

GRADE 6 IRE LESSON NOTES

STRAND: QUR'AN

SURAH-AL-HUMAZA:

Translation (Meaning of Surah Al-Humazah)

1. Woe to every backbiter and mocker,
2. Who collects wealth and continuously counts it.
3. He thinks that his wealth will make him immortal.
4. No! He will surely be thrown into the Crusher (Hellfire).
5. And what can make you know what the Crusher is?
6. It is the Fire of Allah, eternally fueled,
7. Which mounts directed at the hearts.
8. Indeed, it (Hellfire) will be closed down upon them,
9. In extended columns.

Lessons from Surah Al-Humazah

1. **Accountability for Speech and Actions:**
 - Mocking, gossiping, and slandering others are severe sins that can lead to punishment in the Hereafter.
2. **Materialism is a Trap:**
 - Accumulating wealth without purpose or responsibility fosters arrogance and detachment from spirituality.
3. **False Sense of Security:**
 - Wealth cannot save a person from death or the consequences of their deeds.
4. **Reminder of Hellfire:**
 - The punishment of Hellfire is vividly described to instill fear and deter sinful behavior.

Teachings from Surah Al-Humazah

1. **Guard the Tongue:**
 - Muslims are urged to avoid mockery, backbiting, and harmful speech.
2. **Balance in Wealth:**
 - Wealth should be viewed as a means to do good and not an end in itself.
3. **Focus on the Hereafter:**
 - This surah reminds us that worldly possessions are temporary, and the real focus should be on preparing for the Hereafter.
4. **Cure for Arrogance:**
 - Humility and gratitude are essential virtues to counter the arrogance stemming from wealth.

Importance of Surah Al-Humazah

1. Moral Guidance:

- It emphasizes personal ethics, especially concerning how one treats others and views material possessions.

2. Awareness of Accountability:

- This surah serves as a warning against actions that lead to punishment in the afterlife.

3. Social Cohesion:

- By condemning slander and greed, the surah promotes unity, mutual respect, and a harmonious society.

4. Strengthening Faith:

- It reminds believers of the reality of Hellfire and the consequences of their deeds, encouraging them to lead a righteous life.

Practical Applications

1. Avoid gossip and speak kindly about others, even in their absence.
2. Use wealth for charitable purposes and to benefit others.
3. Cultivate humility and remember that wealth is a test from Allah.
4. Reflect regularly on the afterlife and prioritize spiritual growth over material pursuits.

SURAH-AL-ASR

Surah Al-Asr (Chapter 103)

Translation (Meaning of Surah Al-Asr)

1. **By time,**
2. **Indeed, mankind is in loss,**
3. **Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.**

Lessons from Surah Al-Asr

1. **Time is Precious:**
 - Time is an invaluable resource that cannot be regained once lost. Every moment should be used wisely.
2. **Humanity's Natural State is Loss:**
 - Without belief and good actions, people are destined for failure, emphasizing the need for a meaningful and purpose-driven life.
3. **Success is a Combination of Faith and Action:**
 - True success requires belief in Allah, performing righteous deeds, and fostering a community of truth and patience.
4. **The Importance of Mutual Encouragement:**
 - Collective progress is achieved when individuals support one another in truth and perseverance, reflecting the interdependence of society.

Teachings from Surah Al-Asr

1. **Iman (Faith):**
 - Belief in Allah is the foundation of all success and the first step toward salvation.
2. **Amal-e-Salih (Righteous Deeds):**
 - Faith must be accompanied by good actions to translate belief into positive change.
3. **Promotion of Truth:**
 - Muslims are encouraged to uphold and spread truth, even when it is difficult or unpopular.
4. **Patience in Adversity:**
 - Perseverance is essential for overcoming challenges and staying steadfast on the path of righteousness.

Importance of Surah Al-Asr

1. Condensed Message of the Quran:

- Scholars describe Surah Al-Asr as a summary of the Quran's teachings, focusing on faith, action, truth, and patience.

2. Guidance for Personal Development:

- The surah outlines a holistic approach to individual and collective success.

3. Strengthening Bonds:

- Encouraging mutual support in truth and patience fosters unity and a sense of shared responsibility in society.

4. Reminder of Accountability:

- It underscores the urgency of time and the need to prepare for the Hereafter before it is too late.

Practical Applications

1. Reflect daily on how time is being spent and make deliberate efforts to use it productively.
2. Strengthen your faith through prayer, knowledge, and remembrance of Allah.
3. Engage in good deeds that benefit yourself and others, such as charity, kindness, and justice.
4. Support others in truth by being honest, just, and a source of positive influence.
5. Exercise patience during trials and encourage others to remain steadfast.

SURAH-AL-TAKATHUR:

Surah At-Takathur (Chapter 102)

Surah At-Takathur warns about the dangers of materialism, competition for worldly gains, and neglect of the Hereafter. It serves as a profound reminder of the fleeting nature of worldly pursuits and the ultimate accountability to Allah.

Translation (Meaning of Surah At-Takathur)

1. **Competition in [worldly] increase diverts you.**
2. **Until you visit the graves.**
3. **No! You are going to know.**
4. **Then no! You are going to know.**
5. **No! If you only knew with knowledge of certainty...**
6. **You will surely see the Hellfire.**
7. **Then you will surely see it with the eye of certainty.**
8. **Then you will surely be asked that Day about pleasure.**

Lessons from Surah At-Takathur

1. **Worldly Competition Distracts:**
 - Rivalry over wealth, status, and possessions diverts people from remembering Allah and the Hereafter.
2. **Inevitability of Death:**
 - The phrase "until you visit the graves" serves as a stark reminder of mortality and the temporary nature of worldly life.
3. **The Reality of the Afterlife:**
 - The surah emphasizes that everyone will face the consequences of their actions, either in Hellfire or Paradise.
4. **Accountability for Blessings:**
 - Every blessing enjoyed in this world will be questioned on the Day of Judgment, urging gratitude and responsibility.

Teachings from Surah At-Takathur

1. **Avoid Materialism:**
 - Islam encourages a balanced approach to wealth, discouraging excessive competition and greed.
2. **Focus on the Hereafter:**
 - Believers are reminded to prioritize deeds that prepare them for eternal life over fleeting worldly gains.
3. **Certainty of Hellfire:**
 - The surah describes Hellfire with certainty, underscoring its reality as a warning for those who neglect their duties to Allah.
4. **Gratitude and Contentment:**
 - Appreciating and using Allah's blessings responsibly is a key aspect of faith.

Importance of Surah At-Takathur

1. **A Warning Against Neglect:**
 - It highlights the dangers of being consumed by material pursuits and neglecting spiritual responsibilities.
2. **Reminder of Accountability:**
 - The surah instills a sense of responsibility for how blessings are used and the deeds performed.
3. **Reflection on Mortality:**
 - It serves as a reminder of life's brevity and the inevitability of death and judgment.
4. **Emphasis on the Reality of the Hereafter:**
 - The surah strengthens belief in the Hereafter and motivates believers to focus on righteous deeds.

Practical Applications

1. **Moderate Material Pursuits:**
 - Strive for a balance between earning a livelihood and fulfilling spiritual obligations.
2. **Prepare for the Hereafter:**
 - Engage in acts of worship, charity, and good deeds that carry eternal rewards.
3. **Be Grateful:**
 - Reflect on Allah's blessings and use them to benefit yourself and others, avoiding extravagance and waste.
4. **Remind Yourself of Mortality:**
 - Regularly reflect on the temporary nature of this world to stay grounded and focused on your ultimate purpose.

QARIAH-AL-HUMAZA

Surah Al-Qari'ah (Chapter 101)

Surah Al-Qari'ah, also known as "The Striking Calamity," vividly describes the Day of Judgment and its consequences. It urges reflection on human deeds and the weight they carry in determining one's fate in the Hereafter.

Translation (Meaning of Surah Al-Qari'ah)

1. **The Striking Calamity.**
2. **What is the Striking Calamity?**
3. **And what can make you know what is the Striking Calamity?**
4. **It is the Day when people will be like scattered moths,**
5. **And the mountains will be like wool, fluffed up.**
6. **Then as for one whose scales are heavy [with good deeds],**
7. **He will be in a pleasant life.**
8. **But as for one whose scales are light,**
9. **His refuge will be an abyss.**
10. **And what can make you know what that is?**
11. **It is a Fire, intensely hot.**

Lessons from Surah Al-Qari'ah

1. **Reality of the Day of Judgment:**
 - The surah vividly describes the chaos and terror of the Day of Judgment, emphasizing its reality and inevitability.
2. **Significance of Deeds:**
 - The fate of every individual will depend on the weight of their deeds, not their wealth, status, or worldly achievements.
3. **Fragility of the World:**
 - The imagery of mountains being reduced to fluffy wool highlights the transient and fragile nature of the material world.
4. **Consequences of Actions:**
 - Those with good deeds will attain eternal bliss, while those lacking will face severe punishment in Hellfire.

Teachings from Surah Al-Qari'ah

1. **Prepare for the Hereafter:**
 - The surah stresses the importance of accumulating good deeds and avoiding sins.
2. **Accountability:**
 - Every action, big or small, will be weighed on the Day of Judgment, underscoring the need for mindfulness in life.
3. **Life's True Value:**
 - Success is measured not by worldly gains but by one's righteousness and contribution to good.
4. **Vivid Warning:**

- The description of Hellfire serves as a stern warning to those who neglect their responsibilities to Allah and humanity.

Importance of Surah Al-Qari'ah

1. **Awakens Consciousness:**
 - It calls people to reflect on their actions and align their lives with the values of Islam.
2. **Vivid Imagery:**
 - The powerful imagery makes the message of accountability and the Hereafter deeply impactful and memorable.
3. **Foundation for Faith:**
 - Belief in the Day of Judgment is a core tenet of Islam, and this surah reinforces its significance.
4. **Motivates Righteous Living:**
 - It inspires believers to strive for deeds that carry eternal rewards, ensuring success in the Hereafter.

Practical Applications

1. **Regularly Assess Your Actions:**
 - Reflect on your deeds and ensure they align with Islamic teachings to prepare for the scales on Judgment Day.
2. **Prioritize Good Deeds:**
 - Engage in acts of worship, kindness, charity, and truthfulness to increase the weight of your deeds.
3. **Avoid Arrogance:**
 - Remember that worldly possessions and achievements hold no value in the Hereafter without righteousness.
4. **Strengthen Belief in the Hereafter:**
 - Keep the imagery of the Day of Judgment in mind to remain focused on eternal success over temporary gains.

STRAND: HADITH

HADITH ON PURITY OF ACTIONS:

Hadith on Purity of Actions

A central hadith related to the purity of actions is from **Sahih Bukhari and Sahih Muslim**, known as the **Hadith of Intentions (Hadith An-Niyyah)**:

"Actions are judged by intentions, and everyone will be rewarded according to what they intended. So, whoever migrates for Allah and His Messenger, his migration will be for Allah and His Messenger; but whoever migrates for some worldly benefit or to marry a woman, his migration will be for what he migrated for."

(Sahih Bukhari, Book 1, Hadith 1; Sahih Muslim, Book 33, Hadith 4692)

Morals Derived from the Hadith

- 1. Sincerity is Essential:**
 - Every action's value is determined by the purity and sincerity of the intention behind it.
- 2. Purpose of Actions:**
 - Actions performed for the sake of Allah are elevated, while those done for worldly gains remain limited in benefit.
- 3. Accountability:**
 - Allah knows the innermost intentions, and rewards or consequences will align with them.
- 4. Holistic Worship:**
 - Even mundane activities, if performed with the right intention (e.g., earning a halal income, helping others), can become acts of worship.

Lessons from the Hadith

- 1. Intentions Define Actions:**
 - One must always assess their motives to ensure they align with seeking Allah's pleasure.
- 2. Internal and External Purity:**
 - Islam emphasizes not only performing good deeds outwardly but ensuring they stem from a pure heart and sincere intentions.
- 3. Value of Small Acts:**
 - Even small deeds, when done sincerely, hold immense value in the sight of Allah.
- 4. Worldly vs. Eternal Rewards:**
 - Intentions determine whether actions earn temporary worldly benefits or eternal rewards in the Hereafter.

Practical Applications

1. **Examine Your Intentions:**
 - Regularly reflect on why you perform certain actions, ensuring they are driven by a desire to please Allah.
2. **Purify Deeds:**
 - Avoid actions for show, fame, or self-interest, focusing instead on sincerity and selflessness.
3. **Combine Worship with Daily Life:**
 - Make everyday activities meaningful by tying them to good intentions, such as working to support your family or studying to benefit the community.
4. **Avoid Hypocrisy (Riya):**
 - Stay mindful of performing deeds purely for public admiration, which can invalidate your efforts.

HADITH ON DRESSING:

Hadith on Dressing

Islam emphasizes modesty, cleanliness, and appropriateness in dressing for both men and women. Several hadiths address these principles, outlining the standards of clothing that reflect Islamic values.

Hadiths on Dressing

1. General Guidelines for Modesty:

- The Prophet Muhammad (ﷺ) said:
"Modesty is a branch of faith."
(*Sahih Muslim, Book 1, Hadith 56*)

2. For Men:

- **Prohibition of Clothing Below the Ankles:**
The Prophet (ﷺ) said:
"What is below the ankles of a garment is in the Fire."
(*Sahih Bukhari, Book 77, Hadith 705*)
- **Prohibition of Silk and Gold for Men:**
The Prophet (ﷺ) said:
"These two (gold and silk) are forbidden for the males of my community but permissible for the females."
(*Sunan Abi Dawood, Book 34, Hadith 4057*)

3. For Women:

- **Covering the Body:**
The Prophet (ﷺ) said:
"O Asma', when a woman reaches the age of menstruation, it is not proper for her to show anything but this and this," pointing to his face and hands.
(*Sunan Abi Dawood, Book 34, Hadith 4092*)
- **Avoiding Tight or Transparent Clothing:**
The Prophet (ﷺ) said:
"There are two types of people in Hell... women who are clothed yet naked, deviating and making others deviate."
(*Sahih Muslim, Book 24, Hadith 5310*)

Morals Derived from These Hadiths

1. Modesty as a Core Value:

- Dressing modestly is an expression of faith and respect for oneself and others.

2. Gender-Specific Guidelines:

- Islam acknowledges the differences between men and women, providing distinct but equitable guidelines for each.

3. Avoidance of Extravagance:

- Simplicity and humility in dressing are encouraged, avoiding ostentation and excess.

4. Cultural Flexibility Within Islamic Limits:

- While adhering to Islamic guidelines, clothing can vary according to culture, as long as it maintains modesty and appropriateness.

Lessons from the Hadiths on Dressing

1. **Consciousness of Allah:**
 - Dressing in accordance with Islamic principles reflects obedience to Allah and awareness of His commandments.
2. **Dignity and Respect:**
 - Appropriate dressing upholds personal dignity and commands respect from others.
3. **Balance Between Beauty and Modesty:**
 - Islam allows for dressing well and beautifully, as long as it does not lead to arrogance or compromise modesty.
4. **Avoiding Imitation:**
 - Muslims are advised not to imitate styles that are contrary to Islamic values, promoting a distinct and dignified identity.

Practical Applications

1. **For Men:**
 - Ensure clothing does not go below the ankles.
 - Avoid silk and gold.
 - Dress cleanly and modestly, reflecting dignity and humility.
2. **For Women:**
 - Wear loose-fitting, non-transparent clothing that covers the body appropriately.
 - Avoid clothing that draws undue attention or contradicts modesty.
 - Emphasize simplicity and elegance without extravagance.
3. **For All:**
 - Adopt clothing that reflects cleanliness, simplicity, and mindfulness of Allah's teachings.
 - Respect local customs and cultural norms, provided they align with Islamic principles.

Islamic teachings on dressing emphasize modesty, dignity, and adherence to divine principles. Clothing is not only about covering the body but also about reflecting one's faith and values. By following these guidelines, Muslims demonstrate their commitment to modesty, humility, and self-respect while maintaining cultural diversity and individuality.

HADITH ON PLANTING AND THE VALUE OF TREES

Planting trees and taking care of the environment hold a special place in Islam. The Prophet Muhammad (ﷺ) emphasized the significance of planting as a form of worship ('**Ibadah**') and a source of continuous reward.

Hadiths on Planting

1. Planting as a Source of Reward:

- The Prophet (ﷺ) said:
"If a Muslim plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, it is regarded as a charitable gift (Sadaqah) for him."
(*Sahih Bukhari, Book 39, Hadith 513; Sahih Muslim, Book 10, Hadith 3769*)

2. Planting Even at the End of Times:

- The Prophet (ﷺ) said:
"If the Hour (Day of Judgment) is about to be established and one of you has a sapling in his hand, if he can plant it before it is established, let him do so."
(*Musnad Ahmad, Hadith 12491*)

3. Caring for Trees and Nature:

- The Prophet (ﷺ) said:
"There is none amongst the Muslims who plants a tree or sows seeds, and a bird, human, or animal eats from it, but it is regarded as a charitable gift for him."
(*Sahih Muslim, Book 30, Hadith 5762*)

Importance of Planting as 'Ibadah

1. Continuous Charity (Sadaqah Jariyah):

- Trees benefit the environment and living beings long after they are planted, earning ongoing rewards for the planter.

2. Act of Stewardship (Khilafah):

- Planting demonstrates the Islamic principle of caring for the Earth, as humans are Allah's stewards entrusted with protecting His creation.

3. Encouragement of Positive Action:

- The act of planting, even in the face of calamity, symbolizes hope, perseverance, and obedience to Allah.

4. Sustenance for All:

- Planting provides food, shade, and habitat for living beings, fulfilling an essential aspect of Islamic charity.

Value of Trees in Islam

1. Environmental Benefits:

- Trees clean the air, provide oxygen, and preserve ecosystems, which are vital for the survival of all creatures.

2. Symbol of Life and Growth:

- Trees represent renewal and growth, reflecting the Quranic descriptions of Paradise, which abounds with lush greenery.

3. Enhancing Livelihoods:

- Trees offer fruits, wood, and other resources, benefiting communities economically and socially.
- 4. **Spiritual Significance:**
 - The Quran frequently mentions trees as symbols of Allah's creation and power, emphasizing their importance in sustaining life.

Lessons from the Hadiths on Planting

1. **Planting as Worship:**
 - Planting is not merely a worldly act but a spiritual deed that aligns with seeking Allah's pleasure.
2. **Hope and Action:**
 - Muslims are encouraged to remain proactive, even in dire situations, trusting that their efforts have value before Allah.
3. **Interconnectedness of Creation:**
 - The benefits trees provide to birds, animals, and humans remind us of the interdependence of all living beings.
4. **Sustainability and Responsibility:**
 - Planting trees reflects the importance of sustainable living and care for future generations.

Practical Applications

1. **Plant Trees as Sadaqah:**
 - Regularly plant trees or support initiatives that focus on reforestation and green spaces.
2. **Care for the Environment:**
 - Protect natural resources, avoid waste, and engage in activities that preserve and restore the environment.
3. **Teach the Value of Nature:**
 - Educate children and communities about the rewards and benefits of planting, emphasizing its spiritual and worldly significance.
4. **Contribute to Sustainability:**
 - Participate in efforts that promote sustainability, such as using renewable resources and supporting eco-friendly policies.

Planting trees is a noble and rewarding act in Islam, combining spiritual and worldly benefits. It reflects stewardship, charity, and hope, aligning with Islamic principles of caring for Allah's creation. By planting trees, Muslims earn continuous rewards while contributing to a healthier and more sustainable world for future generations.

HADITH ON RESPONSIBLE USE OF HUMAN CAPABILITIES AND RESOURCES

Islam teaches that the bounties of Allah, including human capabilities and resources, are blessings entrusted to us. Their proper use is essential for benefiting both this life and the Hereafter. Several hadiths emphasize accountability, gratitude, and the importance of using Allah's blessings responsibly.

Relevant Hadiths

1. Accountability for Capabilities and Resources:

- The Prophet Muhammad (ﷺ) said:
"The feet of the son of Adam will not move on the Day of Judgment until he is asked about five things: his life and how he spent it; his youth and how he utilized it; his wealth and how he earned it and spent it; and how he acted upon the knowledge he acquired."
(*Sunan At-Tirmidhi, Hadith 2416*)

2. Gratitude for Allah's Blessings:

- The Prophet (ﷺ) said:
"Allah is pleased with His servant who eats something and praises Him for it or drinks something and praises Him for it."
(*Sahih Muslim, Book 35, Hadith 6602*)

3. Spending Resources for Good:

- The Prophet (ﷺ) said:
"The best wealth is that which is in a righteous man's hands, and he spends it for the sake of Allah."
(*Sahih Bukhari, Book 25, Hadith 2*)

4. Using Strength and Knowledge for Good:

- The Prophet (ﷺ) said:
"The strong believer is better and more beloved to Allah than the weak believer, while there is good in both. Strive for that which will benefit you, seek help from Allah, and do not despair."
(*Sahih Muslim, Book 33, Hadith 2664*)

Significance of Allah's Bounties

1. Life as a Trust:

- Every capability and resource is an **Amanah** (trust) from Allah that must be used responsibly.

2. Means to Attain the Hereafter:

- Wealth, health, time, and knowledge should be used not only for personal benefit but also to attain eternal rewards in the Hereafter.

3. Gratitude Through Action:

- True gratitude is demonstrated by using Allah's blessings in ways that align with His commands.

4. Support for Others:

- Sharing resources with those in need amplifies blessings and reflects Islamic values of generosity and compassion.

Lessons from the Hadiths

1. **Balance Between Worldly and Spiritual Goals:**
 - Use capabilities and resources to fulfill responsibilities in this world while striving for the Hereafter.
2. **Avoid Wastefulness:**
 - Islam condemns extravagance and waste, emphasizing efficiency and purpose in utilizing Allah's bounties.
3. **Continuous Self-Improvement:**
 - Develop and refine one's capabilities, such as knowledge, skills, and health, to better serve Allah and humanity.
4. **Mindful Spending and Earning:**
 - Ensure that wealth is earned through lawful means and spent in ways that please Allah, avoiding sinful activities.

Practical Applications

1. **Utilize Time Wisely:**
 - Prioritize meaningful activities, such as worship, helping others, and gaining beneficial knowledge.
2. **Invest in Good Causes:**
 - Use wealth, energy, and talents to support charitable initiatives, education, and community development.
3. **Care for Health:**
 - Maintain physical and mental well-being to fulfill obligations effectively, viewing health as a trust from Allah.
4. **Share Resources:**
 - Regularly engage in acts of charity and social service to benefit others and multiply rewards in the Hereafter.
5. **Be Grateful:**
 - Regularly thank Allah for His blessings and demonstrate gratitude by using them in service to Him and others.

Human capabilities and resources are blessings from Allah that come with responsibilities. The proper use of these bounties is an act of gratitude and obedience, ensuring success in both this life and the Hereafter. By being mindful of their use, avoiding waste, and prioritizing good, Muslims fulfill their role as Allah's stewards on Earth and secure eternal rewards.

STRAND: PILLARS OF IMAN (FAITH)

The **Pillars of Iman** are the six fundamental beliefs in Islam, forming the foundation of a Muslim's faith. These include:

1. **Belief in Allah:**
 - Belief in the Oneness of Allah, His attributes, and His absolute authority over all creation.
2. **Belief in Angels:**
 - Angels are pure beings created by Allah, tasked with specific duties (e.g., Jibreel delivering revelations).
3. **Belief in Divine Books:**
 - Belief in the revealed scriptures sent to various prophets, including the Quran, Torah, Gospel, and Psalms.
4. **Belief in Prophets and Messengers:**
 - Acknowledgment of all prophets sent by Allah to guide humanity, including Adam, Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them all).
5. **Belief in the Day of Judgment:**
 - Faith in the resurrection, accountability for deeds, and the ultimate reward of Paradise or punishment of Hell.
6. **Belief in Divine Decree (Qadr):**
 - Acceptance that all events, good or bad, occur by Allah's will and wisdom.

Beliefs About Prophets in Islam

1. **Role of Prophets:**
 - Prophets are chosen by Allah to convey His message and guide humanity.
 - They act as role models, demonstrating righteousness and submission to Allah.
2. **Equality Among Prophets:**
 - Muslims believe in all prophets without discrimination, as they all brought the same core message: to worship Allah alone.
3. **Finality of Prophethood:**
 - Prophet Muhammad (ﷺ) is the Seal of the Prophets, completing the chain of prophethood.
4. **Protection from Sin:**
 - Prophets are protected from major sins, ensuring their actions align with Allah's commands.
5. **Miracles:**
 - Prophets were granted miracles as proof of their divine mission (e.g., Musa splitting the sea, Isa healing the sick, and Muhammad's revelation of the Quran).

Qualities of Prophets

1. **Truthfulness (Sidq):**
 - Prophets always spoke the truth and upheld honesty in their words and actions.
2. **Trustworthiness (Amanah):**
 - They were reliable and trustworthy, gaining the confidence of their communities.
3. **Intelligence (Fatanah):**
 - Prophets were endowed with wisdom and intelligence to address the challenges of their people effectively.
4. **Patience (Sabr):**
 - They endured immense hardships and opposition while delivering Allah's message with perseverance.
5. **Compassion and Mercy:**
 - Prophets were kind and caring, always striving for the welfare of their people.
6. **Dedication to Worship:**
 - They were exemplary in their devotion to Allah, constantly engaging in prayer and supplication.

Significance of Belief in Prophets

1. **Guidance:**
 - Prophets provide a clear path to follow for success in this world and the Hereafter.
2. **Connection to Divine Revelation:**
 - Through prophets, humanity receives Allah's laws and instructions for righteous living.
3. **Unity of Message:**
 - Belief in all prophets emphasizes the universality of Islam's message and promotes interfaith respect.
4. **Moral Excellence:**
 - Prophets serve as role models for personal and collective ethics.

SUMMARY

The pillars of Iman and belief in prophets underscore the importance of faith, morality, and accountability in Islam. The qualities and mission of prophets highlight their unique role as guides for humanity, ensuring that believers have a clear example to emulate in their journey toward righteousness and closeness to Allah.

STORIES OF PROPHETS

Pillars of Iman (Faith)

The **Six Pillars of Iman** are the core beliefs in Islam, essential for every Muslim:

1. **Belief in Allah:**
 - Recognizing Allah as the One, Supreme Creator, without partners.
2. **Belief in Angels:**
 - Understanding angels as servants of Allah who fulfill His commands.
3. **Belief in Divine Books:**
 - Acceptance of revealed scriptures, including the Quran, Torah, Gospel, and Psalms.
4. **Belief in Prophets:**
 - Believing in all prophets as messengers sent to guide humanity to worship Allah.
5. **Belief in the Day of Judgment:**
 - Belief in resurrection, accountability for deeds, and eternal consequences.
6. **Belief in Divine Decree (Qadr):**
 - Faith that Allah's knowledge and will encompass all events, good or bad.

Stories of Prophets

Prophet Ibrahim (Abraham, Peace Be Upon Him)

Story Highlights:

- **Early Life and Disbelief in Idols:**
Ibrahim (AS) rejected the idol worship of his people, recognizing the Oneness of Allah. He challenged their beliefs, including destroying the idols and pointing to their inability to defend themselves.
(*Surah Al-Anbiya*, 21:52-67)
- **Test of Sacrifice:**
Allah commanded Ibrahim (AS) to sacrifice his son, Ismail (AS), as a test of faith. Ibrahim (AS) submitted fully, but Allah replaced Ismail with a ram at the last moment.
(*Surah As-Saffat*, 37:102-107)
- **Building the Kaaba:**
Ibrahim (AS) and Ismail (AS) rebuilt the Kaaba as a center of worship for Allah.
(*Surah Al-Baqarah*, 2:125-127)

Lessons from Prophet Ibrahim:

1. **Absolute Trust in Allah:**
 - Ibrahim's unwavering submission to Allah teaches the importance of trusting His wisdom and commands.
2. **Rejecting Falsehood:**
 - His rejection of idols reminds us to stand firm against falsehood and uphold monotheism.
3. **Sacrifice for Faith:**
 - The story of the sacrifice exemplifies devotion and the rewards of obedience.

Prophet Yusuf (Joseph, Peace Be Upon Him)

Story Highlights:

- **Dream and Jealousy of Brothers:**
Yusuf (AS) dreamt of eleven stars, the sun, and the moon bowing to him. His brothers, out of jealousy, plotted against him and threw him into a well.
(*Surah Yusuf, 12:4-15*)
- **Trials in Egypt:**
Yusuf (AS) was sold into slavery and later falsely accused by the wife of Aziz. He maintained his integrity and relied on Allah.
(*Surah Yusuf, 12:22-34*)
- **Rising to Power:**
After interpreting the Pharaoh's dream, Yusuf (AS) was appointed to oversee Egypt's resources, leading them through years of drought.
(*Surah Yusuf, 12:46-56*)
- **Reunion with Family:**
Yusuf (AS) forgave his brothers, reuniting the family and fulfilling his dream.
(*Surah Yusuf, 12:91-100*)

Lessons from Prophet Yusuf:

1. **Patience in Trials:**
 - Yusuf's life demonstrates how patience and reliance on Allah lead to ultimate success.
2. **Forgiveness:**
 - Yusuf's forgiveness of his brothers highlights the value of mercy and reconciliation.
3. **Integrity and Resilience:**
 - Despite hardships, Yusuf upheld his morals, showing that faith and character endure in the face of adversity.
4. **Planning and Responsibility:**
 - His management of Egypt's resources teaches the importance of preparation and wise leadership.

The stories of **Prophet Ibrahim** and **Prophet Yusuf** provide timeless lessons on faith, trust, and moral conduct. Ibrahim exemplifies unwavering submission to Allah, while Yusuf demonstrates resilience and forgiveness in the face of hardship. Both stories inspire believers to strengthen their Iman and live with integrity, patience, and trust in Allah's plan.

TAQWA

Taqwa: Definition and Significance

Taqwa in Islam refers to **God-consciousness** or **piety**, and is derived from the root word "W-Q-Y," which means to protect or guard. Taqwa represents a state of mindfulness and awareness of Allah in every aspect of life. It is a fundamental concept in Islam that encompasses living in accordance with Allah's commands, avoiding His prohibitions, and striving to live with righteousness and integrity.

The Quran often speaks about Taqwa, highlighting its importance as a key to success, both in this world and the Hereafter. It is a vital trait that Allah commands believers to cultivate to attain His pleasure and reward.

Qualities of a Pious Person with Taqwa

A person with Taqwa embodies specific qualities that reflect their consciousness of Allah:

1. Fear of Allah (Khawf):

- A pious person is constantly aware of Allah's presence and feels accountable to Him in all actions. This fear leads to avoiding sinful behavior and staying within the limits set by Allah.
- *"Indeed, those who fear their Lord unseen will have forgiveness and great reward."* (Quran, Surah Al-Mulk 67:12)

2. Hope in Allah's Mercy (Raja):

- While fearing Allah, a person with Taqwa also places hope in His mercy, recognizing that Allah is compassionate and forgiving. This balance of fear and hope shapes the character of a devout Muslim.

3. Humility (Tawadu):

- A pious person with Taqwa remains humble and acknowledges that everything in life is a gift from Allah. They do not boast or become arrogant about their abilities or status.
- *"Indeed, the most honorable of you in the sight of Allah is the most righteous of you."* (Quran, Surah Al-Hujurat 49:13)

4. Sincerity in Worship (Ikhlas):

- Taqwa drives a person to worship Allah sincerely, focusing solely on His pleasure, without showing off or seeking worldly gain.
- *"And they were not commanded except to worship Allah, [being] sincere to Him in religion."* (Quran, Surah Al-Bayyina 98:5)

5. Gratitude (Shukr):

- A pious person thanks Allah for His blessings, whether they are material or spiritual. Gratitude reinforces their connection to Allah and reminds them of His bounties.
- *"If you are grateful, I will surely increase your favor upon you."* (Quran, Surah Ibrahim 14:7)

6. Charity and Generosity (Sadaqah):

- A person with Taqwa is generous, regularly giving in charity and caring for the less fortunate. Their wealth is viewed as a trust from Allah, and they are keen to use it in righteous ways.
 - *"The example of those who spend their wealth in the way of Allah is like that of a grain of corn that sprouts seven ears, and each ear contains a hundred grains."* (Quran, Surah Al-Baqarah 2:261)
- 7. Justice and Fairness (Adl):**
- Taqwa encourages a person to act justly, being fair to others and upholding the rights of all. They do not engage in oppression or dishonesty.
 - *"O you who have believed, be persistently standing firm in justice, witnesses for Allah."* (Quran, Surah An-Nisa 4:135)
- 8. Avoidance of Major Sins (Ma'siyah):**
- A person with Taqwa avoids both major and minor sins. They repent quickly and seek forgiveness from Allah when they fall into error.
 - *"And those who, when they commit an immorality or wrong themselves [by sin], remember Allah and seek forgiveness for their sins."* (Quran, Surah Al-Imran 3:135)

Significance of Taqwa

- 1. A Path to Righteousness:**
 - Taqwa is the ultimate trait of a righteous individual. Allah mentions in the Quran that the real success lies in being conscious of Him.
 - *"Indeed, the most righteous among you in the sight of Allah is the one with the most Taqwa."* (Quran, Surah Al-Hujurat 49:13)
- 2. Guidance:**
 - Taqwa brings Allah's guidance to a person. It helps them make decisions in line with Allah's will and live a life of peace and tranquility.
 - *"This is the Book about which there is no doubt, a guidance for those conscious of Allah."* (Quran, Surah Al-Baqarah 2:2)
- 3. Success in the Hereafter:**
 - The ultimate goal of Taqwa is attaining Allah's pleasure and success in the Hereafter, leading to Paradise.
 - *"O you who have believed, if you fear Allah, He will make a way for you to escape [from difficulty] and will forgive you your sins."* (Quran, Surah At-Talaq 65:2-3)
- 4. Protection from Harm:**
 - Taqwa serves as protection from calamities, sins, and dangers, as it encourages a believer to act in accordance with Allah's commands, avoiding harm.
 - *"If you obey Allah and His Messenger, He will not deprive you of your deeds."* (Quran, Surah Muhammad 47:38)

Virtue of Taqwa

1. A Key to Paradise:

- Taqwa is one of the central qualities that will lead a person to enter Paradise. Allah promises to reward those who are conscious of Him.
- *"Indeed, the righteous will be in the midst of gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability."* (Quran, Surah Al-Qamar 54:54-55)

2. Forgiveness and Mercy from Allah:

- Those who are pious and conscious of Allah are granted His forgiveness and mercy, as they are humble in their actions and consistently seek His pardon.
- *"And whoever fears Allah... He will make a way for him to get out [from every difficulty] and He will provide him from where he does not expect."* (Quran, Surah At-Talaq 65:2-3)

3. Purification of the Heart:

- Taqwa helps purify the heart, leading to a sincere, unpretentious life. It encourages the development of noble character and a peaceful mind.
- *"But whoever fears Allah... He will make a way for him to get out [from every difficulty]."* (Quran, Surah At-Talaq 65:2)

Taqwa is the essence of true piety and a cornerstone of a Muslim's character. By embodying the qualities of a person with Taqwa—such as fear of Allah, humility, sincerity, and justice—believers can achieve success in this life and the Hereafter. Taqwa not only brings spiritual rewards but also guides Muslims to make decisions that benefit them and the broader community, leading to a fulfilling, righteous life aligned with the will of Allah.

TAWAKKUL

Tawakkul: Definition and Meaning

Tawakkul is the Islamic concept of **trust in Allah**. It means to rely on Allah alone for support, after making all the necessary efforts and taking the appropriate steps. It is not about being passive or neglecting one's responsibilities; instead, Tawakkul is about putting in the effort and then leaving the outcome to Allah, knowing that He controls all matters.

The Quran and Hadith emphasize the importance of Tawakkul, showing that it is a key quality for those who have true faith in Allah. It is not about abandoning personal responsibility but rather about balancing effort with reliance on Allah's will.

Qualities of Tawakkul

1. Reliance on Allah:

- The essence of Tawakkul is relying solely on Allah after doing one's best to achieve a goal. A person with Tawakkul trusts that Allah will provide what is best for them, whether it aligns with their desires or not.
- *"And put your trust in Allah, and sufficient is Allah as a Disposer of affairs."* (Quran, Surah Al-Ahzab 33:3)

2. Contentment with Allah's Decree:

- A person who has Tawakkul accepts whatever outcome comes from their efforts, understanding that everything is part of Allah's plan. They are content with what Allah decrees, whether it is what they expected or not.
- *"And it may be that you dislike something although it is good for you."* (Quran, Surah Al-Baqarah 2:216)

3. Patience and Perseverance:

- Tawakkul requires patience (Sabr) during difficult times. When things don't go as planned, a person with Tawakkul remains steadfast and trusts in Allah's timing.
- *"So be patient. Indeed, the promise of Allah is truth."* (Quran, Surah Ar-Rum 30:60)

4. Effort in Action:

- While Tawakkul involves reliance on Allah, it does not mean neglecting efforts. A person with Tawakkul works hard and does their part in achieving goals, then leaves the rest to Allah.
- *"And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."* (Quran, Surah Al-Imran 3:159)

5. Optimism and Positive Thinking:

- A person with Tawakkul maintains a positive outlook, always expecting Allah's mercy, regardless of external circumstances. They trust that Allah will guide them to the best outcome.
- *"Say, 'Never will we be struck except by what Allah has decreed for us; He is our protector.' And upon Allah let the believers rely."* (Quran, Surah At-Tawbah 9:51)

6. Gratitude and Trust in Allah's Wisdom:

- Tawakkul also involves showing gratitude (Shukr) to Allah for all outcomes and understanding that His wisdom is greater than human understanding.

- *"And it is He who gives you life, and He who causes you to die; and when He decrees a matter, He only says to it, 'Be,' and it is." (Quran, Surah Al-Ghafir 40:68)*

Significance of Tawakkul

1. Strengthens Faith in Allah:

- Tawakkul is a reflection of strong **Iman (faith)**. It demonstrates trust in Allah's wisdom and power, which strengthens the relationship between a person and their Creator.

2. Promotes Peace and Calmness:

- When one has Tawakkul, they are not overwhelmed by worry or anxiety. They are assured that Allah's plan is better than anything they could imagine, bringing them peace of mind and tranquility.
- *"Whoever fears Allah... He will make a way for him to get out [from every difficulty]." (Quran, Surah At-Talaq 65:2)*

3. Leads to Success and Contentment:

- True Tawakkul leads to success in the eyes of Allah, even if it doesn't result in worldly success. The believer is content with whatever happens, knowing that Allah's decision is the best.
- *"Indeed, Allah loves those who put their trust [in Him]." (Quran, Surah Al-Imran 3:159)*

4. Encourages a Balanced Approach to Life:

- Tawakkul teaches Muslims to take practical steps and exert effort in their endeavors while also recognizing that they are not in control of the final outcome. This balanced approach prevents burnout and disappointment.

5. Protection from Anxiety and Over-Concern:

- Tawakkul helps a believer avoid excessive worry about things beyond their control. It provides emotional and psychological resilience by shifting the focus to Allah's will.
- *"And if Allah should aid you, no one can overcome you; and if He should forsake you, who is there who can aid you after Him?" (Quran, Surah Al-Imran 3:160)*

6. Increases Reliance on Divine Support:

- Tawakkul teaches that ultimate success and victory come from Allah's support. The believer knows that Allah is always with them, supporting them through their struggles.

Tawakkul in Practice

1. **Start with Effort:**
 - Begin by making sincere effort in whatever you are doing, whether it's work, study, or a personal goal. Take the necessary steps to achieve it.
2. **Pray for Success:**
 - After taking the necessary actions, seek Allah's help through prayers (Salah) and supplication (Dua), asking for guidance, success, and the best outcome.
3. **Accept Allah's Decree:**
 - Once you have done your part, leave the results to Allah. Accept whatever happens with patience and gratitude, knowing that Allah has decreed what is best for you.
4. **Continue to Trust in Allah's Timing:**
 - Trust that Allah knows when and how to grant you what is best, even if it does not align with your expectations.

Tawakkul is a core element of Islamic faith and practice. It teaches believers to take responsibility for their actions while placing complete trust in Allah's power and wisdom. By cultivating Tawakkul, Muslims can face life's challenges with resilience, patience, and confidence in Allah's plan, leading to inner peace, success, and satisfaction in both this life and the Hereafter.

STRAND: DEVOTIONAL ACTS

TWAHARA

Tahara and Hadath: Overview

In Islamic jurisprudence, **Tahara** refers to **purity**, and it is a key concept in the practice of worship. It is necessary for a Muslim to be in a state of physical and spiritual cleanliness to perform certain acts of worship such as **Salah (prayer)**, **Tawaf (circumambulation of the Kaaba)**, and **reading the Quran**.

On the other hand, **Hadath** refers to **impurity**, and it describes a state of ritual impurity that requires a purification process before a person can engage in certain religious practices.

Types of Hadath

There are two main types of **Hadath**:

1. **Hadath Akbar (Major Impurity):**

- This type of impurity requires **Ghusl** (a full ritual bath) for purification. It occurs in the following cases:
 - **Sexual Intercourse:** Engaging in marital relations requires the individual to perform Ghusl before performing prayers or other acts of worship.
 - **Menstruation (Haidh):** When a woman is menstruating, she is considered in a state of major impurity and must perform Ghusl after her menstrual period ends before resuming prayer or other acts of worship.
 - **Postpartum Bleeding (Nifas):** This is the bleeding that a woman experiences after childbirth. It also requires Ghusl before returning to prayer.
 - **Ejaculation:** The emission of semen, whether during sleep (wet dream) or awake, also requires Ghusl.

Key Characteristics of Hadath Akbar:

- Major impurities prevent a person from performing Salah and other acts of worship that require a state of ritual purity.
- Ghusl is the prescribed purification method.

2. **Hadath Asghar (Minor Impurity):**

- This type of impurity is less severe and requires **Wudu (ablution)** for purification. It occurs in the following situations:
 - **Using the Toilet:** When a person relieves themselves, it breaks the state of purity.
 - **Passing Gas:** The act of passing wind (flatulence) invalidates the Wudu.

- **Deep Sleep:** If a person sleeps deeply (i.e., they lose consciousness or the ability to distinguish their surroundings), Wudu is broken.
- **Bleeding or Vomiting:** If a person bleeds excessively or vomits, it invalidates Wudu.
- **Touching a Non-Mahram (without a barrier):** In some schools of thought, touching someone of the opposite gender who is not a close relative may invalidate Wudu, although this is a matter of scholarly difference.
- **Loss of Consciousness:** Fainting, drunkenness, or any other condition that leads to a loss of consciousness invalidates Wudu.

Key Characteristics of Hadath Asghar:

- It prevents a person from performing Salah, but only requires Wudu (ablution) for purification.
- Wudu is performed by washing the face, hands, arms, head, and feet with water.

Purification (Tahara) and its Importance

Tahara (Purity) is the state of being free from Hadath, both major and minor. It is a prerequisite for engaging in many acts of worship and daily practices. The importance of Tahara includes:

- **Acceptance of Worship:** Without Tahara, acts of worship such as Salah and reading the Quran are not valid.
- **Spiritual Cleanliness:** Maintaining purity is not only a physical state but a means of spiritual discipline, as it reflects a believer's desire to remain in a state of readiness for worship.
- **Tahaara and Submission:** By adhering to the guidelines of Tahara and Hadath, a Muslim demonstrates submission to Allah's commandments and purifies their body and soul.

The concept of **Hadath** is crucial in Islam as it determines when a person is in a state of impurity and needs to purify themselves through **Wudu** or **Ghusl**. By understanding the types of Hadath (major and minor impurities), Muslims can ensure they maintain the necessary purity required for worship and live in accordance with Islamic principles of cleanliness.

SUNNAH GHUSL

Sunnah Ghusl: Definition and Importance

Sunnah Ghusl refers to a specific method of performing the ritual purification (Ghusl) that follows the practices (Sunnah) of Prophet Muhammad (PBUH). Ghusl is required for major impurity (Hadath Akbar), such as after sexual intercourse, menstruation, or postpartum bleeding. However, there are situations where Ghusl is recommended as part of the Sunnah, even if it's not obligatory.

Performing Ghusl as prescribed by the Sunnah ensures spiritual cleanliness and is considered a way of drawing closer to Allah. The **Sunnah Ghusl** provides additional benefits, such as maintaining physical cleanliness and enhancing personal hygiene.

Situations Requiring Sunnah Ghusl

- 1. On Fridays (Ghusl for Jumu'ah):**
 - It is recommended to perform Ghusl before the Friday prayer (Jumu'ah). This Ghusl is a Sunnah, and it is highly encouraged to purify oneself before attending the congregational prayer.
 - The Prophet (PBUH) said:
"Ghusl on Friday is an obligation for every Muslim who has attained the age of maturity." (Sahih Al-Bukhari)
- 2. Before Entering Makkah for Umrah or Hajj:**
 - Performing Ghusl before entering Makkah or before the acts of **Tawaf** during **Umrah** or **Hajj** is considered a Sunnah. It is not obligatory, but it is a recommended practice.
- 3. Ghusl after Menstruation (Haidh) and Postpartum Bleeding (Nifas):**
 - Although Ghusl after menstruation and childbirth is obligatory, the method of performing it as prescribed in the Sunnah is highly recommended.
- 4. Ghusl for the Dead (Janazah Ghusl):**
 - Ghusl for a deceased person is also a Sunnah for Muslims, and it is performed as part of the funeral rites.
- 5. Before Intimacy:**
 - It is recommended to perform Ghusl after sexual activity if a person has not already done so for another reason (e.g., menstruation or postpartum bleeding).
- 6. Before Performing Hajj or Umrah:**
 - For those preparing to perform the pilgrimage (Hajj or Umrah), it is highly recommended to perform Ghusl before beginning these sacred acts.
- 7. Voluntary Ghusl (Optional):**
 - A person may perform Ghusl voluntarily to attain purity and cleanliness, especially before acts of worship, as an act of devotion.

Steps of Sunnah Ghusl (Ritual Bath)

The Sunnah method of Ghusl involves the following steps:

1. **Intention (Niyyah):**
 - Before beginning, one should have the intention (niyyah) in the heart to perform the Ghusl for purification, whether it is for obligatory reasons (e.g., after sexual intercourse) or for a Sunnah (e.g., before Jumu'ah or Hajj).
2. **Saying Bismillah:**
 - Begin by saying **Bismillah (In the name of Allah)**. This is a common practice before any act of worship.
3. **Washing the Hands:**
 - Wash both hands up to the wrists three times to ensure cleanliness.
4. **Rinsing the Mouth (Madhmadhah):**
 - Take water into the mouth, swirl it around, and spit it out. This should be done three times. This step is important as it helps cleanse the oral cavity.
5. **Cleaning the Nostrils (Istinshaq and Istinja):**
 - Take water into the nostrils, sniff it up gently, and blow it out three times to clean the nostrils.
6. **Washing the Whole Body:**
 - Begin by washing the entire body, starting with the head and moving downward. Ensure that every part of the body, including the hair, is washed thoroughly. It is recommended to wash the right side of the body first, followed by the left side.
7. **Washing the Private Parts (Istinja):**
 - Cleanse the private areas using water to ensure there is no impurity left on the body. This should be done before continuing with the full body wash.
8. **Washing the Feet:**
 - While it is not mandatory to wash the feet during Ghusl, it is considered part of the Sunnah to wash the feet last, especially in cases where one is not wearing shoes and the feet have come in contact with the ground.
9. **Ensure Thoroughness:**
 - Make sure that water reaches all parts of the body, including areas like under the arms, behind the ears, and between the toes. A thorough wash is important, ensuring there is no part of the body left untouched by water.

Additional Sunnah Acts Related to Ghusl

- **Combing Hair:**
 - It is recommended to comb the hair before Ghusl to ensure the water reaches the scalp and hair thoroughly. If the hair is tied, it is encouraged to undo it for a more complete wash.
- **Using Perfume after Ghusl:**
 - It is a Sunnah to apply perfume after completing Ghusl, as the Prophet Muhammad (PBUH) would do after his Ghusl.

Benefits and Importance of Sunnah Ghusl

1. Physical Purity:

- Ghusl ensures that the individual is physically clean and free from impurity, which is crucial for the performance of acts of worship.

2. Spiritual Cleanliness:

- Just as Ghusl removes physical impurities, it serves to spiritually purify the individual. It helps elevate one's status in the eyes of Allah and prepares the person for acts of devotion like Salah, Hajj, and Umrah.

3. Following the Prophet's Example:

- By following the Sunnah Ghusl, Muslims are emulating the practices of the Prophet Muhammad (PBUH), thus enhancing their connection to the Sunnah and adhering to the prescribed practices of Islam.

4. Personal Hygiene:

- Sunnah Ghusl contributes to good personal hygiene and helps maintain a clean and fresh state, which is beneficial for overall health and well-being.

Sunnah Ghusl is a significant practice in Islam that is linked to both physical and spiritual purity. Whether performed for mandatory reasons or as a voluntary act of worship, Ghusl ensures that a Muslim is in a state of readiness for acts of worship and demonstrates a commitment to cleanliness in all aspects of life. It is not only about following the prescribed actions but also about drawing closer to Allah by adhering to the example set by Prophet Muhammad (PBUH).

ZAKAT

Zakat: Definition, Items, and Recipients

Zakat is one of the **Five Pillars of Islam**, and it is an obligatory form of charity intended to purify wealth and assist those in need. Zakat is calculated based on a specific portion of a Muslim's savings and wealth and is given annually to eligible recipients. It aims to reduce inequality in society and foster compassion among the Muslim community.

Items for Zakat

Zakat is payable on the following types of wealth, assuming they meet the required conditions (i.e., the wealth must be above a certain threshold, known as the **Nisab**, and it must have been in the possession of the person for one lunar year):

1. **Cash:**
 - Money in bank accounts, savings, or physical currency.
2. **Gold and Silver:**
 - Zakat is due on gold and silver, whether in the form of jewelry, coins, or bullion.
3. **Business Assets:**
 - Zakat is due on the value of inventory, goods, and profits from a business.
4. **Investment Income:**
 - Earnings from investments such as stocks, shares, and real estate may also be subject to Zakat.
5. **Agricultural Products:**
 - Zakat is applicable on the produce of crops, depending on the type of irrigation system used (e.g., natural rainfall vs. irrigation).
6. **Livestock:**
 - Zakat applies to livestock (such as camels, cattle, sheep, etc.) under specific conditions.
7. **Income from Rent:**
 - Rental income earned from properties owned by an individual is liable to Zakat.

Recipients of Zakat

The Quran specifies eight categories of individuals who are eligible to receive Zakat (Surah At-Tawbah 9:60):

1. **The Poor (Al-Fuqara):**
 - Individuals who do not have enough wealth to meet their basic needs.
2. **The Needy (Al-Masakin):**
 - Those whose wealth is insufficient for their basic needs but who may not be completely destitute.
3. **Zakat Collectors (Amil Zakat):**
 - Individuals responsible for collecting and distributing Zakat.
4. **Those Whose Hearts Are to Be Reconciled:**
 - New Muslims or those whose hearts may be softened to Islam with financial assistance.
5. **Freeing Slaves:**
 - Zakat funds can be used to help free slaves (though slavery is not practiced today, this category extends to modern forms of enslavement, such as human trafficking).
6. **Those in Debt (Al-Gharimun):**
 - Those who are in debt and unable to repay it.
7. **In the Cause of Allah (Fi Sabilillah):**
 - Zakat can be given to support Islamic causes, including religious education and efforts for the welfare of the community.
8. **The Traveler (Ibn al-Sabil):**
 - A traveler who is stranded and without sufficient funds to return home.

Difference Between Zakat and Sadaqah

1. Obligation vs. Voluntary:

- **Zakat** is obligatory and must be given once a year on wealth that meets the Nisab threshold, whereas **Sadaqah** is voluntary and can be given at any time and in any amount.

2. Specific Recipients:

- **Zakat** has specific recipients outlined in the Quran (mentioned above), while **Sadaqah** can be given to anyone in need, without restrictions on the recipient's category.

3. Amount:

- The amount of **Zakat** is fixed at 2.5% of a person's wealth, whereas **Sadaqah** can be given in any amount, based on the donor's ability and willingness.

4. Purpose:

- **Zakat** purifies wealth and ensures that the wealth of a Muslim is shared with those who are less fortunate, whereas **Sadaqah** is an act of kindness and generosity that can be given for various purposes, not necessarily related to financial purification.

5. Conditions:

- **Zakat** requires that the wealth be in a person's possession for one lunar year (Hawl) and above the Nisab threshold. **Sadaqah** has no such conditions and can be given freely at any time.

Importance of Zakat and Sadaqah

Zakat:

1. **Purification of Wealth:**
Zakat purifies a Muslim's wealth by removing excess and ensuring that part of it is used for the benefit of those in need, thus reducing pride and selfishness.
2. **Social Justice:**
Zakat helps in reducing the economic disparities in society, ensuring that wealth is distributed fairly and that those in need receive help.
3. **Spiritual Growth:**
Giving Zakat encourages the purification of one's heart and soul, fostering humility, empathy, and generosity.
4. **Fulfills an Obligation:**
As one of the Five Pillars of Islam, giving Zakat is an act of worship that fulfills a significant religious duty, which brings blessings and rewards from Allah.
5. **Enhances Community Solidarity:**
Zakat fosters a sense of community and brotherhood, where wealth is shared, and no one is left in extreme poverty.

Sadaqah:

1. **Generosity and Compassion:**
Sadaqah is a way for Muslims to express kindness and compassion towards others, regardless of their financial situation.
2. **Increases Reward:**
Although it is voluntary, Sadaqah is highly encouraged in Islam. The Prophet Muhammad (PBUH) said:
"Charity does not decrease wealth." (Sahih Muslim)
It is believed that giving Sadaqah brings blessings and increases the giver's wealth, both in this life and the Hereafter.
3. **Flexibility:**
Sadaqah allows for more flexibility compared to Zakat, as it can be given at any time, in any amount, and for any good cause, including helping the poor, supporting education, or contributing to community projects.
4. **Relieves Suffering:**
By helping those who are less fortunate, Sadaqah alleviates hardship and provides immediate relief to those in need, fostering a sense of empathy and compassion within the community.

SAUM

Saum (Fasting) in Islam: Overview

Saum (Sawm), or fasting, is one of the **Five Pillars of Islam**. It is observed during the **month of Ramadan**, where Muslims abstain from food, drink, and other physical needs from dawn until sunset. Fasting is a means of achieving **taqwa** (God-consciousness), purifying the soul, and empathizing with the less fortunate. However, there are some **exemptions** for individuals who are unable to fast due to specific circumstances.

Categories of People Exempted from Fasting

Islam provides exemptions for people who are unable to fast due to health reasons, travel, or other legitimate challenges. These exemptions reflect the **mercy** and **flexibility** of Islamic law, as fasting is not meant to cause hardship. The following categories of people are exempt:

1. The Sick:

- Individuals who are **ill** and whose health would be compromised by fasting are exempt. This includes both short-term illnesses (e.g., a cold or fever) and long-term chronic illnesses (e.g., diabetes or heart disease).
- If a person is expected to recover, they must **make up the fasts** at a later date.

2. The Elderly:

- **Elderly individuals** who are physically weak and unable to fast due to age-related health issues or frailty are exempt.
- They are not required to make up missed fasts but may be required to provide **fidya** (compensation) by feeding the poor for each missed day of fasting.

3. Pregnant and Breastfeeding Women:

- **Pregnant** or **breastfeeding** women who fear for their own health or the health of their child are allowed to skip fasting.
- Like the elderly, these women must either **make up the fasts** later or pay **fidya** for each missed day if they are unable to fast after Ramadan due to ongoing health concerns.

4. Travelers:

- **Travelers** who are on a journey that would make fasting difficult are exempt, provided the journey exceeds a certain distance (usually around 48 miles or 77 km).
- They can either **make up the fasts** later or **compensate** by feeding the poor if they are unable to do so.

5. Menstruating and Postpartum Women:

- **Women who are menstruating** or experiencing **postpartum bleeding** (nifas) are not permitted to fast.
- They must **make up the missed fasts** once they are pure, after their menstrual period or postpartum bleeding ends.

6. Mental Health Issues:

- People who are mentally ill or incapable of maintaining their consciousness during Ramadan may be exempt from fasting.

- They are not required to make up the missed fasts or pay compensation unless they have periods of mental clarity during Ramadan.

Different Ways of Compensating for Missed Fasts

Islam allows for various methods of compensation for missed fasts, based on the individual's circumstances and the reason they were unable to fast. The following are the primary forms of compensation:

1. Making Up the Missed Fast (Qada'):

- If someone is temporarily unable to fast (e.g., due to illness or travel), they are required to **make up** the missed fasts at a later time, once they are able to do so.
- These fasts are made up after Ramadan and must be done before the next Ramadan.

2. Fidya (Feeding the Poor):

- For individuals who are **permanently unable to fast** (e.g., elderly people or those with chronic illnesses), they are required to **feed the poor** as compensation for each day of fasting missed.
- The fidya involves providing one **meal** to a needy person for each missed day of fasting, and this is an act of charity.

3. Kaffara (Expiation):

- Kaffara is required if someone deliberately breaks their fast (e.g., by eating, drinking, or engaging in sexual activity during the fasting hours) without a valid reason.
- The person must **fast for 60 consecutive days** or **feed 60 poor people** if they are unable to do so.

Wisdom Behind the Exemptions

The exemptions for fasting in Islam reflect Allah's mercy, recognizing that fasting is a physically and mentally demanding act of worship. The wisdom behind these exemptions and the allowances for compensating missed fasts are as follows:

1. Flexibility and Mercy:

- The exemptions ensure that the act of worship does not harm or burden individuals beyond their ability. Allah is aware of human limitations and provides avenues for mercy and ease, especially for those facing challenges such as illness, travel, or age.

2. Preservation of Health and Well-Being:

- Fasting is not meant to cause harm. If a person's health is at risk, Allah allows them to refrain from fasting and make compensation at a later time or by feeding the poor. The wisdom behind this exemption is to protect the well-being of the individual, both physically and mentally.

3. Encouragement of Charity:

- When individuals are unable to fast and compensate by **feeding the poor** (fidya), this serves as an additional means to **purify wealth** and **encourage charity**. It helps those in need while also benefiting the one giving charity, as charity is highly rewarded in Islam.
- 4. **Avoidance of Hardship:**
 - Islam emphasizes that no one should be burdened with worship that is beyond their capacity. The exemption for pregnant or breastfeeding women, travelers, and the elderly highlights the emphasis on compassion and ease in Islamic teachings.
- 5. **Spiritual Balance:**
 - The wisdom behind the exemption for menstruating and postpartum women reflects a balance between spiritual duties and the realities of human nature. Islam does not impose a spiritual burden on women during times of physical weakness or natural biological processes, thus preserving their dignity and comfort.
- 6. **Focus on the Intention:**
 - While fasting is obligatory, Allah emphasizes the **intention** (niyyah) behind acts of worship. Those who are exempt from fasting for valid reasons are still rewarded for their intention to fast, showing that Allah's mercy and understanding prevail over external actions.

SUMMARY

Saum (fasting) is a central pillar of worship in Islam, but the religion acknowledges that not everyone is able to fast due to legitimate reasons such as illness, age, pregnancy, or travel. Through exemptions, Islam demonstrates its emphasis on **mercy**, **flexibility**, and the **preservation of health and well-being**. Muslims who are unable to fast are required to compensate by making up the fasts when possible or providing **fidya** (feeding the poor). Ultimately, the wisdom behind these exemptions lies in the recognition of human vulnerability and the focus on spiritual devotion without causing undue hardship.

HAJJ:

Hajj: Overview

Hajj is the annual Islamic pilgrimage to the **Kaaba** in **Mecca**, Saudi Arabia, which is required of all Muslims who are physically and financially able to perform it. It is one of the **Five Pillars of Islam** and is obligatory for every Muslim to undertake at least once in their lifetime, provided they meet certain conditions. Hajj takes place during the **Islamic month of Dhu al-Hijjah**, specifically from the 8th to the 12th day, and involves a series of specific rituals and acts of worship.

Conditions for Hajj

For a Muslim to be eligible to perform Hajj, they must meet the following conditions:

1. **Islamic Faith (Being Muslim):**
 - Only Muslims are required to perform Hajj, as it is an act of worship prescribed in Islam.
2. **Physical and Mental Health:**
 - The person must be **physically and mentally healthy** to perform the rituals. If a person is too ill to perform Hajj, they are exempt from the obligation.
3. **Financial Capability:**
 - The individual must have the financial means to cover the cost of travel, accommodation, and other expenses for the pilgrimage, without putting themselves or their dependents into financial difficulty. This is known as having the necessary **Nisab**.
4. **Maturity (Puberty):**
 - The person must have reached the age of maturity (puberty), which is generally around 12-15 years old for both boys and girls. However, if a child is taken along with their parents, the child is not required to perform Hajj on their own behalf.
5. **Freedom:**
 - The person must be **free**, meaning not a slave. **Slave** in this context refers to someone who is under the ownership of another person and unable to make independent decisions.
6. **No Obstruction or Barriers:**
 - A person must be free from **legal or travel restrictions** (such as political barriers or military conflicts) that would prevent them from reaching Mecca.
7. **Permission from a Mahram for Women:**
 - For women, it is obligatory to have a **mahram** (a male relative such as a father, husband, brother, or son) accompany them, unless they are traveling in a group of trusted women.

Different Types of Hajj

There are three main types of Hajj, each differing in the way the rituals are performed:

1. Hajj al-Ifrad (Simple Hajj):

- This is the **most basic type of Hajj** where a person only performs the obligatory Hajj rituals, without combining it with Umrah.
- The pilgrim enters into the state of **ihram** for Hajj and performs the rites associated with it, including Tawaf, Sa'i, and standing at Arafat, followed by the other prescribed rituals.
- After the completion of the Hajj rituals, the pilgrim **does not perform Umrah** during the same pilgrimage.

2. Hajj al-Qiran (Combined Hajj and Umrah):

- In this type of Hajj, a person combines the rituals of both **Hajj and Umrah** by performing both without exiting the state of ihram.
- The pilgrim enters into **ihram** for both Hajj and Umrah together, and after performing the rituals of Umrah (Tawaf, Sa'i), they proceed to perform the Hajj rituals.
- This type of Hajj is often preferred by those who wish to perform both Umrah and Hajj together but still fulfill the full obligations.

3. Hajj al-Tamattu' (Enjoyment Hajj):

- This type of Hajj involves the **performing of Umrah first**, followed by the Hajj rituals later in the same trip.
- The pilgrim enters into **ihram** for Umrah, performs all the Umrah rituals, and then after leaving the state of ihram, they enter into ihram again for Hajj when the time for Hajj arrives.
- After performing Hajj rituals, they exit ihram after the completion of the pilgrimage. **Tamattu'** is the most common form of Hajj and is highly recommended.

Procedures for Performing Different Types of Hajj

Regardless of the type of Hajj, the fundamental rituals and steps remain the same, but the **intention** and specific activities during the pilgrimage may differ. Below is the general procedure for performing **Hajj al-Ifrad**, **Hajj al-Qiran**, and **Hajj al-Tamattu'**:

1. Entering into Ihram

- **Ihram** is the sacred state in which pilgrims must dress in simple white garments (two white pieces of cloth for men) and avoid certain actions like cutting hair, wearing perfume, and engaging in marital relations.
- The pilgrim enters into **ihram** with the intention of performing the Hajj. For **Hajj al-Qiran** and **Hajj al-Tamattu'**, this step will be repeated later when transitioning from Umrah to Hajj.

2. Tawaf al-Qudum (Arrival Tawaf)

- After reaching Mecca, pilgrims perform the **Tawaf al-Qudum**, a ritual of walking around the **Kaaba** seven times in a counterclockwise direction. This is done for **all types of Hajj**.

3. Performing Umrah (for Hajj al-Tamattu' and Hajj al-Qiran)

- **Tawaf**: Walk around the Kaaba seven times.
- **Sa'i**: Perform the ritual walking between the hills of **Safa** and **Marwah**, seven times.
- **Tahallul**: Men shave their heads or trim their hair, and women cut a small portion of their hair.
- After performing **Umrah**, pilgrims exit ihram (for **Hajj al-Tamattu'**) and prepare for the upcoming Hajj.

4. The Day of Arafat (9th Dhu al-Hijjah)

- All pilgrims, regardless of Hajj type, must spend **the day at Arafat** in prayer and supplication. This is the most important day of Hajj and is known as **Yawm al-Du'a** (the Day of Supplication).
- Pilgrims stand at **Arafat**, asking for forgiveness and mercy from Allah.

5. Muzdalifah (After Arafat)

- After sunset on the Day of Arafat, pilgrims proceed to **Muzdalifah**, where they collect pebbles for the **Ramy al-Jamarat** (the stoning of the devil) and spend the night in the open under the stars.

6. Ramy al-Jamarat (Stoning of the Devil)

- Pilgrims throw seven pebbles at the **Jamrat al-Aqaba** (the largest pillar) to symbolize casting away evil, marking the completion of one of the key rituals of Hajj.

7. Sacrifice (Qurbani)

- After stoning, pilgrims **sacrifice an animal** (usually a sheep, goat, or cow) as an act of worship and to commemorate the willingness of Prophet Ibrahim (Abraham) to sacrifice his son for Allah. The meat is distributed to the poor.

8. Tawaf al-Ifadah

- After performing the sacrifice, pilgrims return to Mecca to perform **Tawaf al-Ifadah**, which is a compulsory act of worship. Pilgrims may also perform **Sa'i** at this time if they have not done so earlier during Umrah.

9. Shaving or Trimming Hair (Tahallul)

- After Tawaf al-Ifadah, male pilgrims **shave their heads** (or trim their hair), while female pilgrims **cut a small portion of their hair**.

10. Stoning of the Jamrat (on Days 11 and 12 of Dhu al-Hijjah)

- Pilgrims return to **Mina** to stone the three Jamrat pillars again, this time over the course of **two or three days**. **Stoning on the 11th and 12th days is mandatory**.

11. Final Tawaf (Tawaf al-Wada)

- Before leaving Mecca, pilgrims perform the **final Tawaf (Tawaf al-Wada)** around the Kaaba to say farewell. This is a concluding ritual to complete the Hajj.

SUMMARY

Hajj is a spiritually significant and physically demanding pilgrimage that requires dedication, preparation, and sincerity. It consists of several steps and rituals, all designed to enhance the spiritual journey and connection to Allah. The types of Hajj—**Ifrad, Qiran, and Tamattu'**—offer flexibility in how the rituals are performed, but all pilgrims share the common goal of fulfilling this important pillar of Islam, with the ultimate objective of seeking Allah's mercy and forgiveness.

STRAND: AKHLAQ

WORK AS FORM OF IBADAA:

Akhlaq (Character) in Islam: Overview

Akhlaq refers to the **moral character** and **ethical behavior** that a Muslim should strive to embody, as outlined in the teachings of Islam. It is an essential aspect of Islam, with a focus on developing virtuous qualities such as kindness, honesty, humility, patience, and justice. Good akhlaq is not just about personal ethics but extends to how one interacts with others and contributes positively to society. **Work**, in Islam, is also viewed as an act of **ibadah** (worship), and performing work with sincerity and a sense of purpose is considered a significant virtue.

Virtues (Akhlaq) in Islam

Some of the key virtues that Islam emphasizes for personal character development include:

1. **Truthfulness (Sidq):**
 - Being honest in all situations, whether in speech or action. Truthfulness is a hallmark of good character and is highly encouraged in Islam.
 - Allah says in the Qur'an: "O you who have believed, fear Allah and be with those who are true" (At-Tawbah 9:119).
2. **Patience (Sabr):**
 - Patience in the face of adversity and the ability to endure hardships without complaining.
 - Allah encourages patience in the Qur'an: "And be patient, and your patience is not but through Allah" (An-Nahl 16:127).
3. **Humility (Tawadu'):**
 - Humbling oneself and avoiding arrogance or pride. A Muslim should maintain a humble attitude towards others and refrain from showing superiority.
 - The Prophet Muhammad (PBUH) said: "No one who has an atom's weight of arrogance in his heart will enter Paradise" (Sahih Muslim).
4. **Generosity (Karam):**
 - The act of giving freely to those in need, both financially and in terms of time or effort.
 - The Prophet Muhammad (PBUH) said: "The best of people are those who are most beneficial to others" (Daraqutni).
5. **Justice (Adl):**
 - Treating everyone fairly and equally, ensuring that one's actions and decisions are based on fairness.
 - Allah commands in the Qur'an: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (An-Nisa 4:58).

Work as a Form of Ibadah (Worship)

In Islam, **work** is not just about earning a livelihood or fulfilling personal needs but is viewed as an act of **worship (ibadah)**, provided it is done with the right intention and in accordance with Islamic principles. Every task, no matter how mundane, can be transformed into a means of worship when it is carried out with a sincere intention to please Allah.

Reasons Work is Considered Ibadah:

1. **Intention (Niyyah):**
 - If a person performs work with the intention of fulfilling their duties and obligations, providing for their family, helping others, or contributing to the welfare of society, it becomes a form of worship.
 - The Prophet Muhammad (PBUH) said: "Actions are judged by intentions, and each person will be rewarded according to what they intended" (Sahih Bukhari).
2. **Serving Society:**
 - Work that contributes positively to society, whether in teaching, healthcare, engineering, or any other beneficial field, is an act of worship because it serves the greater good.
3. **Earning a Halal Livelihood:**
 - Earning a lawful (halal) income to support oneself and one's family is considered a **noble** task. This aligns with the Qur'anic teachings about the importance of seeking sustenance through lawful means.
4. **Providing for Others:**
 - Helping others through work, whether by offering services, products, or support, is a virtuous act in Islam. The Prophet (PBUH) said: "The best of people are those who are most beneficial to others" (Daraqutni).

Reasons for Work in Islam

1. **To Provide for Oneself and Family:**
 - One of the primary reasons for working is to fulfill the responsibility of providing for oneself and one's family. Islam emphasizes the importance of taking care of family members and ensuring they are well-provided for.
2. **To Contribute to Society:**
 - Work enables individuals to contribute to the development and welfare of society. By engaging in beneficial professions, individuals help in building infrastructure, improving healthcare, advancing knowledge, and ensuring justice.
3. **To Gain Rewards from Allah:**
 - Work, when done with the intention of pleasing Allah, can earn a person rewards. Islam encourages Muslims to engage in productive work to gain not only material benefits but also spiritual rewards.
4. **To Fulfill the Duty of Responsibility:**
 - Islam teaches that each person has a responsibility in life, whether in their role as a parent, provider, student, or worker. Fulfilling one's responsibilities is a virtue and a key aspect of **tazkiyah** (spiritual purification).

Benefits of Work in Islam

1. Strengthens the Community:

- Work is vital for the functioning of society. It helps build the community by enabling people to engage in productive activities that benefit others, creating a sense of unity and cooperation.

2. Helps Avoid Laziness and Idle Time:

- Engaging in work prevents laziness and ensures that individuals use their time productively. The Prophet Muhammad (PBUH) encouraged a balanced life, where one fulfills their obligations while also taking time for rest and worship.

3. Earning Lawful (Halal) Income:

- A major benefit of work is the ability to earn a lawful (halal) income. This ensures that one's sustenance is pure and free from any forbidden (haram) means. The Prophet (PBUH) said: "No one has ever eaten better food than that which one has earned by working with one's own hands" (Sahih Bukhari).

4. Personal Growth and Fulfillment:

- Through work, individuals can develop their skills, acquire knowledge, and gain a sense of accomplishment. It also provides an opportunity to contribute to something greater than oneself, which can lead to personal satisfaction and fulfillment.

5. Develops Strong Work Ethics:

- Islam encourages a strong work ethic, teaching individuals to be honest, punctual, diligent, and dependable. These qualities not only contribute to personal success but also enhance social harmony.

Halal and Harmful Work

In Islam, not all types of work are permissible. There are clear guidelines for determining whether work is **halal** (lawful) or **haram** (forbidden).

Halal Work:

- **Halal work** refers to jobs or occupations that comply with Islamic principles and do not involve anything forbidden or unethical.
 - Examples: Teaching, medical professions, engineering, agriculture, trading, and other lawful services.
 - Work that involves honesty, fairness, and the welfare of others is considered halal.

Haram Work:

- **Haram work** refers to occupations that are explicitly prohibited in Islam because they involve unethical practices or violate Islamic principles.
 - Examples:
 - **Usury (Riba):** Engaging in interest-based financial systems.
 - **Selling Alcohol:** Trading or selling intoxicants such as alcohol.
 - **Gambling (Maysir):** Any work related to gambling or betting.
 - **Engaging in Fraud:** Any job that involves cheating or dishonesty.
 - **Pornography or Immoral Content:** Jobs related to the production or distribution of immoral content.
 - **Selling Haram Products:** Dealing in products that are prohibited in Islam, such as pork or unlawful animals.

Work to Avoid:

- Islam also encourages avoiding work that leads to **spiritual harm** or **negative consequences** for society. This includes jobs that harm others or cause moral degradation, such as involvement in the production of weapons of mass destruction or unethical scientific experiments.

ADALAH

Akhlaq: Adalah (Justice) in Islam

Adalah (Justice) is one of the fundamental principles of **Akhlaq (moral character)** in Islam. It is the quality of being fair, impartial, and upholding the rights of others. **Adalah** is central to Islamic teachings and plays a significant role in personal, social, and judicial matters. The Qur'an and Hadith emphasize the importance of justice in all spheres of life, and it is considered a virtue that every Muslim should strive to embody.

Justice in Islam goes beyond fairness in legal matters; it includes **moral equity, honesty, and the protection of rights**. Allah commands His followers to act justly in all situations, with the assurance that those who uphold justice will be rewarded in this life and the Hereafter.

Importance of Justice (Adalah) in Islam

1. A Divine Command:

- Justice is a command from Allah. In the Qur'an, Allah states:
 - "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..." (An-Nisa 4:58).
- Justice is a reflection of the Divine attribute of **Al-Adl (The Just)**, and Muslims are encouraged to embody this trait in their lives.

2. A Pillar of Social Harmony:

- Justice is essential for maintaining social order and harmony. It ensures that everyone's rights are protected and that individuals act with fairness towards one another.
- In a just society, people are more likely to live in peace, avoiding conflicts, oppression, and injustice.

3. A Path to Righteousness and Reward:

- Acting justly is a means to achieve closeness to Allah and His reward. The Prophet Muhammad (PBUH) said:
 - "The just will be seated upon pulpits of light... those who are just in their judgment, with their families, and those under them" (Sahih Muslim).
- Justice is not just a societal obligation; it is a moral duty that brings spiritual rewards.

4. Essential for Upholding Human Dignity:

- Justice** ensures that the dignity and rights of every individual are respected. It prevents oppression and protects individuals from harm, ensuring that everyone is treated fairly, regardless of their background, status, or identity.

5. A Test of Faith:

- The practice of justice is a true test of a person's faith and character. Upholding justice, especially when it may not be in one's personal favor, demonstrates integrity and moral courage.
- Allah says in the Qur'an: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives..." (An-Nisa 4:135).

Different Instances Where Justice (Adalah) Must Be Practiced

Justice must be applied in various areas of life, and Muslims are instructed to uphold it consistently. Some key areas where justice must be practiced include:

1. In Personal Relationships:

- **Justice within the family:** Islam stresses the importance of fairness and equity within family dynamics. Parents must treat their children equally, spouses should be kind and just towards each other, and inheritance must be distributed according to the laws of Islam (Qur'an 4:7-12).
- The Prophet Muhammad (PBUH) said: "Fear Allah, and treat your children fairly" (Sahih Bukhari).

2. In Financial Transactions:

- **Business and economic dealings:** Justice is required in all forms of trade, contracts, and financial transactions. Muslims must avoid cheating, dishonesty, and exploitation, and ensure that they deal with others with fairness and transparency.
- The Qur'an warns against **usury (riba)** and injustice in trading:
 - "Do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]" (Al-Baqarah 2:188).

3. In Legal Matters and Courts:

- **Judicial justice:** Muslims are commanded to act justly when acting as judges or witnesses. Courts must ensure that fairness is upheld, and decisions should be made impartially, without bias or favoritism.
- Allah commands: "And when you speak, be just, even if it concerns a near relative" (An-Nisa 4:135).

4. In Treatment of Others:

- **Justice in interpersonal interactions:** Whether in conflicts or interactions with friends, colleagues, or even strangers, Muslims are instructed to treat others fairly, not to take advantage of them, and to avoid oppression.
- The Prophet Muhammad (PBUH) emphasized fairness in dealings, saying: "None of you truly believes until he loves for his brother what he loves for himself" (Sahih Bukhari).

5. In the Treatment of Oppressed or Vulnerable Individuals:

- **Justice for the weak, poor, and oppressed:** Islam teaches that special care should be taken to protect the rights of those who are vulnerable, such as orphans, the poor, and the marginalized. Those who oppress or exploit the weak face severe consequences in the Hereafter.
- The Qur'an emphasizes: "And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly, We have given his heir authority, but let him not exceed limits in the matter of taking life" (Al-Isra 17:33).

6. In Punishments and Legal Consequences:

- **Fair punishment:** Islam teaches that **punishments** should be proportionate to the crime and should be administered justly. The **Shari'ah** provides guidelines for **criminal justice**, ensuring that individuals are not wrongfully punished.

- The Prophet Muhammad (PBUH) said: "Do not punish with the punishment of Allah. Whoever strikes, let him strike justly. Whoever kills, let him kill justly" (Sunan Abu Dawood).

7. In Personal Accountability and Self-Justice:

- **Justice towards oneself:** A person must also be just to their own soul by not engaging in harmful behavior, avoiding sin, and striving to purify their heart and character. This includes repenting for wrongdoings and seeking Allah's forgiveness when one has failed in their duties.

8. In Times of Conflict or Dispute:

- **Justice in disputes:** When there is a disagreement or conflict, it is important to approach the situation with a mindset of reconciliation and justice, seeking truth and avoiding harm or injustice to others.
- The Prophet Muhammad (PBUH) taught: "The best of you are those who are the best to their wives" (Sunan Ibn Majah), highlighting the importance of justice even within personal disagreements.

PROHIBITIONS IN ISLAM

Islam places a strong emphasis on **good character** and ethical behavior, and it provides clear guidance on behaviors and actions that are harmful to individuals and society. Among the most prominent **prohibited actions** in Islam are vices such as **intoxicants**, which have harmful effects on both personal well-being and the social order. These prohibitions are meant to protect individuals from harm, maintain social harmony, and safeguard the spiritual integrity of the community.

Vices and Intoxicants in Islam

Intoxicants refer to any substances that alter the mind or consciousness, impair judgment, and cause a loss of self-control. In Islam, the use of intoxicants is strictly prohibited because it undermines both an individual's ability to fulfill their duties and the welfare of society. The Qur'an and Hadith contain multiple verses and sayings of the Prophet Muhammad (PBUH) that emphasize the harmful effects of intoxicants.

Types of Intoxicants in Islam

1. Alcohol:

- **Alcohol** is perhaps the most well-known and widely consumed intoxicant. Islam explicitly forbids the consumption of alcoholic beverages.
- The Qur'an states:
 - "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Al-Ma'idah 5:90).
- Alcohol impairs the ability to reason, increases the likelihood of sin, and disrupts the individual's connection to Allah.

2. Drugs and Narcotics:

- **Drugs**, whether illegal or prescription-based when misused, are also prohibited in Islam. Drugs such as **cocaine, heroin, marijuana**, and other substances that impair judgment, reasoning, and behavior fall under the same category as alcohol in the eyes of Islam.
- The Prophet Muhammad (PBUH) said: "Whatever intoxicates in large quantities, a small quantity of it is also forbidden" (Sunan Ibn Majah).
- These substances, like alcohol, negatively affect the mind and body, causing harm to the individual and those around them.

3. Other Mind-Altering Substances:

- Any substance that causes **mental or physical impairment** falls under the prohibition in Islam. This includes substances that may be legal in certain parts of the world but are still harmful to the individual's ability to function properly or maintain their obligations to Allah, such as **gambling, nicotine**, or other addictive behaviors.

4. Hallucinogens and other Psychoactive Substances:

- Drugs that induce **hallucinations**, such as **LSD**, **psychedelics**, or other substances that distort reality, are also prohibited in Islam. Such substances can lead to loss of self-control, harmful behaviors, and misguidance in one's faith and actions.

Effects of Intoxicants

The consumption of intoxicants, whether they are alcoholic beverages, narcotics, or other mind-altering substances, has numerous harmful effects, both on the individual and society. These effects range from **physical harm** to **spiritual and social deterioration**.

1. Physical Harm:

- **Health complications:** Intoxicants lead to a variety of health problems, such as liver disease, heart disease, neurological damage, and respiratory issues. Drugs can also damage vital organs, cause addiction, and lead to premature death.
- **Addiction:** Intoxicants create dependency, making it difficult for users to control their consumption, which negatively impacts their health, finances, and relationships.

2. Mental and Psychological Effects:

- **Impaired judgment:** Intoxicants interfere with an individual's ability to think clearly, make wise decisions, and act responsibly.
- **Loss of self-control:** They diminish self-awareness and control over one's actions, often leading to harmful behaviors and regret.
- **Mental health issues:** Chronic use of drugs or alcohol can lead to depression, anxiety, paranoia, and other psychological problems.

3. Spiritual Consequences:

- **Loss of connection to Allah:** Intoxicants hinder one's ability to perform acts of worship, including **prayer (salah)**, and can weaken the faith and spirituality of a person.
- **Increased sinfulness:** Consuming intoxicants often leads to immoral and sinful behavior, such as lying, stealing, and engaging in illicit relationships. The loss of self-control can result in actions that are harmful to oneself and others.
- **Hindrance to spiritual growth:** When under the influence of intoxicants, a person is less likely to engage in positive, spiritual activities such as reading the Qur'an, reflecting on Allah's signs, or seeking personal development.

4. Social Harm:

- **Breakdown of relationships:** Intoxicants contribute to conflicts, abuse, and divorce in families. They cause individuals to act irrationally and may lead to harmful behavior towards loved ones.
- **Increased crime and social disorder:** Alcohol and drug abuse are often linked to higher crime rates, violence, and social instability.
- **Economic burden:** The misuse of intoxicants can drain personal finances and lead to poverty, addiction treatment costs, and other negative consequences for society.

Ways of Curbing the Use of Intoxicants

Islam emphasizes the importance of **preventive measures** and **personal accountability** in avoiding intoxicants. To curb the use of intoxicants, several steps can be taken:

1. Education and Awareness:

- Raising awareness about the harmful effects of intoxicants is key in reducing their consumption. Teaching both the physical and spiritual consequences can help people make informed decisions about avoiding them.
- Schools, community centers, and religious leaders can play a role in educating individuals about the dangers of intoxicants and providing resources for those struggling with addiction.

2. Strong Social and Family Support Systems:

- The role of family and community is essential in promoting a healthy and moral lifestyle. Families should encourage positive behaviors, provide emotional support, and guide children and young adults in making wise choices.
- In times of vulnerability or temptation, a strong family network can be a source of strength and guidance.

3. Engagement in Positive and Productive Activities:

- Involvement in productive activities such as work, volunteering, sports, or studying can reduce the temptation to use intoxicants.
- Islam encourages its followers to engage in **beneficial pursuits** that improve both their worldly and spiritual well-being. The Prophet Muhammad (PBUH) said: "Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Paradise" (Sahih Muslim).

4. Seeking Allah's Help through Prayer and Supplication:

- For those struggling with addiction or the temptation of intoxicants, **praying to Allah for help** is crucial. Sincere supplication and repentance (tawbah) can guide individuals back to the right path.
- Asking for Allah's mercy and assistance can help someone break free from the harmful cycle of addiction.

5. Support from Religious and Health Professionals:

- In cases where addiction has already set in, seeking professional help is necessary. **Islamic counseling** and **healthcare professionals** who understand the ethical dimensions of the issue can provide guidance, therapy, and treatment to overcome addiction.
- A combination of spiritual guidance and medical intervention can help individuals regain control over their lives.

6. Implementation of Islamic Law (Shari'ah):

- In Islamic communities, the **Shari'ah** provides clear guidelines and punishments for those who violate the prohibitions of intoxicants. While punishment is a deterrent, the focus is also on repentance and rehabilitation.
- Fostering a society that follows Islamic laws can serve as a preventive measure by making the consumption of intoxicants socially unacceptable.

ISRAF

Israf refers to the act of **excessive consumption** or **wastefulness** beyond what is necessary or prudent. It is a vice that Islam warns against, as it reflects a lack of self-control, poor stewardship of resources, and a disregard for the needs of others. The concept of **Israf** applies not only to material wealth but also to time, energy, food, and other resources. Islam promotes balance, moderation, and responsible use of all resources.

Resources Available in the Community

Resources in any community—whether financial, human, or natural—are meant to be used in a balanced and responsible manner. These resources include:

1. **Financial Resources:**
 - Wealth, savings, and income generated through work, business, or charitable donations.
2. **Natural Resources:**
 - Water, land, energy, and other natural elements that are essential for the survival and well-being of the community.
3. **Human Resources:**
 - Time, skills, knowledge, and labor that individuals contribute to society.
4. **Social and Moral Resources:**
 - Wisdom, ethical values, and the collective experience of a community that can guide decision-making and social welfare.
5. **Spiritual Resources:**
 - Religious knowledge, practices, and guidance from Allah and His Messenger (PBUH) that help individuals lead a balanced life and maintain spiritual health.

Islam teaches that these resources should be used wisely and for the benefit of both the individual and the community, in a manner that does not lead to harm or excess.

Ways of Guarding Against Israf (Extravagance)

To avoid **Israf**, Islam encourages responsible management of resources and a lifestyle of **moderation and balance**. Some practical ways to guard against extravagance include:

1. Adopting Moderation in Consumption:

- **Moderation** in food, clothing, and lifestyle choices is key. Islam advises eating and drinking in moderation, without overindulgence. The Prophet Muhammad (PBUH) said: "The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to keep his back upright" (Sunan Ibn Majah).
- This applies to **clothing, housing, and entertainment**, encouraging a lifestyle that is in harmony with one's true needs rather than excessive desires.

2. Conscious Spending:

- Islam emphasizes spending in a way that ensures **responsibility and self-control**. When purchasing goods or services, individuals should assess whether the purchase is necessary or if it will contribute positively to their life and the well-being of others.
- The Qur'an instructs: "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful" (Al-Isra 17:27).

3. Charity and Community Support:

- Sharing resources with those in need and giving to charity is a way to reduce extravagance. Islam encourages wealth to circulate within the community and be used for the welfare of all, particularly the poor and needy.
- Zakat and voluntary charity (sadaqah) help to balance wealth by redistributing it to those in need, preventing accumulation and excess by a few.

4. Mindful Use of Time and Energy:

- Time is also a valuable resource that must be managed carefully. Wasting time in unproductive activities or excessive entertainment is discouraged in Islam. Engaging in beneficial work, family time, prayer, and community service are more virtuous pursuits.
- The Prophet Muhammad (PBUH) said: "There are two blessings which many people lose: health and free time" (Sahih Bukhari).

5. Environmental Responsibility:

- Islam encourages taking care of natural resources and protecting the environment. Wastefulness in the consumption of water, food, and energy, especially when these resources are scarce, is forbidden.
- The Prophet Muhammad (PBUH) said: "Do not waste water, even if you perform your ablution on the banks of an abundantly-flowing river" (Sunan Ibn Majah), highlighting the importance of conserving even abundant resources.

6. Simplicity in Lifestyle:

- A simple and content life is encouraged in Islam. This does not mean deprivation but rather choosing a lifestyle that is aligned with one's true needs and values rather than excessive indulgence in material wealth or status.

Effects of Israf (Extravagance)

Extravagance, or **Israf**, has several negative consequences for both individuals and society. These effects are spiritual, social, and economic, and can harm both the individual and the broader community.

1. Spiritual Consequences:

- **Weakening of Faith:** Engaging in excess and wastefulness can lead to a disconnection from spiritual goals. An obsession with material wealth and comforts distracts a person from their religious duties and the pursuit of a balanced life. It undermines the values of gratitude and contentment that are central to Islam.
- **Gratitude and Contentment:** Extravagance often leads to ingratitude. A person who consumes beyond their needs may forget to appreciate the blessings they have, and their heart may become less inclined to give thanks to Allah.
- **Spiritual Corruption:** An excessive attachment to materialism can lead to **spiritual corruption**, where a person becomes preoccupied with wealth and worldly pleasure at the expense of their relationship with Allah.

2. Social and Economic Harm:

- **Increased Inequality:** When individuals or groups engage in extravagance, it can lead to **widening the gap** between the wealthy and the poor. The hoarding of resources by a few, while others lack basic needs, creates **social injustice** and can lead to resentment and unrest in society.
- **Resource Depletion:** Israf contributes to the depletion of vital resources, especially when natural resources like water, land, and energy are used excessively. Overuse can lead to scarcity, harm to ecosystems, and long-term environmental damage, ultimately affecting the entire community.

3. Personal Harm:

- **Financial Instability:** Engaging in extravagant spending can lead to **financial instability**, debt, and poverty. Overindulgence and a lack of financial discipline may cause one to spend beyond their means, leaving them in precarious financial situations.
- **Health Issues:** Overeating, excessive consumption of luxuries, and indulgence in harmful habits can lead to **physical and mental health problems**. Islam promotes a healthy lifestyle that involves taking care of one's body through moderation in food and drink.

4. Social Problems:

- **Harmful Influence on Others:** Extravagant behavior can influence others, especially in communities where people look up to the wealthy and powerful. If they see extravagance as the norm, it may lead to a **societal trend** of emulating wastefulness and materialism.
- **Strained Relationships:** Excessive spending on luxuries often leads to a lack of empathy for the less fortunate, creating divisions and a lack of social solidarity within communities.

DUA

Dua (دعاء) refers to **supplication** or the act of making a heartfelt request to Allah. It is an integral part of the Islamic faith and is considered one of the most effective forms of worship. Through dua, a believer humbles themselves before Allah, seeking His help, mercy, guidance, and forgiveness. Dua is a direct form of communication with Allah and represents an acknowledgment of His sovereignty and the need for His support in all aspects of life.

Importance of Dua in Islam

1. A Means of Establishing a Close Relationship with Allah:

- Dua allows Muslims to maintain a **close, personal relationship** with Allah. By regularly making supplications, a person strengthens their connection to their Creator and expresses dependence on Him.
- The Prophet Muhammad (PBUH) said: "Dua is the essence of worship" (Sunan al-Tirmidhi). It is through dua that believers communicate their hopes, desires, and fears to Allah.

2. A Sign of Humility and Submission:

- Dua reflects **humility**. When making dua, a person acknowledges their **weakness** and need for Allah's help, showing that they cannot rely solely on their own abilities but need divine support.
- The Qur'an teaches: "And your Lord says, 'Call upon Me; I will respond to you'" (Ghafir 40:60). The act of supplicating signifies a person's recognition of their dependence on Allah's mercy and power.

3. A Way to Seek Forgiveness:

- Dua is a powerful tool for seeking **forgiveness** from Allah. Muslims turn to Allah in repentance, asking for pardon for their sins. The Prophet Muhammad (PBUH) said: "Whoever seeks forgiveness from Allah, He will forgive him" (Sahih Muslim).
- Through sincere supplication, a person is able to cleanse their heart and soul, seek Allah's mercy, and turn away from sin.

4. A Means of Attaining Allah's Blessings:

- Making dua is a means to attain **Allah's blessings**. Whether asking for **guidance, provision, health, or success**, supplications are a way to request what is best for the individual in this life and the Hereafter.
- The Prophet Muhammad (PBUH) said: "Ask Allah for all that you need, even if it be for a shoe lace" (Sunan al-Tirmidhi). This illustrates that nothing is too small to ask Allah for, and everything a person needs can be sought through dua.

5. A Tool for Healing and Protection:

- Dua is a **spiritual remedy** for various difficulties and challenges in life. It provides comfort, relief, and inner peace, especially during times of distress, anxiety, or grief. Supplicating to Allah for **healing** from illness, **protection** from harm, or **relief** from hardship can bring great solace.
- The Prophet (PBUH) recommended specific supplications for various situations, like the **Dua for protection from harm**, seeking Allah's help in times of calamity, and asking for success in tasks or ventures.

6. **Dua as a Means of Gratitude:**

- Dua is not only for requesting needs but also for expressing **gratitude** to Allah for His countless blessings. Muslims regularly express thanks and appreciation through **duas of gratitude**.
- Allah says in the Qur'an: "And [remember] when your Lord proclaimed: 'If you give thanks [by accepting faith], I will give you more [of My Blessings]; but if you are thankless [i.e., ungrateful], verily My punishment is indeed severe'" (Ibrahim 14:7). By making dua and thanking Allah, believers affirm their recognition of His continuous provision.

7. **A Way to Seek Guidance and Wisdom:**

- Through dua, Muslims seek **guidance** in their decisions, seeking Allah's wisdom in matters of life, work, and personal relationships. It is a way to ask for help in making the right choices.
- Allah says in the Qur'an: "Indeed, this Qur'an guides to that which is most suitable" (Al-Isra 17:9). By turning to Allah for guidance, a person can achieve clarity and direction in their life.

8. **A Means of Intercession:**

- **Dua** has a special place in seeking intercession for others. Muslims make supplications not only for their own well-being but also for the well-being of family, friends, and the entire Ummah (community of believers).
- The Prophet Muhammad (PBUH) emphasized the importance of praying for others: "The supplication of a Muslim for his brother in his absence is not rejected" (Sahih Muslim). Asking Allah to help and bless others is highly encouraged and is a form of **compassion** and **solidarity** within the community.

9. **A Means of Protection Against Evil:**

- Dua is a shield against various forms of **evil**, including the **evil of envy (hasad)**, **shaitan's whispers (waswas)**, and other harmful influences. Muslims ask for protection from the **evil eye** and seek Allah's refuge from misfortune.
- The Prophet (PBUH) recommended specific supplications to protect oneself from harm, such as **reciting Surah Al-Falaq** and **Surah An-Naas** for protection from evil.

1. **Dua for Seeking Forgiveness (Istighfar):**
 - Seeking Allah's forgiveness through **dua** is a means of cleansing oneself from sins and drawing closer to Allah.
2. **Dua for Seeking Blessings and Provisions:**
 - Muslims make dua for **blessings** in their lives, including **health, wealth, success,** and **good offspring.**
3. **Dua for Guidance:**
 - Muslims ask for Allah's guidance in making **right decisions** and for success in both spiritual and worldly matters.
4. **Dua for Protection:**
 - Dua is made to seek protection from **harm, evil,** and **difficulties,** whether in personal life, health, or finances.
5. **Dua for Gratitude:**
 - Muslims make supplications to express **thanks** for the blessings they have received and ask for continued blessings from Allah.
6. **Dua for Others:**
 - Muslims also make dua for the welfare of others, asking Allah to help, heal, and bless their loved ones, the community, and the world.

Etiquette of Dua

1. **Sincerity:** Dua should be made with a **sincere heart**, free from doubt, and with full belief in Allah's ability to answer.
2. **Timing:** Certain times are considered more **favorable** for making dua, such as the last third of the night, during Ramadan, after obligatory prayers, and on Fridays.
3. **Face towards Qibla:** It is recommended to face the **direction of the Kaaba** (Qibla) while making dua.
4. **Raising Hands:** The Prophet (PBUH) is reported to have raised his hands while making dua, though it is not obligatory.
5. **Praising Allah:** Begin dua by **praising Allah** and invoking blessings upon the Prophet Muhammad (PBUH).
6. **Be Persistent:** One should not lose hope or stop making dua, even if the supplication is not immediately answered.

STRAND: MUAMALAAAT

FAIR TREATMENT OF WORKERS

Muamalat refers to the social and economic transactions and dealings in Islam. It encompasses all matters relating to **human interactions**, including **trade**, **contracts**, and **employment**. One of the key principles of **Muamalat** is the **fair treatment of workers**, which is rooted in **Islamic ethics** and **justice**. Islam emphasizes the rights of workers and provides guidelines for their fair treatment, ensuring they are respected, valued, and justly compensated for their labor.

Rights of Workers in Islam

Islam clearly defines and upholds the **rights of workers**, emphasizing justice, fairness, and dignity in the workplace. These rights are part of broader **human rights** that are recognized by Islamic teachings. Some of the key rights of workers include:

1. Right to Fair Compensation:

- Islam requires that workers be compensated fairly for their labor. The Prophet Muhammad (PBUH) said: "Give the worker his wages before his sweat dries" (Ibn Majah). This highlights the importance of timely and adequate payment for work done.
- Workers should be paid in full and on time, with no exploitation or delay. Employers must ensure that the compensation reflects the nature and effort required for the job.

2. Right to Safe and Healthy Working Conditions:

- Islam emphasizes the need for **safe working environments**. Employers must provide safe conditions, and they should protect workers from harm or danger in the workplace.
- The Prophet (PBUH) advised: "Do not harm others and do not allow others to harm you." (Sunan Ibn Majah). This principle applies to the workplace, where safety and the well-being of workers should be a priority.

3. Right to Rest and Leisure:

- Islam recognizes the **importance of rest** for workers. Workers should be given adequate breaks during the day, weekly rest days, and holidays to prevent exhaustion and maintain their physical and mental health.
- The Prophet Muhammad (PBUH) said: "Your body has a right over you" (Sahih Bukhari). This implies that a worker's well-being and need for rest must be respected by their employer.

4. Right to Dignity and Respect:

- Workers should be treated with **dignity** and **respect**, regardless of their status or position. Islam forbids any form of **humiliation**, **abuse**, or **exploitation** in the workplace.
- The Prophet Muhammad (PBUH) said: "The best of you are those who are the best to their wives (and families)." This principle of kindness and respect extends to all members of society, including workers.

5. Right to Be Paid for Work Done:

- Workers are entitled to be compensated for the work they have completed, and employers are not permitted to withhold wages or delay payments.

- The Prophet Muhammad (PBUH) emphasized: "There are three whose supplications are not rejected: the fasting person, the just ruler, and the one who is wronged" (Sunan al-Tirmidhi). If an employer wrongs a worker by not paying them their dues, it is a grave injustice in Islam.
6. **Right to Equal Treatment:**
- Workers should be treated equally, with no discrimination based on race, religion, gender, or social status. Islam encourages the **fair treatment** of all individuals, regardless of their background.
 - The Prophet Muhammad (PBUH) said: "All of you are equal in the sight of Allah. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab" (Sahih Muslim). This principle of equality is to be upheld in all aspects of life, including in the workplace.
7. **Right to Be Given Fair Opportunities:**
- Workers have the right to **equal opportunities** for career advancement and development. Employers should not only pay workers fairly but also provide opportunities for professional growth.
 - Islam encourages the **development of skills** and the use of one's abilities for the benefit of society. Employers should support the personal and professional development of their workers.

Appropriate Ways of Treating Workers in Islam

Islam teaches that workers should be treated with **justice, kindness, and compassion**. Employers are encouraged to be mindful of the moral and ethical guidelines outlined in Islamic teachings when interacting with their employees. Here are some key principles for the appropriate treatment of workers:

1. **Treat Workers with Kindness and Compassion:**
 - Employers should treat their workers with **kindness**, not with harshness or cruelty. The Prophet Muhammad (PBUH) said: "Whoever does not show mercy to others will not be shown mercy" (Sahih Bukhari). This applies to all relationships, including those between employers and employees.
 - Workers should not be overburdened or mistreated, and their well-being should always be a priority.
2. **Honesty and Transparency in Transactions:**
 - Employers should be **honest** and **transparent** with their workers about the terms of employment, job expectations, and compensation. Any agreements should be clear and adhered to.
 - Islam condemns dishonesty, and the Prophet Muhammad (PBUH) said: "The seller and the buyer have the option of canceling or confirming the bargain unless they separate, and they both speak the truth and disclose the defect" (Sahih Bukhari). Honesty and integrity are crucial in employer-worker relationships.
3. **Giving Workers Their Rights on Time:**
 - Employers must ensure that workers receive their dues **on time** without any unnecessary delay. The Prophet Muhammad (PBUH) said: "Give the worker his wages before his sweat dries" (Ibn Majah), emphasizing the urgency of prompt payment.

- Delaying or withholding wages is a form of injustice, and Islam forbids this practice.
- 4. **Avoiding Overburdening Workers:**
 - Workers should not be given more work than they can handle. It is essential to ensure that their workload is manageable and that they are not overburdened or exploited.
 - The Prophet Muhammad (PBUH) said: "If one of you hires a worker, let him be given his wages as agreed upon, and do not burden him with work beyond his ability" (Sahih Muslim).
- 5. **Providing for the Welfare of Workers:**
 - Employers are encouraged to look after the **welfare** of their workers by providing necessary provisions like food, clothing, shelter (if applicable), and other benefits.
 - The Prophet Muhammad (PBUH) said: "Your workers are your brothers. Allah has placed them under your authority. So, whoever has a brother under his authority, let him feed him with the same food that he eats and clothe him with the same clothing that he wears" (Sahih Bukhari).
- 6. **Consultation and Involvement:**
 - Employers should consult workers when making important decisions that affect their welfare. **Mutual consultation** (Shura) is a key principle in Islam, and workers should have a say in matters concerning their work.
 - The Prophet Muhammad (PBUH) practiced Shura and encouraged its implementation, saying: "Consultation is a sign of righteousness" (Sahih Muslim).
- 7. **Protecting Workers from Exploitation:**
 - Islam forbids the exploitation of workers for personal gain. **Fairness** and **justice** must prevail in all dealings, and employers should not seek to take advantage of their workers.
 - The Prophet Muhammad (PBUH) warned against the exploitation of workers, saying: "Whoever exploits a worker's labor and does not give him his due, then he is an oppressor" (Sunan Ibn Majah).
- 8. **Providing for Workers' Rights Even After Their Employment Ends:**
 - After a worker leaves, employers must **honor any remaining obligations**, including final wages, benefits, and other dues.
 - Islam teaches that workers' rights must be honored even after their employment is concluded.

RELATIONS WITH PEOPLE OF OTHER FAITH

Muamalat in Islam extends beyond personal dealings to encompass all forms of social interactions, including those with people of different faiths. Islam teaches respect, justice, and kindness toward all people, regardless of their religion, as long as they do not pose harm to Muslims or their faith. The Qur'an and Hadith highlight the importance of establishing **peaceful, respectful, and cooperative** relationships with individuals of other faiths while upholding the core principles of Islam.

Rights of Non-Muslims in Islam

Islam accords certain **rights** to non-Muslims, particularly those who live in a Muslim-majority state or interact with Muslims on a personal level. These rights emphasize fairness, justice, and respect for human dignity. Key rights granted to non-Muslims in Islam include:

1. Right to Protection and Safety:

- Non-Muslims living under Muslim rule (in Islamic history, known as **Dhimmi**) were granted protection in exchange for paying a tax (Jizya). This protection extended to their lives, property, and freedom of religion.
- The Qur'an states: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes— from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly" (Qur'an 60:8).

2. Right to Freedom of Religion:

- Islam guarantees the **freedom of worship** for non-Muslims. The Qur'an emphasizes that there should be no compulsion in religion: "There is no compulsion in religion, for the right course has become clear from the wrong" (Qur'an 2:256).
- Non-Muslims are free to practice their religion without fear of persecution, and they are not forced to adopt Islam.

3. Right to Justice:

- Islam emphasizes the **right of non-Muslims to fair treatment and justice**. Whether in courts, business dealings, or personal interactions, non-Muslims should be treated with the same standard of justice as Muslims.
- The Qur'an instructs: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives" (Qur'an 4:135). This applies to all people, regardless of faith.

4. Right to Compassion and Kindness:

- Non-Muslims are entitled to the same compassion and kindness that Muslims extend to each other. Islam promotes treating all people, regardless of faith, with dignity and respect.
- The Prophet Muhammad (PBUH) said: "Whoever kills a non-Muslim who has a treaty with the Muslims will not smell the fragrance of Paradise" (Sahih Bukhari). This emphasizes the importance of maintaining peaceful and respectful relations with non-Muslims.

5. Right to Social and Economic Rights:

- Non-Muslims have the right to participate in the **social, economic, and political life** of Muslim societies. They can own property, enter into contracts, and engage in trade, as long as they abide by the laws of the land.

- Islam encourages **fair business practices** and the upholding of agreements and contracts, regardless of the religious affiliation of the parties involved.
- 6. **Right to Support in Times of Need:**
 - Non-Muslims, especially those in need, are entitled to **help and support** from Muslims, both morally and financially. Islam encourages Muslims to provide charity and assistance to those in need, regardless of their faith.
 - The Prophet Muhammad (PBUH) said: "Allah will help His servant as long as the servant helps his brother" (Sahih Muslim). This includes helping those who are not Muslim.

Ways of Promoting Good Relations with People of Other Faiths

Islam encourages **peaceful coexistence**, **mutual respect**, and **cooperation** between Muslims and non-Muslims. The following are some of the ways to promote good relations:

1. **Engage in Dialogue and Mutual Understanding:**
 - One of the most important ways to promote good relations with people of other faiths is through **dialogue** and open communication. By engaging in conversations and sharing knowledge, misconceptions can be addressed, and mutual understanding can be achieved.
 - The Qur'an invites peaceful dialogue: "Say, 'O People of the Scripture, come to a word that is equitable between us and you'" (Qur'an 3:64).
2. **Practice Tolerance and Patience:**
 - Islam teaches **tolerance** toward those who hold different beliefs. Muslims should be patient with those who disagree with them and refrain from hostility or aggression. Tolerance is seen as a sign of maturity in faith.
 - The Prophet Muhammad (PBUH) was known for his **patience** and **tolerance** with others, even in the face of harsh opposition, and this serves as a model for Muslims today.
3. **Show Respect for Religious Differences:**
 - Muslims should show respect for the **religions** and **beliefs** of others, even if they do not agree with them. Islam encourages respect for people's right to believe and worship according to their conscience.
 - The Qur'an teaches: "For you is your religion, and for me is my religion" (Qur'an 109:6), highlighting the importance of respecting religious diversity.
4. **Help and Support Non-Muslims in Their Times of Need:**
 - Islam encourages Muslims to assist non-Muslims who are in need. Providing **charity** and offering support during difficult times are ways to show compassion and solidarity.
 - The Prophet Muhammad (PBUH) said: "None of you truly believes until he wishes for his brother what he wishes for himself" (Sahih Muslim). This principle extends to non-Muslims as well.
5. **Promote Social Welfare and Peace:**
 - Muslims should be proactive in **promoting peace** and **social welfare** in society. By working alongside people of other faiths on projects that benefit society as a whole, Muslims can foster cooperation and harmony.

- Islam teaches the importance of contributing to the common good: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Qur'an 5:2).
- 6. **Avoid Hostility or Aggression:**
 - Islam strictly forbids **hostility** or **aggression** against non-Muslims. Even when disagreements arise, Islam calls for resolving conflicts in a manner that is just and peaceful.
 - The Qur'an emphasizes: "If they incline to peace, then incline to it [also] and trust in Allah" (Qur'an 8:61). This promotes a peaceful approach to conflict resolution.
- 7. **Respect Non-Muslim Rights and Freedoms:**
 - Muslims should ensure that the **rights** and **freedoms** of non-Muslims are fully respected. This includes upholding their right to practice their religion, express their views, and live peacefully without fear of persecution.
 - The Prophet Muhammad (PBUH) respected the rights of Jews and Christians in Medina, ensuring that they were protected and allowed to practice their faith freely.
- 8. **Foster Cooperation in Humanitarian Efforts:**
 - Muslims should actively participate in humanitarian efforts that benefit all members of society, regardless of their religious background. Collaborative efforts in areas like **education**, **healthcare**, and **poverty alleviation** contribute to promoting mutual respect and understanding.

CORRUPTION

Muamalat in Islam refers to the rules and guidelines for interactions between individuals, including economic, social, and legal transactions. Islam strongly condemns **corruption** in all its forms, as it undermines justice, equity, and the well-being of society. **Corruption** is considered one of the gravest social and moral issues in Islam, as it involves dishonesty, exploitation, and injustice.

Forms of Corruption in Islam

Corruption in Islam is not limited to financial misconduct but encompasses any actions or behavior that violate ethical and legal norms. Some of the primary forms of corruption in Islamic teachings include:

1. Bribery (Rishwah):

- **Bribery** is one of the most common and widely condemned forms of corruption. It involves giving or receiving money or gifts to influence someone's actions or decisions in an unlawful way.
- The Prophet Muhammad (PBUH) said: "The curse of Allah is upon the one who gives the bribe and the one who takes the bribe" (Sunan Ibn Majah). This hadith emphasizes that both parties involved in bribery are equally sinful.

2. Embezzlement (Tafليس):

- **Embezzlement** refers to the unlawful appropriation of funds or resources, particularly by those in positions of trust or authority. This is considered a grave sin in Islam.
- The Qur'an warns against such misconduct: "Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies, and they will be burned in a Blaze" (Qur'an 4:10).

3. Fraud and Deception:

- Any form of **fraudulent behavior** or **deceptive practices**, such as falsifying information or cheating in business dealings, is considered corruption in Islam.
- The Prophet Muhammad (PBUH) said: "Whoever cheats us is not one of us" (Sahih Muslim), stressing the importance of honesty in all transactions.

4. Nepotism and Favoritism:

- **Nepotism** and **favoritism** involve giving unfair advantage to family members or friends in business, government, or other social settings, leading to unequal opportunities and unjust treatment of others.
- The Qur'an condemns such practices, stating: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Qur'an 4:58).

5. Misuse of Power and Authority:

- Using one's position of power or authority for personal gain or to harm others constitutes corruption. This can involve manipulation, oppression, or exploiting one's influence to obtain unjust advantages.
- The Qur'an warns: "Do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]" (Qur'an 2:188).

6. Dishonesty in Trade and Business:

- **Dishonest practices** such as misrepresentation, shortchanging customers, or selling substandard goods are considered forms of corruption.

- The Prophet Muhammad (PBUH) said: "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and they both speak the truth and disclose the defect" (Sahih Bukhari). This teaches honesty in commercial dealings.

Effects of Corruption

Corruption has far-reaching consequences for individuals, society, and the nation. Some of the effects include:

1. Undermining Trust in Institutions:

- Corruption erodes public trust in both government and private institutions. When people lose faith in the fairness of systems, it undermines social cohesion and creates instability.
- Islam promotes transparency and accountability, and corruption goes against these principles, leading to societal fragmentation.

2. Economic Inequality:

- Corruption exacerbates **economic disparity** by favoring a select few and denying opportunities to others. Resources are often diverted away from those in need, leading to **poverty** and **social injustice**.
- Islam promotes fair distribution of wealth and resources, ensuring that the poor and marginalized are not deprived.

3. Perpetuating Injustice:

- When corruption occurs, especially in legal or governmental systems, it results in **injustice** and **oppression**. Laws are ignored, and individuals who are wronged have no recourse to justice.
- The Qur'an strongly condemns any form of **oppression**, stating: "And do not oppress [others], and you will not be wronged" (Qur'an 2:279).

4. Degradation of Morality:

- Corruption erodes the **moral fabric** of society. When people engage in corrupt practices, it encourages a culture of dishonesty, deceit, and exploitation.
- Islam calls for the cultivation of good character, honesty, and integrity in all aspects of life, and corruption stands in direct opposition to these values.

5. Harm to Society and Development:

- Corruption hinders **development** and progress. Resources that should be allocated for public services, healthcare, education, and infrastructure are often misappropriated, resulting in poor social conditions.
- Islam advocates for the welfare of society and the just allocation of resources for the collective good.

Ways of Curbing Corruption in Islam

Islam provides clear guidelines and measures to **prevent and curb corruption** in society. These include:

1. **Promote Honesty and Integrity:**

- Islam emphasizes the importance of **truthfulness** and **honesty** in all transactions. Individuals should be reminded that their actions are accountable before Allah.
- The Prophet Muhammad (PBUH) said: "Truthfulness leads to righteousness, and righteousness leads to Paradise" (Sahih Bukhari). Practicing honesty at all levels of society is essential in preventing corruption.

2. **Strict Legal Frameworks and Enforcement:**

- Islam encourages a **just legal system** that holds people accountable for corruption and other unethical behavior. Those found guilty of corruption should be appropriately punished according to Islamic law.
- The Prophet Muhammad (PBUH) established a fair judicial system in Medina, where corruption was met with strict consequences.

3. **Transparency in Governance and Business:**

- **Transparency** is essential in all forms of governance and business transactions. Public officials, business leaders, and individuals should maintain openness in their dealings to ensure fairness and prevent corruption.
- The Qur'an instructs: "And do not mix the truth with falsehood or conceal the truth while you know [it]" (Qur'an 2:42). This highlights the importance of honesty and clarity in all dealings.

4. **Accountability and Oversight:**

- Islam stresses the need for **accountability** and **oversight** to ensure that those in positions of authority are held responsible for their actions.
- The Prophet Muhammad (PBUH) said: "Every one of you is a shepherd, and each of you is responsible for his flock" (Sahih Bukhari). This emphasizes that leaders, regardless of their position, must be accountable to their people.

5. **Educating Society on Ethics and Morality:**

- Islam encourages the **education** of society on the principles of ethical behavior and the harmful effects of corruption. This includes both formal education and informal religious teachings.
- The Prophet Muhammad (PBUH) regularly taught his followers about the **importance of integrity, fairness, and justice**.

6. **Encouraging Charity and Social Responsibility:**

- Islam promotes the **giving of charity** and helping those in need as a means of reducing the wealth gap and fostering social responsibility. The act of giving reduces the temptation to engage in corrupt practices for personal gain.
- The Qur'an states: "The example of those who spend their wealth in the way of Allah is like that of a seed which grows seven ears, in each ear there are a hundred grains" (Qur'an 2:261).

7. **Encouraging Public Awareness and Participation:**

- Public awareness campaigns and **community involvement** are essential in combating corruption. People must be informed about the damaging effects of corruption and encouraged to act with integrity.
- Islam advocates for **active participation** in society, where individuals work together to promote justice and fairness for all.

STRAND: HISTORY OF ISLAM

Battles of Uhud and Badr

The **Battles of Badr** and **Uhud** were two of the most significant military confrontations in the early years of Islam, both occurring in the 7th century CE. These battles played a crucial role in shaping the direction of the Muslim community and in establishing Islam as a powerful force in the Arabian Peninsula.

Battle of Badr (624 CE)

Background

- The **Battle of Badr** was fought on **17th of Ramadan**, 2 AH (624 CE), near the well of Badr, approximately 80 miles southwest of Medina.
- The battle was triggered by the **Quraysh's** hostility towards the Muslims, who had migrated from Makkah to Medina. The Quraysh of Makkah, led by **Abu Sufyan**, viewed the rise of Islam as a direct threat to their political, social, and economic power.
- Before the battle, the Muslims had learned that a caravan led by Abu Sufyan was returning from Syria to Makkah. The Muslims decided to intercept the caravan in order to weaken the Quraysh economically and secure resources for the growing Muslim community.

Forces and Strategy

- The Muslims, numbering around 313 men, including **Prophet Muhammad (PBUH)**, set out to intercept the caravan. The Quraysh, seeing their caravan threatened, gathered a much larger force of about 1,000 soldiers, including cavalry and archers, to protect the caravan and defend Makkah.
- Despite being outnumbered, the Muslims had strong faith in their cause, and they believed in the guidance and support of Allah. They were also fighting to protect their rights to practice their faith.

The Battle

- The battle took place at **Badr**, a strategic location near the well. The Muslim forces took a defensive position and strategically placed their troops around the well to control access to water.
- The Quraysh forces launched a direct attack on the Muslims, and a fierce battle ensued. The Muslims, with divine support, emerged victorious, killing many prominent leaders of the Quraysh, including **Abu Jahl** (one of the most notorious enemies of Islam).
- Despite being heavily outnumbered, the Muslims were able to achieve victory, thanks to their determination and faith, as well as their strong leadership under Prophet Muhammad (PBUH).

Outcome

- The Muslims' victory at Badr marked a turning point for Islam. It showed that the Muslims, despite being a minority, were capable of defending themselves and could not be easily defeated by their enemies.
- The victory boosted the morale of the Muslim community, demonstrated the power of faith and unity, and led to an increase in the number of people embracing Islam.

Lessons from the Battle of Badr

1. **Faith and Trust in Allah:** The Muslims' victory despite being outnumbered highlights the importance of **relying on Allah** for success and strength, especially when facing difficult odds.
2. **Unity and Discipline:** The Muslim forces demonstrated exceptional unity, discipline, and coordination during the battle, which contributed significantly to their success.
3. **Courage and Sacrifice:** The Battle of Badr required great courage and sacrifice from the Muslims, who fought with their lives on the line to protect their faith and community.

Battle of Uhud (625 CE)

Background

- The **Battle of Uhud** took place in **3 AH** (625 CE), approximately one year after the Battle of Badr. After the defeat at Badr, the Quraysh were humiliated and vowed revenge against the Muslims.
- The Quraysh, led by **Abu Sufyan**, gathered a large army of around 3,000 soldiers, including cavalry and archers, to avenge their defeat. They sought to reassert their dominance over the Muslims and their newly-established state in Medina.
- In response, Prophet Muhammad (PBUH) led a Muslim force of about 700 men to confront the Quraysh army outside Medina, near the **mountain of Uhud**.

Forces and Strategy

- The Muslims, despite being fewer in number, took up a defensive position near the foot of Mount Uhud, with Prophet Muhammad (PBUH) positioning his army in such a way that they could protect their vulnerable spots from attack.
- The Muslims had a group of **archers**, commanded by **Abu Dujana**, positioned on a hill to guard the rear from any cavalry charge by the Quraysh.

The Battle

- The battle initially went in favor of the Muslims, who were able to push the Quraysh forces back. However, when the Muslims began to chase the retreating enemy, the **archers on the hill** disobeyed the Prophet's instructions and left their post to join in the pursuit of the spoils of war.
- As a result, the Quraysh forces were able to exploit the unprotected flank and launched a surprise attack from the rear, which led to a shift in the battle's momentum.
- **Hamza ibn Abd al-Muttalib**, the Prophet's uncle and a key warrior, was martyred in the battle. **Prophet Muhammad (PBUH)** himself was injured, and rumors spread that he had been killed, causing panic among the Muslim ranks.

Outcome

- The battle ended in a **stalemate**, with the Quraysh failing to decisively defeat the Muslims but still inflicting significant casualties. The Muslims, despite the setback, were able to retreat and regroup in Medina.
- The Quraysh did not achieve their objective of completely destroying the Muslim community, but the battle exposed the vulnerabilities in the Muslim army due to **disobedience and lack of discipline**.

Lessons from the Battle of Uhud

1. **Obedience to Leadership:** One of the key lessons from Uhud is the importance of **obedience to the leadership** of the Prophet Muhammad (PBUH) and the consequences of disobedience. The departure of the archers from their post led to the Muslim forces being vulnerable to attack.
2. **Patience in the Face of Adversity:** Even though the Muslims faced significant setbacks, they demonstrated patience and resilience. The battle showed that success in life, whether in battle or in trials, comes through perseverance.

3. **Trusting in Allah's Plan:** Despite the loss, Muslims were reminded that Allah's will prevails, and they should always place their trust in Him. The defeat at Uhud was a test of the Muslims' faith and commitment to the cause of Islam.
4. **The Reality of Trials:** The Battle of Uhud demonstrated that even when one is on the right path, challenges and setbacks are inevitable. The key is to **learn from mistakes** and use those experiences to strengthen the community.

SUMMARY

The **Battles of Badr** and **Uhud** were defining moments in the history of Islam that shaped the character of the Muslim community.

- The **Battle of Badr** represented a triumph of faith, courage, and unity, showing that a small group of believers could prevail against seemingly insurmountable odds.
- The **Battle of Uhud**, on the other hand, taught the importance of discipline, the consequences of disobedience, and the resilience needed to overcome challenges.

Both battles served as valuable lessons for the early Muslim community, shaping their understanding of leadership, obedience, perseverance, and reliance on Allah. They remain crucial episodes in the Islamic tradition, reminding Muslims of the importance of spiritual and moral strength in the face of adversity.

Treaty of Hdaybiyyah

The **Treaty of Hdaybiyyah** was a pivotal peace agreement between the Muslims of Medina and the Quraysh of Makkah, negotiated in **628 CE** (6 AH). It is one of the most significant events in early Islamic history, as it marked a turning point in the spread of Islam, particularly in terms of diplomacy, peace, and unity among the tribes of Arabia.

Background

Before the Treaty of Hdaybiyyah, the Muslim community in Medina had faced persistent hostility from the Quraysh. The Quraysh had opposed the Prophet Muhammad (PBUH) and the Muslims, leading to years of conflict, including the **Battle of Badr** and the **Battle of Uhud**. However, by **628 CE**, there had been some peace following the Treaty of Hdaybiyyah.

The **treaty** was preceded by the **intention of the Muslims to perform Hajj**, the pilgrimage to Makkah, which was an important religious duty for Muslims. Prophet Muhammad (PBUH) and the Muslims, numbering around **1,400 people**, set out for Makkah in **628 CE** to perform the pilgrimage. They did not come with the intention to fight but sought only to worship in the **Kaaba**, the sacred house of worship in Makkah.

The Quraysh, however, feared the Muslims would use this opportunity to gain a stronger foothold in Makkah, so they decided to block the Muslims' entry into the city.

The Events Leading to the Treaty

1. The Muslims' Journey:

- Prophet Muhammad (PBUH) and his followers left Medina in a state of **ihram** (ritual consecration) with the intention of performing Hajj. They approached Makkah but were intercepted by the Quraysh forces at **Hdaybiyyah**, a place near Makkah.

2. Negotiations:

- At Hdaybiyyah, the two sides came to a standstill. Neither side wanted war, and negotiations were initiated. The Muslims, led by Prophet Muhammad (PBUH), expressed their desire only for peace and the right to perform their religious rites.
- The Quraysh, led by **Suhail ibn Amr**, were initially reluctant to allow the Muslims to enter Makkah. However, after prolonged negotiations, a treaty was eventually agreed upon, known as the **Treaty of Hdaybiyyah**.

Terms of the Treaty of Hdaybiyyah

The treaty consisted of several terms, some of which were unfavorable to the Muslims, but they ultimately led to a major success in terms of the spread of Islam. The key terms included:

1. Peace for Ten Years:

- Both the Muslims and the Quraysh agreed to a **ceasefire** for **ten years**, during which no fighting would occur between the two parties or their allies.

2. Return of Muslims if They Enter Makkah:

- If any Muslim man or woman entered Makkah and sought refuge with the Quraysh, they would be returned to Medina. This was seen as an unfair term by some Muslims, but the Quraysh were unwilling to accept Muslims staying in Makkah.

3. Freedom to Perform Pilgrimage the Next Year:

- The Muslims would be allowed to come to Makkah the following year for Hajj, but they would have to leave after three days and not engage in any fighting during their stay.

4. Alliances with Other Tribes:

- Any tribe could join either the Quraysh or the Muslims in the treaty. If a tribe aligned with the Muslims, they would be protected under the agreement, and the same would apply if a tribe chose the Quraysh.

5. No Hostilities:

- Both parties agreed not to engage in hostilities or attacks against each other or their allies during the term of the treaty.

6. The Muslims' Right to Preach:

- Although the Quraysh tried to limit the Muslims' ability to preach in Makkah, the treaty allowed the Muslims to continue spreading Islam in the broader Arabian Peninsula.

Immediate Reactions

• **Muslim Reaction:**

- Initially, the terms of the treaty were disappointing to the Muslims, especially the clause requiring them to return any Muslims who came from Makkah seeking refuge. This was seen as unfair, particularly as it did not apply to the Quraysh returning any of their people who converted to Islam and fled to Medina.
- However, Prophet Muhammad (PBUH) reassured the Muslims that the treaty would bring long-term benefits. He believed the agreement would allow the Muslims to spread Islam peacefully and without interference.

• **Quraysh Reaction:**

- The Quraysh were relieved by the treaty, as it gave them an opportunity to regain some control and authority over Makkah. However, they were still concerned about the growing influence of the Muslim community in the region.

Long-Term Impact and Lessons from the Treaty of Hudaibiyyah

1. Spread of Islam:

- The Treaty of Hudaibiyyah allowed the Muslims to focus on spreading Islam in the **Arabian Peninsula**. Over the following two years, several tribes converted to Islam, largely due to the peace and opportunity to meet the Muslims without the interference of warfare.

2. Muslim Diplomacy:

- The treaty was a significant example of **diplomacy** in Islam. Prophet Muhammad (PBUH) demonstrated patience, wisdom, and strategic thinking by accepting the terms of the treaty despite its apparent disadvantages at the time.

3. Conquest of Makkah:

- The treaty paved the way for the **Conquest of Makkah in 630 CE**. In the 2nd year after the treaty, a violation occurred when a tribe allied with the Quraysh attacked a tribe allied with the Muslims. The Muslims, led by Prophet Muhammad (PBUH), used this as an excuse to march on Makkah, and the city surrendered without significant resistance.
- With the breaking of the treaty by the Quraysh, the Muslims were able to enter Makkah and reclaim it, fulfilling their religious duty to perform Hajj in the holy city and leading to the **spread of Islam**.

4. Recognition of Muslim Power:

- The treaty was a formal recognition by the Quraysh of the **Muslim community** as a significant power in the Arabian Peninsula. The Quraysh, despite their opposition, were forced to deal with the Muslims on equal terms.

5. Important Lessons in Patience and Strategic Decision-Making:

- The **Treaty of Hudaibiyyah** teaches the importance of **patience**, **strategic decision-making**, and **long-term vision**. Even when faced with apparent setbacks, **trust in Allah** and commitment to the greater good will bring eventual success.

SUMMARY

The **Treaty of Hudaibiyyah** was a monumental event in Islamic history. Although the terms initially appeared unfavorable to the Muslims, the treaty proved to be a strategic move that allowed for the peaceful spread of Islam and ultimately led to the conquest of Makkah. The treaty demonstrated the power of **diplomacy**, **patience**, and **wisdom** in Islam and emphasized that **peace** and **cooperation** are often more effective than conflict in achieving long-term goals. The Treaty of Hudaibiyyah remains a critical example of how Islam promotes peace, justice, and negotiation, while still safeguarding the rights and interests of the Muslim community.

CONQUEST OF MAKKAH

The **Conquest of Makkah** (also known as **Fath Makkah**) was a turning point in the history of Islam. It occurred in 630 CE (8th year of the Hijra) when the Muslims, led by Prophet Muhammad (PBUH), peacefully entered the city of Makkah and took control of it. This victory marked the end of the Quraysh's opposition to Islam and solidified the position of Islam in the Arabian Peninsula.

Events That Led to the Conquest of Makkah

1. The Treaty of Hudaibiyyah (628 CE):

- The **Treaty of Hudaibiyyah** was signed between the Muslims and the Quraysh of Makkah in 628 CE. The treaty was meant to bring peace between the two parties and allowed for a ten-year truce. However, the treaty was violated by the Quraysh when they allied with a tribe, the **Banu Bakr**, and attacked the **Khuza'ah**, a tribe allied with the Muslims.
- This breach of the treaty was one of the primary events that led to the Conquest of Makkah. Prophet Muhammad (PBUH) was deeply concerned about the violation of the treaty and the threat to his allies.

2. The Muslim Response:

- In response to the violation, Prophet Muhammad (PBUH) gathered an army of about 10,000 Muslims, which was one of the largest military gatherings in the early days of Islam. This force marched toward Makkah in March 630 CE.

3. The Quraysh's Reaction:

- The Quraysh were caught off guard by the large Muslim army. Despite their prior hostility toward Islam, they were unable to mount a significant defense against such a large force. Many of the Quraysh leaders, including Abu Sufyan (who later embraced Islam), sought to negotiate and avoid conflict.
- Prophet Muhammad (PBUH) offered them a peaceful resolution if they surrendered without a fight, demonstrating his desire for a peaceful settlement.

4. The Muslims Enter Makkah:

- The Muslims entered Makkah without much resistance. They took control of the city, but Prophet Muhammad (PBUH) instructed his army to avoid unnecessary bloodshed. The idol worshippers in the Ka'bah were removed, and the idols were destroyed.
- The **Ka'bah** was cleansed of its idols, and the city of Makkah was consecrated as a center of worship for Allah alone.

5. The Forgiveness of the Quraysh:

- One of the most remarkable aspects of the Conquest of Makkah was the **forgiveness** shown by the Prophet Muhammad (PBUH) to the Quraysh. Despite the years of oppression, persecution, and battles fought against the Muslims, the Prophet offered amnesty to the Quraysh people, saying: "Go, for you are free."
- This act of mercy led to many Quraysh individuals, including key leaders, embracing Islam.

6. Islam's Growth and the Spread of Monotheism:

- After the conquest, the majority of the Quraysh, along with many other tribes in Arabia, accepted Islam. Makkah became the center of the Islamic faith, and the **Ka'bah** became the holiest site in Islam. The event marked a major step in the unification of the Arabian Peninsula under Islam.

Lessons from the Conquest of Makkah

1. **The Power of Patience and Perseverance:**

- The Muslims had been persecuted and oppressed by the Quraysh for years before the conquest. The Prophet Muhammad (PBUH) and his followers exhibited remarkable patience and perseverance, focusing on their mission rather than responding to aggression with violence.
- **Lesson:** Patience and perseverance in the face of adversity are powerful tools for achieving justice and victory.

2. **The Importance of Keeping Promises:**

- The **Treaty of Hudaibiyyah** and its breach by the Quraysh played a central role in the conquest. The treaty showed the importance of maintaining agreements, while its violation by the Quraysh led to the breakdown of relations.
- **Lesson:** Upholding agreements and honoring promises is a key value in Islam, and violations of trust can lead to serious consequences.

3. **Mercy Over Revenge:**

- One of the most significant lessons from the conquest was the **mercy** shown by the Prophet Muhammad (PBUH) to the Quraysh, even after years of persecution. Instead of seeking revenge, he chose forgiveness.
- **Lesson:** Mercy and forgiveness are higher values than seeking retribution. True leadership is characterized by magnanimity, even toward former enemies.

4. **Unity and Strength in Faith:**

- The Muslim community, which had previously been divided and weak, came together under the banner of Islam. The unity of the Muslims, their strength in faith, and their discipline played a crucial role in their success.
- **Lesson:** Unity and strong faith are essential for overcoming challenges and achieving success, whether in personal or collective endeavors.

5. **Strategic Planning and Leadership:**

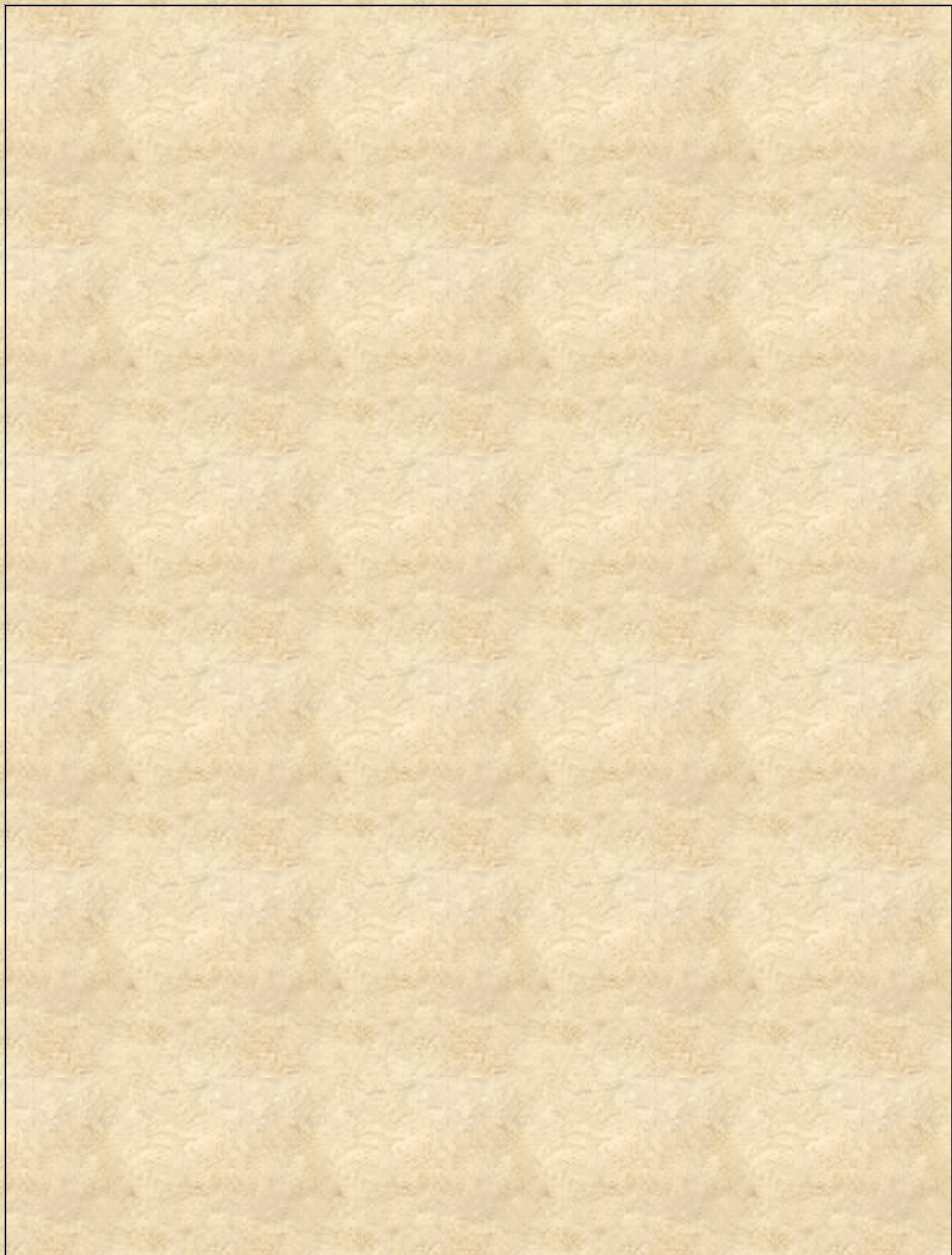
- The Conquest of Makkah demonstrated the importance of **strategic planning** and **leadership**. The Prophet Muhammad (PBUH) carefully organized the Muslim army, made use of diplomacy, and offered peace when possible, which ultimately led to a bloodless conquest.
- **Lesson:** Wise and strategic leadership, coupled with diplomacy and peace-building, is often more effective than conflict and confrontation.

6. **The Role of Forgiveness in Social Reconciliation:**

- The forgiveness extended by the Prophet Muhammad (PBUH) helped to mend relations with the Quraysh and contributed to the widespread acceptance of Islam.
- **Lesson:** Forgiveness and reconciliation are powerful tools for healing divisions and uniting people, even after deep conflict.

7. **The End of Idol Worship:**

- The destruction of idols in the Ka'bah and the cleansing of Makkah marked the end of idol worship in the city and the reaffirmation of the monotheistic message of Islam.
- **Lesson:** The victory of truth over falsehood is a central theme in Islam. The worship of Allah alone is the foundation of Islam, and all forms of idolatry must be rejected.



FAREWELL PILGRIMAGE

The **Farewell Pilgrimage** (also known as the **Hajj al-Wada**) was the last pilgrimage that **Prophet Muhammad (PBUH)** performed in 632 CE, just a few months before his passing. During this pilgrimage, Prophet Muhammad (PBUH) delivered his famous **Farewell Sermon** (Khutbah al-Wada), which outlined essential principles for the Muslims to follow after his death. The sermon is considered a cornerstone of Islamic ethics and law, encapsulating the values of Islam in clear and concise terms.

The Context of the Farewell Pilgrimage

- In the **10th year of Hijra** (632 CE), Prophet Muhammad (PBUH) performed his final pilgrimage to Makkah, accompanied by tens of thousands of Muslims.
- This pilgrimage took place after the **conquest of Makkah**, the **peaceful spread of Islam** across the Arabian Peninsula, and the **Treaty of Hudaibiyyah**. It was a time of relative peace and stability for the Muslim community.
- The **Farewell Sermon** was delivered on the **9th of Dhu al-Hijjah**, during the **Day of Arafah**, at **Mount Arafat**, which is a central place in the Hajj pilgrimage.

The Farewell Sermon

The Prophet Muhammad (PBUH) delivered the sermon in front of a vast assembly of Muslims, and it contained profound messages regarding **equality, justice, moral conduct, and religious duties**. The key points of the sermon are as follows:

Key Teachings and Themes of the Farewell Sermon

1. **The Sanctity of Life, Property, and Honor:**
 - **Prophet Muhammad (PBUH)** emphasized that the life, property, and honor of every Muslim are sacred and must be respected.
 - He said: "Your blood, your property, and your honor are as sacred to you as this day of yours, in this month of yours, in this city of yours."
 - **Lesson:** This underscores the importance of respecting others' rights and treating everyone with dignity and honor, regardless of their status, race, or background.
2. **Universal Brotherhood and Equality:**
 - Prophet Muhammad (PBUH) declared that all humans are equal in the sight of Allah, and there is no superiority based on race, tribe, or social class. The only distinguishing factor is **taqwa** (piety and righteousness).
 - He stated: "All mankind is from Adam. The Arab has no superiority over the non-Arab, and the non-Arab has no superiority over the Arab; a white has no superiority over a black, and a black has no superiority over a white; none have superiority over others except by piety and good action."
 - **Lesson:** This emphasizes the concept of **universal equality** and encourages Muslims to treat all people with fairness and respect, regardless of their background.

3. **Obligation of Following the Quran and Sunnah:**

- Prophet Muhammad (PBUH) reminded the Muslims to hold fast to the **Quran** and his **Sunnah** (teachings and practices), which would guide them after his death.
- He said: "I am leaving among you two things, and if you adhere to both of them, you will never go astray after me. They are the Book of Allah and the Sunnah of His Prophet."
- **Lesson:** This highlights the importance of adhering to the Quran and Sunnah as the primary sources of guidance for Muslims in all aspects of life.

4. **The Rights of Women:**

- Prophet Muhammad (PBUH) emphasized the fair and just treatment of women and upheld their rights in the social, economic, and familial spheres.
- He said: "Treat women kindly, for they are your partners and committed helpers. And it is your right that they should not allow anyone you dislike to step on your bed, and that they should not commit adultery."
- **Lesson:** This sermon served as a call for the protection of women's rights, dignity, and safety. It affirmed the importance of respect and kindness in marital relationships.

5. **The Importance of Justice and Fairness:**

- The Prophet Muhammad (PBUH) encouraged Muslims to act justly and uphold fairness in all their dealings with others.
- He stated: "O people, your Lord is One, and your father (Adam) is one. All of you are equal. Let those of you who are more knowledgeable impart knowledge to others."
- **Lesson:** Islam places a strong emphasis on **justice** in all matters, whether personal, social, or legal. Every individual should be treated fairly, and the wealthy and powerful are especially urged to show compassion and fairness.

6. **The Hajj as a Symbol of Unity:**

- Prophet Muhammad (PBUH) explained the symbolic significance of the Hajj pilgrimage, which unites Muslims from all over the world, regardless of race, ethnicity, or wealth. He reminded the Muslims of the unity displayed during Hajj, with people from all walks of life coming together as one.
- **Lesson:** The Hajj serves as a reminder of the global unity and brotherhood of the Muslim Ummah (community). It fosters equality, humility, and mutual respect among all Muslims.

7. **The Finality of Prophethood:**

- Prophet Muhammad (PBUH) declared that he was the **last prophet** and that there would be no prophet after him. This reaffirmed the completion and finality of the message of Islam.
- He said: "There is no prophet after me."
- **Lesson:** This indicates the finality of the Islamic message and underscores the responsibility of Muslims to follow the teachings of Prophet Muhammad (PBUH) as the last messenger of Allah.

8. **The Responsibility of the Muslim Ummah:**

- Prophet Muhammad (PBUH) reminded the Muslims of their collective responsibility to carry the message of Islam to others and to act as bearers of justice and mercy.
- He said: "Let those who are present convey it to those who are absent. Perhaps the one who is being conveyed to will understand it better than the one who hears it."

- **Lesson:** This highlights the obligation of every Muslim to spread knowledge of Islam, ensure its practice, and help others understand its values and principles.

Key Lessons from the Farewell Sermon

1. **Equality and Justice:**
 - Islam emphasizes equality for all human beings, irrespective of race, social class, or gender. The teachings advocate for justice, fairness, and the protection of individual rights.
2. **The Importance of Taqwa:**
 - The concept of **taqwa** (piety) is central to the sermon. The most honorable individual in the sight of Allah is the one who is the most righteous, not the one with wealth, status, or power.
3. **Preserving the Rights of Women:**
 - The Farewell Sermon emphasized the fair treatment of women, highlighting their rights and the importance of respecting them within marriage and society.
4. **Adherence to the Quran and Sunnah:**
 - The Prophet (PBUH) reminded the Muslims that after his passing, the Quran and Sunnah would serve as the ultimate guidance. Therefore, Muslims must continuously seek to follow these sources to avoid going astray.
5. **The Unity of the Muslim Ummah:**
 - The sermon stresses the significance of unity among Muslims, and Hajj serves as a powerful symbol of that unity. Muslims must work together, supporting one another in upholding the principles of Islam.
6. **Finality of the Prophethood:**
 - The farewell sermon reiterates that Prophet Muhammad (PBUH) is the last prophet and messenger of Allah. The message of Islam, as revealed to him, is complete and will guide humanity until the end of time.
7. **Accountability in the Hereafter:**
 - The Prophet (PBUH) reminded the Muslims of the **Day of Judgment**, where every individual will be held accountable for their deeds. Muslims must act with responsibility and integrity, knowing that their actions will be judged by Allah.

THE END

THIS MATERIAL IS ONLY MEANT TO FACILITATE THE TEACHER AND LEARNERS IN THE LEARNING PROCESS.

Specifically designed in accordance with the rationalized curriculum

SHUKRAN!