREMENT 9

13. How is the canon of scripture related to Apostolic Authority in the following?

a. The need for the canonicity (5 marks).

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- b. The rise of heresies (5 marks).
- c. Roman persecution (5 marks).
- d. Apostles dying (5 marks).

REQUIREMENT 1

14. Explain the criteria used to determine the canon of scripture to your congregation represented by your DS in the following:

- a. The criteria of canonicity (5 marks)
- b. The Church recognition (5 marks)

Time to Consider: 20mins

Time to Discuss: 40mins

REQUIREMENT 2

15. What are Creeds and why do we have them in the Church? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

REQUIREMENT 3

16. How does the early church solve the problem of false doctrine/heresies? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

DS SOLUTION TO CHURCH HISTORY **(TOTAL MARKS 100)**

GENERAL INSTRUCTIONS

1. Answer all requirements. Read through each requirement and clear any doubt. Time for considerations and discussions are indicated under each requirement.

SOLUTION TO REQUIREMENT 1 (10 marks)

1. Some of the early Church martyrs and their attitude toward martyrdom are:
 - a. Stephen – first martyr of the Christian faith. Stephen witnessed to his faith to the end, saying as he died, "Lord, do not hold this sin against them."
 - b. Both Peter and Paul were martyred for their faith.
 - c. Saint Ignatius wrote before being killed, "It is better for me to die to Christ than to reign over the ends of the earth."
 - d. The martyrs were honored to die for Christ, convinced that by sharing in the suffering and the death of Christ, they would also share in his glorious Resurrection

SOLUTION TO REQUIREMENT 2 (5 marks)

2. The Church's mission is essential Trinitarian because the work of the Church is the work of the three Divine Persons in the Trinity- the Father, the Son, and the Holy Spirit

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SOLUTION TO REQUIREMENT 3 (10 marks)

3. The reasons why the early Church Christians were often persecuted:
- a. Jewish leaders didn't accept Jesus as the Messiah. To them, the claims that Jesus was divine as blasphemous. They believed that God alone could be fully divine.
 - b. The Roman authorities also persecuted the Church because of the early Christians often refused to offer sacrifices to the Roman Emperor. They regarded sacrifice as acts of idolatry. The Romans however, interpreted this refusal as disloyalty and a crime punishable by death.

SOLUTION TO REQUIREMENT 4 (10 marks)

4. There are three main centers: Egypt, Nubia, and Ethiopia that determines the survival of Christianity in Africa during the medieval period (1000 to 1500 AD):
- a. In Egypt, Christianity survived, despite disadvantages, under Muslim rule.
 - b. In Nubia (present day Sudan), Christianity reached its peak of greatness during this time, then declined and collapsed after 1500 after collapse of favorable government.
 - c. In Ethiopia, Christianity survived and became deeply rooted, reaching its height in the 15th century.

SOLUTION TO REQUIREMENT 5 (5 marks)

5. In 988, legend says Prince Vladimir of Kiev wanted to find a new religion for his people. He sent emissaries to study Judaism, Islam, Roman Catholicism, and Greek Orthodoxy. His acceptance of Greek

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Christianity was supposedly on the basis of the beauty of its worship. Included in the agreement of conversion for Vladimir was his marriage to Anna, the sister of the Byzantine emperor.

6. In 988 Christianity was proclaimed the official faith of the realm, and baptism was ordered for Vladdimir's subjects in Russia.

SOLUTION TO REQUIREMENT 6a (5 marks)

7. The early cause also known as the Primacy Conflict: Constantinople (381) and Chalcedon (451) acknowledged that Constantinople possessed "equal rank in ecclesiastical matters" with Rome but Roman Popes (Leo the Great 440-61) claimed supremacy saying "the care of the universal church should converge toward Peter's one chair" The RC Church became increasingly monarchical throughout the middle ages while the Eastern church became increasingly conciliar. Eastern churches are "autocephalis" or independent hence the "Patriarch" is only an honorary title.

SOLUTION TO REQUIREMENT 6b (5 marks)

8. The later cause also known as the Filioque Controversy: "Filioque" is the Latin word meaning "and the Son." From about the time of Augustine on, the Western Church used "and the son" after "proceeded from the Father" in the Nicene Creed. (This didn't become official language until Benedict VIII in 1014.) The Eastern Church objected to this "double procession" because they wanted to safeguard the understanding of the unity of the Father, and because they say the Father is principle: He begets the Son/breaths the Spirit. The Western church said the Father begets the Son and both breathe the Spirit, in order to guard the equality of the Father and Son. The East also felt that to add anything to a creed was as objectionable as adding

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something to the Bible, while the Western church viewed creeds as human and a malleable document.

SOLUTION TO REQUIREMENT 6c (5 marks)

9. The final causes leading to a permanent division had:
 - a. Photian Schism (863-67) the result of a dispute between the Byzantine patriarch, Photius (c. 820-891), and Pope Nicholas I in which the two leaders excommunicated one another.
 - b. The mutual anathematizing of the two churches in 1054 and
 - c. The attack on Constantinople in 1204 by Catholics of the fourth Crusade.

SOLUTION TO REQUIREMENT 7a (5 marks)

10. The crusades were a series of wars launched by the church from the 11th to the 13th centuries.

SOLUTION TO REQUIREMENT 7b (5 marks)

11. The crusades were accomplished for the purpose of recovering the holy lands that had fallen under the control of the advancing Muslim armies.

SOLUTION TO REQUIREMENT 7c (5 marks)

12. The evaluation of these crusades is that despite the fact that some small Latin kingdoms were set up after the first crusade, but were however, quickly lost with the subsequent one.

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There is therefore, not much in the history of the crusades for the church to celebrate, only much to forgive. The resulting bitterness toward Christianity of the Muslims, Eastern Christians, and Jews has had lasting results even into today.

SOLUTION TO REQUIREMENT 8 (5 marks)

10. Sacred mysteries are the areas of supernatural phenomena associated with a divinity or a religious belief and praxis. Sacred mysteries may be either: Religious beliefs, rituals or practices which are kept secret from the uninitiated.

11. The mystery religions reached their peak of popularity in the first three centuries AD. Their origin, however, goes back to the earlier centuries of Greek history. The mystery religions are:

- a. Gnosticism
- b. Montanism
- c. Marcionism

SOLUTION TO REQUIREMENT 9a (5 marks)

12. The Word "canon (from the Latin, kanon) originally meant "measuring reed," but eventually developed the meaning to a "standard." Pertaining to the New Testament, the term refers to those books the church accepted as the standard that governs Christian belief and conduct.

13. The need for the Canonicity of the Scripture arises when the apostles were alive and operating in the first century, no great need existed for a canon to (Matt. 10:40; 1 Cor. 9:1-2).

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14. The apostles got the church "off the ground," in a manner of speaking. They were God's authority on earth between the time of the Lord's ascension into heaven and the completion of the New Testament Scriptures, which would then become the final and continuing authority. As long as the apostles and their immediate disciples were alive, people could easily determine what constituted apostolic teaching. There are other certain developments, however, prompted the need for defining a canon of New Testament Scripture.

SOLUTION TO REQUIREMENT 9b (5 marks)

15. The Rise of Heresies in the Church also occasioned the need for defining a New Testament canon. For example, a man named Marcion came on the scene around A.D. 144 advocating heretical views. He held to an Old Testament god who was harsh, judgmental, and vindictive, and a New Testament god who was a loving, gracious, and a kind god.

16. Marcion believed the New Testament god sent Jesus to redeem people from the Old Testament god. Because Marcion contended that the apostle Paul was the only preacher of the true word of God, he compiled his own Bible. He rejected the Old Testament as inferior; his "canon" consisted of the Gospel of Luke (with certain adjustments for things he did not like) and 10 of the Pauline epistles. He did not include the Pastoral Epistles or Hebrews. When Marcion and other heretics began to publish their views and establish canons themselves, the true followers of Christ necessarily had to refute them by defining what the whole church regarded as the canon.

SOLUTION TO REQUIREMENT 9c (5 marks)

17. The Roman persecution during the times of intermittent Roman persecution, when Christians were subjected to imprisonment

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and even death if they possessed any of the Christian Scriptures. Scriptures were also burned by the Romans; hence the need to preserve it amidst the possibility of imprisonment or death. These also latter made it imperative to determine and differentiate between which books the church would recognize as being a part of God's Word and any corollary or supplemental works.

SOLUTION TO REQUIREMENT 9d (5 marks)

18. The Apostles were dying as the second century wore on. Their oral teaching was becoming less familiar to believers; and the apostles' disciples were beginning to age and die too. Thus, Christians were being separated further from the apostles' authoritative teaching. This meant Christians placed less reliance on the apostles' oral teaching and more reliance on their writings and the writings of those under their supervision. Thus, the early believers recognized the need to define the canon of Scripture so that future generations of believers might know what apostolic doctrine was and was not.

SOLUTION TO REQUIREMENT 10a (5 marks)

19. The basic criterion for recognizing books as being part of the New Testament is whether they were considered "God-breathed" (2 Tim. 3:16, NIV). Books do not become inspired because they are recognized as being canonical; rather, they are recognized as being canonical because they are inspired by God. Thus, the church did not "produce" the canon.

20. Three principal criteria seemed to emerge which the early church used in recognizing books that had been God-inspired and thus canonical:

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- a. Apostolic origin.
- b. Recognition by the church.

21. Apostolic origin: Christ had commissioned His apostles to be His authoritative spokesmen after His ascension. Additionally, the Holy Spirit inspired and gifted these men, enabling them to write inerrant Scripture and teach inerrant doctrine. Therefore, the canonical books were to be related in some way to one of these authoritative, inspired apostles.

22. The early Christians essentially asked, "Is this particular work under question the work of one of the apostles?" Or, "If it is not the work of the apostle himself, was it produced under the supervision of and with the stamp of approval of one of the apostles?"

23. For example, John and Matthew were apostles. Additionally, Paul accounts for roughly half of the books. Luke, who wrote two New Testament books, was not an apostle. The early church, though, generally recognized him as Paul's protégé, advisor, traveling companion, and physician. Or consider the writer of the Gospel of Mark; although John Mark was not an apostle, early Christians generally recognized Peter as Mark's historical source. These works thus meet the criterion of apostolicity.

SOLUTION TO REQUIREMENT 10c (5 marks)

24. The Recognition by the churches: This principle asked how the earliest leading churches regarded the book. If the churches at Ephesus, Jerusalem, Antioch, Rome, and Carthage, for example, accepted a book as authoritative, then chances were strong that the church as a whole would give it serious consideration for inclusion.

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25. The Content of the book: This criterion asked whether a particular book's content agreed with the doctrine the apostles taught orally or wrote when they were still alive. If anything was contrary to the apostles' actual teaching, it was considered spurious and not the Word of God.

25. An example of this criterion at work is the Gospel of Thomas, a book that did not attain canonical status. This writing bears the name of an apostle, but it is not in accord with what the apostles taught. The book for many years was clearly recognized as a Gnostic-based forgery espousing the heresy of Gnosticism. The fact that it bears an apostle's name does not mean that it was apostolic; its content does not agree with apostolic doctrine.

26. The pivotal dates: In the Eastern Church the 39th Paschal Letter of Athanasius, the Bishop of Alexandria, dates to A.D. 367. This document was the bishop's letter to the faithful written on the occasion of Passover. In this letter Athanasius mentions 27 books the church accepted as being the New Testament. In the western church the Council of Carthage met in A.D. 397. Part of the council's work was to publish the names of the 27 books that the church held to be genuine Scripture. Putting these two dates together makes evident that by the middle-to-late fourth century the church had no question about the 27 books that would comprise the New Testament. No really serious question has risen since.

SOLUTION TO REQUIREMENT 11 (5 marks)

27. A creed is a statement that sums up key beliefs. Creeds are often recited during Christian worship services. The two major creeds

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in Christianity are the Apostles' Creed and the Nicene Creed.

28. As the authentic and authorized summary of Christian truth, the creed is a symbol of the faith of the whole Church. It provides a sign of reception into the Church and of membership in the community of faith. By reciting the creed, we state our personal and communal identity.

29. The purpose of the creed is to establish a summary of the foundations of the Christian faith and to protect believers from false doctrines. Various Christian denominations from Protestantism and Evangelical Christianity have published confession of faith as a basis for fellowship among churches of the same denomination.

SOLUTION TO REQUIREMENT 12 (5 marks)

30. The doctrines that we are to teach and preach are the doctrines of Jesus Christ and the apostles, which are found in the word of God. Anything taught, that is not found in the word of God, is called false doctrine or Heresy. The heresies which arose in the early Church period have been divided into three groups: Trinitarian, Christological, Gnostic and other heresies.

31. False or heretical teaching is a danger to the church of Jesus Christ, and it can arise from different quarters and flourish if not confronted. Some heresies made a mess of Christianity by denying the "incarnation". In this, they made Christianity more accessible to the pagans who were at loss to understand the idea of God made man.

32. Heretics were religious groups whose beliefs did not wholly conform to the medieval Church's doctrines. While the groups themselves ranged in beliefs, their commonality was their rejection of

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and persecution by the Church. Many of the groups still thought of themselves as Christians despite the Church's rejection.

33. In the 12th and 13th centuries, however, the Inquisition was established by the church to combat heresy; heretics who refused to recant after being tried by the church were handed over to the civil authorities for punishment, usually execution.

PHILOSOPHY

INTRODUCTION

1. Many scholars are not quite sure what philosophy is all about. Many know very little about, though it is a subject that both the educated and uneducated practice every day of their lives in all activities and thinking that they are involved in. When people hear of the Philosophy and Philosophers, they think of such from negative perspectives. There have been instances where people of diverse academic backgrounds have held terrible views about Philosophy. Some look at Philosophers as ungodly, demonic, people who are proud, people who are confused, people who like argument, etc. One from the surface may not outrightly condemn such view. However, Philosophy is a subject of exalted wisdom though it looks abstract and very dry in nature; it is very rich as it is the meeting point of disciplines. One of the likely problems why people are scared of philosophy is the inability of philosophers to indoctrinate would-be Philosophers on the knowledge that it is a subject of everyday life. Coupled with this is the inability of governments policies on education which could have made the teaching of philosophy start at senior primary and secondary schools, even if as mere clubs. Elementary and secondary school students study Agricultural science, English, Mathematics, Education, Religions, etc and were introduced to Philosophy while in tertiary institutions, students usually find themselves discussing a technical subject that is abstract in nature. This definitely contributes to the fact why people are scared of studying Philosophy.

2. Philosophy is usually called a meeting point of all other subjects or disciplines, that is why all subjects or disciplines end up in Philosophy i.e Doctorate of Philosophy in Sciences, Arts, Engineering, Psychology, Sociology, Religions, etc.

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3. Different scholars of Philosophy have approached the definition from the angles of their approaches. Literally, the term "philosophy" means, "love of wisdom." In a broad sense, philosophy is an activity people undertake when they seek to understand fundamental truths about themselves, the world in which they live, and their relationships to the world and to each other. As an academic discipline philosophy is much the same. Those who study philosophy are perpetually engaged in asking, answering, and arguing for their answers to life's most basic questions.

SCOPE OF THE COURSE

4. The course covers the following scope:

- a. Definition of Philosophy?
- b. Disciplines Within Philosophy
- c. Why Study Philosophy?
- d. Popular Usages
- e. Popular Conceptions
- f. The Socratic Contention
- g. What Does A Philosopher Do?
- h. Varieties of Philosophy
- i. Who are Philosophers?
- j. Function of Philosophy
- k. The Nature of Philosophy
- l. Ethics.
- m. Logic.
- n. Aesthetics.
- o. Philosophy Doctrines.

DEFINITION OF PHILOSOPHY

5. A possible ideal place that we can have or attempt the definition of philosophy is the dictionary which defines philosophy as a subject that derives its existence from two Greek words of philo - love and Sophia wisdom which easily means, "Love of wisdom". The idea of wisdom was central in the thought of the ancient philosophers and so philosophy of that time was mostly anchored on ethical education. Even the abstract aspect of Philosophy was forced down the minds of students of Philosophy as to them an ignorant man or woman could not be a happy person. Socrates with his Maxim Theory was one of the most renowned ethical Philosophers of those days with his view that "unexamined life is not worth living". Aristotle and Plato, in their own views believed that "To know God is to do it".

DISCIPLINES WITHIN PHILOSOPHY

6. Some of the disciplines within philosophy are:
- a. Philosophy of Ethics
 - b. Philosophy of Law
 - c. Social and Political Philosophy
 - d. Philosophy of Religion
 - e. Philosophy of science
 - f. Aesthetics
 - g. Logic
 - h. Philosophy of History
 - i. History of Philosophy
 - j. Epistemology
 - k. Metaphysics
 - l. Philosophy of mind
 - m. Action theory.

WHY STUDY PHILOSOPHY?

7. Some of the reasons why the study of Philosophy is important are:
- a. Understanding self.
 - b. Understanding the society.
 - c. Liberation from prejudice and provincialism.
 - d. Appreciating others.
 - e. Prudent and logical reasoning.
 - f. Uncompromising attitudes.
 - g. Increase in wisdom daily.
 - h. Appreciating man's limitation and improving religion and theory.
 - i. Constructive societal development.

POPULAR USAGES

8. The word 'Philosophy' is derived from the Greek word 'Philos Sophia' which means 'Love of wisdom'; but in current popular usage, many different ideas are involved in the ways we employ the term. Sometimes, what we mean by 'Philosophy' is an attitude towards certain activities, as when one says 'I disapprove of your philosophy of doing business', or I am voting for him because I favour his Philosophy of governance.' again, we talk about being

POPULAR CONCEPTIONS

9. In spite of the many different ways we use the word 'Philosophical' in ordinary speech, we tend to think of Philosophy as some extremely complex intellectual activity. We often imagine the philosopher as one who sits, pondering questions of the ultimate significance of human life while the rest of us have only the time or the

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energy to live it. Occasionally, when our newspapers or magazines publish a story about the important Philosophers of our time, Bertrand Russell or Albert Schweitzer, the impression is given that they have devoted themselves to contemplation of the problems of the world in a most abstract manner and have arrived at view theories that may have sought splendid but can hardly be of much practical value.

THE SOCRATIC CONTENTION

10. Socrates, at his trials in 399 B.C. maintained that the reason he philosophized was that 'the unexamined life was not worth living.' He found that nearly all of his contemporaries spent their lives pursuing various goals, such as fame, riches, pleasures, without ever asking themselves whether these are important. Unless they raised such a question, and seriously sought an answer, they would never be able to know if they were doing the right thing. Their entire lives might be wasted pursuing useless or even dangerous goals.

WHAT DOES A PHILOSOPHER DO?

11. One may be tempted to observe at this point that these initial comments give some slight idea of what Philosophy deals with, but that they are too vague to make clear what it is all about. Why can't one just give a straightforward definition of the subject, and then proceed, so that one can see clearly at the outset what a philosopher is trying to do? The difficulty is that Philosophy can be better explained by doing it than by trying to describe it. It is in part, way of dealing with question as well as an attempt to resolve certain problems which have been the traditional interest of persons who have called themselves, or have been called 'Philosophers.'

VARIETIES OF PHILOSOPHY

12. The people who have engaged, seriously in philosophizing! have had varying aims. Some have been religious leaders, like Saint Augustine, and have tried to explain and justify certain religious points of view. Some have been Scientists, like Rene Descartes, who attempted to interpret the meaning and importance of various scientific discoveries and theories. Others, like John Locke and Karl Marx, have philosophized in order to effect certain changes in the political organization of the society. Many have been interested in justifying or promulgating some set of ideas, which they wished to have so that they could understand some certain features of the world in which they lived and certain beliefs that people held.

WHO ARE PHILOSOPHERS?

13. Regardless of their aims or their occupations, Philosophers have, by and large, shared a common conviction that thoughtful examination and analysis of our views, and our evidence for them, is of importance and worthwhile. A Philosopher thinks about certain matters in certain ways. He wants to find out what various basic ideas or concepts that we have, what we base our knowledge on, what kind of standards should be employed in arriving at sound judgments, what beliefs we ought to adhere to, and the likes.

FUNCTION OF PHILOSOPHY

14. Philosophy unveils logical structures and the meanings of terms. Philosophy of science investigates the logical structure of scientific theories and the meaning of the key term used in the sciences; Philosophy of History does the same for history; and Ethics performs this task for the language of morality. In this view, philosophers can

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hope to arrive at objectively correct answers to their questions. When Philosophers of the past often had important insights into logic and language that are still relevant today, Philosophers through Philosophy offer us a distinctive vision of the world.

THE NATURE OF PHILOSOPHY

15. A Philosopher cannot test his ideas in a concrete empirical way but must rely on the process of reflection, logical analysis and rational argument. This activity may sometimes require enquiry into the empirical process of scientific knowledge, but the fact remains that the Philosopher's speculations must move beyond the concrete world of direct experience to avoid possible physical or material deception in his attempt to discover "the nature of truth", "the status of knowledge and," the ground of reality."

RULES/PRINCIPLES OF PHILOSOPHICAL THOUGHT

16. Philosophy has been described as a system of thinking logically, critically and comprehensively. But it is not enough to think critically and comprehensively, for a thought to be philosophical, it must be systematic, this is to say that the thought has to follow a particular method. There are basic rules that must be observed in philosophical thoughts. The rules include: the rule of consistency, rule of evidence and the rule of coherence

METAPHYSICS

17. The word Metaphysics was derived from the Greek expression "*ta meta physica*", meaning "things beyond the physical realm." Metaphysics studies the physical world with a view to unraveling the real nature of the universe. It has its principal aim as the construction

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of an all-embracing and comprehensive scheme about the universe ranging from the nature to the structure. The early Greek Philosophers attempted to devise hypotheses which would account for all scientific knowledges well as everything else that we may know or believe about the universe.

ETHICS

18. Ethic is the branch of philosophy that studies human conduct and how mankind ought to behave. Ethic is a Philosophy of morality. Ethical Philosophers have always been concerned with such questions as what is the good life? "What is the best way for man to live? And "how should men behave? The ethical Philosophers' have the task of delimiting the scope of morality and indicating some of the ways in which thinkers have attempted to construct ethical theory. Ethical considerations are ultimately based upon philosophical notions about the nature of morality, which in turn emanate from philosophical reasoning on morality otherwise known as ethical judgment.

LOGIC

19. Logic is the branch of Philosophy that has to do with the fundamental laws of thinking and reasoning known as laws of logic. Laws of logic determine whether the reasons we produce as evidence for reaching conclusions are valid or not.

EPISTEMOLOGY

20. Epistemology is the branch of Philosophy that studies how to acquire knowledge, the extent of knowledge, and how we can be certain of what we claim to know. Epistemology is precisely referred to as the 'theory of knowledge' or 'educational theory'. Education in all its

forms is a subject matter of Epistemology.

AESTHETICS

21. This branch of Philosophy covers the philosophical study of art and the experience of beauty. In its original root meaning, the term 'Aesthetics denotes the study of sense experience generally. It was not until the 18th Century following a usage introduced by the German Philosopher, Baumgartner, that a particular reference to the idea of beauty in art and picture was established. The ideal impetus to the idea of aesthetics as a distinctive branch of philosophy occurred in the work of Kant in the 18th Century. In Kant's view, aesthetic judgment is either theoretical or practical (i.e. moral) judgment in that it is affected entirely subjectively, solely in reference to the subject himself. Yet in his "Critique of Judgment, "Kant argued that the importance of aesthetic judgment is that it provides the essential focus for connecting the theoretical and practical aspects of human nature.

PHILOSOPHICAL DOCTRINES

22. The main problem before Philosophers is how to understand the real world. What is the reality about the world, man and man's existence in the world? Of all we see, experience and think about, what is real as opposed to illusion? In their attempts to answer these questions, Philosophers have propounded various theories which fall into five major forms, namely:

- a. Naturalism
- b. Idealism,
- c. Realism,
- d. Pragmatism
- e. Existentialism:

PRACTICAL EXAMS FOR PHILOSOPHY

(TOTAL MARKS 100)

GENERAL INSTRUCTIONS

1. Answer all requirements. Read through each requirement and clear any doubt. Time for considerations and discussions are indicated under each requirement.

NARRATIVE 1

2. Philosophy is usually called a meeting point of all subjects or disciplines, that is why all subjects and disciplines ends up in philosophy. As a chaplain, you interact with all subjects and disciplines. Your knowledge of philosophy is extremely important to your vocation and has to be tested. You are therefore required to answer the following questions:

REQUIREMENT 1

3. As a young and learned chaplain, how would you dissect Philosophy to a common man represented by your DS in the followings:

- a. Define two major approaches to philosophy? (6 marks).
- b. Enumerate why we study philosophy? (7 marks).
- c. Who are Philosophers? (5 marks)

Time to Consider: 20mins

Time to Discuss: 40mins

REQUIREMENT 2

4. Everything and every subject has its functions and nature. As a

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clergy and student of Philosophy, explain to your DS the followings:

- a. The functions of Philosophy (7 marks).
- b. The Nature of Philosophy (5 marks).

Time to Consider: 10mins

Time to Discuss 20mins

REQUIREMENT 3

5. There are rules/principles of Philosophical thoughts: As a chaplain, your DS want to know what they are as follows:

- a. The Rules of Consistency (7 marks).
- b. The rules of Evidence (7 marks).
- c. The rules of Coherence (7 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

REQUIREMENT 4

6. The foundations of all areas of enquiries in Philosophy are: Metaphysics, Logic, Epistemology and Aesthetics are constitutive branches to reckon with. How would you explain this to your DS in the followings:

- a. Why study Metaphysics (7 marks).
- b. How Ethics is relevant in Philosophy? (7 marks).
- c. What is Logic and what is the difference between inductive and deductive Logic? (10 marks)

Time to Consider: 20mins

Time to Discuss: 40mins

REQUIREMENT 5

7. The 5 Doctrines of Philosophy are: Naturalism, Idealism,

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Realism, Pragmatism and Existentialism. How are these Doctrines important to the chaplaincy represented by your DS in the followings:

- a. Naturalism (7 marks).
- b. Idealism (7 marks).
- d. Realism (7 marks).
- e. Pragmatism (7 marks).
- f. Existentialism (7 marks).

Time to Consider: 20mins

Time to Discuss : 40mins

DS SOLUTION TO PHILOSOPHY **(TOTAL MARKS 100)**

GENERAL

1. Candidates are expected provide answers to the nearest degree. DS are to draw candidate's attention to the fact that time is of importance. If the candidates cannot answer a particular question, they can try the next option.

SOLUTION TO REQUIREMENT 1a (6 marks)

2. There are two major approaches in doing philosophy according to CD Broad these are: Critical Philosophy and Speculative Philosophy.

a. The Critical Philosophy involves the analysis and definition of our fundamental beliefs.

b. The second Speculative Philosophy, aims reaching some general conclusions as to the nature of the Universe, and as to our position and prospects in it.

SOLUTION TO REQUIREMENT 1b (7 marks)

3. The study philosophy enhances our problem-solving capacities. It helps us to analyze concepts, definitions, arguments, and problems. It contributes to our capacity to organize ideas and issues, to deal with questions of value, and to extract what is essential from large quantities of information.

SOLUTION TO REQUIREMENT 1c (5 marks)

4. Philosophers or a Philosopher a person or persons who offers views or theories on profound questions in ethics, metaphysics, logic, and other related fields. The three main philosophers popularly known as the Big Three of Greek Philosophy are:

- a. Socrates.
- b. Plato.
- c. Aristotle.

SOLUTION TO REQUIREMENT 2a (7 marks)

5. The functions of Philosophy entail reasoning and bringing results that will be beneficial in the development of different sectors of the society. It is the duty of Philosophy to evaluate the nature of a society to determine the right values in that society, these values helps in:

- a. Religious Development.
- b. Economic Development.
- c. Educational Development.
- d. Scientific and Technological Development.
- e. Human Development.
- f. Ethnic Relations.
- g. Political Development.

SOLUTION TO REQUIREMENT 2b (5 marks)

6. The nature of Philosophy can be divided into three main areas:

- a. Metaphysics, dealing with the nature of the world at the most abstract level.

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- b. Epistemology, dealing with whether or not we can have knowledge of this world.
- c. Moral and political philosophy, dealing with the questions of conduct within the world.

SOLUTION TO REQUIREMENT 3a (7 marks)

7. The Rules of Consistency in Philosophy means that a set of beliefs is consistent just if it would be possible for them all to be true together: that is, if they are either in fact all true or could all have been true. A set of beliefs is inconsistent just if it would be impossible for them all to be true.

SOLUTION TO REQUIREMENT 3b (7 marks)

8. The rules of Evidence in philosophy is taken to be what confirms or refutes scientific theories, and thereby constitutes our grounds for rationally deciding between competing pictures of the world.

SOLUTION TO REQUIREMENT 3c (7 marks)

9. The rule of coherence or coherentism is a theory of truth according to which a belief is true just in case, or to the extent that, it coheres with a system of other beliefs. Philosophers have differed over the relevant sense of “cohere,” though most agree that it must be stronger than mere consistency. Examples when coherence theorists say that every statement is only partly true, they usually seem to mean that every statement is only part of the truth, since nothing but the whole system of statements can give the whole of the truth.

SOLUTION TO REQUIREMENT 4a (7 marks)

10. Metaphysics is the branch of philosophy that studies the fundamental nature of reality, the first principles of being, identity and change, space and time, causality, necessity, and possibility. It helps us to study concepts that are beyond the sensible experience, empirical justifications, and physics; it aims at the fundamental nature as a thing in itself, beyond what is tangible.

SOLUTION TO REQUIREMENT 4b (7 marks)

11. Ethics is relevant in Philosophy because it seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual inquiry, moral philosophy is related to the fields of moral psychology, descriptive ethics, and value theory.

SOLUTION TO REQUIREMENT 4c (7 marks)

12. Logic is the study of correct reasoning or good arguments. It is often defined in a more narrow sense as the science of deductively valid inferences or of logical truths.

13. The difference between inductive and deductive Logic is that deductive reasoning moves from generalized statement to a valid conclusion, whereas inductive reasoning moves from specific observation to a generalization.

SOLUTION TO REQUIREMENT 5a (7 Marks)

14. Naturalism is the belief that nature is all that exists, and that all things supernatural (including gods, spirits, souls and non-natural

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values) therefore do not exist.

15. The Elements of Naturalism. The major elements of naturalist works are determinism, objectivity, pessimism, setting, and plot twists. This is the philosophical belief that external causes are responsible for all the events in an individual's life.

SOLUTION TO REQUIREMENT 5b (7 marks)

16. Idealism in philosophy, any doctrine that stresses the central role of the ideal or the spiritual in the interpretation of experience. When you're idealistic, you dream of perfection, whether in yourself or other people. For example, you might have the idealistic goal of bringing an end to childhood poverty in the world. The adjective idealistic describes someone whose plans or goals of helping others are lofty, grand, and possibly unrealistic.

SOLUTION TO REQUIREMENT 5c (7 marks)

17. Realism is the concern for fact or reality and rejection of the impractical and visionary. It is a representation of how things really are, or being practical and facing facts. An example of realism is the rejection of mythical beings.

SOLUTION TO REQUIREMENT 5d (7 marks)

18. Pragmatism is a philosophical movement that includes those who claim that an ideology or proposition is true if it works satisfactorily, that the meaning of a proposition is to be found in the practical consequences of accepting it, and that unpractical ideas are to be rejected.

SOLUTION TO REQUIREMENT 5e (7 Marks)

19. Existentialism is the philosophical belief that we are each responsible for creating purpose or meaning in our own lives. Our individual purpose and meaning is not given to us by gods, governments, teachers or other authorities.

20. It emphasizes action, freedom, and decision as fundamental to human existence; and is fundamentally opposed to the rationalist tradition and to positivism. That is, it argues against definitions of human beings as primarily rational.

SYSTEMATIC THEOLOGY

INTRODUCTION

1. For generations theology has been considered the queen of the sciences and systematic theology the crown of the queen. Theology itself is the science of God and his works and systematic theology is the systematizing of the findings of that science. Some deny that theology is a science, doubting whether we can reach any conclusions in this field that can be regarded as certain and final. Influenced by the current philosophy of pragmatism, the modern theologian begins with the dictum that in theology, as in all other fields of inquiry, belief must never go beyond the mere setting up of a working hypothesis; it must never be expressed as something that is regarded as fixed and final.

2. Having rejected the Bible as the infallible and inerrant Word of God and having accepted the view that everything is in a flux, the liberal theologian holds that it is unsafe to formulate any fixed views about God and theological truth. Evangelical scholarship, however, believes that there are some things in the world that are stable and fixed. It points to the regularity of the heavenly bodies, of the laws of nature, and of the science of mathematics as the basic proofs for this belief.

3. Science may question the regularity even of the laws of nature, but the experienced believer in God sees in these apparent irregularities the intervention of God and the manifestation of his miraculous power. He maintains that while the apprehension of the divine revelation is progressive, the revelation itself is as stable as the righteousness and truth of God themselves. He, therefore, believes in the possibility of theology and of systematic theology, and he regards

them with the same favor as did the ancients. Even the modern student who does not formulate his theological beliefs has fairly definite views with regard to the major questions in the field. The reason for this is found in his own mental and moral constitution. But what is the nature of theology?

THE NATURE OF THEOLOGY

4. The term “theology” is today used in a narrow and also in a broad sense. It is derived from two Greek words, theos and logos, the former meaning “God” and the latter “word,” “discourse,” and “doctrine.” In the narrow sense, theology may be defined as the doctrine of God. But in the broad and more usual sense, the term has come to mean all Christian doctrines, not only the specific doctrine of God, but also all the doctrines that deal with the relations God sustains to the universe. In this broad sense, we may define theology as the science of God and his relations to the universe. For the sake of a further clarification of the idea, the differences between theology and ethics, theology and religion, and theology and philosophy must be noted.

SCOPE

5. The scope this course covers include:
- a. Doctrine of Creation.
 - b. The Bible.
 - c. Theory of Free Agency.
 - d. Anti-theistic Materialism.
 - e. Atheistic Materialism.
 - f. Deism.
 - g. God Decrees Make Foreknowledge Possible.
 - h. Covenant.
 - i. Soteriology.
 - j. The Covenant of Redemption.

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- k. The Covenant of Grace .
- l. The Doctrine of Election.
- m. Justification.
- n. Sanctification.

DOCTRINE OF CREATION

6. It may not be possible to resolve the question of creation as it's concerns human beings, however, we know for sure that we are the product of an intelligence and loving God and that, whether mediately or immediately all creations come from His holy hands. There are at least three theories to this question, though terminology varies. The theories are pre-existence theory, the creation theory and the traducian theory of creation.

THE BIBLE

7. The word Bible is of the Greek word biblos or biblia, which meant "a writing" or "book". During New Testament days, biblia was one of the names given to the Old Testament, and by about fifth century A.D. it had become strongly attached to the whole collection of sacred writings. The Greek word gave to to the Latin word biblos which was later transliterated into the French word biblia. Before the word became officially titled to God's word, St Jerome called it Bibliotheca Divina or "the Divine Library" in the fourth century and I think this fits the description.

THEORY OF FREE AGENCY

8. The theory of free agency refers to the capacity of an individual to act independently and to make their own free choices based on their will. The three main theories are non-causal theory of free will, event causal theory and agent causation and reason explanation theory.

ANTI THEISTIC MATERIALISM

9. The central problem with atheistic materialism is nothing, really. Metaphysical nothing, to be exact. Any worldview, including atheism, should be able to give some sort of coherent answer to the rudimentary question of why the universe exists. I don't mean "why does this universe exist rather than another?" I mean, "why does there exist anything, rather than nothing?" Dr. Victor Stenger, in a recent Huffington Post piece on how to debate religion, claims to have an answer. It turns out to be the standard materialist response given by many atheist scientists: How can something come from nothing? "Nothing" is notoriously difficult to define. To define it you have to give it some property. But then if it has a property it is not "nothing." So this is an incoherent question unless you define nothing as an empty vacuum. There are several reasons why this answer is wrong, even incoherent and self-refuting:

ATHEISTIC MATERIALISM

10. The fourth reason mentioned points to a broader problem: atheistic materialism is deeply anti-scientific. Later, in the same piece, Stenger dodges the question "Where did the laws of physics come from?" by saying: "What we call the "laws" of physics are not something inherent in the universe. They are not commandments that material objects must obey. They are principles that physicists build into models to describe their observations. We should not assume that any of the ingredients in the models of physics correspond one-to-one with actual objects of ultimate reality. Of course, they must have something to do with reality to agree with observations. But we have no way of knowing exactly what that something is, so we waste our time arguing about it."

DEISM

11. Even if one does not have access to the Bible, nature shows that God is a God of intelligence, order, beauty and power. The combination of natural revelation and human intellect has produced many different views of God throughout history. Deism, is one of the opinions or views throughout history. The core teaching of Deism is that God created the universe, endowed it with natural powers and laws, and then left it to run its own course. That, this God has no real personal interest in the world today. Deists (those who believe in deism) compare God to a giant clock maker, who makes a huge clock, wind it up and then left it by itself. Deism stress the transcendence of God, the fact that He is separate and beyond His creation. However, it denies the immanence of God, the fact that God is closely involved with His creation.

GOD DECREES MAKE FOREKNOWLEDGE POSSIBLE

12. A decree is God eternal plan. It expresses His eternal, wise and sovereign purpose, comprehending at once all things that ever were or will be in their causes, courses, successions and relations. This plan determines His decree to come to certain futurities. There is only one decree which is the sum total of God's plan. His omniscience is the key to understanding His decree. First, God knows Himself totally; He has complete self-knowledge. Secondly, God knows all things outside Himself both actually and possibly. Third, His foreknowledge acknowledges the actual facts of reality. Foreknowledge in itself does not make anything certain; it only acknowledges what is certain.

COVENANT

13. Covenant is a dominant theme in the scriptures and serves as a foundation to the stronghold of God's people. Which cannot be overemphasized right from the inception. A covenant in literal sense means a binding agreement between two or person. It is a seal between two or more. In more sense of it in the Christendom, is an

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agreement between God and Man. the types of covenants include:

- a. The Noahic covenant (Gen. 9:8-17).
- b. The Abrahamic Covenant (Gen. 12).
- c. The Mosaic Covenant (Ex. 19:20ff; 24:3;).
- d. The Davidic Covenant (2Sam.7).
- e. The New Covenant

SOTERIOLOGY

14. Soteriology, (soteria, salvation, logos, discourse) refers to the study of the doctrine concerning salvation. In general, Soteriology embraces God's purpose to save, the Person and work of the Redeemer, and the application of redemption by the work of the Holy Spirit in the hearts and lives of men. Theologians identify the doctrine, but people may not in their lives time hear the word but they can be saved.

THE COVENANT OF REDEMPTION

15. As the order of the Divine decree continues to be contemplated, the biblical revelation is clear that in matchless grace God did not leave all mankind to perish in the estate of sin and misery. Out of His mere good pleasure, and for all of eternity, God did elect some to everlasting life. God entered into a Covenant of Grace with the elect to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer. There is Scriptural evidence that a Covenant of Redemption was made between the Father and the Son.

THE COVENANT OF GRACE

16. The Covenant of Redemption between the Father and the Son is the Covenant of Grace between man and God. "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could

never have attained the reward of life but by some voluntary condescension on God's part, and this He hath been pleased to express by way of a covenant (study Luke 17:10; Job 15:7,8).

THE DOCTRINE OF ELECTION

17. Fundamental to understanding the biblical doctrine of election is to define the term. What does the word "Election" mean? A.W. Pink explains. Election, "signifies to single out, to select, to choose, to take one and leave another. Election means that God has singled out certain ones to be the objects of His saving grace, while others are left to suffer the just punishment of their sins. It means that before the foundation of the world, God chose out of the mass of our fallen humanity a certain number and predestinated them to be conformed to the image of His Son." Scriptural evidence for election is abundant. There are two views as response to the subject matter. Firstly, some theologians believe that God has foreordained certain persons for salvation and some for damnation. Secondly, some believed remain that the term "elect" is simply a synonym for the people of God.

JUSTIFICATION

18. There are three major examples from the first century used to explain the atonement as one of the most important and significant doctrine in Christianity. These three examples are, first, redemption, which comes from the slave market, second, is JUSTIFICATION which comes from the law court and third, is reconciliation which comes from the realm of family or personal relations. This is the second very important word relates to the doctrine of atonement. The apostle Paul declared in Romans 5:1 the word "justified" in this context come from the law court of the day. It is also a word that has come over into Christian theology to help explain the legal ramifications of the atonement. The word Justify comes from Roman judicial system this word also has every deep roots in the Old Testament where it describes

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a just and honorable lifestyle. However, in the New Testament, when referring to salvation, it has legal ramifications.

SANCTIFICATION

19. To sanctify and make holy means the same thing. A saint, a sanctified person are all synonyms because they would be translated from the same Greek word. It is proper to say that when we have been sanctified, we are holy or the say it the other way round. In Hebrew the word sanctify is kadesh which means "to set apart". In Greek the word "sanctify" or "make holy" means to cleanse or purify. African use the concept of sanctification is built around washing or cleansing. The Result of Sanctification can be seen in the lives of some biblical characters; such as Zachariah and Elizabeth, the parents of John the Baptist (Luke 1:6); Paul in (1 Thess. 2:10). etc.

PRACTICAL PROMOTION EXAMINATION
SYSTEMATIC THEOLOGY
TOTAL MARKS 100

GENERAL INSTRUCTIONS

1. Answer all requirements. Read through each requirement and clear any doubt. Time for considerations and discussions are indicated under each requirement.

NARRATIVE

2. You reported to a new Unit, and you were told that soldiers don't attend Padre Hour. The intelligence officer, Capt PP Boro told you that the reason they stopped attending the padre hour was because the topics that your predecessor taught were boring, and that there were no time for interaction and questions. How are you prepared to answer questions that will be raised at the padre hour by the troops represented by your DS in the following questions:

REQUIREMENT 1

3. What are the three possible explanations of Creation? (10 Marks)

Time to Consider: 10mins

Time to Discuss: 40 Mins

REQUIREMENT 2

4. Is the Bible a book that can be believed? (5 marks).

Time to Consider: 10 mins

Time to Discuss: 20 mins

REQUIREMENT 3

5. Is the Bible Harmonious? (5 marks)

Time to Consider: 10 mins

Time to Discuss: 20 mins

REQUIREMENT 4

6. What are the three main theories as to Free agency? (10 Marks)

Time to Consider: 20 mins

Time to Discuss: 40 mins

REQUIREMENT 5

7. What does anti-theistic Materialism mean and what are the major objections to materialism? (5 marks).

Time to Consider: 10 mins

Time to Discuss: 20 mins

REQUIREMENT 6

8. What is the core teaching of Deism? (5 marks).

Time to Consider: 10 mins

Time to Discuss: 20 mins

REQUIREMENT 7

9. How does God's decrees make foreknowledge possible? (10 marks)

Time to Consider: 20 mins

Time to Discuss: 40 mins

REQUIREMENT 8

10. What is a covenant? (5 marks)

Time to Consider: 10 mins

Time to Discuss: 20 mins

REQUIREMENT 9

11. What are the six presuppositions of Soteriology? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

REQUIREMENT 10

12. Explain the covenant of Redemption? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20 mins

REQUIREMENT 11

13. Explain the covenant of Grace? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20 mins

REQUIREMENT 12

14. What is the doctrine of election as explained by A.W. Pink? (5 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

REQUIREMENT 13

15. Explain the extent of the Elective Decree? (7 marks).

Time to Consider: 20mins

Time to Discuss: 40mins

REQUIREMENT 14

16. Provide the Summary of the Doctrine of Election? (7 marks)

Time to Consider: 20mins

Time to Discuss: 40mins

REQUIREMENT 15

17. What is justification? (5 marks).

Time to Consider: 10 mins

Time to Discuss: 20 mins

REQUIREMENT 16

18. What is sanctification? (5 marks)

Time to Consider: 10mins

Time to Discuss: 20mins

DS SOLUTION TO SYSTEMATIC THEOLOGY

TOTAL MARKS 100

SOLUTION TO REQUIREMENT 1 (10 marks)

1. The Universe:

- a. The universe of eternal and self-existent. However, this is impossible as the universe, made up of matter, which was made and reflects the 'characteristics of a produced substance' from a complex arrangement of different materials.
- b. The universe emanated from God's substance. This is not feasible as God is pure and holy, on the other hand the universe is corrupted and defiled by chaos.
- c. God created the universe out of nothing (ex nihilo).

2. The only logical and reasonable conclusion is to believe and accept that God made the universe and all living things out of nothing, meaning the created was created by something outside the created as the author of life. Noting that the lower cannot account for the higher, although the higher can account for the lower and “a supernatural origin of the universe is the only sensible conclusion”.

SOLUTION TO REQUIREMENT 2 (5 marks)

3. It is not inappropriate to ask if the Bible can be believed. The Bible can be trusted as reliable based on a number of objective observations:

4. The Bible answers the ultimate and important questions of life, resolves the lonely mystery of existence and instructs men on how

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they can live forever.

5. The Bible provides a solution for sin by providing a way of salvation. Notwithstanding the nature and type of sin, there is hope and healing in Christ and everyone, young, old, rich or poor can find a message of salvation and hope by believing in the Bible.

SOLUTION TO REQUIREMENT 3 (5 marks)

6. Yes, the Bible is very harmonious despite having diverse authors. This demonstrates its supernatural origin, since it is cumbersome to get any set of people to state the same story without wide disagreements. However, the Bible does not have a problem with its truthfulness, objectivity or legitimacy.

7. It presents a constant story in spite of being written by forty diverse men from different backgrounds including traders, tax collectors, fishermen, warriors, shepherds, chiefs, doctors, peasant, itinerants, kings, scribes, statesmen, fruit sellers, chiefs and scholars. Most of the holy writers did not meet, wrote these accounts over a time span of 1500 years and yet produced a harmonious work. The Bible expresses one story about God, the human race, the human heart, sin, the way of salvation, the destiny of men and the world as well as human duty and obligation.

SOLUTION TO REQUIREMENT 4 (10 marks)

8. The soul has the capacity to make choices, it is therefore reasonable to ask if man is a free agent, the theories are as follows:

- a. Fatalism teaches that 'all events are determined by a blind necessity'. The individual has no capacity to make

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choices, since man has no freedom and no self-determination. Things must continue the way they are without the option of changing. Fatalism demolishes all morality and responsibility as there is no free agency.

b. Self-determination states man is free to choose, however, his choices are not influenced by his other faculties, such as knowledge, feelings, conscience, desires, inclinations meaning that it is okay for man to act irrationally.

c. Free agency teaches that man acts out of his own volition, based on his nature as guided by his knowledge, desires, feelings, inclination and character. He is not compelled to act by some external power. The Bible instructs that man is a free agent, enjoins him to choose wisely and will be held responsible for his choices and actions

SOLUTION TO REQUIREMENT 5 (5 marks)

9. Materialism postulates that “All is matter, all is spirit, all is both matter and spirit”. There is no distinction between matter and spirit or matter and mind. Therefore under this theory, God does not exist, equally there is no angel, devil, hell, heaven, human soul and immortality, the grave is the end of man's existence. However, there have been some objections to materialism; the first being that innate to man is the belief that life does not end in the grave, for example as seen in funeral ceremonies. Further, rationally, life must come from life; evidence of an intelligent design and designer exists and obviously human life consisting of body and spirit is not made from a 'proper chemical combination of material particles.

SOLUTION TO REQUIREMENT 6 (5 marks)

10. Deism postulates that there is a personal God who made the world, established the natural laws that govern it and then abdicated all responsibility for managing it and relationship with His creation. Hence, there is no control, revelation, miracle, incarnation, supernatural manifestation, providence and no involvement by God in men's affairs. Man's has to depend on his own reasoning since God has nothing more to do with the world He created.

SOLUTION TO REQUIREMENT 7 (10 marks)

11. The Bible makes it clear that God knows all things, past, present and future including all the possible alternatives. "The reason God knows all things is because He wrote the program". The question arises that is everything decreed or just foreseen?

The plausible answer is that all things are actually decreed and not only foreseen, since God cannot foresee anything unless He has decreed it. According to David Clark, "Only that is foreknown which is certain, and that only is certain which is decreed. God's decree cannot rest on an undecreed event for then certainty would rest on uncertainty which is impossible". Essentially, what is foreknown must first be predetermined. What is predetermined must be purposed. What is purposed is purposed because of the Divine will and not due to unforeseen events.

SOLUTION TO REQUIREMENT 8 (5 marks)

12. A covenant is a binding promise or agreement between two or more people based on specified conditions. There are usually benefits for fulfilling the terms of the covenant and negative consequences for

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disobeying or disregarding the terms of the covenant.

SOLUTION TO REQUIREMENT 9 (5 marks)

13. The six building blocks of Soteriology are:
- God is sovereign in His rule.
 - God is foundational to salvation as the Creator, Ruler and Savior
 - Man's capacity for good and evil makes him responsible to His Creator.
 - God's will and man's obligations are expressed in the covenant of works.
 - God's law demands perfect obedience.
 - God is perfect and as a result requires perfection in His Moral Law.

14. The above indicates that God's law cannot be lowered to make room for man's weaknesses, since that approach would be against God's nature. The law has to be fulfilled to the last letter. At the same time mercy cannot prevent justice from being applied, otherwise there would be dissonance among God's attributes. In this scenario, how will souls be saved? The solution calls for a cleansing atonement that shows mercy and justice while maintaining the harmony of the divine nature.

SOLUTION TO REQUIREMENT 10 (5 marks)

15. Out of God's good pleasure, God elected the fallen sinners to everlasting life so as not to allow all mankind to perish in the state of sin. This was made possible through a covenant of grace that would save a sinner through a Redeemer. The Redeemer would carry the punishment of sin by becoming a substitute for the sinner to fulfill the

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requirements of the law, thereby justifying and acquitting the sinner through faith in the Redeemer. This restores the soul into God's favor, sanctification and eternal glorification. This covenant between God the Father and God the Son was first mentioned at the fall of man in the Garden of Eden when a Redeemer was promised in Genesis 3:15.

SOLUTION TO REQUIREMENT 11 (5 marks)

16. This covenant of grace between man and God freely offers salvation through Jesus Christ and life to sinners as long as they have faith that they would be saved. The covenant promises to give the Holy Spirit to all those ordained to eternal life to make them willing and able to believe. The covenant of grace replaces the covenant of works which man could not fulfill.

SOLUTION TO REQUIREMENT 12 (5 marks)

17. He explained that election means singling out, selecting, choosing, taking one person and leaving the other. Election is that God singled out some specific people to be objects of His saving grace while some others have been left to be unsaved and will suffer the just punishment of their sins. Before the foundation of the world God selected out the fallen a specific number and predestined them to be conformed to the image of His son.

SOLUTION TO REQUIREMENT 13 (7 marks)

18. The Election Decree as Follows:

- a. God planned to save some, not all the people to be created who will fall into sin from a glorious state.
- b. God selected a Redeemer so the elect can be saved.
- c. The Redeemer, Jesus Christ, God's son was sent to the

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earth Incarnation.

- d. The elect are atoned for by Christ.
- e. God's offer of salvation is presented to all men without discrimination.
- f. The saving gospel was proclaimed to all nations.
- g. As the gospel is declared in local meetings, the external call is made to individuals.
- h. The Holy Spirit persuades some of the hearers to accept the message and call.
- i. The Holy Spirit performs the work of regeneration in the hearts of those who were persuaded to enable them believe and accept the gospel. Therefore spiritual life comes before faith.

SOLUTION TO REQUIREMENT 14 (7 marks)

19. The Summary of the Election are:
- a. God decided from eternity past to save souls that He has chosen.
 - b. The elective decree envisages men as already fallen.
 - c. Election is from a life of sin and misery to salvation.
 - d. Election is personal as it relates to an individual and brought to completion by the grace of God.
 - e. The Holy Spirit brings men into grace when, where and how He pleases through His desired means through an appeal to the mind and heart or by instant regeneration, constraining through persuasion or by applying a new nature to the individual.
 - f. If men do not resist God's grace and Spirit, they would be inclined to good.
 - g. Men are lost when they reject the help and grace offered by God because of their sin and resistance to God and

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not because they have no chance to be saved.

h. God can allow men to follow their chosen evil ways to their own destruction.

i. God could also regenerate the renegade in His sovereignty.

j. The reasons as to why God does not save everyone, or allows some to go on in their own ways; is not known.

k. Permission or allowing is considered a decreed in theology.

l. God as the Judge of the whole earth will do what is right and even grant mercy when it is not deserved.

SOLUTION TO REQUIREMENT 15 (5 marks)

20. This is a legal term where an individual charged with a crime is declared to be not guilty before the courts. Spiritually, justification is God's external act where He declares a sinner free and just of legal condemnation before the courts of Divine justice.

SOLUTION TO REQUIREMENT 16 (5 marks)

21. Sanctification is derived from the Greek word "hagis" means 'to purify, to consecrate or set apart'. God's free grace works sanctification in the life of the believer, enabling the believer to be renewed wholly after the image of God, dying to sin and living unto righteousness. God the Father, God the Son and God the Holy Spirit are the primary agents through which sanctification works in the life of the believer, the believer is also responsible for some acts in the process. These include listening to and reading the word of God which makes sanctification effectual in the life of a Christian. The Christian has to cooperate with the Holy Spirit by abstaining from sin to grow in sanctification as no

PSYCHOLOGY AND COUNSELLING

INTRODUCTION

1. Psychology is the study of the human mind and behavior. While explorations of these two subjects date back thousands of years, the formal science of psychology is actually quite young. During the late 1800s, Wilhelm Wundt formed the first experimental laboratory devoted to the study psychology, officially marking the beginning of psychology as a discipline separate from philosophy and physiology.
2. Counselling has defied a single meaning or a single definition. In order to understand and grasp the full meaning of counselling, it might be helpful to consider what counselling is not. First of all, counselling is not just an event or an exercise or something that happens between two people. Counselling is not an advice-giving process. Commenting or advice-giving as different from counselling.
3. Advice springs from the practical reason of the adviser, solicited by the other person. Advice is the opinion of an expert about a particular case. Advice usually concerns a particular behavioural problem. It does not reach to the core of the person. To give advice means to impart answers and give solutions to the person who asked for them.
4. Counselling therefore, is not the same as advice-giving. Advice-giving normally entails telling people what they should do or ought to do or should not do. Such thing is not allowed in counselling. During a counselling encounter, the counsellor helps the client/counselee to look at the available possibilities or opportunities and gain control. The counsellor will not tell the client what he or she should do. This is helping the client assume or take responsibility on what he or she does.

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5. Christian counselling is a type of therapy that integrates traditional talk therapy methodologies with Christian belief practices by incorporating theological concepts. It focuses on the navigation of spiritual concerns and everyday life struggles encountered by Christians.²

6. The 'Christian' addition to the word 'counselling' indicates that it is specifically counselling that is geared not only towards the practitioners of the Christian faith, Church workers, or an avenue for the Church to affect its environment positively. This can be done as a form of social work. Whichever may be the targeted audience or group for counselling, the basis is that it will be given bearing in mind the tenets of the Christian faith. Hence, ministers and other Christian social workers are the ones that are saddled with the responsibility of giving Christian counselling.

7. Christian counselling, also known as Christian psychology, is a therapy that combines faith with the principles of psychology to improve mental health and relationships. More specifically, this therapy approach uses scripture and biblical teachings to help you deal with life's challenges.

SIGNIFICANCE

8. The significance of studying the course is as follow:
- a. Psychology is rich and fascinating and touches on every single aspect of who we are. By studying psychology, a chaplain can learn more about who they are as an individual including their own development, personality, thoughts, and behaviors.
 - b. Psychology can also provide a basis for better understanding of other people. By knowing what makes people tick and what motivates them, a chaplain will be able to gain greater insight into what makes people do the things they do.

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- c. Psychology can make a chaplain a better communicator, a better leader, and even a better friend.
- d. Counselling may help those who are struggling in the world. They may help them to deal with personal issues such as loss of a job or a divorce. This can be a very stressful time for anyone. A counsellor can help the person to get back on their feet and feel empowered and stronger than ever. Counselling may help the person to let go of the past and start over without feeling guilty.
- e. The counsellor may help an addict or alcoholic to give up their drug of choice and their drinking in an effort to lead a normal life. They may help guide the person through the difficult transition of going from addict to functional person in society. Not all addicts or alcoholics are bad, many have had serious issues in getting to where they are at and just need a bit of encouragement and help to make it back up to the top.
- f. Counsellors will focus on individual treatment as well as group therapy to help others in similar situations. The field of counselling offers up many of great opportunities to help others lead a healthy, happy, and normal life. There are positions from working with children in hospital settings to working in more public settings.

SCOPE

- 9. This course shall cover the following topics.
 - a. Overview of Counselling .
 - b. Definition of Christian Counselling .
 - c. Stages of Counselling .
 - d. Pastoral Counselling .
 - e. Pastoral Care .
 - f. Pastoral Psychotherapy .
 - g. Primary Functions of Care Giving .

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- h. Principles and Techniques of Pastoral Counselling .
- i. The Seven Dimensions of People .
- j. Resources Pastoral Care Givers Must Have .
- k. Supportive Care Counselling.
- l. Active Listening.
- m. Short-Term Counseling .
- n. Some Specific Issues in Pastoral Counselling.
- o. Counselling the Dying .
- p. Counselling the Bereaved .
- q. Counselling the Fearful and the Worried .
- r. Liberation Psychology .
- s. Combat Stress Reaction (CSR) .
- t. Guidelines to Improve Psychological Fitness Against Combat Stress.

CHRISTIAN COUNSELLING

10. Christian counselling is a type of therapy that integrates traditional talk therapy methodologies with Christian belief practices by incorporating theological concepts. It focuses on the navigation of spiritual concerns and everyday life struggles encountered by Christians.

STAGES OF COUNSELING

11. There are seven (7) stages of counselling.
- a. Identify feelings problem.
 - b. Identify behaviour problem.
 - c. Identify thinking problem.
 - d. Clarify identified problems with Biblical thinking/encouragement.
 - e. Secure Commitment to Biblical thinking/exhortation.
 - f. Plan and Carry out Biblical behavioural thinking/enlightenment.

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- g. Identify Spirit controlled feelings, thinking and behaviour/recovery.

PASTORAL COUNSELLING

12. Pastoral counselling is the practice of talking with individuals, couples, and families to increase their understanding of emotional and religious conflicts and to help resolve problems using religious and other resources.

PASTORAL CARE

13. Pastoral care is the ministry of spiritual care, education and counselling. The main focus is on the nurturing of each person's spirit. A pastor, in the role of a spiritual nurturer, is the one who actually performs pastoral care. Pastoral care involves the tending of the pastor to those within the same community of faith. Every aspect of a pastor's interactions with the people in the pastor's realm of influence is a part of pastoral care. Pastoral care is a type of pastoral ministry.

PASTORAL PSYCHOTHERAPY

14. Pastoral psychotherapy is a specialized ministry conducted by highly trained, credentialed, and licensed ministers, providing healing for individuals, couples, and families confronting significant and pervasive psychological and relational struggles. It is a more extended form of pastoral counselling that involves exploring complex emotional and relationship issues. It differs in that this kind of therapy should be done by specialists who have academic training and supervision beyond that of the seminary education.

PRIMARY FUNCTIONS OF CARE GIVING

15. The three primary functions of care giving in Pastoral Theology:
 - a. It is a source of commitment in one's operational theology and spiritual practice that guide one's pastoral

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actions and attitudes.

b. It is an assessment lens for the caregiver, guiding the kinds of questions asked and the perspective on situations that help reveal the spiritual dimensions of people's counselling issues.

c. It is to generate resources such as scriptural stories, meaningful rituals, sacramental ministry, and prayer.

PRINCIPLES AND TECHNIQUES OF PASTORAL COUNSELLING

16. There are underlying principles which every pastoral counsellor needs to master. These are norms that stand out the practitioner from other genre of counselling. Though the underlisted are critical to optimal performance in pastoral counselling, they are not exhaustive. They are adept knowledge of the bible, a lifestyle of prayer and meditation, pragmatic preaching and teaching, maintaining confidentiality, empathy, the new birth experience, a personal life of purity, fruit of the spirit, attentive listening and referral.

THE SEVEN DIMENSIONS OF PEOPLE

17. The seven dimensions of people lives Every Counsellor Must Know:

- a. Healing and wholeness in spirit and ethics.
- b. Wholeness in the mind and personality.
- c. Healing and wholeness in the Body.
- d. Healing and wholeness in relationship.
- e. Healing and wholeness in work.
- f. Healing and wholeness through laughter and playfulness.
- g. Healing and wholeness in Society and Nature.

RESOURCES PASTORAL CARE GIVERS MUST HAVE

18. The three crucial resources pastoral care givers must have:
- a. Comprehensive, systemic, holistic guiding model.
 - b. Current understanding of the varied dynamics of problems and contexts.
 - c. Competence in fundamental caregiving skills.

SUPPORTIVE CARE COUNSELLING

19. Supportive care counselling addresses the mental, emotional and spiritual health of the client and family, and the psychosocial and spiritual issues that arise during the course of a life-limiting illness or bereavement. In counselling, people talk about their problems with a health professional. Counselling relationships are respectful, caring and accepting. Supportive counselling or person-centred therapy is one type of counselling. Supportive counsellors give support, listen to people and help them talk over their problems.

ACTIVE LISTENING

20. Active listening is a psychotherapeutic technique in which the therapist listens to a client closely, asking questions as needed, in order to fully understand the content of the message and the depth of the client's emotion. The therapist typically restates what has been said to ensure accurate understanding. Active listening is particularly associated with client-centered therapy. The key function of active listening is understanding. There are numerous situations in which counsellors can utilise active listening to build rapport with clients and improve overall communication. Some of these are explored below.

SHORT-TERM COUNSELING

21. The five steps of ABCDE in Operational Model for short-term counseling:
- a. Step One. (A) Achieve a therapeutic relationship of

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trust and caring by using empathic, Dialogical listening and responding.

- b. Step Two. (B) Boil down the problems.
- c. Step Three. (C) Challenge care receivers to focus on taking constructive action as quickly as possible.
- d. Step Four. (D) Develop c o n c r e t e growth-action plans collaboratively.
- e. Step Five. (E) Empower effective coping by implementing the action plans incrementally.

LIBERATION PSYCHOLOGY

22. Liberation psychology is a body of thought and practice centrally concerned with the experience, knowledge and action of those who have been excluded and marginalized. The effects of dominant power and its structures on the oppressed are explored, together with the lived impacts of poverty, social injustice, censorship, repression and violence. Liberation psychologists aim to hear, amplify, and incorporate in their theory and practice the voices and knowledge of those “others” most affected by the kinds of oppression identified above.

PRACTICAL PROMOTION EXAMINATION **FOR PSYCHOLOGY AND COUNSELING** **(TOTAL MARKS 100)**

GENERAL INSTRUCTIONS

1. Answer all requirements. Read through each requirement and clear any doubt. Time for considerations and discussions are indicated under each requirement.

NARRATIVE 1

1. Your Unit acting RSM is 34 years in service and he missed his last chance of promotion to the rank of MWO in the NA. He locked himself in the room and refused to eat and to see anybody. The Unit adjutant called on you to go and counsel him.

REQUIREMENT 1

2. As a young chaplain who just completed his Special Counseling Course in the NACTSP, what are the things you must bear in mind before you approach your Unit RSM represented by your DS in the followings:

- a. What is Christian Counseling? (5 marks).
- b. Mention the 7 stages of counseling (5 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 2

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3. Your vocation as a Chaplain exposes you to Pastoral care, pastoral counseling, and pastoral psychotherapy. The Director of Chaplain Services Protestant is looking for capable Chaplain to send to IDP's Camp in Maiduguri. He invited you for an interview to test your service knowledge in Psychology and Counseling. You are to answer questions raised by the Director represented by your DS in the followings:

REQUIREMENT 2

4. How does the following differ?
- a. Pastoral care (10 marks)
 - b. Pastoral counseling (10 marks)
 - c. Pastoral psychotherapy (10 marks)

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 3

4. In Counseling, Liberation is known to have three interdependent sub goals.

REQUIREMENT 3

5. Explain to your Director, represented by your DS the three sub goals of Liberation? (10 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 4

6. As a season Chaplain, you are conversant with the three

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primary functions of pastoral theology in care giving.

REQUIREMENT 4

7. Dissect the three primary functions of Pastoral Theology of Counseling in Care giving to your Director represented by your DS. (10 marks)

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 5

8. There are seven dimensions in people's lives that every counselor should know. Your knowledge of these dimensions would prove that you are competent to counsel.

REQUIREMENT 5

9. What are the seven dimensions in people's lives that every counselor must know? (10 marks).

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 6

10. There are three crucial resources Clinebell gives in Pastoral Counseling that care givers must have in order to respond effectively in care giving ministry. You are expected to have a fair knowledge of these crucial resources.

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REQUIREMENT 6

11. What are the three crucial resources pastoral caregivers must have in order to respond effectively in a care giving ministry? (5marks)

Time to Consider: 5mins

Time to Discuss: 10mins

NARRATIVE 7

12. Everything has an aim or a goal. The Director of Chaplain Services Protestant wants to know your idea of the goal of supportive care and counseling.

REQUIREMENT 7

13. As a Chaplain who is involved in the counseling of troops, name the goal of supportive care and counseling. (5marks)

Time to Consider: 6mins

Time to Discuss: 10mins

NARRATIVE 8

14. In Counseling, the ability to listen to your client and understand their problem is necessarily important to enable you offer them the right therapy.

REQUIREMENT 8

15. As a seasoned counselor, the key function of active listening is empowering. True or False? (5marks)

Time to Consider: 5mins

Time to Discuss: 10mins

NARRATIVE 9

16. Counseling process can be short or long procedure, depending on the complexity of the situation involved.

REQUIREMENT 9

17. List the 5 steps of ABCDE: An Operational Model for short-term counseling (10 marks)

Time to Consider: 10mins

Time to Discuss: 20mins

NARRATIVE 10

18. Counselors are expected to be active listeners. The reasons are not far from the facts that there are a lot of distractions to counseling process and procedures.

REQUIREMENT 10

19. As a good counselor, which of the following statements about active listening are TRUE? (5 marks):

- a. It enables caregivers to respond in ways that are relevant to how people understand and feel about their situation.
- b. It is disciplined and focused.
- c. It hears those who are oppressed into speech.
- d. If caregivers misunderstand and misinterpret what a care seeker tells them, there is a loss of connection and trust.
- e. All of the above

Time to Consider: 10mins

Time to Discuss: 20mins

DS SOLUTION TO PSYCHOLOGY
AND COUNSELLING
TOTAL MARKS 100

SOLUTION TO REQUIREMENT 1a (5 marks)

1. Christian counseling, also known as Christian psychology, is a therapy that combines faith with the principles of psychology to improve mental health and relationships. More specifically, this therapy approach uses scripture and biblical teachings to help you deal with life's challenges.

SOLUTION TO REQUIREMENT 1b (5 marks)

2. There are seven (7) stages of counseling:
- a. Identify feelings problem.
 - b. Identify behavior problem.
 - c. Identify thinking problem.
 - d. Clarify identified problems with Biblical thinking/encouragement.
 - e. Secure Commitment to Biblical thinking/exhortation.
 - f. Plan and Carry out Biblical behavioral thinking/enlightenment.
 - g. Identify Spirit controlled feelings, thinking and behavior/recovery.

SOLUTION TO REQUIREMENT 2a (10 marks)

3. Pastoral care is the broad ministry that includes the many ways that spiritually energized care is given to people in faith communities for the basic purpose of enabling them to live life with the maximum

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possible wholeness. It is different than Pastoral counseling in that it largely takes place informally and spontaneously.

SOLUTION TO REQUIREMENT 2b (10 marks)

4. Pastoral counseling is a focused form of pastoral care geared toward enabling individuals, couples, and families to cope more constructively with crises, losses, difficult decisions, and other anxiety-laden experiences. It differs from pastoral care in that it: involves the explicit desire of clients to receive help from a counselor; involves mutual understanding of goals and length of the helping process; and requires the practitioners to be well trained in methodologies and theories.

SOLUTION TO REQUIREMENT 2c (10 marks)

5. Pastoral psychotherapy is a more extended form of pastoral counseling that involves exploring complex emotional and relationship issues. It differs in that this kind of therapy should be done by specialists who have academic training and supervision beyond that of the seminary education

SOLUTION TO REQUIREMENT 3 (10 marks)

6. The three Sub goals of Liberation in counseling:
- a. Liberation is to life in its fullness, including people's potential and gifts.
 - b. Liberation is for empowering people to grow in wholeness and help others become whole, as well.
 - c. Liberation is from the situations, relationships, groups, and social institutions that cultivate brokenness and diminish wholeness.

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SOLUTION TO REQUIREMENT 4 (10 marks)

7. The three primary functions of pastoral theology in care giving:
- It is a source of commitment in one's operational theology and spiritual practice that guide one's pastoral actions and attitudes
 - It is an assessment lens for the caregiver, guiding the kinds of questions asked and the perspective on situations that help reveal the spiritual dimensions of people's counseling issues.
 - It is to generate resources such as scriptural stories, meaningful rituals, sacramental ministry, and prayer.

SOLUTION TO REQUIREMENT 5 (10 marks)

8. The seven dimensions of people's live:
- Healing and wholeness in spirit and ethics.
 - Wholeness in the mind and personality.
 - Healing and wholeness in the Body.
 - Healing and wholeness in relationship.
 - Healing and wholeness in work.
 - Healing and wholeness through laughter and playfulness.
 - Healing and wholeness in Society and Nature.

SOLUTION TO REQUIREMENT 6 (5 marks)

9. The three crucial resources pastoral care givers must have:
- Comprehensive, systemic, holistic guiding model.
 - Current understanding of the varied dynamics of problems and contexts.
 - Competence in fundamental caregiving skills.

SOLUTION TO REQUIREMENT 7 (5 marks)

10. The goal of Supportive Care and Counseling is to help people gain their strength and perspective to use their psychological, spiritual, and interpersonal resources more effectively in coping with difficult life situations.

SOLUTION TO REQUIREMENT 8 (5 marks)

11. The key function of active listening Understanding; the correct answer is therefore False.

SOLUTION TO REQUIREMENT 9 (10 marks)

12. The five steps of ABCDE: An Operational Model for short-term counseling:

- a. Step One. (A) Achieve a therapeutic relationship of trust and caring by using empathic, Dialogical listening and responding.
- b. Step Two. (B) Boil down the problems.
- c. Step Three. (C) Challenge care receivers to focus on taking constructive action as quickly as possible.
- d. Step Four. (D) Develop concrete growth-action plans collaboratively.
- e. Step Five. (E) Empower effective coping by implementing the action plans incrementally.

SOLUTION TO REQUIREMENT 10 (5 marks)

13. The statement that are true about active listener are options a, b, and c.

DIRECTORATE OF ISLAMIC AFFAIRS
SPECIAL TO CORPS MODULES
MODULE 1 QUR'AN

INTRODUCTION

1. The benefit of studying Qur'an and its science cannot be measured. Some of them include the followings:
 - a. It enables one to have a better understanding of the Qur'an. One will be familiar with the history of its revelation, collection, and the various aspects that aids its comprehension. When one reads the books of Tafsir, one will be able to understand the terms used, and benefit from the knowledge in them to a greater extent. In other words, one will further increase his knowledge and learn more about his religion.
 - b. It increases someone's belief (Imaan), because one will realize the beauty of the Qur'an and the great blessings that has been given through its revelation. They will not be fooled by the fallacious claims of the enemies of the Qur'an, while his heart will be at ease with regards to its authenticity.
 - c. One will understand the miraculous nature of the Qur'an, and thus better cherish the greatest Book that mankind has been given.
 - d. It enables the Muslims to clear the assumed ambiguities around the Qur'an since he would be equipped with the true and pristine knowledge of the Qur'an, unadulterated by the prejudices of its enemies.

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2. The followings are the recommended syllabus for module 1 (Qur'an).

- a. Definitions and descriptions of the glorious Qur'an.
- b. Revelations and compilations of the glorious Qur'an.
- c. The main contents of the Qur'an:
 - (1) Makkah and Madinah Chapters.
 - (2) Verses.
 - (3) Hizb (section).
 - (4) Juz'u (Part).
- d. Definition of Tafsir.
- e. Types of Tafsir and its Sources.
- f. Conditions of Qur'an interpreter (Mufasssir).

DEFINITIONS AND DESCRIPTIONS OF THE GLORIOUS QURAN

3. The Qur'an is an Arabic word derived from Qara'a, yaqra'u, qira'atan which literary means **“reading” or “recitation”** but technically it has been defined by various scholars among which include the followings:

- a. Qur'an is the word of Allah sent down to Prophet Muhammad (SAW) through Angel Jibril in a piecemeal utilized in worshipping Allah and to govern the Mankind. It's also served as the first source of Islamic Law.
- b. The Holy Qur'an is the verbatim words of God, the most authentic source in Islam, and the only Book in the history of man that is divinely preserved against any distortion or perversion. It is the living miracle of the Prophet Muhammad

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(SAW) and the only literature that no man or jinn is ever able to produce something like it.

c. The Qur'an is the Arabic Speech Kalam of Allah, which He revealed to Muhammad (SAW) in wording and meaning, and which has been preserved in the Mus'hafs (Qur'anic copy) and has reached us by mutawatir (recurrent) transmissions, and is a challenge to mankind to produce something similar to it.

DESCRIPTION OF THE GLORIOUS QUR'AN

4. The Glorious Qur'an has several characteristics that distinguished itself from any other scripts or books because of the authenticity of its source, the quality of its contents and its divine identity. Some of the characteristics are as follows:

a. **The Qur'an is Mubin.** That it is clear and makes the laws and reports also clear which contains two meanings:

(1) That which is clear in itself. The Qur'an is clear in its content and in its understanding.

(2) That which clarifies the other. The Qur'an clarifies truth from falsehood, guidance from misguidance, the believers from the disbelievers, and it clarifies the mind of a person.

b. **Qur'an is Haqq.** It is the truth that cannot be affected by falsehood from any direction.

c. **Qur'an is Al Hakim.** وَالْقُرْآنُ الْحَكِيمُ full of wisdom. The

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Qur'an is not an ordinary book, but it is Hakim. Hakim is from hikmah which means: to place something where it belongs. How is the Qur'an Hakim? There are three meanings of Hakim:

(1) **Hakim**. The Qur'an is decisive and conclusive. The Qur'an has the final decision.

(2) **Dhu Hikmah**. Full of wisdom, in three ways:

- (a) Wisdom in its content and rulings.
- (b) Wisdom in its order and arrangement.
- (c) Wisdom in its style.

(3) **Muhkam**. The Qur'an is firm and perfect in strength and meanings. Nothing can change it or attack it.

d. **Qur'an is Qayyiman**. There is no distortion amongst the verses, the words are just as Allah revealed them. The Qur'an has been preserved by writing, by memorization of the verse to the point that we even know how the Prophet (SAW) recited the Qur'an word for word and letter for letter. There is no deviation in the teachings or the information, there is no contradiction in it, and there is nothing in the Qur'an contrary to the truth. Allah said; All the praises and thanks be to Allah, who has sent down to His slave the Book (the Qur'an), and has not placed therein any crookedness. It is straight to give warning of a severe punishment from it and to give glad tidings to the believers, who work righteous deeds, that they shall have a fair reward. (18:1-2)

e. **Qur'an is Full of Dhikr.** وَالْقُرْآنِ ذِي الذِّكْرِ. The Dhikr in this context has several meanings among them are:

(1) Firstly, dhikr here means “tadhkir” (تذكير), a reminder. What does the Qur'an remind of? It reminds us of reality of life and of our duties and obligations.

(2) Dhikr here means “maw'izah” (موعظة), admonition. Admonition is an advice or instruction, but not just any advice, this advice is effective and pushes a person to do good deeds and to abstain from disobedience.

(3) Thirdly, dhikr here means a bayaan (بيان) mentions explanation'. What does the Qur'an mention? It mentions the nations of the past, the ahkaam (rulings) and future events as well.

(4) Dhikr here means sharaf (شرف), honour. The Qur'an, by its mention, is a source of honour for those who accept it. The one who read the Qur'an is honoured as well while the Qur'an itself is honorable.

f. **Qur'an is Mubaarak.** Mubaarak is that which is full of barakah (blessings). A barakah is that which the blessing lasts long and has the ability to increase. “(This is) a Mubaarak Book which we have sent down to you, that they may reflect upon its signs, and that men of understanding may remember.” (Saad: 38:29).

g. **Qur'an is Majid.** Majid means vastness in greatness, in glory, in honour and in respect.

h. **Qur'an is Karim**. This Qur'an that is very beneficial, full of blessings, full of benefits. Every letter brings you reward, every reading brings you a new lesson. It changes hearts and guides a person to action, it shows people the reality of life and the reality of the hereafter.

REVELATION OF THE QUR'AN

5. The Holy Qur'an is the fourth and the last sacred book of Almighty Allah revealed to Prophet Muhammad (SAW). Qur'an is the Book of guidance for all mankind. The responsibility of the safety of this Holy Book is taken by Almighty Allah, Himself. Qur'an is a source of great inspirations guidance, and wisdom for millions of Muslims all over the world. Qur'an is the central point of faith, and essential to the foundations of an Islamic society being the basis of its Shariah, Islamic legal instructions and law. The Holy Qur'an was revealed to Prophet Muhammad (SAW) in a period of about 23 years. During that time the Holy Quran we recite today was revealed in bits and pieces and in an order not as we see today.

REVELATION

6. Revelation (Wahy”وحي) literally means inspiration, suggestion, to point out something to someone. It also means a secret letter or writing documents to inform someone about something important. Technically, revelation (wahy) means communication of idea, command and information from Allah to a chosen human being, conveyed either directly or through supernatural agencies like angels.

MODES OF REVELATION

7. According to the Holy Qur'an, there are three basic modes of revelation which can be extracted from the following verse:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذُنِهِ
مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

“It is not possible for a man that he should receive the message of Allah except either by inspiration or from behind a curtain, or Allah sends angels and the angels bring the message of Allah, whatever Allah wishes. Verily Allah is High, Omniscient.” (42:51).

a. **Inspiration**. There are two types of inspirations:

(1) True Dreams.

(2) Prophetic Inspirations. These inspired thoughts may be accompanied with clear words or may be in the form of a thought without words. The Qur'an says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“He (i.e. the Prophet) does not speak of his own desire, it is nothing but a revelation revealed.” (53:3-4).

b. **Behind a Veil**. The revelations, which are sent “from behind a curtain” are also of many kinds:

(1) Like hearing some low sounds (like buzzing of bees) and knowing the interpretation.

(2) Like hearing high-pitched sounds and knowing the interpretation.

(3) Hearing the sound from a material object.

(4) This revelation is hearing the voice of an angel without seeing him. It should be mentioned here that this fourth type of revelation “from behind a curtain” is not reserved for the prophets. Other chosen people also may be honored by such angelic conversations. They are called “Al-muhaddath” (المحدث) i.e. the one with whom the angels talk.

- c. **Through Angels.** The last type of the modes of revelation, i.e., receiving the message through an angel. The angel usual came to the Prophet (SAW) to convey the messages of Allah. Sometimes he came in his own image, other times in likeness of a man. Messages sent through an angel to prophets were mostly oral. But at least in one case it was a written one. The Torah was sent to the Prophet Musa (A.S.) as “written tablets”:

“وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ”

“and wrote We for him in the tablets lessons of every kind ...”(7:145).

COMPILATION OF THE GLORIOUS QUR'AN

8. The entire Qur'an was revealed during the lifetime of the Holy Prophet. The Qur'an was not only revealed during the time but it was also preserved in the written form, the memory of the Prophet and the memories of his companions. Whenever any verse was revealed to him, the Holy Prophet would instruct his scribes to write down that piece of revelation. Here are a few things on which the verses of the Holy Quran were written:

- a. Papers.
- b. Stones.
- c. Pieces of leather.
- d. Shoulder blades of animals.
- e. Palm leaves.

9. The verses of the Holy Qur'an were revealed according to the circumstances of that time. But the verses were not arranged in the sequence of their revelation. Whenever any verse was revealed, the Prophet (SAW) was also directed which Surah the verse should be placed in. The sequence of placement of the verses was revealed by Allah through angel Gabriel. The scribes placed each verse in the same order they were asked to do. In this way, the sequence of the Holy Qur'an was never changed. Not only the sequence of verses but the names of verses were also revealed by Allah. Zaid Bin Thabit (RA) was one of the most prominent scribes of the Holy Qur'an. Prior to the demise of the Holy Prophet, the revelation of the Qur'an was completed.

THE BATTLE OF YAMAMAH

10. The memory of the Arabs was very strong. Relying on the strong retentive memories, a lot of people had memorized the Qur'an. As

such, the need for the compilation of the Qur'an was never felt much by anyone. But during the 632 A.D (11 A.H) after the demise of the Prophet (SAW) some former Muslims rejected Islam, which led to the battle of Yamamah. The battle was so intense that a lot of companions of the Holy Prophet who had memorised the Qur'an were martyred. It therefore created a fear of losing the Holy Qur'an.

COMPILATION DURING THE REIGN OF ABUBAKAR (RA)

11. After the Battle of Yamamah, only a few companions were left who had memorized the Qur'an. Caliph Umar Bin Khattab became anxious that if the situation continued or worsened, a large portion of the Holy Qur'an could be lost. He expressed his fears to the Caliph of that time; Caliph Abubakar and suggested to him to compile the Holy Qur'an in the form of a proper book. Abubakar was hesitant at first since the Holy Prophet did not compile the Qur'an during his lifetime. But when Umar Bin Khattab insisted with viable reasons, he agreed and directed him to compile the Qur'an in the form of a book.

12. Zaid Bin Thabit (RA) was nominated to be in charge of the compilation process. He was asked to collect and compile the Qur'an in a single book. At first, he was also hesitant to do something that the Holy Prophet did not do in his life. But when he was told about the whole situation, he complied. Zaid Bin Thabit began the process of compilation with a team of 12 other companions. They collected all the written verses from the materials they were written on and also listened to the people who had memorized the Qur'an. Only those verses were included, which were corroborated by at least two persons. In this manner, there was no chance of including any verse by mistake. In this way, the Qur'an was compiled in the form of one book. Umar Bin Khattab was the official custodian of the compiled version. On his death, the volume of the Qur'an was transferred to his daughter and widow of the prophet (SAW) Hafsa (RA). That is how the second

phase of the compilation of the Qur'an came to an end.

IN THE REIGN OF CALIPH USMAN BIN AFFAN (RA)

13. During the reign of Caliph Uthman, the Islamic nation had spread over a large area. It also included the areas which were non native speakers of the Arabic language. With the expansion, the problem of dialects interference became common leading to conflicts. When Caliph Uthman (RA) came to know about the conflicts on recitation, he feared that the conflicts may get worse and divide the Muslims. He immediately took action and asked Hafsah (RA) for the original volume of the Qur'an. Zaid Bin Thabit was once again tasked to the head of the committee responsible for writing the Qur'an in a specified dialect. Finally, the Quraish accent was approved to be used by Muslims all around the world. It is because the Holy Qur'an was revealed in the Quraish accent.

14. Once the copies of the Quran were made, the original copy of the book was given back to Hafsah (RA). The produced copies were sent to all the provinces of the Islamic state. An instruction was given that other copies beside the standardized copies be burnt or be replaced with the new copy. In this way, the Muslim community was saved from getting divided into groups based on their recitation of the Qur'an. In essence the, the Qur'an was written during the time of Prophet Muhammad, (SAW) while its compilation was during the caliphate of Abubakar and it was standardized during the caliphate of Uthman.

SOURCES OF TAFSIR

15. The sources used for tafsir bi'r-riwāyah can be in following ordered by the rank of authority, as the:

- a. Qur'an.
- b. Hadith.
- c. the reports by the companions of the Prophet.

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- d. the reports by the students of the companions of the Prophet.
- e. classical Arabic literature.
- f. Isra'iliyat (narrations from the people of the Book).

The most authoritative source of the interpretation, however, is the Quran itself.

MAKKAN AND MADINAN CHAPTERS

16. The Qur'an was revealed in piecemeal to the Prophet Muhammad (SAW) from the beginning of his prophethood until shortly before his death. Thus, the Qur'an came down continuously for the period of about 23 years. Many sections of the Qur'an were generally revealed to solve the problems which existed among the Muslim communities in both Makkah and Madinah. The situations of Makkah were different from those of Madinah, the revelation at the Makkah and Madinah periods have their distinct characteristics peculiar to each.

THE DEFINITION OF MAKKAN AND MADINAN CHAPTERS

17. The Makkah Chapters are those verses revealed to Prophet Muhammad (SAW) before hijrah (migration from Makkah to Madinah). This definition ignores the actual place of revelation, therefore, those verses revealed at the Farewell pilgrimage (8 AH), or the Conquest of Makkah (10A.H.), would be considered Madinah by this definition, even though the actual place of revelation was Makkah.

COMMON THEMES OF MAKKAN AND MADINAN VERSES

18. The common themes of Makkah verses are as follows:

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a. **Tawhid**. The call to the pure worship of Allah by affirming His names and attributes, and rejecting all false deities and idols, eg: Suratul Ikhlas.

b. **Aqidah (beliefs)**. The establishment of the belief in Prophets, the Angels, the previously revealed scriptures and the Day of Judgment. The Makkan Surahs, therefore, elaborated upon the stories of the previous prophets, the description of the Day of Resurrection, the descriptions of Heaven and Hell, the rewards and punishments in them, and other aspects of Aqidah.

c. **Morality**. It stressed on morality. For example, Makkan verses called for good conduct, respecting orphan's properties, and treating female infants properly (as there was a custom amongst the Arabs of female infanticide). At this stage, only a broad basis of morality was established; specific laws (concerning fornication, drinking, etc) were not revealed.

e. **The Stories of the Previous Generations**. The Makkan verses emphasized on the stories of the previous prophets, the trials and tribulations faced by the believers at the hands of the disbelievers. These surahs repeatedly warned the idolaters of the punishment that the earlier nations had received.

The Common Themes of Madinan Verses are as follows:

a. The perfection of the rituals of worship. In the Madinan verses, the detailed laws of prayer, charity, fasting and pilgrimage were revealed.

b. The establishment of laws governing individual, family

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and societal relationships: included in this, are laws for Jihad, marriage, inheritance, the laws concerning the relationship of the Islamic state in war and peace. Other subjects are the relationship of the Muslims with people of other religious groups and the punishments for specific crimes (hudud).

c. The exposition of the plots of the hypocrites. The Madinah verses mentioned the hypocrites and their plots, in order to warn the Muslims against their evils plots and caution the Muslims not to become like them.

CHARACTERISTICS OF MAKKAH AND MADINAH VERSES

19. Some peculiar characteristics of Makkah revelations are:
- a. Every Surah in which the word **لَا** (never) appears is Makkah. This word has been used **33** times in 15 Surahs, and all these verses are in the last half of the noble Qur'an.
 - b. All surah that begin with disjointed letters (al-muqatta'aat), such as Alif-Lam-Mim, and Ha-Mim, are Makkah, with the exceptions of suratul al-Baqarah and Aali-'Imran.
 - c. All surahs which have a verse of prostration (sajdah at-tilaawah) are Makkan.
 - d. All Surahs which mention the stories of the previous prophets, and the story of Adam and his creation, are Makkan with the exception of Suratul al-Baqarah.
20. Some specific characteristics of Madinan revelations are:
- a. Every Surah in which a permission of jihad or a description of its injunctions has been given is Madinan.
 - b. Every verse which mentions the hypocrites is Madinan

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except Suratul Ankabut (the spider).

c. In Makkan surahs, generally, the form of address used is يَا أَيُّهَا النَّاسُ (O people), and in Madinan Surahs it is يَا أَيُّهَا الَّذِينَ آمَنُوا (O believers).

d. Every surah that addresses the Jews and Christians is Madinan.

e. Generally, Madani verses are longer than their Makkan counterparts.

VERSES OR AYAH

21. Each Surah of the Holy Qur'an is divided into Ayah. Generally, the ayah in English language is called verse. Total number of Ayah in the Holy Qur'an is six thousand two hundred and thirty-six (6236). An Ayah (Arabic: آية) Āyah, Arabic pronunciation: (Ayah) plural: آيَاتٍ Āyāt is a "verse" in the Quran, one of the statements of varying length that make up the chapters (surah) of the Quran and are marked by a number. In the Qur'anic context the word means "evidence," "sign" or "miracle," and in Islam may refer to things other than Qur'anic verses, such as religious obligations (ayah taklifiyyah) or cosmic phenomena (ayah takwiniyyah). In the Qur'an it is referred to in several verses such as; "These are the Ayat of Allah that We recite for you in truth. So, what discourse will they believe after God and His Ayats?" — Quran 45:6[2]

CHAPTER (سور) (SUWAR)

22. There are one hundred and fourteen (114) Surahs; in the holy Qu'ran, and every Surah comprises of (verses) ayat. The longest Surah is Surah Baqarah, which consist of two hundred and eight six verses while the shortest surah, Suratul Kawthar consist of only three verses.

HIZBS (SECTION) AND AJZA (PARTS)

23. The whole Qur'an is divided into 30 equal parts called juz'u (pl ajza). Each Juz is divided into two equal portions called hizb (pl ahzab). So, there are sixty hizb in the whole Qur'an. The main organizing divisions of the Qur'an are into chapters (surah) and verses (ayat). The Division of the Holy Qur'an into Suwar and Ayat is divine as it was inspired to the prophet Muhammad (peace be upon him). It is therefore considered a genuine quality of the holy Qur'an. The division into 30 equal parts called Ajza is for the convenience of the reader of the Holy Qur'an, so that one can easily recite the entire Qur'an during 30 days especially in the month of Ramadan.

DEFINITION OF TAFSIR

24. The word Tafsir is derived from the Arabic word fassara, which literally means to lift the curtain, to make clear, to show the objective, and internal meaning etc. Tafsir is the body of knowledge which aims to make clear the true meaning of the Qur'an, its injunctions and the occasions of its revelation. Although Tafsir is an Arabic word the process was known before the age of Islam. Jews and Christians used the term in various ways for their translations and commentaries on the Bible in the past. Another word ta'wil has been also used to denote the interpretation or reclamation of meanings of the Qur'an text. Some scholars believe that ta'wil is synonymous with Tafsir while others have suggested that tafsir refers to the illumination of the external meaning of the Qur'an while ta'wil is the extraction of the hidden meanings. The commentator or exegete is called a mufassir. His responsibility is to explain the text of the Qur'an as fully comprehensively as possible. He aims to show where, when and why a subject was written and what its meaning during the time of the Prophet, his companions and subsequent followers. He eventually

tries to make the text communicate meaningfully within his or her own time and cultural framework.

TYPES OF TAFSIR

25. In later years, commentators and Qur'anic scholars formulated various rules of interpretation. Foreign thoughts, knowledge and reasoning were also woven into the fabric of Islamic thought and culture. This amalgamation emerged in several kinds of Tafsir and can be divided into two or three groups, i.e., Tafsir bil riwaya, (by transmission); Tafsir bil-ra'y, (sound opinion or knowledge) and Tafsirbil-ishara, by indication.

a. Tafsirbil-riwaya (also known as Tafsirbil-mathur) includes the interpretation of the Qur'an with Qur'anic verses and use of the explanations of the prophet and his companions. Books of this class of Tafsir include those attributed to Ibn Abbas, Ibn Hatim, Ibn Hibban, that of Imam Suyuti known as Al-Durr al-Manthur, Tafsir by Ibn Khatir and al-Shaukani may also be included in this group.

b. Tafsirbil-ray (or Tafsirbil-dirayah) is not based directly on transmission of knowledge from the past, but on reason. Exegesis is derived through opinion based on reason and Ijtihad or Qiyas. In this area we find Tafsir like al-Kashshaf by Zamakhshari (d. 1144).

c. Tafsirbil-ishara. It goes into the detail of the concepts and ideas associated with the words and verses of the Qur'an. This kind of Tafsir is often produced by mystically inclined authors. The most famous are those by al-Razi and al-Khazin.

BASIC CONDITIONS OF INTERPRETER (MUFASSIR)

26. According to Shah Abdul Aziz Dehlawi, a Mufassir should keep in mind the following three conditions in his exegesis of the Qur'an:

- a. Every word should be explained with its real meaning. In other to achieve this, the mufassir should have a good command of Arabic language and it's grammar.
- b. Everything needs to be explained within its reference and context to the main theme.
- c. The interpretation should not be contrary to that of the Sahabas (companions) of the prophet who witnessed the coming of the revelations to the Prophet.

27. Although there are both Muslims and non-Muslims who have written commentaries on the Qur'an, the majority of Muslim scholars insist that the mufassir must be a Muslim. He should be sound in belief, aqida; well-grounded in the knowledge of Arabic and its rules as a language." He should "have the ability for precise comprehension" of the Qur'an and "abstain from the use of mere opinion.

- a. A mufassir should have the knowledge of the science of recitation of the Qur'an.
- b. Ilm al-Tajwid.
- c. He should know the Ilm al-Hadith to recognize that which is mubham, (ambiguous), and to elaborate on that which mujmal, (brief or abridged).

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- d. He must have studied thoroughly the various schools of thought.
- e. The Mufassir should have knowledge of Asbab al-Nuzul, reasons for the revelation of the different verses and should have knowledge about the theory of abrogation of verses of the Qur'an (al-Nasikhwa wal-Mansukh).
- f. He should have the knowledge of Arabic and its grammar.

MODULE 2 HADITH

INTRODUCTION

1. The hadith or the Sunnah (practices) of the Prophet (SAW) are the primary sources of Shari'ah, the Hadith illustrate the Qur'an and never for once contradict one another. The prophet (SAW) must be obeyed as instructed in many of the verses of the Qur'an one of them is the verse below. Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ)
سورة النساء آية ٥٩

“O you who believe! Obey Allah and Obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. [Q4:59] One of the prophet (SAW)'s primary assignment is to explain the Qur'an after revelation, his explanations served as the hadith. Allah Almighty says:

(بِالْبَيِّنَاتِ وَالزَّبْرِ، وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ) سورة النحل آية ٤٤

(With clear signs and Books (We sent the Messengers). And we have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.) [Q16:44].

2. The following are the recommended syllabus for module 2 (Hadith)

- a. Definitions of Hadith and Sunnah.
- b. Difference between the Qur'an and Hadith.

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c. Classifications of Hadith into 3 main groups.

- (1) Sahih.
- (2) Hassan.
- (3) Da'if.

d. The role of Hadith in understanding the Qur'an and Islamic Legislation in general.

c. The six authentic books of Hadith and the Characteristic of each of them.

- (1) Sahih al Bukhari.
- (2) Sahih Muslim.
- (3) Sunan al Tirmidhi.
- (4) Sunan AbiDaud.
- (5) Sunan Ibn Majah.
- (6) Sunan An-Nasa'i.

DEFINITION OF HADITH AND SUNNAH

3. The Qur'an, refers to hadith as 'story', 'news', 'report' or 'narration' and it is used in the Qur'an a number of times in these senses. In practice, the word hadith means the reported sayings, practices, or silent approval or disapproval of the Prophet (SAW). It can be classified roughly in four categories:

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- a. Saying of the Prophet Muhammad (SAW).
- b. Action of Prophet Muhammad (SAW).
- c. Silent approvals of the Prophet Muhammad (SAW).
- d. Descriptions of the attributes of Prophet (SAW).

Sunnah. *Sunnah* means the laws or paths that have been derived from the Hadith literature based on the reported teachings and practices of the Prophet. In total contrast, according to the Qur'an, *Sunnah* means the "the law or path and Practice of Allah which is immutable or unchangeable."

- a. **(48:23)** "*Walantajida li sunnatillahi-Tabdila*". A few other verses in which the word *Sunnah* appears are given below.
- b. **(33:62)** ... never will you find any change in Allah's way [*Sunnah*]!
- c. **35:43)** ... no change will you ever find in Allah's way (*sunnah*); yes, no deviation will you ever find in Allah's way (*sunnah*).

4. *Sunnah* , technically is the transformation of the laws and teachings of the Holy Qur'an into action by the Holy Prophet Muhammad (peace and blessings of Allah be on him). By demonstrating the word of God in a practical way, he simplified the problems of day to day living. He was the perfect exemplar of a true believer's way of life; a perfect model for his followers and for all mankind.

DIFFERENCE BETWEEN THE QUR'AN AND HADITH

5. **The Qur'an.** The Holy Qur'an is the word of Allah conveyed to the Holy Prophet Muhammad (peace and blessings of Allah be on him)

by divine revelation, over a period of 23 years. It is the sacred scripture of Islam which opens up the true and perfect path to salvation. It contains a complete code of teachings and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind, as well as providing the remedy for its ills. The Holy Qur'an explains the true purpose for man's existence which is to worship and serve Allah, his Creator, and to attain nearness to Him. The Holy Qur'an is organized into chapters and verses. There are one hundred and fourteen chapters. A chapter is called a *surah*; each one having a specific name and a varying number of verses. Verses are called "*ayaat*."

6. **The Hadith.** *Hadith* means the words actually spoken by the Holy Prophet (peace and blessings of Allah be on him), or words that describe an observed incident related to his life. *Hadith*, which encompasses every aspect of Islamic teachings, were narrated by his close companions and compiled for the benefit of his followers and posterity. There are many compilations of *Hadith*. However, six are considered to be the most genuine and authentic. It does not mean that every *Hadith* found in these six books authentic and unquestionably reliable, but that the majority of them are acceptable and authentic, except for Sahih al-Bukhari and Sahih Muslim in which all are authentic. Hence, each Hadith from the remaining four books is tested based on its own merit and not as a Hadith quoted from one of the authentic six books. These are the compilation by Bukhari, Muslim, Tirmidhi, AbuDawuud, Ibn Majah and Nasa'i.

CLASSIFICATION OF HADITH INTO 3 MAIN GROUPS

7. The final verdict on a hadith, i.e. Sahih (sound), Hasan (good), Da`if (weak) or Maudu` (fabricated, forged), depends critically on these factors. Among the early traditionists, mostly of the first two centuries, Ahadith(plural of hadith) were classified into two categories only:

Sahih and *Daif*. Al-Tirmidhi was to be the first to distinguish *hasan* from *Daif*. This is why traditionists and jurists such as Ahmad, who seemed to argue on the basis of *Da'ifa* hadith sometimes, were in fact basing their argument on the *ahadith* which were later to be known as *Hasan*. We now examine in more detail these four important classes of *Ahadith*.

8. **Sahih**. The literal meaning of *sahih hadith* is: sound and faultless. Technical meaning is that *hadith* which is transmitted by successive narrators up to the end without any missing link between them in the chain of transmission. In this all the narrators are highly pious, authentic and reliable and there is no weakness in this *Hadith* either as regards to chain of transmission or as regards to the text (*Matan*) of the *Hadith*.

9. **Al-Shafi'i** states the following requirements for a *hadith* which is not *Mutawatir* to be acceptable (*Sahih*):

- a. "Each reporter should be trustworthy in his religion; he should be known to be truthful in his narration, to understand what he narrates, to know how a different expression can alter the meaning, and report the wording of the *hadith* verbatim, not only its meaning. This is because if he does not know how a different expression can change the whole meaning, he will not know if he has changed what is lawful into what is prohibited. Hence, if he reports the *hadith* according to its wording, no change of meaning will be found at all. Moreover, he should be a good memorizer if he happens to report from his memory or a good preserver of his writings if he happens to report from them. He should agree with the narrations of the *huffaz* (leading authorities in *hadith*), if he reports something.

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10. Of all the collectors of *hadith*, al-Bukhari and Muslim were greatly admired because of their tireless attempts to collect Sahiha *hadith* only. It is generally understood that the more trustworthy and of good memory the reporters of a *hadith*, the more authentic the *hadith*. The *isnad*: Al-Shafi'i --- Malik --- Nafi' --- `Abdullah bn `Umar --- The Prophet (may Allah bless him and grant him peace), is called a "golden *isnad*" because of its renowned reporters. Some traditionists prefer Sahih al-Bukhari to Sahih Muslim because al-Bukhari always looked for those reporters who had either accompanied or met each other, even if only once in their lifetime. On the other hand, Muslim would accept a reporter who is simply found to be contemporary to his immediate authority in reporting.

GRADES OF SAHIH (GENUINE) HADITH

11. The following grading are given for Sahiha *hadith* only:

- a. Those which are transmitted by both al-Bukhari and Muslim.
- b. Those which are transmitted by al-Bukhari only.
- c. Those which are transmitted by Muslim only.
- d. Those which are not found in the above two collections, but;
- e. Which agrees with the requirements of both al-Bukhari and Muslim.
- f. Which agrees with the requirements of al-Bukhari only.
- g. Which agrees with the requirements of Muslim only.
- h. Those declared *sahih* by other traditionists.

CONDITIONS OF SAHIH HADITH

12. The following are the conditions of *sahih hadith*:

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- a. Continuity of Sound. (chain of transmission) meaning that every transmitter should be joined to the next successive transmitter directly without any missing link between them throughout the whole chain of transmission. In other words, it should be *marfu muttasil*, (which is) also called *musnad*.
- b. Piety (*tagwa*) of Transmitters. Every transmitter (*raawy*) should be extremely pious, mature with sound mind and an honoured person.
- c. Memory Power or Written Documentation. Every narrator should have extraordinary memory power so that it can be assumed that whichever *hadith* he has learned, he remembers it well or he should have got properly written Hadith from reliable sources.
- d. Lack of opposition to known authorities of *Hadith*. no *raawy* (transmitter) should have opposed any known authority of *hadith* or a *muhaddith* superior to him.
- e. Lack of reasons which could raise any doubt. *Raawy* should not have any such apparent or hidden ailment which can tell upon his health.
Example of Sahih Hadith.

"Bukhari has narrated that Abdullah bin Yusuf said that he heard Malik who quoted from Muhammad bin Jubair bin Matam, who quoted his father as saying that he heard the messenger of Allah (SAW) reciting Surah 'Tur' in Magrib prayer". This Hadith is *sahih* as its Sanad is Muttasil (joined), all of its narrators are authentic and it is also free from all other defects.

CONDITIONS OF HASAN HADITH

13. Literal Meaning: Hasan means nice, good. Technical meaning; A *hadiith* which is like *sahih hadith* in all respects except that some of its narrators are found to have little defective memory. It is next to Sahih Hadith in status. Al-Tirmidhi means by hadith hasan as a hadith which is not *shadh* nor contains a disparaged reporter in its isnad, and which is reported through more than one route of narration. Al-Khattabi (d. 388) states a very concise definition, "It is the one where its source is known and its reporters are unambiguous." By this he means that the reporters of the hadith should not be of a doubtful nature, such as with the *mursal* or *munqati`* hadith, or one contains a (*mudallis*). Ibn al-Salah classifies *hasan* into two categories:

- a. One with an *isnad* containing a reporter who is *mastur* (screened), i.e. no prominent person reported from him) but is not totally careless in his reporting, provided that a similar text is reported through another *isnad* as well;
- b. One with an *isnad* containing a reporter who is known to be truthful and reliable, but is a degree less in his preservation/memory of *hadith* in comparison to the reporters of Sahih ahadith. In both categories, Ibn al-Salah requires that the hadith be free of any *shudhudh* (irregularities).

Al-Dhahabi, after giving the various definitions, says, "A *hasan* hadith is one which excels the *Da`if* but nevertheless does not reach the standard of a *sahih* hadith." In the light of this definition, the following *isnads* are *hasan* according to Al-Dhahabi:

- a. Baht Ibn Hakam --- his father --- his grandfather;

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- b. Amr Ibn Shu`aib --- his father --- his grandfather;
 - c. Muhammad Ibn `Amr --- Abu Salamah --- Abu Hurairah.
- Reporters such as:
- d. Al-Harith Ibn `Abdullah,
 - e. Asim Ibn Thamurah,
 - f. Hajjaj Ibn Arat.
 - g. Khusaif Ibn `Abdur-Rahman.
 - h. Darraj Abu al-Samh attract different verdicts: some traditionists declare their *ahadith hasan*, others declare them *daif*.

EXAMPLES OF HASAN HADITH

14. Malik, Abu Dawud, al-Tirmidhi and al-Hakim reported through their isnads from `Amr Ibn Shu`aib --- his father --- his grandfather, that the Messenger of Allah (may Allah bless him and grant him peace) said: "A single rider is a devil (i.e. disobedient), two riders are two devils, but three makes a travelling party." Al-Tirmidhi declares this hadith to be Hasan because of the above isnad, which falls short of the requirements for a Sahih hadith. Several weak ahadith may mutually support each other to the level of Hasan. According to the definitions of al-Tirmidhi and Ibn al-Salah, a number of similar weak ahadith on a particular issue can be raised to the degree of Hasan if the weakness found in their reporters is of a mild nature. Such a hadith is known as *hasan li ghairihi* (*hasan* due to others), to distinguish it from the type previously-discussed, which is *hasan li dhatihi* (*hasan* in itself).

15. Similarly, several *hasan* ahadith on the same subject may make the hadith Sahih li ghairihi, to be distinguished from the previously-discussed Sahih li dhatihi. However, in case the weakness is severe (e.g., the reporter is accused of lying or the hadith is itself *shadh*), such very weak *ahadith* will not support each other and will remain weak.

For example, the well-known hadith, "He who preserves forty *ahadith* for my Ummah will be raised by Allah on the Day of Resurrection among the men of understanding", has been declared to be *Daif* by most of the traditionists, although it is reported through several routes.

DA'IF HADITH (ضعيف)

16. Literal meaning *daif* is weak. Technically, refers to *hadith* which does not fulfill the criteria of *hasan*. In this *hadith*, there are some defects either in the chain of transmission or in proper understanding of the transmitter, or its contents are not in perfect agreement with Islamic beliefs and practices. It must be in mind that while quoting *daif* hadith one must not say, "the Messenger of Allah (SAW) said "but one must take precautions and may say that it is quoted from him etc". A hadith which fails to reach the status of *hasan* is *daif*. Usually, the weakness is one of discontinuity in the *isnad*, in which case the hadith could be *mursal*, *mu`allaq*, *mudallas*, *munqati`* or *mu`dal*. According to the precise nature of the discontinuity, or one of a reporter having a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person. The lesser the number and importance of defects, the lesser severe the weakness. The more the defects in number and severity, the closer the hadith will be to being *maudu`* (fabricated).

Some *ahadith*, according to the variation in the nature of the weakness associated with its reporters, rank at the bottom of the *hasan* grade or at the top of the *daif* grade. Reporters such as:

- a. Abdullah Ibn Luhai'ah (a famous judge from Egypt).
- b. Abdur-Rahman Ibn Zaid Ibn Aslam.

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- c. Abu Bakr Ibn Abi Maryam al-Himsi.
- d. Faraj Ibn Fadal, and
- e. Rashid Ibn Sa'd attract such types of varying ranks as they are neither extremely good preservers nor totally abandoned by the traditionists.

STATUS OF DA'IF HADITH

17. Whether to act upon *daif* Hadith or not, it is controversial. There is usually consensus that *daif* hadith cannot be used in *masail* (legal issues) but can be used in *fadhail*, *mustahab* or *makruh* only when it fulfills three preconditions.

- a. Its defect (of being Da'if) is not of extreme grade.
- b. The Hadith comes under some well-known principle of Shari'ah.
- c. Acting upon it should not be thought obligatory.

The Hanafi school of thought prefers to utilize *daif* Hadith over *qiyas* (analogical deduction). As already stated, that if *daif* Hadith gets support from other sources, then it gets elevated to the status of *hasan ligairihi*. It is permissible to quote *da'if* Hadith if:

- a. It is not related to Islamic beliefs.
- b. It is not related to Halal and Haram.
- c. It is related to things like motivation or admonition (*targib* or *tarhib*).

THE ROLE OF HADITH IN UNDERSTANDING THE QUR'AN AND ITS LEGISLATION IN GENERAL

18. It is impossible to understand the Qur'an without reference to Hadith. The Qur'an is the message, and the Hadith is the explanation of the message by the messenger himself. The following points clarify the roles of hadith:

- a. The Qur'an makes it abundantly clear that the function of the messenger is not merely that of a deliveryman who simply delivers the revelation from Allah to us. Rather, he has been entrusted with the most important task of explaining and illustrating the same. This is a point mentioned in a number of verses in the Qur'an such as; Allah the Almighty says:

(بِالْبَيِّنَاتِ وَالزَّبْرِ، وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ)
سورة النحل آية ٤٤

(With clear signs and Books (We sent the Messengers). And we have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.) [Q16:44]. Allah also says:

(وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ) سورة النحل آية ٦٤

“And we have not sent down the book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) guidance and a mercy for the believers” [Q16:64].

- b. Much of Islamic obligations will remain mere abstract concepts without hadith. We would never know how to pray, fast, pay zakat, or perform pilgrimage without the illustration

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found in hadith, for these acts of worship remain as abstract imperatives in the Qur'an.

c. The Qur'an tells us the Prophet (SAW) has taught not only the Book but also the wisdom. Allah says:

(وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ، إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)
الأحزاب آية

“And remember (O you the members of the prophet's family, the graces of your lord), that which is recited in your houses of the verses of Allah and Al-Hikmah (prophet's Sunnah legal ways, so give your thanks to Allah and glorify Him for this Qur'an and Sunnah) verily, Allah is ever most courteous, well acquainted with all things” [Q33:34].

d. The Qur'an tells us to obey the messenger and abides by his decisions. Allah says:

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يَحْكُمُوا بِمَا شِئْتَ، فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيَسْلُمُوا تَسْلِيمًا) سورة النساء آية ٦٥

“But no, by your Lord, they can have no faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [Q4:65].

e. The Qur'an orders the faithful to emulate the role model of the Messenger and reckons it as the only way to gain the pleasure of Allah. Allah says:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا) سورة الأحزاب آية ٢١

“Indeed, in the messenger of Allah (Muhammad SAW) you have a good example to follow for him who hope in (the meeting with) Allah and the Day and remembers Allah much.” [Q33:21].

f. When A'isha (R) was asked about the character of the messenger of Allah (SAW) she responded by saying:

(كان خلقه القرآن)

(His character was the Qur'an). Having said these, however, we must never fall into the temptation of taking all that is found in the works of Hadith as being authentic or genuine. Hadith at all times must be evaluated by the well-established rules of validation as established by the great scholars, such firm criteria include the following: If a certain hadith contradicts well-established principles of the Qur'an, such hadith must be rejected (since obviously, it cannot be authentic).

THE SIX AUTHENTIC BOOKS OF HADITH AND THEIR CHARACTERISTICS

19. There are many compilations of Hadith. However, six are considered to be the most genuine and authentic. Attention is given to the most popular six among these compilations. These are: Bukhari, Muslim, Tirmidhi, Abu Dawuud, Ibn Majah and Al Nasa'i.

SAHIH AL-BUKHARI

20. Sahih al Bukhari is generally considered the most authentic: second only to The Glorious Qur'an. The author selected 9,082 [or excluding the repetitions, 2,062] out of about 600,000 narrations to include in this compilation. The book is arranged according to topics under separate headings, majority of which are extracts from the Qur'an, and some from different *Ahadith*. The book is also unique in the strict conditions that were laid down to include a *hadith* in this book, namely; that each narrator should be of a very high grade of character, accuracy, trustworthiness, memory, literary and academic standard. Other conditions include that there should be positive

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evidence of the meetings, learning and teaching between the narrators. The author of this book is Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah ibn Bardizbah al-Ju`fi al-Bukhari.

SAHIH MUSLIM

21. The book is generally considered second to Sahih al-Bukhari while some even consider it to be its equal or even superior. The author tried to record therein only those *Ahadith* which were unanimously agreed as authentic. The focus of the book is not on legal extraction. But, the book is well known due to its authenticity and careful attention. The author of this book is Abul Husayn Muslim ibn al-Hajjaj ibn Dawud ibn Kaushad al-Qushayri al-Nishaburi.

SUNAN ABI DAWUD

22. The book includes about 4800 Hadiths from a collection of 500,000. The author sufficed on just one or two Hadiths in every chapter to make it easy to use. It is apparently one of the best and most comprehensive on the subject of legal Prophetic traditions. The author's name is Abu Dawud Sulayman ibn Ash`ath ibn Ishaq Al-Sijistani.

JAMI` AL-TIRMIDHI

23. The book comprises of 50 sub-books (*kitab*) which altogether, includes 3,956 traditions. It was completed in 270 AH. The book has 3 distinguishing features:

- a. The Prophetic traditions are collected systematically;
- b. It mentions the legal opinions of early scholars concerning the subjects of the *hadith* topics;

- b. It discusses the quality, grading [authentic or good or weak] and defect [if any] of the traditions. It is the famous work of Abu Isa Muhammad ibn Isa ibn Sawra ibn Musa al-Tirmidhi.

SUNAN AL-NASA'I

24. The book is also known as *Al sunan al sughra*. It is unique how it records the divergences between various versions and chains of Hadith. It is considered third most authentic book of the Bukhari and Muslim. It contains 52 books. The author's name is Abu Abd al-Rahman Ahmad ibn Shu`ayb al-Khurasani al-Nasa'i. d. 303 AH.

SUNAN IBN MAJAH

25. The book comprises of 32 sub-books, 1,500 chapters and 4,341 narrations (3002 of which have been recorded also by the authors of the other five books). It is of the lowest grade of the six books in its authenticity. However, it is unique in its beautiful arrangement of sub-books and chapters and in containing very little repetition. The author's name was Abu Abdillah Muhammad ibn Yazid ibn Abdillah ibn Majah al-Rib'i al-Qazwini. d. 273 AH.

MODULE 3 Fiqh **(ISLAMIC JURISPRUDENCE)**

INTRODUCTION

1. The application of the dictates of the primary source of the Islamic laws (Qur'an and Sunnah) is largely dependent on the understanding of the dictates of these two sources. The ability to extract the laws from these sources is referred to as *fiqh* (Islamic jurisprudence) i.e. the science of comprehending the precise term of the *Shariah* (Islamic law). In the absence of direct text from the Qur'an or Sunnah the process of *ijtihad* comes up. The scholars who arrived at the decision must be obeyed on such a decision.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ سورة النساء
آية ٥٩

“O you who believe! Obey Allah and Obey the Messenger (Muhamad SAW), and those of you (Muslims) who are in authority. [Q4:59]

The opinion of the jurist are considered as laws where the Qur'an and the *Sunnah* kept silent.

2. The following are the recommended syllabus for module 3 (Fiqh):

- a. Definitions of fiqh and shari'ah.
- b. The importance of fiqh/ shari'ah in Islam.
- c. The objectives of Shari'ah.
- d. The 4 schools of law in Islam.
- e. Brief biography of Abu Hanifah Malik bin Anas,

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shafi'i and Ahmad bin Hambal.

f. Burial Service procedures

- (1) Mobilizing and bathing the corpse.
- (2) Dressing the corpse and its procedure.
- (3) The art of funeral prayer.
- (4) Funeral for a deceased in absentia.
- (5) Moving the corpse to the grave yard and prayers.

g. Sermon (Khutbah):

- (1) Definition of a Sermon.
- (2) Parts of Sermon.
- (3) Types of Sermon:
 - (a) Memory
 - (b) Attribute.
- (4) Importance of a Sermoner in the society.

DEFINITION OF FIQH AND SHARI'AH

3. The word “Fiqh” is an Arabic word which literally means “deep understanding” or “full comprehension”. Technically: it is the human understanding of the Shari'ah (that is human understanding of the divine Islamic law as revealed in the Qur'an and the Sunnah). Fiqh deals with observance of rituals, morals and social legislations in Islam. The word “Shari'ah” is also an Arabic word literally means “path” or “way”. Technically: It is the collection of values and principles derived from the Qur'an and the Sunnah that form the moral, religious and legal teachings of Islam.

THE IMPORTANCE OF FIQH/SHARI'AH IN ISLAM

4. The importance of Islamic knowledge of jurisprudence (Fiqh) lies in the fact that it strengthens the understanding of the orders of Allah and His prohibitions. It also aids in the understanding of what has been revealed to the prophet (SAW) in addition to the application of these rulings in practical life. It's importance also lies in the apparent need that the pubescent (*baligh*) has for fiqh, a need similar to what he has for food, water and air. Indeed, every action, word or movement that an adult person does or utters, has a ruling set by Allah on it. It could be an obligation (*wajib*), recommended (*sunnah*), something desirable (*marghub*), dislike, (*makruh*) or forbidden (*haram*). So, based on the above, we know the importance and necessity of *fiqh* in understanding of the divine laws.

5. The scholars stated that it is not permissible for any adult person to perform an action unless he/she knows the ruling of Allah about it. That is why Allah ordered us to seek knowledge before undertaking any action. Allah says:

(فاعلم أنه لا إله إلا الله واسـتغفر لذنبك وللمؤمنين والمؤمنات والله يعلم متقلبكم ومثواكم) سورة محمد آية ١٩

So, know ("O Muhammad SAW") that none has the right to be worshipped but Allah and ask forgiveness for your sin, and also for the sin of believing men and believing women. And Allah knows well your moving about and your places of rest in your homes). [Q47: 19]. Imam al-Bukhari and Muslim and others reported that the Prophet (SAW) said: "If Allah wants good for a person, He makes him comprehend religious knowledge (makes him understand the religion". Allah also says:

(وما كان المؤمنین لينفروا كافةً, فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين

ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون) سورة التوبة آية ١٢٢

(Nor should the believers all go forth together; if a contingent from every expedition remained behind, they could devote themselves to studies to understand religion, and admonish the people when they return to them, that they (may learn) to guard themselves against evil” [Q9: 122].

Moreover, *fiqh* illustrates the rules, conditions and issues pertaining to the daily life of a Muslim, and which a Muslim needs in all conditions, (i.e. in worship, in dealing with fellow citizens, personal circumstances, in applying the punishments, and how the ruling should be applied, and the ruling pertaining to peace and warfare). With the above little explanation, we can realize the importance and necessity of *fiqh* for the individuals, society and the Muslim nation, as a whole, in understanding the *Shari'ah*. Allah knows best.

THE OBJECTIVES OF SHARI'AH

6. There are five objectives of *Shari'ah*:
 - a. Protection of life.
 - b. Protection of property.
 - c. Protection of intellect.
 - d. Protection of religion.
 - e. Protection of dignity.

THE 4 SCHOOLS OF LAW IN ISLAM

7. The Qur'an and the tradition of the Prophet (SAW) are the primary sources of Islamic law while the *Ijtihad* is one of its secondary sources. The *shariah* governs and regulates all aspects of a Muslim's

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public and private life. These laws relate to religious worship, prohibitions and all contracts and obligations that arise in social life such as: Inheritance, marriage, divorce, punishments, conduct of war and the administration of the state. The science of these religious laws is called “*fiqh*” and the expert in this field is the jurist (*faqih*) plural (*fuqaha*). We read that *Ijihad*, or the exercise of judgment, is a valid source of Islamic laws in area where the Qur'an and the traditions are not explicit. The exercise of this independent judgment can only be left in the hands of erudite scholars of the Glorious Qur'an and the tradition of the Prophet (SAW). The vast majority of Muslims give these rights of independent reasoning to only four (4) well grounded Muslim theologians and jurists who lived in the first three centuries of Islam. These scholars are:

- a. Imam Abu Hanifah of Kufa.
- b. Imam Malik Ibn Anas of Madinah.
- c. Imam Muhammad al-Shafi'i of Egypt/Baghdad.
- d. Imam Ahmad Ibn Hanbal of Baghdad.

Although a number of other jurists were popular during their times, the above four (4) are now recognized by the vast majority of Sunni Muslims based on their popularity. These four jurist and theologians tried to systemize the Islamic law into a comprehensive rational system which covered all possible legal situations. The four (4) prominent schools of Islamic law are named.

- a. Hanafi.
- b. Maliki.
- c. Shafi'i and
- d. Hanbali.

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8. Most Muslims regard these four schools as equally valid interpretations of the religious laws of Islam. These schools are in good agreement on all essential aspects of the religion of Islam. They all acknowledge the authority of the Glorious Qur'an and the traditions as the ultimate sources of the Islamic law. In areas and situations where these two sources are silent, the four (4) schools use their independent reasoning in which they may differ with each other.

BRIEF BIOGRAPHY OF LEADERS OF THE SCHOOLS: HANIFAH BIOGRAPHY

9. Abu Ḥanifah Al-Numan bin Thabit bin Zuṭa bin Marzuban was born in Kufa, Iraq in 80 AH (699 AC). His father was a Persian named Thabit Ibn Zauta Al-Farisi. Abu Hanifa grew up in his hometown of Kufa and was educated there. He lived most of his early life there except for periodic pilgrimages (Hajj) and scholarly visits to Makkah, Madinah, Kufa, Basra and other centers of learning. Under his father's paternal direction, Abu Hanifa memorized the Quran. He was a student, a merchant, and a teacher who was expert in Islamic jurisprudence (*fiqh*).

TEACHERS OF IMAM ABU HANIFA

10. According to historians most of his teachers at that time were scholars among the *tabi'n* and *tabi'tabieen* include:

- a. Abdullah bin Masud (Kufa).
- b. Ibrahim Al-Nakhai.
- c. Amir bin Al-Shab.
- d. Imam Hammad ibn Sulaiman.
- e. Imam Ata Ibn Rabah.
- f. Qatada Ibn Al-Numan.

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- g. Rabiah bin Abu Abdurrahman and many more scholars.

STUDENTS OF IMAM ABU HANIFA

11. Imam Abu Hanifa had a number of students. Twenty-eight of his students became judges in different towns, cities and provinces while eight became Imams. The following are some of Imam Abu Hanifa's students:

- a. Imam Abu Yusuf.
- b. Imam Muhammad bin Hasan as Shaybani.
- c. Imam Zufar.
- d. Imam Malik bin Mighwal.
- e. Imam Dawud alTai.
- f. Imam Mandil bin Ali.
- g. Imam Nadhar bin Abdul Karim.
- h. Imam Amr bin Maymun.
- i. Imam Hibban bin Ali.
- j. Imam Abu Ismah.
- k. Imam Zuhayr bin Muawiyah.
- l. Imam Hasan bin Ziyaad and many more scholars.

THE WORKS OF IMAM ABU HANIFA

12. Some of the books directly written by Imam Abu Hanifa are:

- a. Al-Fiqh al-Akbar.
- b. Kitab al-Radd alal-Qadariyyah.
- c. Al-Alim wal-Muta'allim.
- d. Al-Fiqh al-Ausat.
- e. KitabIkhtilaf al-Sahaba.
- f. Kitab al-Jami.

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- g. Al-Kitab al-Awsat.
- h. Kitab al-Sayr.
- i. Risalah Abu Hanifa Uthman al-Bayti.
- j. Wasiyyah al-Imam Abu Hanifa fi al-Tawheed.

ABU HANIFA'S IMPRISONMENT AND DEATH

13. Hanafi School has followers in Turkey, Egypt and India sub continent. In the year 763, al Mansur, Abbasid caliph offered Abu Hanifa the post of Chief Judge of the state, but he declined the offer choosing to remain independent. His response annoyed the Caliph who had Abu Hanifa arrested, locked up in the prison where he was uncared for and tortured. The jurist continued to teach those who were permitted to come to him. He died as a result of the mistreatment in prison in Baghdad on 15 Rajab 150 AH (15 August 767 AC) at the age of 68. He was buried in Baghdad. It is reported that over 50,000 people attended his funeral prayer.

IMAM MALIK IBN ANAS BIOGRAPHY

14. He is Malik Ibn Anas Ibn Malik Al-Ashbahi Al-Himyari. He was born on year 93 Hijri in Medina. He grew on a surrounding immersed with knowledge, and started learning since he was a teenager. Due to his intelligence, in the fresh age of 21, he was given permission to issue fatwa. He felt enough to learn from the scholars who came to Medina. He taught in various fields of knowledge in Medina, thus he was known as "Imam Daru IHijra" (Imam of The Emigration Land). During his lifetime, he never went out of Medina but to perform the major and minor pilgrimage. He particularly took many of his lessons in jurisprudence from Rabi'ah ArRa'yi.

TEACHERS OF IMAM MALIK

15. Imam Malik had privilege of study under the following great scholars:

- a. Nafi'.
- b. Ayyub As-Sikhtiyani.
- c. Humaid At-Tawil.
- d. Salamah Ibn Dinar.
- e. Ataa' Al-Khurasani.
- f. Az-Zuhri, and many other scholars beside them.

STUDENTS OF IMAM MALIK

16. Among the numerous students of Imam Malik are:

- a. Abdullah bin Mubarak.
- b. Abdurrahman Ibn Mahdi.
- c. Abdullah Ibn Wahab.
- d. Ibn al Qasim.
- e. Al-Qa'nabi.
- f. Sa'id Ibn Manshur.
- g. Qutaibah.
- h. Yahya Ibn Bukair, and other scholars.

IMAM MALIKI'S WORKS

17. Although he is thought to have authored many books, the one for which he is most famously known for is his collection of Prophetic Traditions or *Hadiths* known by the title "*Al-Muwatta*" which when first published contained 10,000 Hadiths. When it was first published, *Muwatta* was one of the orders and most revered Sunni hadith

collection and one of the earliest surviving Muslim law books. The author attempted to give a survey of law and justice, rituals and practices of Islam according to the consensus of Islam in Madina. Imam Malik died on 11th *Rabi'ul- Awwal* 179 A.H, at the age of 84 and was buried at the *Baqi* cemetery.

IMAM AL- SHAFI'I'S BIOGRAPHY

18. Imam Muhammad bin Idris al Shafi'i was born in the year 150 AH (767 AC) in Gaza in present day Palestine. It was the same year in which the Great Imam Abu Hanifah had passed away. He lost his father during infancy and was raised by his mother under very poor circumstances. Fearing the possible waste of his son's lineage, his mother decided to move to Mecca where their relatives lived while the Imam was very young. He spent his formative years acquiring religious education in the cities of Mecca and Medina. According to some sources, he memorized the Quran by the age of seven or nine.

HIS JOURNEY TO SEEK KNOWLEDGE

19. His early education was marked by poverty as his mother could not afford to pay the fees for his education. Consequently, instead of participating in the classes, the young Imam would just sit on the side lines and take the lessons only by listening to what his teacher was teaching to other kids in the class. He became so adept at learning and storing knowledge even though just by listening. On some occasions when his teacher was unable to take a class, he, the young Imam would step in and take the class teaching his fellow students. Imam Shafi'i learned from the scholars in various places such as Makkah, Madinah, Kufa, Basrah, Yamen, Syria and Egypt.

TEACHERS OF IMAM SHAFI'I

20. The teachers of Imam Shafi'i include but not limited to the following:

- a. Muslim bin Khalid Al-Zangi (in Makkah).
- b. Sufyaan bin Uyainah Al-Hilaali (in Makkah).
- c. Ibrahim bin Yahya (in Madinah).
- d. Imam Malik bin Anas (in Madinah).
- e. Wakee bin Al-Jarraah bin Maleeh Al-Kufi (in Kufa).
- f. Muhammad bin Hasan Al-Shaibani (in Basrah).
- g. Hamaad bin Usama Al-Hashimi Al-Kufi (in Kufa).
- h. Abdul-Wahhab bin Abdul-Majid al-Basri (in Basrah).

STUDENTS OF IMAM SHAFI'I

21. Imam Shafi'i met Imam Ahmad bin Hambal and shared mutual knowledge between the two. Imam Ahmad bin Hambal once said; "Had it not been for Ash-Shafi'i we would not have known the understanding of Hadith". The following are some of his students:

- a. Imam Abu Yaqub Al-Buwayti.
- b. Abu Ibrahim Isma'il ibn Yahya Al-Muzani.
- c. Rabi bin Sulayman Al-Muradi.
- d. Abu Ali Al-Karabisi.
- e. Ibrahim bin Khalid Abu Thawr.

IMAM SHAFI'I'S WRITINGS AND BOOKS

22. Imam Alshafi'i authored more than 100 books, some of which are as follows:

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- a. *Kitab al-Umm.*
- b. *Al-Risalah.*
- c. *Ikhtilaf Al-Hadith.*
- d. *Al-Imla.*
- e. *Ikhtilaf Al-Iraqiyani.*
- f. *Jami' Al-Ilm.*
- g. *Ikhtilaf Malik wa Al-Shafi'i.*
- h. *Kitab Al-Hujjah.*

23. Imam Shafi'i died on Friday 30th of Rajab in the year 204 AH (820 AC) at the age of 54. The Governor of Egypt of that time acknowledged his academic excellence by not only just attending his funeral but actually leading the prayer. Imam Al-Shafi'i was buried in the cemetery of the Banu Abd Al-Hakam at the foot of Muqattam Hills in Cairo, Egypt.

IMAM AHMAD IBN HANBAL BIOGRAPHY

24. Imam Ahmad bin Hanbal al-Dhuhli was born and raised in Baghdad, Iraq. He was born in the Islamic month of Rabi-ul-Awwal, 164 AH (780 AD). His father Mohammad died young at the age of thirty and Imam Ahmad was therefore raised as an orphan. The situation made him learn to be self-reliant from childhood. Ahmad ibn Hanbal's family was originally from Basra, Iraq and belonged to the Arab Banu Shayban tribe. Imam Ahmed studied extensively in Baghdad. When he finished his basic Islamic education (the *Maktab*), he began to attend study circles at higher level of Islamic education at the age of fourteen. He began to focus on studying *Hadith* in 179 AH (795 AD). He travelled to Iraq, Syria, and Hijaz for collection of *hadiths*. During his travels, he wrote down about three hundred thousand *Hadiths*.

THE TEACHERS OF IMAM AHMAD

25. Imam Ahmad learned and wrote Hadith from more than 280 scholars including:

- a. Yaqub Ibn Ibrahim Al-Ansari (better known as Abu Yusuf).
- b. Imam Al-Shafi'i.
- c. Hushaim Bin Bashir.
- d. Ibrahim Ibn Saad.
- e. Yahya Bin Saeed Al-Qattan.
- f. Abu Muhammad Sufyan Ibn Uyaynah.
- g. Imam Yazeed Bin Haroon.
- h. Imam Wakee Ibn Al-Jarrah and other scholars at their time.

IMAM AHMAD'S STUDENTS

26. The following were his students:

- a. Abu Al-Hasan Ali Ibn Muhammad Al-Mawardi.
- b. Abu Bakr Al-Athram.
- c. Salih Bin Ahmad (Imam's son).
- d. Abdullah Bin Ahmad (Imam's son).
- e. Abu Dawud Sulayman (famously known as Abu Dawud).
- f. Hambal bin Ishaq and many other well-known scholars of that time.

IMAM AHMAD'S WRITINGS AND BOOKS

27. His works include the following:

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- a. *Al-Musnad*; (This book contains 30,000 hadith).
- b. *Risalatul Salat*; (A small book on common mistakes in prayer).
- c. *Masaail*; (Collection of fatwa issued by Imam Ahmad).
- d. *Al Ashriba*; (Explanations about unlawful beverage/drinks).
- e. *Fadhail Al-Sahabah*; (This book is about the virtues of the companions of Prophet Mohammad (SAW)).

IMAM AHMAD'S DEATH

28. Imam Ahmad Bin Hanbal died on Friday, 12 *Rabi-ul-Awwal*, 241 AH (857 AD approx.) at the age of 77 in Baghdad, Iraq after an illness of 9 days. He was buried in Baghdad (as reported by Abu Al-Hasan Al-Marwadhi). Reliable sources, has it that his *Janazah* (funeral prayer) was witnessed by almost one million people, among those, 60,000 were women. Historians also state that 20,000 Christians and Jews converted to Islam on the day of the Imam's funeral.

KHUTHBAH (SERMON)

29. Khutbah literally means "admonition, preaching, Sermons etc" Technically, *khutbah* refers to *khutbah al-jum'ah*, usually meaning the address delivered in the mosque at weekly (usually Friday) and annual rituals. Other religious oratory and occasions of preaching are described as *dars* (a lesson) or *wa'z* (an admonition), and their formats differ accordingly. The *khutbah* originates from the practice of the prophet Muhammad, (SAW) who used to deliver words of exhortation, instruction, or command at gatherings for worship in the mosque which consisted of the courtyard of his house in Medina.

PART OF FRIDAY SERMON/KHUTBAH (PRACTICAL)

30. Sermon is classified into two, first and second sermon separated by light sitting in between. The Characteristic of *Khutbah* (Sermon) are as follows: A standard *khutbah* must have the following characteristics:

a. **The title.** this is the topic which is going to be discussing in the body of the sermon.

b. **Introduction.** it is mostly the *khutbatul haajah* such as:

(إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغِيثُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا
(....

c. **Body.** the body of a sermon comprises all the discussion therein.

d. **Salutation/Supplication.** the salutation comes when concluding up the first part of the sermon, such as (إِنَّا لِلّٰهِ وَمَا لَنَا نَكْتُمِهِمْ ————— لَوْ نَعْلَمُ النَّبِيَّ), while the supplication comes at the end of the second sermon, such as: (اللهم أعز الإسلام والمسلمين)

e. Conclusion: the prophet (SAW) usually conclude his sermon with:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ" سورة النحل آية ٩٥

TYPES OF PUBLIC SPEECH

31. There are different types of Sermons which includes the following:

- a. Political speech.
- b. Legal speech.
- c. Military order.
- d. Societal speech.
- e. Ceremonial speech.
- f. Religious speech.

REQUIREMENT OF A SERMONER

32. There are different types of requirement for anyone to meet up with the standard of a sermoner (*khatib*).

- a. Memory.
 - (1) Love for extending the message.
 - (2) Knowledge of:
 - (a) Qur'an and the exegesis.
 - (b) Traditions of the prophet (*sunnah*).
 - (c) Biography of the prophet.
 - (d) Islamic jurisprudence.
 - (e) Creed (*aqidah*).
 - (f) Ethics.
 - (g) Authentic History.
 - (h) Language and literature.
 - (i) Human psychology.
 - (j) Current Affairs.

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- b. Full knowledge of the rules of sermon.

ATTRIBUTES OF A SERMONER

- 33. The attributes of sermoner includes among others:
 - a. God fearing.
 - b. Good conduct.
 - c. Contentment.
 - d. Abstinence.
 - e. Capability.
 - f. Braveness.
 - g. Intellectual.
 - h. Understanding of individual differences.
 - i. Speech control (conversation).

IMPORTANCE OF SERMONER AND HIS POSITION

- 34. The following are the status accorded the preacher in Islam:
 - a. Sermoner is a preacher who follows the footstep of the messenger of Allah.
 - b. He possesses the strongest tools and the most influential in the field of Islamic preaching.
 - c. He is highly respected in the society.
 - d. He must maintain the position on the pulpit while everybody else is seated.
 - e. He diagnoses and treats the most dangerous and complicated disease in human life which is the disease of the heart.
 - f. Society changes base on the number and influence of the *khatib*.

BURIAL SERVICE PROCEDURE

35. Mobilizing and bathing the corpse. It is preferable to announce the death of the Muslim to all his kith, relatives and the good people of his community, street or village in order to let them attend his funeral procession. The Messenger of Allah (PBUH) announced for the death of An-Najashee (Negus) as well as the death of Zaid bin Haritha, Ja'far bin Abi Talib, and Abdullahi Ibn Rawaha when they were martyred (according to what is reported in Sahih). However, the prohibited announcement of death is that which is done on streets and at the gates of the Mosques in a loud and noisy voice. That announcement is legally prohibited. It is necessary to give the deceased a bath (*ghusl*). Whenever a Muslim (young or old) dies, he should be given a bath, whether his body is complete or not. However, the martyr of a battle that was killed by the hands of the disbelievers in jihad for the sake of Allah should not be given a bath according to the Messenger of Allah (PBUH) saying:

(لَا تُغَسِّلُوهُمْ فَإِنَّ كُلَّ جَرْحٍ، أَوْ كُلِّ دِمٍّ يَفُوحُ مِسْكًا يَوْمَ الْقِيَامَةِ) رواه أحمد بسند صحيح

"Do not bath your martyrs, for that every wound and drop of blood would scent of musk (kind of precious perfume) on the day of resurrection".

36. Procedure for Bathing a Corpse. Water should be poured on the deceased body, letting it reach every part of his body. However, the preferable method is as follows:

- a. **First.** The deceased body is put on something high (like a table,) then a responsible person bathes his body according to the Messenger of Allah's (PBUH), saying: **لِيُغْسَلَ** "موتاكم المؤمنون"
 "Let the honest bath your deceased".

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- b. **Second.** He should smoothly squeeze the stomach in order to let any wastes and urine go out of the body. He should then wrap a piece of cloth on his hands in order to wash his body.
- c. **Third.** He should then clean his private parts from any dirt, then take off the piece of cloth and performs him ablution.
- d. **Fourth.** He then wash all his body thrice beginning from up to down. He could be bathed five times (if necessary) using soap, camphor or it's like in the last bathes. If the deceased is a female Muslim, her braids should be freed, then she is given a bath and her braids are entwined again as the Messenger of Allah (PBUH) ordered to do so for his daughter. Finally, any kind of perfumes (like *hanut* and *tib*) is applied on the body.

37. ***Tayammum* instead of *Ghusl*.** If there was no water, or if a man dies among women and vice versa, the deceased is bathed by means of *Tayammum*, then he is shrouded, offered the funeral prayer and buried. In that case the *Tayammum* is done instead of the regular washing according to the Messenger of Allah (PBUH) saying:

"إذا ماتت المرأة مع رجال ليس معهم امرأة غيرها، والرجل مع النساء ليس معهن رجل غيره، فإنهما ويدفنان" رواه البخاري

"When a woman dies amongst men who do not have another woman (to wash her), and when a man dies amongst women who do not have another man (to wash him), they are washed by means of *Tayammum* and buried" Reported by Bukhari.

DRESSING THE CORPSE AND ITS PROCEDURES

38. The necessity of shrouding the deceased. A Muslim should be shrouded by whatever covers all his body after bathing as Mus'ab ibn Umair, one of the martyrs of Uhud. He was shrouded in a short "*Burda*" (a short and narrow piece of cloth), then the Messenger of Allah ordered to cover his head and all his body, then to cover his legs with "*Izkhir*" (a kind of plant). That was an evidence of the obligation of covering the entire body. It is preferable to use white and clean shroud (old or new) according to the Messenger of Allah (PBUH) saying:

"إلبسوا ثيابكم البياض، فإنّها من خير ثيابكم، وكفّنوا فيها موتاكم" رواه الترمذي وصححه.

"Wear white cloths, for they are the best clothes you can wear, and shroud your deceased in them" Reported by al-Tirmidhy and graded it authentic.

39. Procedure of shrouding the deceased. The shroud should be made of three (3) layers for men and five layers for women as the Messenger of Allah (PBUH) was shrouded in three white layers that did not contain a shirt or a turban. However, the pilgrim should be shrouded in his *Ihram* uniform. He is not perfumed nor his head covered (in other not to interrupt his state of *Ihram*) as the messenger of Allah (PBUH) ordered when pilgrim fell down from his camel and died. He said:

"غسلوه بماءٍ وسدرو وكفّنوه في ثوبيه ولا تحنطوه، ولا تخمروا رأسه، فإنّه يبعث يوم القيامة ملبّيّاً" متفقٌ عليه

"Wash him by Sadr water, shroud him and do not perfume him, and nor cover his head for him if resurrected on the Last Day saying: "Labbaik-Labbaik (i.e I hasten to You Allah)"

A man should be shrouded with 3 pieces of cloth: loincloth, tunic and

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sheet. The loincloth should be such that it should cover the body from the navel up to the knees and it is better that it should cover the body from the chest up to the feet. As regards the tunic it should be such that it should cover the entire body from the top of the shoulders up to the middle of the calf of the legs and it is better that it should reach the feet. As regards the sheet its length should be such that it may be tied at the head as well as at the feet and its breadth should be such that its one edge should extend up to the other.

A woman should be shrouded in five pieces of clothes as follows:

- a. One big head tie to cover down to the face.
- b. Long sleeveless gown with both sides open.
- c. Three (3) big wrappers.
- d. Thin pieces of cloth that can be attached to the wrappers as strings.

THE ACT OF FUNERAL PRAYER

40. Offering the funeral prayer for the deceased. Offering the funeral prayer for a Muslim is "*Kifayah*" Obligation (i.e if some Muslims did that obligation, others are not obligated to do so) as the messenger of Allah (PBUH) used to pray for the dead Muslims. However, when a Muslim died unable to settle his debts, the Prophet (SAW) refused to pray for him, and said: pray for your dead (friend). The purity of the urine and waste duct, the purity from whatever is impure, covering the private parts and directing to Qiblah are required of the funeral prayer like the regular prayers. Since the prophet called it *salat* (a prayer), it has all the conditions and judgments of the regular prayer.

41. The Requisites of the Funeral Prayer and the procedure. The requisites are: performing it by who is able to do it, the intention;

according to the messenger of Allah (PBUH) saying: "Deeds are judged by intention", recitation of Fatiha, thanking and praising Allah, greeting and praying for the prophet (PBUH), saying the four Takbirats (Allah is the greatest), supplication for the deceased and saying As-Salamu Alaikum Warahmatullah (the final salutation). The procedure of Performing the Funeral Prayer is that the Imam and the worshipers stand in three rows or more facing to the *Qiblah* (direction of the prayer), according to the messenger of Allah (PBUH) saying:

"من صَلَّى عليه ثلاثة صفوف فقد أوجب" رواه الترمذي وحسنه.

"Whoever has been offered a funeral prayer that had three rows or more, that prayer is accepted. Reported by al-Tirmidhy and graded it *Hasan*. It has four *Takbirat* as follows:

- a. First *Takbir*: He recites *suratul Fatiha* silently.
- b. In the second *takbir*: He praises Allah salutes the Messenger as follows:

"الحمد لله الذي أمات وأحيا والحمد لله الذي يحيي الموتى له العظمة والكبرياء والملك والقدرة والثناء وهو على كل شيء قدير. اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم وبارك على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد.

- c. In the third *takbir*, he prays for the deceased with what he can.
- d. In the last (fourth) *takbir*, he prays for the entire Muslims.
- e. Then he says the Salam.

42. Some funeral prayer invocations quoted from the Prophet. A lot of invocations were quoted from the prophet (SAW), some of them

are as follows:

"اللهم إن فلاناً ابن فلان في ذمتك وحبل جوارك فقه من فتنة القبر وعذاب النار، وأنت أهل الوفاء والحق. اللهم اغفر له ولرحمه فإنك أنت الغفور الرحيم. اللهم اغفر لحينا وميتنا وصغيرنا وكبيرنا وأثنانا وحضرنا وغائبا. اللهم من أحييته منا فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان. اللهم لا تحرمنا أجره ولا تضلنا بعده" وإن كان الميت صبيّاً قال: "اللهم اجعله لوالديه سلفاً وذخراً وفرطاً وثقل به مولدناهم وأعظم به أجورهم، ولا تحرمنا وإياهم أجره ولا تفتنا وإياهم بعده. اللهم ألحقه بصالح سلف المؤمنين في كفالة إبراهيم وأبدله ذلاً خيراً من داره، وأهلاً خيراً من أهله، وعافه من فتنة القبر، ومن عذاب جهنم".

"O Allah! So- and so (mentions the name of the deceased) came in to Your protection and vicinity, so protect him from the trials of the grave and the Hellfire, as you are the most loyal and the most righteous, O Allah! Forgive him, and bestow him mercy, as you are the most remitter and the most compassionate. O Allah! Forgive our living, deceased, young, and old, men, and women, present, and absent. O Allah! make whoever lives among us Muslim, and make whoever dies among us faithful". O Allah! Do not deprive us from the reward of Islam nor let us misguided.

If the deceased is a child, it is to say; "O Allah! Make him/her a great help and support to his parents, let him/her increase their good deeds and magnify their rewards, and do not deprive us and them from the reward of raising him up nor from your support after him. O Allah! Make him join the company of the former pious predecessors within the vicinity of Ibrahim, give him relatives that are better from his and protect him from the trials of the grave and the Hellfire."

NOTE: It is recommended if the corpse is a woman; the Imam should stand by her shoulder, but if it is a man he should stand by his waist (middle).

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It is permissible to perform funeral prayer for an absent deceased even the distance is far as the messenger of Allah (PBUH) while he was in al-Madinah prayed for an- *Najashy* (Negus) who was buried in Abyssinia (present day Ethiopia, Somaliland. The Hadith is as follows:

"عن أبي هريرة - رضي الله تعالى عنه - " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعِيَ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمَصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعًا. "مُتَّفَقٌ عَلَيْهِ.
"Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) informed the people about the death of the Negus the day he died. He took them out to the place of prayer, to offer the funeral prayer for him. He arranged them in rows, and made *takbir* four times. (Agreed upon).

43. The women are discouraged from attending the gravesites. It is not simply a matter of a female presence at the grave; it is a matter of some unlawful and un-Islamic behavior they could exhibit, some of which could harm the deceased and add to their punishment, as mentioned in the hadith; *"Indeed the deceased will be tortured for those who wail over him."* This understanding is also taken from the hadith; *"There are four things from the affair of the days of ignorance that my nation will not abandon; boasting about one's status, criticizing people's lineage, seeking rain from the stars, and wailing over the dead. And if the wailing woman does not repent before she dies, she will be made to stand on the Day of Judgment wearing a garment of tar and a mangy coat of armor."* In the days of *Jahiliyyah* (ignorance), before the guidance of Islam, the women during that time used to tear their clothes and beat their cheeks and make unlawful utterances upon the death of someone, close to them and the Prophet (SAW) used to disavow such behavior; *"They are not from us; those who beat their cheeks, tear open their garments, and call out with cries from the days ignorance"*.

44. The textual prohibition of women going to the graves is found in the hadith of Umm Atiyyah; *"We have been forbidden to accompany*

funeral processions but it wasn't strict upon us" In explaining this hadith, Ibn Hajar al-Asqalaani says: "The phrase 'but it wasn't strict upon us' [wa lam yu'zam alainaa] means; he didn't make it a firm prevention for us like he made other things that were prohibited. So, it's as if she [Umm Atiyyah] said; he disliked for us to follow the funeral procession without making it prohibited". In this respect, Imam al-Qurtubi said: "the apparent wording of Umm Atiyyah indicates that the *nahyi* (prohibition) here is *nahyi tanzih* (prohibitively disliked). The hadith is also a proof that there are degrees in prohibition and that not all statements of prohibition from the Prophet (SAW) have the same meaning. Imam al-Qurtubi goes on to state: This is the position of the majority of people of knowledge, and Imam Malik leans (hand outward) towards it being permissible outright, which was the position of the people of Madinah.

45. The permissibility of women attending the gravesite is further supported by what was related by Ibn Abi Shayba in the hadith of Abu Hurraira that the Messenger of Allah was at a funeral and Umar saw a woman (following the funeral procession). He yelled at her, but the Prophet (SAW) said to him: "Leave her alone, `Umar! Verily her eyes shed tears, the soul feels the pangs, and the promised hour is near." According to Abu Hasan ad-Dawudi, the meaning of the Prophet's statement "and it wasn't strict upon us" is so that we do not go to the family of the dead, console them, and invoke blessing upon their deceased and then not follow the funeral procession. The majority if not all of the hadith regarding the prohibition of women attending funeral processions, except for the hadith I mentioned from Sahih al-Bukhaari, are weak. However, what it prohibited, is unlawful behavior such as wailing, tearing the clothing, jumping into caskets, cursing Allah's decree, beating one's self, and like behavior.

46. The Islamic ruling regarding women attending the funeral procession and visiting the graves following the body of the deceased

to the grave yard is a right of the dead upon the living according to the hadith: “the right of a Muslim over a Muslim are six” and at the end of the hadith is the phrase; “and when he dies, follow him”. This is the agreed upon position of *Ahlus sunna* past and present. The ruling of whether or not women should be allowed to accompany the funeral procession to the gravesite is predicated upon whether or not un-Islamic behavior will occur as a result of their grieving. What constitutes normal behavior occurring during funerals varies from country to country and sometimes even from region to region. Because of the tumultuous conditions in many parts of the Muslim world, many deaths of Muslims are a result of bombings, terror, war, retaliation and factionalism. These are all circumstances where emotions may run high and wailing is more likely to occur. Additionally, many funerals accompany protest which is another reason for high emotions.

MOVING THE CORPSE TO THE GRAVE AND PRAYER

47. Hastening with the Funeral is a Sunnah as the messenger of Allah (PBUH) said:

"لُرْعُوا فَإِنْ تَكْ صَالِحَةٌ فَخَيْرٌ تَقْدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكْ سَوِيٌّ ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ"
رواه البخاري

(Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting off an evil thing down from your necks” Reported by Bukhari). It is preferable to walk in front of the funeral as the messenger of Allah (PBUH) and Abubakar, and Umar used to walk in front of the funeral.

48. The prophet Muhammad has attached a lot of reward concerning the participation in funeral prayers. He (PBUH) said:

"مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهَا حَتَّى يَصْلِيَ عَلَيْهَا وَيُغْرِغَ مِنْ دَفْنِهَا فَإِنَّهُ

يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلَّ قِيرَاطٍ مِثْلُ أَحَدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ" رواه مسلم.

"Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one *qirat* (gold measure) and whoever accompanies it till burial, will get reward equal to two *qirats*." It was asked, what are two *qirats*?" He replied, "Like the two huge mountains of Uhud".

The raising of Voices in the funerals by saying invocations, recitations or others, is disliked as the companions of the prophet hated raising the voice in three cases: In funerals, in remembrance and in fighting. Furthermore, sitting down before the funeral finishes is disliked as the messenger of Allah (PBUH) said:

"إِذَا اتَّبَعْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوا حَتَّى تَوْضَعَ عَلَى الْأَرْضِ" مَتَّفَقٌ عَلَيْهِ.

"If you follow the funeral, do not sit down till the deceased is buried in the ground". It is highly recommended to ask forgiveness for the deceased, and to wish him being firm when asked by angels as the messenger of Allah (PBUH) said:

"اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ التَّثْبِيثَ فَإِنَّهُ الْآنَ يُسْأَلُ".

"Ask forgiveness and being firm for your deceased brother, for he is being asked now".

The prophet used to say that when finishing the burial; however, some of the former Muslims said: "O Allah! That is your slave seeking your hospitality, and you are the best host, so forgive him and facilitate his route to you."

MODULE 4 AQIDAH

INTRODUCTION

1. *Aqidah* is an Islamic term of Arabic origin that literally means creed. Many schools of Islamic theology expressing different view on *aqidah* exist. Any religious belief system or creed can be considered an example of *aqidah*. The basic necessary that would admit one in to the fold of Islam is the declaration of the faith. *La ilaha illallah Muhammadur rasulullah* (there is no deity worthy of worship except Allah, Muhammad is the messenger of Allah). In this module attempt would be made to cover the following syllabus:

- a. Definitions of Tawhid.
- b. Categories of Tawhid.
- c. Definition of Shirk (polytheism).
- d. Categories of Shirk (polytheism).
- e. Definition of Testimony.
- f. Conditions of Testimony.
- g. The pillars of Faith.
- h. The pillars of Islam.
- i. The three Fundamentals of Islam.

DEFINITION OF TAWHID

2. Literally *Tawhid* means "unification" (making something one) or "asserting oneness", and it comes from the Arabic verb (*wahhada*) which itself means to unite, unify or consolidate. However, when the term *Tawhid* is used in reference to Allah (i.e. *Tawhidullah*), it means the realizing and maintaining of Allah's unity in all of man's actions which directly or indirectly relate to Him. It is the belief that Allah is one, without partner in His dominion and His actions (*Rububiyyah*),

one without similitude in His essence and attributes (*Asmaa was Sifaat*), and one without rival in His divinity and in worship (*Uluhiyyah/Ibadah*). These three aspects form the basis for the categories into which the science of *Tawhid* has been traditionally divided. The three overlap and were inseparable to such a degree that whoever omits any one aspect has failed to complete the requirements of *Tawhid*. The omission of any of the above-mentioned aspects of *Tawhid* is referred to as "Shirk" (lit. sharing); the association of partners with Allah, which, in Islamic terms, is in fact idolatry.

CATEGORIES OF TAWHID

3. The three categories of Tawhid are commonly referred to in these following titles:

- a. Tawidar-Rububiyah (lit. "maintaining the unity of lordship").
- b. Tawhid al-Asmaa was-Sifaat (lit. "Maintaining the Unity of Allah's Names and Attributes").
- c. Tawhid Al-'Uluhiyyah (lit. "maintaining the unity of Allah's worship").

The division of Tawhid into its components was not done by the Prophet (SAW) nor by his companions, as there was no necessity to analyze such a basic principle of faith in this fashion. However, the foundations of the components are all implied in the verses of the Qur'an and in the explanatory statements of the Prophet (SAW) and his companions, as will become evident to the reader when each category is dealt with in more detail later in this chapter. The necessity for this analytical approach to the register of Tawhid arose after Islam had spread beyond Arabia.

**TAWHID AR-RUBUBIYYAH (MAINTAINING
THE UNITY OF LORDSHIP)**

4. This category is based on the fundamental concept that Allah alone caused all things to exist when there was nothing; Allah sustains and maintains the creation without any need from it or for it and He is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty. In Arabic the word used to describe this creator-sustainer quality is Rububiyyah which is derived from the root "Rabb"(Lord). According to this category, since God is the only real power in existence, it is He who gave all things the power to move and to change. Nothing happens in creation except what He allows to happen. In recognition of this reality, Prophet Muhammad (SAW) used to often repeat the exclamatory phrase "*La hawla wala quwwata illaa billah*"(There is no movement nor power except by Allah's will). The basis for the *Rububiyyah* concept can be found in many Qur'anic verses. For example, Allah says:

- a. Allah created all things and He is the agent on which all things depend."
- b. And Allah created you all and whatever you do."
- c. It was not you who threw, when you threw, but it was Allah who threw."
- d. And no calamity strikes except by Allah's permission."

The Prophet (SAW) further elaborated on this concept saying, "Be aware that if the whole of mankind gathered together in order to do something to help you, they would only be able to do something for you which Allah had already written for you. Likewise, if the whole of mankind gathered together to harm you, they would only be able to do something to harm you which Allah had already written to happen to you".

**TAWHID AL-ASMAA WAS-SIFAAT (MAINTAINING THE
UNITY OF ALLAH'S NAMES AND ATTRIBUTES)**

5. This category of *tawhid* has five main aspects. For the unity of Allah's names and attributes to be maintained in the first aspect, Allah must be referred to according to how He and His Prophet (saws) have described Him without explaining away His names and attributes by giving them meanings other than their obvious meanings. For example, Allah in the Qur'an says He gets angry with the disbelievers and the hypocrites. He says; That He may punish the hypocrites, men and women, and the pagan's men and women, who have an evil opinion of Allah. A circle of evil is around them; Allah is angry with them, curses them and has prepared for them an evil end."Thus, anger is one of God's attributes. It is incorrect to say that His anger must mean His punishment since anger is a sign of weakness in man and, as such, not befitting of Allah. What Allah has stated should be accepted with the qualification that His anger is not like human anger, based on Allah's statement, "There is nothing like Him".

6. The second aspect of Tawhid al-Asmaa was-Sifaat involves referring to Allah as He has referred to Himself without giving Him any new names or attributes. For example, Allah may not be given the name al-Ghaadib (the Angry one), in spite of the fact that He has said that He gets angry, because neither Allah nor His messenger has used this name. This may seem to be a very fine point, but it must be maintained in order to prevent the false description of God. That is, finite man is in no position to define the infinite Lord of creation.

7. In the third aspect of *tawhid al-asmaa was-sifaatallaah* is referred to without giving Him the attributes of His creation. For example, it is claimed in the Bible and Torah that Allah spent the first six days creating the universe then rested on the seventh. For this reason,

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Jews and Christians take either Saturday or Sunday as a day of rest in which work is looked at as a sin. Such a claim assigns to God the attributes of His creation. It is man who tires after heavy work and needs sleep to recuperate. Elsewhere in the Bible and Torah, God is portrayed as repenting for His bad thoughts in the same way that humans do when they realize their errors. Similarly, the claim that God is a spirit or has a spirit completely ruins this area of *Tawhid*. Allah does not refer to Himself as a spirit anywhere in the Qur'an nor does His Prophet (SAW) express anything of that nature in Hadith. In fact, Allah refers to the spirit as part of His creation. The key principle which should be followed when dealing with Allah's attributes is the Qur'anic formula, "There is nothing like Him and He is hearer and seer of all."

8. The fourth aspect of *tawhid al-asma was-sifaat* requires that man not be given the attributes of Allah. For example, in the New Testament Paul takes the figure of Melchizedek, king of Salem, from the Torah (Genesis 14:18-20) and gives both him and Jesus the divine attribute of having no beginning or end, "For this Melchizedek, king of Salem, priest of the most high God met Abraham returning from the slaughter of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the son of God he continues a priest forever." So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, 'Thou art my son, today I have begotten thee; as he says also in another place, 'Thou art a priest forever, after the order of Melchizedek'.

9. Maintaining the unity of Allah's names also means that Allah's names in the definite form cannot be given to His creation unless

preceded by the prefix 'Abd meaning "slave of" or "servant of'. Many of the Divine names in their indefinite form like *Ra'uf* and *Rahim* are allowable names for men because Allah has used some of them in their indefinite forms to refer to the Prophet (SAW): "A messenger has come to you from among yourselves to whom anything which burdens you is grievous. He is full of concern for you and is full of pity (Ra'uf) and full of mercy (Rahim)".

TAWHID AL-ULUHIYYAH (MAINTAINING THE UNITY OF WORSHIP)

10. In spite of the wide implications of the first two categories of Tawhid, firm belief in them alone is not sufficient to fulfill the Islamic requirements of Tawhid. *tawhidar-rububiyyah* and *tawhid al-asmaa was-sifaat* must be accompanied by their complement, *tawhid al-'ibadah*, in order for Tawhid to be considered complete according to Islam. This point is substantiated by the fact that Allah Himself has related in clear terms that the *mushrikun* (idolaters) of the Prophet's time confirmed many aspects of the first two forms of tawhid. In the Qur'an Allah said:

"Say: 'Who is it that gives you all sustenance from the sky and earth, governs sight and hearing, brings forth life from dead (matter) and death from the living, and plans the affairs of man?' They will all say 'Allah'." "If you asked them who created them, they would surely say, 'Allah'." "If you asked them who brings down water from the sky and with it brings the earth to life after its death? They will most certainly say, 'Allah'. The pagan Makkans all knew that Allah was their creator, sustainer, their Lord and Master yet that knowledge did not make them Muslims according to Allah. In fact, Allah said:

"Most of them do not believe in Allah except while joining partners to Him."

DEFINITION OF SHIRK

11. Allah (SWT) said; "Surely Allah will not forgive the association of partners (shirk) with Him, but He forgives (sins) less than that of whomever He wishes." The sin of Shirk denies the very purpose of man's creation, it is to Allah the gravest of sins; the unforgivable sin. Shirk literally means partnership, sharing or associating, but Islamically it refers to the act of assigning partners to Allah in whatever form it may take. The following analysis of shirk is according to the three broad categories developed in the study of Tawhid. Hence, we will first look at the main ways in which Shirk can occur in the area of *rububiyyah* (Lordship), then *asmaa was-sifaat* (Divine Names and Attributes) and finally in *'ibadah* (worship).

CATEGORIES OF SHIRK

12. Shirk is broadly classified into two main categories:

- a. As-Shirk al-Akbar (major Shirk).
- b. As-Shirk al-Asghar (Minor Shirk).

Ash-Shirk Al-Akbar (Major Shirk). This form of Shirk occurs when any act of worship is directed to other than Allah. It represents the most obvious form of idolatry which the prophets were specifically sent by Allah to dissuade mankind against from. This concept is supported by Allah's statement in the Qur'an: "Surely we have sent to every nation a messenger saying, worship Allah and avoid *taghut* (false gods)" *Taghut* actually means anything which is worshipped along with Allah or instead of Allah. For example, love is a form of worship which, in its perfection, should only be directed to Allah. In Islam, the love of God is expressed by total obedience to Him. It is not the type of love which man naturally feels toward creation; towards parents, children, food,

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etc. To direct that type of love towards God is to lower Him to the level of His creation which is shirk in al-*asmaa* was-Sifaat. Love which is worship is the total surrender of one's will to Allah. Consequently, Allah told the Prophet (SAW) to tell the believers:

"Say: If you love Allah, follow me and Allah will love you."

Shirk Al-Asghar (Minor Shirk). In a hadith reported by Mahmud ibn Lubayd reported, "Allah's messenger (SAW) said: "The thing I fear for you the most is ash-Shirk al-Asghar (minor shirk)." The companions asked "Oh! messenger of Allah, what is minor Shirk?" He replied "Ar-Riyaa (showing off), for verily Allah will say on the Day of Resurrection when people are receiving their rewards, 'Go to those for whom you were showing off in the material world and see if you can find any reward from them.'"⁹³

Mahmud ibn Lubayd also said, "The Prophet (SAW) came out and announced, 'O people, beware of secret Shirk!' The people asked, 'O messenger of Allah, what is secret Shirk?' He replied, 'When a man gets up to pray and strives to beautify his prayer because people are looking at him; that is secret Shirk.'

DEFINITION OF TESTIMONY

13. The testimony of Faith is the first thing that allows one into the fold of Islam. It is *La Ilahallal-lah* which means there is no one that has the right to be worshipped except Allah alone. *La Ilaha* negates everything that is worshipped besides Allah, while *Ilal-lah* affirms the worship of only Allah, free from any partner being mixed with His worship, just as there is no partner mixed with His Dominion.

THE CONDITIONS FOR THE TESTIMONY

لَا إِلَهَ إِلَّا اللَّهُ (Lā ilāha illa Allāh)

14. There are 7 conditions for saying the Kalimah *Lā ilāha illa Allāh* (لَا إِلَهَ إِلَّا اللَّهُ):

- a. Knowledge. – العلم .1
- b. Certainty – اليقين .2
- c. Sincerity – الإخلاص .3
- d. Love – المحبة .4
- e. Honesty – صدق .5
- f. Acceptance – القبول .6
- g. Submission – الانقياد .7

Knowledge – العلم Translation: "So know (O Muhammad SAW) that (none has the right to be worshipped but Allāh) and ask forgiveness for your sin" [Surah Muhammad: 19]

Certainty – اليقين Translation: "Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful" [Surah Al Hujarat: 15].

Sincerity – الإخلاص Translation: "And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât: and that is the right religion" [Surah Al Bayannah: 5]

Love – المحبة Translation: "And the people of the Book are not to be hated until they contribute to Islam" [Surah Al Baqara: 179]

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (٣٥) وَيَقُولُونَ القبول. **Acceptance** – Translation: "And of mankind are some who take (for worship) others besides Allâh as rivals[] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else)" [Surah Al Baqarah: 165].

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ صدق. **Honesty** – Translation: "And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not" [Surah Al Baqarah: 8].

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (٣٥) وَيَقُولُونَ القبول. **Acceptance** – Translation: "Truly, when it was said to them: Lâilâhaillallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride[] (i.e. denied it). (35) And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" [Surah Al Saffat: 34-35].

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ **Submission** – Translation: "And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show – off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad SAW), then he has grasped the most trustworthy".

THE PILLARS OF ISLAM

15. There are five pillars of Islam which are:

- a. Declaration that there is no god that classifies worship but Allah and that Muhammad (SAW) is the Messenger of Allah.

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- b. Establishment of Salat (prayer).
- c. Give out the poor due Zakat.
- d. Fasting the month of Ramadan.
- e. Making the pilgrimage to the house of Allah, in Makkah if one can afford.

THE PILLARS OF FAITH

16. The pillars of faith are the fundamental beliefs a Muslim holds as part of his submission to God. These are distinguished from the Pillars of Islam, which are ritualistic actions based on the beliefs. The articles of faith are six, and they are:

- a. Belief in Allah as the One God, the Creator, the Sustainer, and the Sovereign Law-Giver of the Universe.
- b. Belief in God's angels who are God's agents of Divine providence and action.
- c. Belief in the Books of God; such as the Holy Qur'an, the last and the complete Book of God revealed to Muhammad (peace be on him), and in the other Holy Books, like the Torah, (revealed to Moses), the Psalms (revealed to David), and the Gospel (revealed to Jesus).
- d. Belief in God's Messengers, who include among others, Adam the first man, Noah, Abraham, Moses, David, Jesus and Muhammad, the Last of the Prophets. "There never were a people to whom a prophet was not sent." (Surah Fatir 24).
- e. Belief in the Last Day, the Resurrection of the dead, the Day of Judgment, and the Eternal Life Hereafter.
- f. Belief in divine pre-ordainment. Everything that happens here, whether good or bad, can happen only with the knowledge of God.

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17. The first pillar of Islam is the *Shahadah* (the assertion of faith). There are two *shahadahs*: "There is no god but Allah" and "Muhammad (SAW) is the messenger of Allah". This statement is normally recited in Arabic: *lā 'ilāha 'illā-llāhu muḥammadur rasūlu-llāh* (SAW) (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ) "There is no god but Allah (and) Muhammad is the messenger of Allah." It is essential to utter it to become a Muslim and to convert to Islam. The first *shahadah* promotes the essential unity of the faith, proclaiming that there is no god but Allah. The *tawhid*, which is the prayer that states "no god but Allah" is a major component of the Islamic faith, for it asserts the monotheistic aspect of Islam, promoting unity of Allah as the source of existence. The second *shahada* demonstrates Allah's essential mercy. This statement which is a prayer proclaims Muhammad (SAW) as the last prophet. It affirms Muhammad (SAW) as the prime example of guidance for all Muslims. Muhammad (SAW) received revelation that was distorted by earlier communities, such as Jewish and Christian societies; Muhammad (SAW) was the recipient of the Qur'an's guidance himself and now is bearer of this guidance for the rest of the Muslim community and mankind as a whole. The *Shahada* or profession of faith is said five times a day during prayer. It is the first thing said to a new-born, and the last thing to a person on their death-bed, showing how the Muslim prayer and the pillars are instrumental from the day a person is born until the day they die.

THE THREE FUNDAMENTAL PRINCIPLES OF ISLAM

18. The Fundamental Principles of Islam are as follows:

- a. **Knowledge of one's Lord.** So, if it said who is your Lord? Then say: My Lord is Allah, the One who nurtured me and nurtured all of creation through His favours. And He is the One whom I worship, there being to me no (false) deity worshipped

that is equal to Him. The proof for this is Allah's statement: "All praise be to Allah, Lord of the 'Alameen (i.e. all of creation)." (Surah Al-Fatihah:1) The word 'Aalam refers to everything apart from Allah and I am part of that creation. So, if it is said to you: How did you come to know of your Lord?"Then say: By way of His signs and His creations. And among His signs are the night and the day, and the sun and the moon. And among His creations are the seven (levels of) heaven and the seven (levels of) earth, as well as whoever [and whatever] lies in them and between them. The proof for this is Allah's statement:"

b. **Knowing the Religion of Islam**. This means submitting to Allah by way of Tawhid, surrendering one's (full) obedience to Him, and absolving oneself from Shirk and its people. This can be divided into three levels:

- (1) Islam.
- (2) Imam.
- (3) Ihsan.

c. **Having Knowledge of your Prophet, Muhammad(SAW)**. He is Muhammad (SAW), the son of 'Abdullah, the son of 'Abdul-Muttalib bin Hashim. Hashim was from the (the tribe of) Quraysh and Quraysh was from the Arabs. And the Arabs are from the offspring of (Prophet) Isma'il, son of Prophet Ibrahim. May Allah send the best of His peace and blessings on him and on our Prophet Muhammad (SAW). He lived for sixty-three years, forty of which was prior to his prophethood and twenty-three of which he spent as a prophet and messenger. He became a prophet from the commanded said due to (Allah's saying): َاقْرَأْ "Read" [Surah 'Alaq: 1] and a messenger due to: يَا أَيُّهَا الْمُدَّثِّرُ "O you

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wrapped in garments.”[Surah Al-Muddathir: 1]

MODULE 5 ARABIC

INTRODUCTION

1. Arabic is one of the oldest, greatest and sacred languages in the world. It is also known for its eloquence and wisdom. Before the spread of Islam, the Arabs were greatly proud of their language, what they called "the tongue of the Arabs". They used to compete in poetry, and each tribe in the Arabian Peninsula try to excel with its own style of Arabic. That was where and when the Holy book of Islam, the Quran, was revealed. It's flawless and elaborate style amazed and attracted many to read its message and then accept Islam. It is unique in its character and an auspicious language. The followings are the recommended syllabus for module 5 (Arabic):

- a. The importance of Arabic language as unifying factor among Muslims.
- b. Importance of Arabic Language to NA officers Imams.
- c. Arabic Grammar:
 - (1) Parts of speech (*ism, fi'il and harf*).
 - (2) Types of Arabic noun (*mufrad, muthanna and jam'u*).
 - (3) Pronouns (*Dama'ir*).
- d. Comprehension of Fundamentals of Arabic.

THE IMPORTANCE OF ARABIC LANGUAGE AS A UNIFYING FACTOR AMONG MUSLIMS

2. Arabic is the language of the Qur'an. For someone to know how

to read the Qur'an the person has to know Arabic. As a result, many educated people throughout the Islamic world had at least a passing knowledge of the language. As Islam spread, it became a unifying force throughout the Arab world. It gave people of different languages and traditions a common faith. The Arabic language also started its journey across many countries until it reached the far west of what today we called Morocco. Arabic nowadays is an official language in more than 20 countries. It is the mother tongue of more than 300 million native speakers. It is spoken by more than 420million around the world. Arabic became a unifying factor among the Muslims because it serves as the language of the religion that brought them together under a single faith. It's not only a language to the Muslims rather it also serves as a means of understanding their religion. Every Muslim across the globe that intends to learn his religion must have the basic knowledge of Arabic language which will enable him to have pure and authentic message of Islam. There are obligations in Islam, which can only be conducted in Arabic language. i.e Salah. The language today is sacred to over one and half billion Muslims around the world.

IMPORTANCE OF ARABIC LANGUAGE TO NA OFFICERS IMAM

3. The importance of Arabic language to NA Officer Imam cannot be underestimated. Arabic language is so important in NA for all the officer Imams due to the following reasons:

- a. It is a language of Islam and Muslims.
- b. It is a language in which NA officer Imam use to recite Al-Quran.
- c. It's a language in which NA officer Imam use to lead the five daily congregational prayers.
- d. It is a language in which NA officer Imams use while reading Friday sermon and also the sermon of the two *Eid*

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prayers.

e. It is one of the languages of military operations in the world where by NA officer Imams serve as interpreters.

f. It is the second largest language of the world which allows NA officer Imams to communicate to Muslim worldwide.

g. It is a fundamental second language of NA officer Imams to be spoken because of its specialisation.

h. It is a language of training young Muslim on how to read and write. Hence officer Imam is charged with the responsibility.

ARABIC GRAMMAR

4. Parts of Speech (Ismun, F'ilun and Harfun)

تنقسم الكلمة إلى ثلاثة أقسام:

- a. اسم (noun)
- b. فعل (verb)
- c. وحرف (letter/character)

فلاسم كل لفظ يسمى به إنسان أو حيوان أو نبات أو أي شيء آخر. نحو: ولد، أبوبكر، محمد، علي، بقرة، شاة، دجاجة، كلب، تفاحة، بطيخ، موز، يرتقال، بيت، مسجد، حجرة، مستشفى...

فالـفعل كل لفظ يدل على حـصـول عمل في زمن خاص. نحو: جلس، قعد، ذهب، قام، يجلس، يقعد، يذهب، يقوم، اجلس، اقعد، اذهب، قم.

فالـحرف كل لفظ لا يظهر معناه كاملاً إلا مع غيره. نحو: من، عن، إلى، على، هل، في.

تقسيم الاسم إلى مفرد ومثنى وجمع.

–فـالمفرد (singular) ما دل على شيء واحد. نحو: ولد، طالب، بنت، كتاب.

–والمثنى (dual) ما دل على شيءين اثنين بزيادة ألف ونون أو ياء ونون في آخره. نحو: ولدان، طالبان، بنتين، كتابين.

–والجمع (plural) ما دل على أكثر من اثنين. نحو: أولاد، طلاب، بنات، كتب.

الضمير (Pronoun)

الضمير اسم، معرفة يدل على المتكلم، أو المخاطب، أو الغائب. نحو: أنا، أنت، هو، هي، أنتم، أنتم، أنتن.

القِرَاءَةُ وَالْفَهْمُ

القُوَّاتُ الْمُسَلَّحَةُ

القُوَّاتُ الْمُسَلَّحَةُ هِيَ الْجُيُوشُ الَّتِي تُعَدُّهَا الْأُمَمُ لِلدُّودِ عَنْ حِمَايَاهَا بِالِدِّفَاعِ عَنْ لُرَاضِيَّيْهَا وَأَجَوَائِهَا وَبَحْلِرِهَا وَحِمَايَةِ اسْتِقْلَالِهَا وَسِيَادَتِهَا، وَضَوْنِ كِرَامَتِهَا وَعِرَّتِهَا مِنْ أَيْ تَهْدِيدِ أَجَنَّبِيٍّ.

وَتَتَكُونُ الْقُوَّاتُ الْمُسَلَّحَةُ مِنَ الْجُنُودِ وَالضُّبَّاطِ الْمُسْتَعِدِّينَ لِلتَّضَحِّيَةِ بِدِمَائِهِمْ فِي سَبِيلِ الْوَطَنِ. وَتَتَدَرَّجُ رُتَبُ الْجُنُودِ مِنْ أَدْنَى إِلَى أَعْلَى مُبْتَدِئَةً بِالْجُنْدِيِّ الْفَرْدِيِّ ثُمَّ وَكِيلِ عَرِيفٍ، فَعَرِيفٍ، رَقِيبٍ أَوَّلٍ، وَمُسَاعِدٍ. أَمَّا الضُّبَّاطُ فَتَبْدَأُ رُتَبُهُمْ بِمَلَّارِمٍ، فَمَلَّارِمٍ أَوَّلٍ، ثُمَّ نَقِيبٍ، وَرَائدٍ، وَمَقْدَمٍ، وَعَمِيدٍ، وَلَوَاءٍ، وَفَرِيقٍ، وَفَرِيقٍ أَوَّلٍ، وَتَنْتَهِي هَذِهِ الرُّتَبُ عِنْدَ رُتَبَةِ "مُشِيرٍ" وَهِيَ أَعْلَى رُتَبَةِ عَسْكَرِيَّةٍ. وَتَخْتَلِفُ هَذِهِ الرُّتَبُ قَلِيلًا مِنْ دَوْلَةٍ لِأُخْرَى، وَلِكُلِّ رُتَبَةٍ عِلَامَةٌ تُمَيِّزُهَا، وَتُسْتَعْمَلُ عِلَامَةُ "النَّشْرِيطِ لِلْجُنُودِ" وَعِلَامَةُ "نَجْمَةُ لِلضُّبَّاطِ".

وَتَتَأَلَّفُ الْجُيُوشُ مِنْ فِصَائِلٍ أَصْغَرُهَا الْجَمَاعَةُ وَتَتَكُونُ مِنْ ١١ فَرْدًا، فَالْسَّرِيَّةُ وَتَضُمُّ ٣ جَمَاعَاتٍ، فَالْكَيْتِيَّةُ هِيَ ٣ سَرَايَا، فَالْوَأُ وَتَتَأَلَّفُ مِنْ ٣ كَتَائِبٍ، ثُمَّ الْفَيْلِقُ وَتَجِدُ فِيهِ ٣ أَلْوِيَّةِ، وَأَخِيرًا الْجَيْشُ وَهُوَ ٣ فَيْيَالِقٍ، وَقَدْ تَجِدُ فِي الدَّوْلَةِ أَكْثَرَ مِنْ جَيْشٍ وَاحِدٍ يُسَمَّى الْجَيْشُ الْأَوَّلُ وَالْجَيْشُ الثَّانِي وَالْجَيْشُ الثَّلَاثُ... وَهَكَذَا الْخ.

وَتَجِدُ فِي الْقُوَّاتِ الْمُسَلَّحَةِ أَنْوَاعًا مُخْتَلِفَةً مِنَ الْفَرَقِ الْعَسْكَرِيَّةِ، وَلِكِنِّهَا تَنْقَسِمُ بِصُورَةٍ رَئِيسِيَّةٍ إِلَى ثَلَاثَةِ أَقْسَامٍ هِيَ: الْقُوَّاتُ الْبَرِّيَّةُ وَالْقُوَّاتُ الْجَوِّيَّةُ وَالْقُوَّاتُ الْبَحْرِيَّةُ. أَمَّا مِنْ حَيْثُ أَنْوَاعِ الْأَسْلِحَةِ وَالْمَهَامُ فَهَنَّاكَ: فِرْقُ الْمُسَاوَةِ، وَالْمِدْفَعِيَّةُ وَالْمُرَّعَاتُ، وَالْإِشْرَةُ، وَالسُّرْطَةُ الْعَسْكَرِيَّةُ، وَالْقُوَّاتُ الْخَاصَّةُ وَغَيْرُهَا.

وَتَقْدِيرًا لِلدَّورِ الْعَظِيمِ الَّذِي يَقُومُ بِهِ الْجُنُودُ فِي حِمَايَةِ الْأَوْطَانِ تُكْرِمُهُمُ الْأُمَمُ بِالْأَوْسَمَةِ الرَّفِيعَةِ وَتُوَفِّرُ لَهُمْ مَا يَحْتَاجُونَ إِلَيْهِ مِنَ الْأَسْلِحَةِ وَالْمُعَدَّاتِ وَالْمُرَكَّبَاتِ وَغَيْرِهَا، كَمَا تَهْتَمُّ بِأَمْرِ الشُّهَدَاءِ مِنْهُمْ وَتَحْتَفِلُ بِذِكْرِهِمْ فِي يَوْمٍ مُعَيَّنٍ مِنْ كُلِّ عَامٍ تُقَدِّمُ فِيهِ أَكَالِيلُ الزُّهُورِ فِي مَبَادِينِ الْمُدُنِ الْكُبْرَى وَتَجْعَلُ لَهُمْ نُصُبًا تَذْكُرِيَّةً تُعَرِّفُ بِاسْمِ نَصَبِ الْجُنْدِيِّ الْمَجْهُولِ.

معاني المفردات:

معاني المفردات:

الكلمة:	معناها
الدُّود:	الدفاع
الحمى:	الحدود أو الحُرُمات
صَوْن:	حفظ
أَجْنَبِي:	خارجي
التَّضْحِيَّة :	البذل
شَرِيط:	قطعة قُمَاش رفيعة
الأوسمة :	جمع وسام، وهو علامة تقدير.
أكاليل:	جمع إكليل وهو الباقية.
نَصَب:	تمثال.
المشير:	أعلى رتبة عسكرية يُقابِلها في الإنجليزية فيلد مَلْشَال.

الأسئلة

1. لماذا تَعِدُّ الأمم القَوَّات المسلحة؟
 2. بَيْنْ تَلْدِرْجُ رُبْتُبِ الجنود في القوات المسلحة؟
 3. املأ الأَماكن الخالية بالكلمات المناسبة:
- تبدأرتب الضــــــــــــــــــــــباط بملازم، فملازم أول، ثم، و
.....، ومقدم، وعميد، ولواء، وفريق، و..... وتنتهي
عندرتبة

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4. ما هي العلامات التي تُستعمل لتمييز رتب الجنود والضباط في القوات المسلحة؟
5. كم فردا من الجنود في الفيلق؟
6. اختر الإجابة الصحيحة: كيف تهتم الأمم بأسر شهدائها؟
1. تعظيم أكاليل من الزهور.
 2. تجعل لهم نصبا تذكارية.
 3. تقدم منحاً دراسية لأولادهم.
 4. تنفيهم من البلاد.

ARMED FORCES	القُوَّاةُ المُسَلَّحةُ
Land Army	القُوَّاتُ البرِّيَّةُ
Navy	القُوَّاتُ البَحْرِيَّةُ
Air Force	القُوَّاتُ الجَوِّيَّةُ
MILITARY RANKS	الرتب العسكرية
Second Lieutenant	مُلازم
Lieutenant	مُلازمٌ أوَّل
Captain	نَقِيب
Major	رائد
Lieutenant Colonel	مُقَدِّم
Colonel	عَقِيد
Brigadier General	عَمِيد
Major General	لِواء
Lieutenant General	فَرِيق
General	فَرِيقٌ أوَّل
Field Marshal	مُشير
NON-COMMISSIONED OFFICER	
Private	جُنْدِيّ
Lance Corporal	جُنْدِيّ أوَّل
Corporal	عَرِيف
Sergeant	وَكِيل رَقِيب
Staff Sergeant	رَقِيب
Warrant Officer	رَقِيبٌ أوَّل
Master Warrant Officer	رَئِيسُ رُقَبَاء
Army Warrant Officer	رَقِيبُ الجَيْش

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SOME MILITARY TERMS COMMISSIONED OFFICER	بَعْضُ الْمُصْطَلَحَاتِ الْعَسْكَرِيَّةِ
Battalion	الْكَيْتِيَّة
Battalion Commander	قَائِدُ الْكَيْتِيَّةِ
Nation	الْوُطَنُ
The Sacrifice	التَّضْحِيَّةُ
Officer/Soldier	الضَّابِطُ الْعَسْكَرِيُّ
Foreign Threat	تَهْدِيدٌ أْجَنَبِيٌّ
Mass Destruction	دِمَارُ الشَّامِلِ
Bomb/Bombs	قُنْبُلَةٌ قُنَابِلُ
Gallant/Gallants	إِكْلِيلٌ أَكْلِيلٌ
Foreigner	أْجَنَبِيٌّ خَلَرِجِيٌّ
Thin Piece of Cloth (Ribbon)	سَرِيْظٌ
Defence	الدَّوْدُ الدَّفَاعُ
Boundary	الْجَمَى الْحُدُودُ
Protection	صَوْنٌ الْحِفْظُ
Victims	ضَحَايَا
Rank/Ranks	رُتْبَةٌ رُتَبٌ
Decoration	وَسَامٌ
Promotion	تَرْقِيَّةٌ

MODULE 6 DA'AWAH

INTRODUCTION

1. Every religion, be it the religion of Islam, Christianity, Judaism, Hinduism or Zoroastrianism rely on the effective propagation of its doctrine and teachings. The propagation is a way or method to convey and pass the message to others to accept the faith and belief, which is called or known as '*Da'awah*'. The Religion of Islam has made it clear that it is a divine command from Allah to His messengers to invite his servants to this religion of truth in order to gain Paradise in the hereafter. And Allah says in (Q14:V4) "And we sent no messenger but with the language of his people, so that he might explain to them clearly". Allah *Ta'ala* also commands in (Q5:V67) "O Messenger! Convey what has been revealed to you from your Lord, and if you do not, then you (have) not conveyed His message and Allah will protect you from the people. Indeed, Allah (does) not guide the disbelieving people". The followings are the recommended syllabus for module 6 (Dawah):

- a. The concept of Da'awah.
- b. The importance of Da'awah.
- c. The types of Da'awah.
- d. The method.
- e. The qualities of Da'ee (Preacher).
- f. The golden rules of Da'awah.
- g. Traditional and contemporary strategies (method) of spreading Islam.

DEFINITION OF DA'AWAH

2. Da'awah literally means "Issuing a Summon" or making an "invitation" we say to summon or to invite. It is also propagation of religion. *Da'awah* in Islamic perspective is derived from the root word '*da'aa yad'uu, da'awatan*' (he called, he is calling, and calling). It therefore means calling and reminding people the teachings of Allah and His messenger (SAW). The da'i command people to be God fearing, to be righteous in words and deeds and forbid them from doing or committing evils. *Da'awah* includes all efforts made in calling people to Islam and to accept the *kalimatu-ash-shahadah*: Oneness of Allah and believing in Prophet Muhammad (SAW) as the seal of all prophets.

3. Da'awah involves application of wisdom and good approach in the way and manner the message is delivered to the listeners. A Da'iyah is commanded to be subtle and gentle while inviting or preaching the word of Islam to others. Allah says in (Q16:V125); "Call to (the) way of your Lord with the wisdom and good instruction and discuss with them in that which (is) best indeed, your Lord, He (is) most knowing of who has strayed from His way, And He (is) most knowing of the guided ones.' This verse makes it clear that the work or activity of this kind (*Da'awah*) is every Muslim's duty even if some scholars regard it *fardu-kifayah*. Allah also commands in (Q12:V108) "Say: This is my way: I call to Allah, with certain knowledge – I and those who follow me. And glory be to Allah! And I am not of the Polytheists.

THE IMPORTANCE/NEED FOR DA'AWAH

4. *Da'awah* (calling People to Islam) is a command by Allah to all Muslims Moreover, Allah (SWT) raises this *Ummah* because it commands the doing of good and forbids wrong (Q3:V110). Those to whom the message of Islam has reached are told to pass it on to others

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(Q3:V104).The message of Islam is to all mankind; therefore, it is our duty to explain our religion not only to fellow Muslims but also to Non-Muslims, be they pagans', Christians, Jews, Hindus, Buddhists, Atheists or others. We should not wait for them to ask, but actively find opportunities to convey the message to any person or group by any appropriate means.

5. While it is important to practice Islam with sincerity, calling or inviting people to it is also necessary. Some people already have misconceptions about Islam such as the belief that Islam is speed by sword or that Islam does not respect human life. These are all misconceptions which we need to clear and clarify the right teachings of Islam to the non-Muslim. It is therefore a duty on every Muslim to speak about Islam privately or publicly and to find opportunities to do this. A Non-Muslim may be earnestly seeking for the truth, and if we do not help him to find it by explaining Islam in a way that he can understand, we would be negligent, selfish and blameworthy. We have no right to despise non-Muslim, or call them disbelievers (*kafir*) when we have done nothing to enlighten them about Islam or remove their misconceptions. On the contrary, the blame rests on us for failing to obey Allah's instruction. Allah (SWT) is saying in the (Q87:V9-10). Therefore, give admonition in case the admonition profits (the hearer) (Q87:V9-10).

6. It is incumbent upon the Muslim to have someone who will always remind them about Allah's injunctions so that they can live a successful life in this world and Hereafter. If People continue to commit evil and do not stop it, verily Allah (SWT) will send down, his punishment upon everybody both on the Innocent ones as well as on the wrong doers. Allah (SWT) says in the Qur'an: "And say: This is my way: I call to Allah, with certain knowledge – I and those who follow me. And glory be to Allah! And I am not of the polytheists" (Q12:V108). And Allah says in

(Q8:V25); "And fear the trial which affects not in particular (only) those of you who do wrong. And know that Allah is strict in punishment" On the importance *dawah*. Huzaifa (RA) relates in a hadith that the Holy Prophet said: By Him in whose hands is my life, you will continue to enjoin good and forbid evil, or else Allah will certainly afflict you with torment from Him, then your supplications will not be answered "Tirmizi". The Prophet (SAW) said to Ali (RA) " Indeed for Allah to guide a male Muslim (or female) through you is better for you than the red specie of camel (expensive specie)" (Bukhari and Muslim) The above quotations are pointing to the fact that Muslims should be calling to the truth as Allah (SWT) commanded. No reason should deter us from doing *Da'awah* among ourselves or among the non-Muslim as well. Again, Allah commands: 'Let these arise out of you a band of People, inviting to all that is good, enjoining what is right and forbidding what is wrong: They are the ones to attain felicity" (Q3:V104)

7. It is only by exemplary conduct and general good behavior that a Daa'iyah can prove the truth of his teachings and of the statement in the (Q3:V110) about Muslim being the best community ever brought forth for Mankind. "You are indeed the best community that has ever been brought forth for (the good of) Mankind; You enjoin the doing of what is right and forbid the doing of what is wrong and you believing in Allah" (Q3:V110). Furthermore, negligence of *Da'awah* may lead to a situation comparable to where in the Qur'an Allah (SWT) reported prophet Dawud (AS) and Prophet Isah (AS) seeking Allah's curse on the children of Israel because, they did not call people to doing good and discouraging them from evils. Allah (SWT) says in the Qur'an(Q5:V78-79): "Curse were pronounced on those among the children of Israel who rejected faith, by the tongue of David and of Jesus the Son of Mary; because they disobeyed and persisted in excess, nor did they forbid one another the iniquities' which they committed; Evil indeed were the deeds which they did". Summarily, the need for *Da'awah*

covers the followings:

- a. Fulfillment of obligation.
- b. Earning Allah's praises as being the best *ummah*.
- c. Avoidance of Allah's Wrath or anger and curses.
- d. Avoidance of Allah's punishment.
- e. Imitating or following the footsteps of Allah's Prophet in doing *da'awah* work.
- f. Earning great reward.
- g. Attainment of success and salvation in the hereafter.
- h. Conveyance of knowledge and goodness.
- i. Unifying the Muslim brotherhood.
- j. Getting help from Allah and gain His happiness.

TYPES OF DA'AWAH

8. Methodology is the method or pattern applied while carrying out the *Da'awah* work. It can be direct method or indirect:

- a. **Direct Method**. *Da'awah* is direct preaching of words of Islam to the people or listeners. A *da'iyah* engages himself physically in calling people to Islam
- b. **Indirect method**. This deals with performing *da'awah* through media, e.g. TV, Radio, Internet, WhatsApp, text messages, distribution of religious books, pamphlets or fliers. This method allows the chance for the client to listen, read and reason on what he/she reads. By that he may be guided and accept Islam. Social media has become a very easy and fast way of doing *da'awah*. The availability of internet platform made the use of social media easy for *da'awah* such as face book, WhatsApp, E-mail, Instagram etc. People or preachers have

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developed the habit of writing articles and forwarding it to others to read. Audio cassettes, CDs, Videos are other means of *da'awah* etc. *Da'awah* has been digitalized and does not only depend on one to one discussion. There are many Islamic channels in the media e.g. Iqra channel, Al-Huda, Islam channel etc. All are engaging in *da'awah* work. That has also yielded to the globalization of *da'awah*.

QUALITIES /CHARACTERISTICS OF A DAA'IYAH

9. The characteristic of a *da'iyah* are those qualities and best behaviours which an Islamic worker should imbibe or which the society should expect in him or her. Allah says in the Qur'an; "Certainly you have in the messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day, and remembers Allah much" (Q33:V21). These qualities are:

- a. Iman (Faith).
- b. Good Relationship with Allah and His creations.
- c. Knowledgeable.
- d. Application of what you preach.
- e. Awareness.
- f. Wisdom.
- g. Good manners.
- h. Benefit of doubt (should be giving to Muslims).
- i. Covering the fault of others.
- j. Socializing with others responsibly and isolating appropriately.
- k. Respecting others.
- l. Team work and co-operation.

With the above characteristics, a *da'iyah* is expected to have

developed high level of Iman (faith) in Allah and His messengers; He should believe in all injunctions and commandments of Allah (SWT). And that will be by following the best examples and qualities of the messenger of Allah, Prophet Muhammad (SAW) as stated above in the early mentioned verses.

GOLDEN RULES OF DA'AWAH

10. Golden rules of *da'awah* are the necessary guideline which a *daa'iyah* works with and considers the way he calls people to Islam. These rules have been mentioned in various parts of the Qur'an, they are as follows:

- a. Wisdom (Invite people to Islam by wisdom).
- b. Don't abuse other people objects of worship.
- c. Be patient and hopeful.
- d. Do not preach for material benefit.
- e. There is no compulsion in accepting Islam.
- f. Practice what you preach.
- g. Don't bore your listeners or press too hard.

Invite People to Islam by Wisdom. Allah says in Qur'an (Q16:V125) "Call thou (all Mankind) unto thy sustainers path with Wisdom and goodly exhortation, and argue with them in the most kindly manner: for, behold, thy sustainer knows best who strays from His path. And best knows He who are the rightly guided" (Q16:V125). In the Arabic text of the verse quoted above, the word *hikmah* is translated as wisdom. The exact meaning of this word is not available in one word in English. It is the combination of wisdom, tact, sagacity, skill and diplomacy. It is also essential for him to know what to say and how to say it when he comes to present the message in such a manner as will encourage people to continue to listen to him. Don't abuse other

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people object of worship; Allah (SWT) commands on that rule: "But do not revile those (beings) which they invoke, instead of Allah, lest they revile Allah out of spite, and in ignorance: for goodly indeed have We made their own ways appear unto them every community" (Q6V:108). **Note:** The Person conducting *da'awah* (call *da'iyah*) should not use abusive language at all, otherwise he will put off the person(s) he is trying to convince the truth of the religion (Islam). He will also arouse his anger and generate opposition to Islam. It should be borne in mind that any belief, be it false or superstitious, which has already settled in a person's mind is not easily replaced by contrary belief.

11. On the verses quoted above (Q6:V108), the learned Scholar Yusuf Ali states against that: man's actual personal religion depends upon many thing; his person, psychology, the background of his life, his hidden or repressed feelings, tendencies, or history, his heredity disposition or antipathies, and all the subtle influences of his education and his environment.

End

MODULE 1 QUR'AN

1. What are the major benefits of studying the Qur'an and its science?
2. Briefly explain the following:
 - a. The Qur'an.
 - b. Revelation and Compilation.
 - c. The main contents of the Qur'an.
3. Mention 5 each of the characteristics of Makkah and Madinah chapters.
4. What are the types of tafsir.
5. What are the basic conditions of the interpreter of Qur'an (*mufassir*)?

MODULE 2 HADITH

1. What do you understand of Hadith and Sunnah?
2. Mention 3 (three) major classifications of Hadith.
3. Mention the 6 (six) major authentic books of Hadith.
4. What are the difference between Qur'an and Sunnah?
5. Mention the conditions of Sahih Hadith.
6. What are the differences between Sahih Hadith and Hassan.

MODULE 3 FIQH (ISLAMIC JURISPRUDENCE)

1. What are the objectives of Shari'ah?
2. Mention 4 (four) schools of legal thoughts in Islam.
3. What are the burial procedures?
4. Mention 5 (five) major requirements of a Sermoner?
5. What are attributes of a Sermoner?
6. What are the conditions of moving corpse to the grave?

MODULE 4 AQIDAH

1. Define the concepts of Tauhid and its categories.
2. Mention 2 (two) major of categories of Shirk.
3. List the conditions of testimony (*Kalimatush shahadah*).
4. Define shirk?
5. Explain the implications of shirk in Islam.
6. Mention the pillars of Islam and explain 3 (three) of them.
7. What are the three fundamental principles of Islam?

MODULE 5 ARABIC

1. Define the following with relevant example in Arabic:
 - a. Noun.
 - b. Verb.
 - c. Letter.
2. What is the importance of Arabic language to NA officer Imam?
3. Translate the following into Arabic:

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- a. Land Army.
- b. Navy.
- c. Air force.
- d. Second Lt.
- e. Lieutenant.
- f. Captain
- g. Nation.
- h. Defence.
- i. Victims.
- j. Promotion.
- k. Private.
- l. Corporal.
- m. Sergeant.
- n. Staff Sergeant.
- o. Rank.

4. Define the following with relevant example in Arabic:

- a. Singular.
- b. Dual.
- c. Plural.

5. Arabic language is a unifying factor among Muslims. Discuss.

MODULE 6 DA'AWAH

- 1. Define *da'awah* literally and technically.
- 2. Mention the qualities of *Da'iyah*.
- 3. How will you apply the following golden rules of Da'awah:
 - a. Wisdom.
 - b. Practice what you preach.

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c. Don't abuse other people objects of worship.

4. How would you explain Qur'an 16: Verse 125 in your work as a Da'iyah.