

STRAND 1

THE QURAN

Read [Q: 36:2]; [Q: 85:21];[Q: 17:9]

Meaning of the Quran

The Quran is a religious book used by Muslims all over the world as a book of guidance. Most of the world religions have their specific books which they use for reference.

Do you know any religious books used by members other faiths?

Can you mention any of them?

Just as every religion has its own religious book, Muslims have the Quran as their main source of reference and they have a duty to learn, understand and constantly refer to it. As a Muslim, have you read the Quran? Muslims believe that the Holy Quran is the last book to be revealed by Allah. It is because of its important position in the Islamic faith that throughout our course we shall be using the Quran as our immediate source of reference.

Can you remember the meaning of the word Quran from your Islamic Religious Education in Primary school?

This word comes from an Arabic root *qara'a* which means "to read or to recite." Quran in Arabic therefore literally means recitation or something that is continuously recited. It is equivalent in meaning to *qira'ah*, as both come from the same verb *qara'a*. This name is specifically mentioned in the text of the Quran as a reference to itself in several places. From the verses you have read, you will learn that the Quran has been referred as a book of guidance, a book full of wisdom and a Glorious. Read the following verses:

In Islam the word Quran is defined as the divine speech of Allah Subhanahu Wa Taala (S.W.T), sent down upon the last Prophet Muhammad Peace be Upon Him (P.B.U.H), through the Angel Jibril Aleihi Swalatu wa Salaam(A.S) to human kind. Since its revelation the Quran has remained the same without being distorted.

Other Names of the Quran

Do you know that the Quran is referred to with other different names? Mention some of these names. For the names you have mentioned, it can be seen that some of the names of the Quran have been referred to in the Quran itself while others are derived from the functions of the Quran. Among these names are:

- *Furqaan* (criterion) ***“Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures.”*** [Q: 25: 1]
- *Nadhir* (warner) ***“Verily this Quran Doth guide to that which is most right (or stable), and giveth the Glad tidings to the believers who work deeds of righteousness, that they have a magnificent reward.”***[Q: 17:9]
- *Rahma* (mercy) ***“A guide and a Mercy to the doers of good”***[Q: 31:3]
- *Tanzil* (revelation) ***“Verily this is a Revelation from the Lord of the Worlds.”***[Q: 26: 192]
- *Dhikr* (reminder) ***“We have without doubt, send down the message; And We will assuredly guard it (from corruption)***[Q: 15: 9]
- *Kitab* (The book) ***“We have revealed for you (O men) a Book in which is a message for you: will you not then understand.”***[Q : 21:10]
- *Hudan* (Guidance) ***“We gave Moses the book, and made it a Guide to the children of Israel, (commanding): “Take not other than Me as disposer of (your) affair.”***[Q:17: 2:5]

All these names reflect one of the various aspects of the revealed words of Allah. Other names include *Nur* (Light), *Majid* (Glorious), and *Mubarak* (Blessed) *Bashir* (Announcer), among others. Can you mention the other names of the Holy Quran that have not been listed above?

a) **Ulumul Quran**

The term *Ulum* means „a science.“ It refers to the detailed scientific study of a subject. If you look at the various subjects you are offered in Form one, you will notice that each of them has a different approach of studying it. These approaches are what we refer to as *Ulum* (the Science). The Quran, being a wide subject area of study also has its unique features that must be studied in a particular way. Therefore, *Ulumul Quran* is a scientific study that includes a variety of fields related to Al – Quran such as it's:

- Revelation.
- Collection and compilation.
- Order and arrangement of suras.

- Translation of the Quran (tafsir).
- Reasons for the translation of the suras (Asbaabu Nnuzul)
- Characteristics of language
- Style of writing and theme
- Recitation (Tajweed) among other

We are going to look at one of the above areas in our next discussion.

Need for the revelation of the Quran.

In life everything has a reason and a purpose for its being, just as we have a purpose for coming to school. Why do you think the Quran was revealed to humankind? Revelation of the Quran came at a time when there was ignorance and the society was full of social vices, a period referred to as Jahiliya. Some of the reasons for revelation of the Quran are as follows:

- The earlier scriptures were tampered and interfered with by man thus losing their authenticity. Hence the revelation of the Quran was to correct the wrong message.
- The Quran was given to Prophet Muhammad, the seal of the prophet with a universal message unlike the other books which were sent to particular generations at specific time. For example The Torah (Taurat) was sent to the Children of Israel through Prophet Musa (A.S) while Zabur was sent to the followers of Prophet Daud. Read the following two verses from the Holy Quran:

Almighty Allah (S.W.T) Says: ***“To the Thamud people (We sent) Salih, one of their own brethren: He said: „O my people! Worship Allah; ye have no other god but Him. Now has come unto you a clear sign from your Lord! This she camel of Allah is a sign unto you...”***
[Q: 7:73]

Almighty Allah (S.W.T) Says: ***“To the Ad people, (We send) Hud, one of their own brethren: He said: „O my people! Worship Allah! You have No other god but Him. Will you not fear (Allah)?”***[Q: 7:65]

- To fulfill Allah’s promise as well as prophecies of the other earlier revealed scriptures on the coming of the Quran and that of prophet Muhammad (P.B.U.H).
Almighty Allah (S.W.T) Says: ***“And remember, Jesus, the son of Mary, said: „O children of Israel! I am the messenger of Allah (sent) to you confirming the law (which came) before***

me and giving Glad Tidings of a messenger to come after mewhose name shall be Ahmad.But when he came to them with clear signs, they said, „This is evident sorcery.” [Q: 61:6]

- To narrate and summarize stories and events of the earlier generation in order to offer teachings, lessons, warnings and guidance to shape community.
Almighty Allah (S.W.T) Says: ***“There is in, their stories, instructions for men endued with understanding. It is not a tale invented, but a confirmation of what went before it- A detailed exposition of all things, and a guide and a mercy to any such as believe.”*** [Q: 12: 111]
- Believe in One True God: The most important topic mentioned throughout the Quran is the belief in the One, True God. God informs us that He has no partner, no son, no equal, and that none has the right to be worshipped except Him alone. Nothing is comparable to God and none of His creation resembles Him. The Qur‘an also rejects the notion of attributing human qualities and limitations to Allah (SWT).

Almighty Allah (S.W.T) says, **“And your god is One God. There is no god but He, the Most Gracious, the Most Merciful.”** [Q 2:163]

- Rejection All False Gods: Since Allah alone is the only One worthy of worship, false gods must be rejected. The Quran also rejects the notion of attributing divine qualities to anyone or anything other than Allah.
Almighty Allah (S.W.T) Says: ***“And worship Allah and associate none with Him...”*** [Q: 4:36]
- To remind us of the Day of Judgment: This Holy Quran reminds us that everyone will taste death and will be held accountable for all their actions and sayings:

Almighty Allah (S.W.T) says: *“We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least...”* [Q: 21:47]

- Fulfilling the Intended Way of Life: The purpose of life is to worship Allah alone, and live one’s life according to the way of life prescribed by Allah. In Islam, worship is a comprehensive term that includes all actions and sayings (whether private or public) that Allah loves and is pleased with. Therefore, by doing what Allah commands, a Muslim is worshipping God and fulfilling his purpose in life.
Almighty Allah (S.W.T) says, ***“I have only created Jinns and men, that they may serve Me.”*** [Q: 51:56]

REVELATION OF QUR'AN

Revelation is the divine communication of Allah (S.W.T) to his creatures. In this communication, Allah (S.W.T) either uses the Arch Angel Jibril or any by other methods which shall be studies in Form Two. An example of this communication is when Allah (S.W.T) revealed to the Holy Prophet (P.B.U.H) the first five verses of Sura al-Alaqa through Angel Jibril. Refer to [Q: 96:1-5]

The above paragraph shows us that the Almighty Allah (S.W.T) communicates to his Prophets in the form of revelations. Allah (S.W.T) says in the Holy Quran that;

“It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by sending of a messenger to reveal, with Allah’s permission, what Allah will; for He is most High, Most Wise.” [Q: 42:51] From the verse we have read we see the Arch Angel Jibril acting as an intermediary between Allah (S.W.T) and the prophets as the bearer of the revelation. Angel Jibril undertook the following duties in the revelation of the Qur'an:

a) The role of Angel Jibril

1. He lowered the Quran from Lauhil Mahfudh (well preserved tablet), the seventh heaven to Baitul- Izza; the lowest heaven.
2. He lowered the Quran from Baitul-Izza to earth and revealed it in portions to the prophet throughout his 23 years of prophet hood.
3. He taught the prophet how to recite the Holy Quran correctly. He would
4. He assisted the prophet in the order and arrangement of the Quran. He used to appear before the prophet at the beginning of every month of Ramadhan and the prophet used to recite all the chapters while Jibril would guide him on the order and arrangement.
5. He played an intermediary role between the Almighty Allah to the prophet (P.B.U.H).
6. He assisted the prophet in memorizing the Quran during revelation; he would only leave after the prophet had grasped the verses.
7. Assisted the prophet in interpreting and understanding the Quran. He was the comforter of the prophet because revelation was a difficult experience. Aisha (R.A.) reported that *Al - Harith bin Hisham asked Allah Apostle (P.B.U.H) how the divine inspiration was revealed to Him. Allah’s Apostle replied; “sometimes it is revealed like the ringing of a bell, this form of inspiration (wahyi) is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.”*

What are the other duties that Angel Jibril played in the life of the prophet apart from revealing the Qur'an?

b) REASON WHY THE QURAN WAS REVEALED IN PORTIONS.

We have just learnt that Arch Angel Jibril lowered the Quran from Baitul-Izza and revealed it in portions. What do you think are the reasons why the Quran was revealed in portions? Let us consider the following points:

1. To address the prophet continuously in order to strengthen his heart.
Almighty Allah(S.W.T) says:

“You and those who disbelieve say “why is the Quran not revealed to him all at once?” but it is like that in order that we may steady your heart with it, and I have arranged its component parts in an orderly, consistent manner.”[Q: 25:3]

(It is) a Quran which we have divided (into parts from time to time) in order that you might recite it to men at intervals: We have revealed it by stages.”[Q: 17:106]

2. The process of revelation was a very difficult experience considering human ability and limitations; therefore it was revealed in portions to ease the task.
3. To provide room for spiritual growth and development for the prophet and his companions.
4. To progressively implement the sharia of Allah(S.W.T) that is providing continuous guidance.
5. To make it easy for the believers to understand and apply the rules of the Quran.
6. To make its memorization easier because the Arabs chiefly relied on memory to preserve information.

Allah says (S.W.T) ***“(These are) the ones who wait and watch about you, if you do gain a victory from Allah, they say: were we not with you? But if the unbelievers gain an advantage over you, and did we not guard you from the believers?” [Q: 4:141]***

7. Dealing with problems as they arise whenever a new happening emerges the Quran was there to provide the necessary solutions and answer. Example of this is when the Almighty Allah says(S.W.T):

“And they ask you about Dhul Qarnayn tell them I will read to you a report.”[Q: 18:83]

8. An indication of the true source of the Quran as it was revealed in a period of 23 years without any contradictions.

The Almighty Allah says (S.W.T): ***“Won’t they contemplate the Quran if it had come from other than Allah; they would have found in it many contradictions?” [Q: 4:82]***

STRAND 2

HADITH

The literal meaning of hadith is news, statement, report, stories or narrations.

Technically, the term hadith refers to the prophetic sayings, reports, statement which came forth from the prophet's mouth. It also includes the prophet's action and deeds.

The term hadith is sometimes used to refer to Sunnah although there is a difference between the two as follows:

Differences between Hadith and Sunna

Hadith	Sunnah
This is what the prophet said or what he taught	This refers to what he did or his actions
Is what the prophet kept quiet about or approved	Is the way in which he conducted the affairs of the Ummah.
It is the prophet's interpretation of the Quran	It is his actual reading of the Quran
Is the prophet's treaties and declaration	Is the implementation of those treaties and declarations
Is the prophet's guidance on how to behave towards others	Is how he related to other people
This is the prophet's instruction on how to worship	Refers to the demonstrations and how he conducted the religious acts.

EVOLUTION OF HADITH

The term evolution has been used to refer to the origin, beginning or emergence. Therefore, evolution of Hadith traces the origin and gradual development of hadith

It can best be looked into by studying the drivers of evolution. These are the factors that made the Prophet to come up with the volumes of hadith and sunnah Muslims today rely on as a significant code of reference after the Quran.

There are four ways in which contributed to the evolution of hadith:

1. Through the prophets own initiative
2. As a response asked by his companions
3. As a demand of circumstances
4. As an interpretation of the Quran

The prophet's initiative

The prophet was devoted to teaching the MuslimUmma about the right way. He would come up with an issue of which he felt that there was need for the Muslims to know about. In this case he would talk to the Muslims to address it.

One instance is illustrated by the hadith below:

Abu Hureira (RAA) narrates that the Prophet (P.B.U.H) used to say (in supplication), *“O Allah! Set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of the world wherein is my living. Decree the hereafter to be good for me. And make this life, for me, (a source of) abundance for every good and make my death (a source of) comfort to me and protection against every evil.”*(Muslim)

This is an example in which the prophet took an initiative to teach the Muslims the dua they need to recite.

—Whoever speaks in the Jum'a while the Imam is delivering the khutba is like a donkey who is carrying books, and for he who tells him to be quiet, there will be no (reward for his) Jum'a prayer. —Related by Ahmad)

The objective of this hadith is to teach about the importance of keeping quiet and attentively listening to the Friday khutba when it is on.

The third instance is when Al Mughira bin Shu'ba said:

I was with the prophet (during an expedition). He started to perform ablution and I was about to remove his socks (khuff), when he said, "Leave them, for I put them on while I was in a state of purity," and he wiped over them. (Bukahari and Muslim)

As a response to questions asked by his companions

The prophet was the leader and sole authority in all matters concerning the Muslims. People would approach him with questions on religion, social, political and any other issues affecting them. He was the resource of reference in addressing people's issues. Therefore, his suggested solutions became part of hadith.

Aisha (R.A) narrated: —I asked the prophet about turning here and there in prayer. He replied: *"It is a kind of theft by which Satan takes away (a portion of) the person's prayer."* (Al-Bukhari and At-Tirmidhi). The latter's wordings are, *"Avoid turning while you are engaged in prayer for it leads to the destruction of your religion. If you have to do it, then do it in the voluntary prayer."*

The hadith is an example that evolved through a question that the prophet had to respond to a question that Aisha, his wife, asked on matters concerning turning during prayers. The other hadith below shows another hadith that was as a result to questions asked.

Abu Huraira narrated that the prophet was asked:

"Which kind of sadaqa was better?" He replied, "That which is given by one who does not have much property. And begin by giving your dependents." (Ahmad, Abu Dawoud. In Khuzaima, Ibn Hibban) Al Hakim graded it as *sahih*.

This hadith is another evidence of evolution of hadith as a respond to questions from the companions.

Ibn Abbas narrated that a woman from the tribe of Juhainah came to the prophet and said, —My mother vowed to perform Hajj but she died before fulfilling her vow. Should I perform Hajj on

her behalf?" The prophet said, *"Yes, perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So pay off her debt to Allah, for He is most deserving of settlement of His debt."* (Al- Bukhari.)

As a demand of circumstances

circumstances and situations would arise and the companions would demand the prophet's suggestions and solutions as their leader, hence their suggestions and solutions became Hadith.

Ibn Abbas(R.A) narrated that when the prophet sent Muadh bin Jabal to Yemen (as governor); he said to him:

"You are going to a people who are people of the scripture. Invite them to testify that none has the right to be worshipped but Allah and that I am His Messenger. If they obey you in this, then teach them that Allah, the Glorious One, has enjoined five prayers upon them in every day and night, and if they obey you in this, then tell them that Allah has made it obligatory for them to pay zakat upon their assets and it is to be taken from the wealthy among them and given to the poor among them."(Al- Bukhari).

This hadith shows a situation where the prophet had to give instructions to a potential leader on the duties he should carry out. Another instance is explained in the hadith below:

Jabir bin Abdullah(R.A) narrated that the prophet visited a sick person and found him praying while sitting on a cushion. The prophet pushed it aside and said to him:

"Pray while sitting on the ground if you can, and if you cannot, then pray by nodding your head, and make a lower nodding for prostration than that for bowing (rukuu)."(Al- Baihaqi).

The other hadith below shows another circumstance that the prophet had to give decisions:

Anas narrated that the prophet narrated that the prophet passed by a fallen date in the street and said:

"Were it not for my doubt that this might have been given for charity, I would have eaten it."(Bukhari and Muslim

As an interpretation of the Quran

The verses of the Qura'n were revealed to the prophet (h.B.U.H).It was the duty of the prophet to explain the meaning and application of those verses to his companions. Therefore his

explanations and commentaries became Hadith. This proves that prophet had a duty of giving further clarification whenever the need arose as Allah says in the Holy Qura'n:

"With clear signs and books (We sent the messengers). And we have also sent down to you (O Muhammad) the Dhikr [reminder] that is Quran, that you may explain clearly to men what is sent to them that they may give thought."[Q: 16:44]

Following are examples of how the prophet interpreted the Quran using Hadith.

1. Interpretation on Jumaa prayer

“Oyou, who believe, when the call is proclaimed to prayer on Friday, hasten earnestly to the remembrance of Allah and leave off business: That is best for you but knew.”[Q: 62:9]

Prophet’s Hadith

- a) Abdullah bin Umar and Abu Huraira (R.A) narrated that they heard the messenger of Allah (P.B.U.H) say while standing on his pulpit, “ Those who are not attending Friday prayer should stop doing so, otherwise Allah the Exalted will seal their hearts and they will be reckoned among the heedless”(Muslim)
- b) Ibn Umar (R.A) narrated that the messenger of Allah said, “whoever catches only one rakat of the Jumaa prayer, or any other, he should then add to it another one, and his prayer will be complete” (AN-Nisai , Ibn-Maaja, Daraqutni)

2. Interpretation on Ribaa

“Those who devour Ribaa will not stand except as stands one whom the Satan by his touch has driven to madness. That is because they say, “trade is like ribaa,” but Allah has permitted trade and forbidden ribaa. For who after receiving admonition from their Lord desist shall be pardoned for their past; their case is for Allah to judge; but those who repeat (the offence) are companions of the fire: they will abide therein (forever).” [Q: 2:275 -276]

Prophet's Hadith

Abu Huraira (R.A) narrates that the messenger of Allah said: *“whenever gold is exchanged with gold it should be equivalent in amount and quality, and whenever silver is exchanged for silver it should be equivalent in amount and quality. Whoever gives more or asks for more, this is considered ribaa.”*(Muslim)

Forms of Hadith.

Hadith have been classified into four forms determined by the way they were presented by the prophet. These forms are:

- Fiil (what he did)
- Qaul (what he said)
- Iqrar (what he silently approved)
- Sifat(his attributes)

Fiil

This form of Hadith refers to the virtuous deeds or actions done by the Prophet (P.B.U.H). The following are examples of the prophets Hadith:

1. Aisha (R.A) relates, *” I never saw the messenger of God laughing in a way that the inside of his mouth is apparent, he only used to smile.”* (Al-Bukhari).
2. Narrated by Jaaber (God be pleased with him) relates that on the day of the Idd (feast), the prophet (peace be upon him) used to go to Idd prayer by one route and come back by another route. (Al-Bukhari).

Qaul

This form of Hadith refers to sayings, reports or what came by word of mouth from the prophet (P.B.U.H). An example of Qaul is the following:

Abu-Huraira (God be pleased with him) relates that the messenger of God peace be upon him said, *“A hypocrite has 3 signs by when he can be known: if he speaks he lies, if give a promise he never fulfill it, if he is entrusted with something he betrays the trust.”*(Al-Bukhari and Muslim)

Iqrar

Iqrar is also referred to as Takrir. It refers the deeds done by the Swahabas when the prophet kept quiet about them instead of disapproving them or rather he silently approved them. His silent approval was like giving them a go ahead to continue with the deeds. An example of this form of Hadith is as follows:

Ibn Abbas (R.A) narrated, *“We used to pray two rak‘at after sunset (before the Maghrib prayer, and the prophet would see us, but he did not order us to do so, nor did he prohibit.”* (Muslim)

Give more examples of hadith that emerged through the prophet's own initiative.

Sifat

This refers to general appearance and especially bodily characteristics and the physical attributes the prophet possessed. It includes the qualities and attributes that the prophet displayed in his life. The Swahabas were able to observe his general conduct and follow them. Mention any attributes of the prophet that you can see being practiced today. The following are examples of hadith that emerged as a result of his Sifat:

1. Narrated by Abu-Huraira (R.A) relates that Al- Hassan Ibn Ali (the prophet's grandson (R.A) picked up a date from the dates set for charity and put it in his mouth. The messenger of God said, *“Kikh Kikh”* (dirt! Keep away!) Throw it out. Do you not know that we (the Prophet (P.B.U.H) and his household) do not eat from charity?” (Al-Bukhari and Muslim).
2. Narrated by Aisha (R.A) relates that the messenger of Allah (P.B.U.H) used to like using the right hand-side in all his affairs: his cleansing, combing his hair, putting on his footwear... (Al-Bukhari and Muslim).

Contributions of hadith to Islamic thought and culture

- 1) The content of hadith provides an explanation of the verses of the Quran thus enhancing its understanding and application of its teachings. For example; the holy Quran gives a ruling that Muslims should pay Zakat without outlining the details of how much, on which items or when to give the Zakat. We learn all these details from the hadith.
- 2) The study of Hadith has made tremendous contributions to the growth and development of Islamic sharia. Muslim jurists like the four imams of the schools of thought studied the sciences of hadith and simplified its understanding and application.
- 3) Hadith have provided a clear guidance on the code of conduct expected from the Muslims. Muslims should adhere to specific mannerisms of walking, sleeping eating among others as taught by our prophet(P.B.U.H)
- 4) Hadith have summarised the prophets exemplary life which Muslims emulate to mould their character.

- 5) Hadith is the second source of sharia after the Quran. This was confirmed by the prophet in his farewell address confirmed when he said —Verily, I have left among you the book of Allah and the sunnah of his apostle which if you hold fast you shall never go astray.‖

REVISION QUESTION

Give a brief explanation on the following forms of Hadith.

- 1) Qaul
- 2) Fiyl
- 3) Iqrar
- 4) Sifaat

ULUMUL HADITH SURAH AD DHUHA

Surah Ad-Duha (سورة الضحى) is the 93rd chapter (Surah) of the Qur'an. It contains 11 verses (ayat) and was revealed in Makkah. The Surah is named after the word "Ad-Duha," which means "The Morning Light" or "The Forenoon," and it is known for its reassurance and encouragement for the Prophet Muhammad (peace be upon him).

Overview:

This Surah speaks about the mercy and blessings of Allah, particularly when the Prophet (PBUH) was going through a period of hardship, where he experienced a temporary delay in revelations. Allah reassures him that His guidance and help will never leave him, and He will continue to bless him with His mercy. The Surah also emphasizes Allah's past favors and assures that the future will be better than the past.

Key themes:

1. **Divine Support:** Allah assures the Prophet that He has not forsaken him.
2. **Mercy of Allah:** Allah's mercy and care will continue to guide and protect the Prophet (PBUH).
3. **Comfort for the Prophet:** In the face of temporary hardships, Allah reminds the Prophet that these are part of the divine plan.
4. **Gratitude and Kindness:** The Surah encourages the Prophet (and by extension, all believers) to give thanks for Allah's countless blessings and to care for the poor and orphaned.

Translation of the Surah (brief summary):

1. **By the morning brightness (Ad-Duha),**
2. **And the night when it covers with darkness,**
3. **Your Lord has not forsaken you, nor has He become angry.**
4. **And the Hereafter is better for you than the first life.**
5. **And your Lord is going to give you, and you will be satisfied.**
6. **Did He not find you an orphan and give you refuge?**
7. **And He found you lost and guided [you],**
8. **And He found you poor and made [you] self-sufficient.**
9. **So as for the orphan, do not oppress [him].**
10. **And as for the petitioner, do not rebuke [him].**
11. **But as for the favor of your Lord, report it.**

The Surah is often recited for comfort and relief from distress, reminding believers of Allah's constant care and the importance of showing kindness and gratitude in return.

SURAH AL BALAD

Surah Al-Balad (سورة البلد) is the 90th chapter (Surah) of the Qur'an. It consists of 20 verses (ayat) and was revealed in Makkah. The name "Al-Balad" means "The City," and it refers to the city of Makkah, which is the birthplace of the Prophet Muhammad (PBUH) and holds significant importance in Islam.

Overview:

Surah Al-Balad addresses the human struggle, the trials of life, and the moral challenges faced by individuals. It emphasizes the value of good actions, the need for perseverance in the face of hardship, and the importance of helping those in need. The Surah presents a contrast between the path of righteousness and the path of heedlessness, encouraging people to make the right choices in life.

Key themes:

1. **The Value of Makkah:** The Surah begins by swearing an oath by the city of Makkah and its significance. Makkah is portrayed as a blessed and sacred place, highlighting the importance of the city to the Prophet and the Muslim community.
2. **The Struggles of Life:** Allah speaks about the difficulties people face, acknowledging the hardships of life. Despite these struggles, people are reminded of their ability to overcome them.
3. **Human Nature and Accountability:** The Surah emphasizes that people are created to face challenges, but they are also given the means to overcome them through righteous deeds.
4. **The Path to Success:** Success is linked to actions such as helping the poor, the orphans, and the needy, as well as following the path of righteousness.
5. **Accountability in the Hereafter:** It reminds people that they will be held accountable for their actions in the Hereafter.

Translation of the Surah (brief summary):

1. I swear by this city (Makkah),
2. And you are free of restriction in this city (Makkah),
3. And the father and his children,
4. We have certainly created man into hardship.
5. Does he think that no one has power over him?
6. He says, "I have spent wealth in abundance."
7. Does he think that no one sees him?
8. Have We not made for him two eyes,
9. And a tongue and two lips,
10. And shown him the two ways?
11. But he has not attempted the steep path.
12. And what will make you know what the steep path is?
13. It is the freeing of a slave,
14. Or the giving of food on a day of severe hunger
15. To an orphan near of kin,
16. Or to a poor person who is in misery.
17. Then he will be of those who believed and advised one another to patience and advised one another to compassion.
18. Those are the companions of the right.
19. But those who disbelieve in Our signs – they are the companions of the left.
20. Over them will be fire closed in.

Key lessons:

- **Overcoming Difficulties:** Allah acknowledges the difficulties and hardships of life but reminds people that they have been given the ability to overcome them through righteous actions and good deeds.
- **Social Responsibility:** The Surah stresses helping those in need, such as orphans and the poor, and encourages giving in charity, which is central to Islam.
- **Moral Responsibility:** It reminds individuals of their moral duty to follow the right path, help others, and be patient in the face of adversity.

Surah Al-Balad encourages reflection on the trials of life and the importance of compassion, charity, and good deeds, while highlighting the distinction between those who follow the righteous path and those who ignore it.

ULUMUL HADITH :

Ulumul Hadith (علوم الحديث) refers to the "sciences of Hadith" in Islamic scholarship. It is a specialized field of study that deals with the collection, analysis, transmission, and classification of the sayings, actions, and approvals of Prophet Muhammad (PBUH). The goal of Ulumul Hadith is to establish the authenticity of Hadiths and to understand their correct interpretation and application.

Meaning of Ulumul Hadith:

- **Ulum** (علوم) means sciences or knowledge, and **Hadith** refers to the traditions or reports regarding the sayings, actions, and approvals of the Prophet Muhammad (PBUH).
- **Ulumul Hadith** is the body of knowledge that focuses on the methodology, techniques, and principles used to assess the reliability and authenticity of Hadith reports, as well as their correct interpretation.

Forms of Hadith:

Hadith can be categorized into different forms based on the chains of transmission and the content of the report. The main forms include:

1. **Sahih (Authentic):**

- A Hadith that is narrated by reliable, trustworthy narrators, and its chain of transmission is uninterrupted. It also does not contradict established Islamic principles.

2. **Hasan (Good):**

- A Hadith that is narrated by reliable narrators but might have some slight imperfections in the chain or text. It is still considered reliable and can be used in establishing Islamic rulings.

3. **Da'if (Weak):**

- A Hadith that has a flaw in its chain of narrators, or there is some doubt regarding the authenticity of the transmission. Weak Hadiths are not generally used for establishing laws unless they are supported by other authentic reports.

4. **Mawdu' (Fabricated):**

- A Hadith that is proven to be falsely attributed to the Prophet Muhammad (PBUH). These are fabricated or forged reports and are completely rejected in Islamic scholarship.

Components of Ulumul Hadith:

1. **Ilm al-Rijal (Science of Men):**

- This component focuses on the study of the narrators (Rijal) of Hadith. Scholars assess the character, integrity, memory, and trustworthiness of each narrator in the chain of transmission. Key factors include whether the narrator was known for truthfulness, accuracy, and adherence to Islamic principles.
- **Categories of narrators:**
 - **Thiqah** (trustworthy)
 - **Dajjal** (liar)
 - **Mudallis** (one who omits or distorts narrations)

2. **Isnad (Chain of Transmission):**

- The chain of transmission is the series of narrators who transmitted the Hadith from the Prophet Muhammad (PBUH) to the compiler of the Hadith. The integrity of the isnad is crucial in determining the authenticity of a Hadith.

- An uninterrupted and reliable isnad adds to the strength of the Hadith, whereas a broken or weak chain weakens it.
- 3. **Matn (Text of the Hadith):**
 - The matn refers to the actual content or text of the Hadith. Scholars examine the matn for consistency with the Qur'an, other authentic Hadiths, and established principles of Islam. If the matn contradicts any of these, the Hadith may be classified as weak or fabricated.
- 4. **Al-Jarh wa al-Ta'dil (Criticism and Praise of Narrators):**
 - **Jarh** (criticism) refers to the negative assessment of a narrator, pointing out flaws in character or memory. **Ta'dil** (praise) refers to the positive evaluation of a narrator's trustworthiness and reliability.
 - Scholars use these assessments to determine the strength of the Hadith's chain of narrators.
- 5. **Mutawatir and Ahad:**
 - **Mutawatir:** A Hadith that has been narrated by a large number of narrators in each generation, making it almost impossible to fabricate. Such Hadiths are considered to be of the highest authenticity.
 - **Ahad:** A Hadith transmitted by a single or few narrators. While some Ahad Hadiths are authentic, others may be weak. Ahad reports can still be used in legal rulings but are subject to rigorous scrutiny.
- 6. **Ma'rifah al-Muhaddith (Knowledge of the Hadith Scholar):**
 - This involves the specialized knowledge that Hadith scholars (Muhaddithin) acquire to differentiate between authentic, weak, and fabricated Hadiths. It requires expertise in the history, methods of transmission, and technical terminology associated with Hadith.
- 7. **Al-'Ilal (Hidden Defects):**
 - This refers to identifying hidden weaknesses or defects in a Hadith that might not be immediately apparent but can affect its authenticity upon deeper scrutiny.
- 8. **Tafseer (Exegesis or Explanation):**
 - Tafseer refers to the explanation or interpretation of Hadith, considering the context in which the Hadith was narrated. This is an essential component in understanding the intended meaning and applying the Hadith correctly.

Importance of Ulumul Hadith:

- **Ensuring Authenticity:** Ulumul Hadith provides the tools and criteria necessary to determine whether a Hadith is authentic or weak, ensuring that only valid narrations are used in Islamic teachings.
- **Guidance for Islamic Law (Fiqh):** The study of Hadith is crucial in deriving legal rulings and understanding the actions and teachings of the Prophet Muhammad (PBUH). Ulumul Hadith helps in determining which narrations are applicable and which are not.
- **Preserving the Sunnah:** Ulumul Hadith safeguards the integrity of the Sunnah, ensuring that it remains accurate and reliable as a source of guidance for Muslims.

Conclusion:

Ulumul Hadith is an essential field of Islamic knowledge that focuses on ensuring the accuracy and reliability of the Hadiths that form a major source of guidance in Islam. Through meticulous scrutiny of narrators, chains of transmission, and the content of Hadiths, scholars are able to preserve the teachings and traditions of the Prophet Muhammad (PBUH) in their most authentic form.

HADITH QUDSY AND HADITH NABAWY

In Islamic tradition, **Hadith** refers to the sayings, actions, and approvals of the Prophet Muhammad (PBUH). There are different categories of Hadith based on their source and content. Two important categories are **Hadith Qudsy** (Sacred Hadith) and **Hadith Nabawy** (Prophetic Hadith). Let's explore the differences between them:

1. *Hadith Qudsy (Sacred Hadith)*

Definition:

Hadith Qudsy refers to the sayings of the Prophet Muhammad (PBUH) that are actually the words of Allah, but the Prophet conveys them in his own words. These narrations contain Allah's message, but the structure and language are not directly from the Qur'an. They are considered "sacred" because they are a direct communication from Allah to the Prophet, and subsequently to the believers.

Key Characteristics of Hadith Qudsy:

- **Divine Origin:** The content of the Hadith is directly from Allah but delivered in the Prophet's own words.
- **Distinction from the Qur'an:** While the words of Hadith Qudsy are from Allah, they are not considered part of the Qur'an. The Qur'an is the direct and verbatim word of Allah, while Hadith Qudsy is a narration in the Prophet's style.
- **Special Authority:** Like the Qur'an, Hadith Qudsy carries divine authority but is not as central in Islamic law and worship as the Qur'an.
- **Subject Matter:** They often discuss deep theological concepts, the nature of God's mercy, forgiveness, and guidance.

Examples:

- **Hadith Qudsy 1:** "O My servants, all of you are misguided except those whom I have guided, so seek guidance from Me, and I shall guide you." (Sahih Muslim)
- **Hadith Qudsy 2:** "O son of Adam, if you came to Me with sins as great as the earth, and you met Me without associating anything with Me, I would bring you forgiveness as great as that." (Sunan al-Tirmidhi)

2. *Hadith Nabawy (Prophetic Hadith)*

Definition:

Hadith Nabawy refers to the sayings, actions, and approvals of the Prophet Muhammad (PBUH) himself, based on his own experiences, teachings, and wisdom. These narrations reflect the Prophet's guidance on a wide range of topics, including faith, morality, daily life, and social relations.

Key Characteristics of Hadith Nabawy:

- **Prophet's Own Words:** Unlike Hadith Qudsy, which carries the words of Allah conveyed by the Prophet, Hadith Nabawy consists of the Prophet's own words, actions, and approvals.
- **Guidance and Teachings:** They offer insight into the Prophet's behavior and his responses to various situations in life. They serve as a model for Muslims to follow.
- **Core of Islamic Law and Practice:** Hadith Nabawy, along with the Qur'an, forms the basis of Islamic jurisprudence (Fiqh) and provides detailed guidance on aspects of worship, morality, and social conduct.

Examples:

- **Hadith Nabawy** 1: "Actions are judged by their intentions, and everyone will be rewarded according to what they intended." (Sahih Bukhari)
- **Hadith Nabawy** 2: "The best among you are those who have the best manners and character." (Sahih Bukhari)

Key Differences Between Hadith Qudsy and Hadith Nabawy

Feature	Hadith Qudsy	Hadith Nabawy
Source	Words of Allah (conveyed in the Prophet's language).	Words, actions, and approvals of the Prophet Muhammad (PBUH).
Authority	Divine but not part of the Qur'an.	Derived from the Prophet’s personal teachings and behavior.
Content	Deals with theological concepts, mercy, forgiveness, etc.	Deals with practical aspects of life, worship, and morality.
Language	The Prophet narrates the words of Allah in his own words.	The Prophet’s own words, actions, or approvals.
Role in Law	Less central in Islamic jurisprudence than the Qur'an.	Forms the second most important source for Islamic law.
Examples	"O My servants, all of you are misguided..."	"Actions are judged by their intentions..."

Conclusion:

- **Hadith Qudsy** reflects direct communication from Allah to the Prophet Muhammad (PBUH), but it is not part of the Qur'an and is more focused on spiritual and divine matters.
- **Hadith Nabawy** encompasses the actions and sayings of the Prophet Muhammad (PBUH) based on his own experiences and guidance, and it plays a central role in shaping Islamic teachings, laws, and ethics.

Both types of Hadith are crucial for understanding the life and teachings of the Prophet Muhammad (PBUH), but they differ in terms of their origin and role within Islamic thought.

HADITH ON INTENTION

In Islam, the concept of **intention** (*niyyah*) plays a crucial role in the acceptance and reward of actions. The intention behind any deed is considered significant in determining whether it will be accepted by Allah. The importance of intention is emphasized in numerous hadiths (sayings of the Prophet Muhammad, peace be upon him). Here are some key hadiths related to **intention**:

1. Hadith on the importance of intention in actions:

The most famous hadith on intention is:

"Actions are judged by their intentions, and every person will be rewarded according to what they intended."

— **Sahih Bukhari and Sahih Muslim**

This hadith highlights that the value of any action is determined by the intention behind it. If a person performs an act with the intention to please Allah, then the act is rewarded by Allah, regardless of the outcome or the size of the act itself.

2. Hadith on the intention in migrating for the sake of Allah:

"Whoever migrates for the sake of Allah and His Messenger, his migration is for the sake of Allah and His Messenger. And whoever migrates for worldly gain or for a woman to marry, his migration is for what he migrated for."

— **Sahih Bukhari**

This hadith emphasizes that the intention behind migration (or any other act) is critical in determining its reward. The act of migration for the sake of Allah will be rewarded accordingly, while migration for other worldly purposes will be judged by those intentions.

3. Hadith on intention in worship:

"Indeed, actions are by intention, and for every person is what he intended."

— **Sunan Abu Dawood**

This hadith reaffirms the principle that every action is evaluated based on the underlying intention. For example, performing an act of worship with the intention of pleasing Allah, such as prayer or fasting, leads to reward, while actions done for worldly gain or recognition will not bring spiritual reward.

4. Hadith on sincere intention in charity:

"The one who gives charity with a good intention will be rewarded as if he gave it in secret."

— **Sahih Muslim**

This hadith highlights the importance of having the correct intention when giving charity. If the intention is sincere, seeking only Allah's pleasure, the act of charity will be rewarded, even if done in a private manner.

5. *Hadith on performing good deeds:*

"Whoever performs a good deed with a sincere intention for the sake of Allah, he will receive the reward of the deed, and whoever does a deed with the intention of showing off, it will be rejected."

— **Sahih Muslim**

This hadith emphasizes that sincerity of intention is a key factor for the acceptance of deeds. Actions done to gain praise or show off will not be accepted by Allah, while those done purely for His sake will be rewarded.

Conclusion:

In Islam, intention (*niyyah*) is a fundamental aspect of every action, and it is the defining factor that determines the reward or rejection of an action by Allah. These hadiths clearly demonstrate the significance of having a sincere intention for the sake of Allah in all aspects of life, from worship to daily interactions. As the Prophet Muhammad (PBUH) said, the value of an action depends on the intention behind it, and one's reward is based on what they intend to achieve.

HADITH ON CHOICE OF FRIENDS

The Prophet Muhammad (PBUH) emphasized the importance of choosing good friends, as the people we associate with can have a profound impact on our character, actions, and faith. Several hadiths highlight the significance of choosing friends wisely, and how they influence our behavior and beliefs.

Here are some key hadiths on the **choice of friends**:

1. Hadith on the influence of friends:

"A person is likely to follow the faith of his friend, so look at whom you befriend."

— **Sunan Abu Dawood**

This hadith highlights the powerful influence friends have on a person. The Prophet (PBUH) advises us to be careful when selecting friends because our companions can shape our attitudes, behaviors, and even our faith. Therefore, it's important to befriend those who have good character and strong faith.

2. Hadith on the example of a good friend:

"The example of a good companion and a bad companion is like that of a seller of musk and a blacksmith. The seller of musk will either give you some, or you will buy it from him, or you will smell its fragrance. As for the blacksmith, he will either burn your clothes, or you will smell a foul odor."

— **Sahih Bukhari and Sahih Muslim**

This well-known hadith uses the analogy of a perfume seller and a blacksmith to illustrate the effect that companions have on us. A good friend is like the perfume seller, whose presence brings goodness, kindness, and positive influence. A bad friend, on the other hand, is like the blacksmith, whose influence can lead to harm, negativity, or bad outcomes.

3. Hadith on companionship in the Hereafter:

"You will be with those whom you love."

— **Sahih Bukhari**

This hadith underscores the importance of choosing good companions, not only in this life but also in the Hereafter. It serves as a reminder that on the Day of Judgment, our associations in this world will influence our final destination. Those who love and follow righteous people will be with them in Paradise.

4. Hadith on the effect of bad companions:

"Beware! There is a piece of flesh in the body, and if it becomes good, the whole body becomes good; and if it becomes corrupt, the whole body becomes corrupt. That piece of flesh is the heart."

— **Sahih Bukhari**

While this hadith is primarily about the heart, it also implicitly addresses the idea that bad companionship can corrupt a person's heart, leading them away from goodness and righteousness. Therefore, it's crucial to surround oneself with people who have good hearts and strong moral values.

5. *Hadith on the effects of good company:*

"The believer to the believer is like a building, each part of it supports the other."

— **Sahih Bukhari**

This hadith emphasizes the importance of supportive and constructive companionship. True believers help and support one another, just as the parts of a building strengthen each other. A good friend is someone who encourages you in your faith and good deeds, and stands by you during difficult times.

Conclusion:

The Prophet Muhammad (PBUH) repeatedly stressed the significance of choosing good companions, as they have a profound influence on our faith, character, and actions. A good friend can help guide us toward righteousness, while a bad companion can lead us astray. Therefore, it is essential to choose friends who possess strong moral character, piety, and support for our growth in Islam. By doing so, we ensure that our companions contribute positively to our lives in this world and in the Hereafter.

STRAND 3: PILLARS OF IMAN

The literal meaning of Iman is to belief in or to have faith in something.

There are six pillars of Iman as mentioned in the Quran: —***The messenger believes in what has been revealed to him from his Lord as do men of faith. Each one (of them) believes in Allah, His Angels, His books and His messengers. We make no distinctions (they say) between one and another of His Messengers. „And they say „We hear and we obey :(we seek) Your forgiveness our Lord and to you is the end of all journeys.” [Q: 2:285]***

The prophet (saw) said “*Iman is to believe in God, and His Angels, and His Scripture, and His apostles, and to believe in the resurrection and the last day and the divine pre- measurement of good and evil, and to have faith in all these things.*” (Muslim)

TAWHEED:

Literally Tawheed comes from the word Wah-hada, which means to make something Waahid (singular).

Technically-Tawheed means attributing oneness to Allah and describing Him as being one and unique. It is the first pillar of the six pillars of Iman and the most fundamental and important teaching of all the prophets and messengers who all taught to believe in the oneness of Allah. It is expressed in the primary Kalima “**LA ILHA ILA LLAH**” Meaning there is no God but Allah, or there is no one who has the right to be worshipped except Allah. Tawheed differentiates between a Muslim and a Kafir.

Allah says – “**Say (O Muhammad). He is Allah the one. Allah, the self-sufficient master, whom all creatures need. He begets not, nor was he begotten. And there is none equal or comparable unto Him.**” [Q112]

Allah says: “**There is nothing like unto him and He is the All-Hearer, the All-seer.**” [Q: 42: 11]

Categories of tawheed

1. Tawheed ar-rubabiyah.

This concept of Tawheed is based on the belief of unifying Allah(SWT) as the sovereign **Lord(Rabbi)**. And that He is the sole Lord of the universe who sustains and maintains all creation with any need for it or for it. According to this category, since God is the real power in existence, it is He Who gives all things the power to move and to change. Allah mentions this concept in many Quranic verses:

“Say: “who is it that sustains you (in life) from sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is that rules and regulates all affairs? They will soon say “Allah” say, “Will you not then show piety (to him)?”[Q: 10:31]

Allah (S.W.T) says *“And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply “Allah” say “praise be to Allah!” But most of them understand not.”[Q: 29:63]*

2. Tawheed al-Uluhiyah

This means to believe that Allah (Swat) the most High is the one worth of true worship. Therefore all acts of worship like Salat, working, fasting, among others should be dedicated to Allah alone. Hence it's not permissible to associate anything in worship with Him.

Allah says, *“To the „Aadpeople (we sent) Hud, one of their (own) brethren: He said,” O my people! Worship Allah! You have no other god but him. Will you not fear (Allah)?”[Q: 7:65]*

Allah (SWT) also says, *“Say; Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, The cherisher of the worlds”.[Q: 6:162]*

3. Tawheed al-asma wasifat. (Names and attributes).

This category helps us to understand who our creator is through His names and qualities through which we know that Allah (SWT) is beyond our imagination and bears no resemblance.

Allah says *“And (All) the most beautiful names belongs to Allah, so call on him by them.”*[Q: 7: 180]

Attributes of Allah

The Prophet said *“Allah has ninety nine names, i.e. one hundred minus one, and whoever guards [or counts] them (i.e. believes in their meaning and acts accordingly), will enter paradise: And Allah is witr (one) „and loves the witr.”*

الْقُدُّوسُ
4. AL-QUDDUS
The Holy

الْمَلِكُ
3. AL-MALIK
The Sovereign Lord

الرَّحِيمُ
2. AR-RAHIM
The Merciful

الرَّحْمَنُ
1. AR-RAHMAN
The Beneficent

الْعَزِيزُ
8. AL-AZIZ
The Mighty

الْمُهَيِّمُ
7. AL-MUHAYMIN
The Protector

الْمُؤْمِنُ
6. AL-MU'MIN
The guardian of faith

السَّلَامُ
5. AS-SALAM
The Peace

الْبَارِي
12. AL-BARI
The Evolver

الْخَالِقُ
11. AL-KHALIQ
The Creator

الْمُتَكَبِّرُ
10. AL-MUTAKABBIR
The Majestic

الْجَبَّارُ
9. AL-JABBAR
The Compeller

الْوَهَّابُ

16. AL-WAHHAB
The Bestower

الْقَهَّارُ

15. AL-QAHHAR
The Subdue

الْغَفَّارُ

14. AL-GHAFFAR
The Forgiver

الْمُصَوِّرُ

13. AL-MUSAWWIF
The Fashioner

الْقَابِضُ

20. AL-QABIZ
The Constrictor

الْعَلِيمُ

19. AL-ALIM
The All Knowing

الْفَتَّاحُ

18. AL-FATTAH
The Opener

الرَّزَّاقُ

17. AR-RAZZAQ
The Provider

الْمُعِزُّ

24. AL-MUIZZ
The Honourer

الرَّافِعُ

23. AR-RAFI
The Exalter

الْخَافِضُ

22. AL-KHAFIZ
The Abaser

الْبَاسِطُ

21. AL-BASIT
The Expende

الْحَكَمُ

28. AL-HAKAM
The Judge

الْبَصِيرُ

27. AL-BASIR
The All Seeing

السَّمِيعُ

26. AS-SAMI
The All Hearing

الْمُذِلُّ

25. AL-MUZILL
The Dishonourer

الْحَلِيمُ

32. AL-HALIM
The Forbearing on

الْخَبِيرُ

31. AL-KHABIR
The Aware

اللَّطِيفُ

30. AL-LATIF
The Subtle One

الْعَدْلُ

29. AL-ADL
The Just

الْعَلِيُّ

36. AL-ALI
The Most High

الشَّكُورُ

35. ASH-SHAKUR
The Appreciative

الْغَفُورُ

34. AL-GHAFUR
The All-Forgiving

الْعَظِيمُ

33. AL-AZIM
The Great one

لِحَسِبِ

40. AL-HASEEB
The Reckoner

الْمُقِيتُ

39. AL-MUQIT
The Maintainer

الْحَفِيزُ

38. AL-HAFIZ
The Preserver

الْكَبِيرُ

37. AL-KABIR
The Most Great

المُجِيبُ

44. AL-MUJIB
The Responsive

الرَّقِيبُ

43. AR-RAQIB
The Watchfull

الكَرِيمُ

42. AL-KARIM
The Generous One

الْجَلِيلُ

41. AL-JALIL
The Sublime One

الْمَجِيدُ

48. AL-MAJEED
The Most Glorious On

الْوَدُودُ

47. AL-WADUD
The Loving

الْحَكِيمُ

46. AL-HAKEEM
The Wise

الْوَاسِعُ

45. AL-WASI
The All-Embracing

الْوَكِيلُ

52. AL-WAKIL
The Trustee

الْحَقُّ

51. AL-HAQQ
The Truth

الشَّهِيدُ

50. ASH-SHAHEED
The Witness

الْبَاعِثُ

49. AL-BA'ITH
The Resurrector

الْحَمِيدُ

56. AL-HAMEED
The Praiseworthy

الْوَلِيُّ

55. AL-WALI
The Protecting Friend

الْمَتِينُ

54. AL-MATEEN
The Firm One

الْقَوِيُّ

53. AL-QAWI
The Most Strong

الْمُحْيِي

60. AL-MUHYI
The Giver Of Life

الْمُعِيدُ

59. AL-MU'ID
The Restorer

الْمَبْدِي

58. AL-MUBDI
The Originator

الْمُحْصِي

57. AL-MUHSI
The Reckoner

الْوَاجِدُ

64. AL-WAJID
The Finder

الْقَيُّومُ

63. AL-QAYYUM
The Self-subsisting

الْحَيُّ

62. AL-HAYEE
The Alive

الْمُمِيتُ

61. AL-MUMIT
The Creator Of Deat

الصَّمَدُ

68. AS-SAMAD
The Eternal

الْأَحَدُ

67. AL-AHAD
The One

الْوَاحِدُ

66. AL-WAHID
The Unique

الْمَاجِدُ

65. AL-MAJID
The Noble

القَادِرُ

69. AL-QADIR
The Able

الأَوَّلُ

73. AL-AWWAL
The First

الْوَالِي

77. AL-WALI
The Governor

الْمُنْتَقِمُ

81. AL-MUNTAQIM
The Avenger

وَالْجَلَالُ وَالْإِكْرَامُ

85.
UL-JALAL-E-WAL-IKRAM
The Lord
Of Majesty and Bounty

الْمَغْنِي

89. AL-MUGHNI
The Enricher

النُّورُ

93. AN-NOOR
The Light

الْمُقْتَدِرُ

70. AL-MUQTADIR
The Powerful

الْآخِرُ

74. AL-AAKHIR
The Last

الْمُتَعَالَى

78. AL-MUTA'ALI
The Most Exalted

الْعَفُوُّ

82. AL-'AFUW
The Pardoner

الْمُقْسِطُ

86. AL-MUQSIT
The Equitable

الْمَانِعُ

90. AL-MAANAY
The Preventer

الْهَادِي

94. AL-HAADI
The Guide

الْمُقَدِّمُ

71. AL-MUQADDIM
The Expediter

الظَّاهِرُ

75. AZ-ZAHIR
The Manifest

الْبَرُّ

79. AL-BARR
The Source of
All Goodness

الرَّءُوفُ

83. AR-RAOOF
The Compassionate

الْجَامِعُ

87. AL-JAAMAY
The Gatherer

الضَّارُّ

91. AD-DAARR
The Distresser

الْبَدِيعُ

95. AL-BADEI
The Incomparable

الْمَوْخِرُ

72. AL-MU'AKHKHI
The Delayer

الْبَاطِنُ

76. AL-BATIN
The Hidden

التَّوَّابُ

80. AT-TAWWAB
The Acceptor Of
Repentance

مَالِكُ الْمَلِكِ

84. MALIK-UL-MUL
The Eternal Owner
Of Sovereignty

الْغَنِيُّ

88. AL-GHANI
The Self-Sufficient

النَّافِعُ

92. AN-NAAFAY
The Propitious

الْبَاقِي

96. AL-BAQI
The Everlasting



Significance of tawheed.

- I. It is the first fundamental principal of the Islamic Faith.
- II. It assures the creatures that the creator is near them and ready to answer their request.
- III. It distances mankind from worshipping other than Allah.
- IV. It increases Taqwa since one is aware that Allah sees him wherever he may be and is aware of even what is hidden in ones heart and mind.
- V. It leads one to ensure his respect and maintain his dignity as a respect to his creator.
- VI. It gives an attitude of peace and contentment in a person since he knows that Allah will take care of his needs if he is truly obedient and hardworking.
- VII. It leads to unity and brotherhood amongst human beings.
- VIII. It makes a believer to be dutiful and upright, since he knows that Allah(S.W.T) will ask everybody of his responsibility on the day of the judgment. Therefore he does his duties whole heartedly and this keeps him away from neglecting his duties and from sin.
- IX. It removes the fear of people since one strongly believes that not only his life but everything is in the hands of Allah.
- X. It removes greedy and jealousy and the desire to achieve success through even evil means as one believes in the powers of Allah and not one's endeavor.
- XI. It does not allow him to be proud or arrogant.
- XII. It makes a believer brave and courageous.
- XIII. It makes a believer to be patient and preserving for he will know that whatever the problem Allah(S.W.T) will have to solve it for him gradually.

Shirk (polytheism)

The term shirk comes from the Arabic word sharaka which means to associate or form partners with. In the Islamic context shirk means ascribing a partner or rival to Allah (S.W.T) in worship or His names and attributes.

Allah (S.W.T) says, *“Allah forgive not that partners should set up with Him; but He forgives anything else to whom he pleases; to set up partners with god is to devise a sin most heinous indeed.”*[Q: 4: 48]

Allah (S.W.T) says *“Allah has said: „Take not (for worship) two gods. For He is just one God. Then fear me and me alone.”*[Q: 16:51]

Forms of shirk.

There are three forms of shirk, namely:

1. Shirk – al-akbar-major.
2. Shirk al-asghar – minor.
3. Shirk al-khafii – inconspicuous/hidden.

1. shirk-akbar(major shirk)

This form of shirk is manifested in the following four ways:

- a. Shirk ad-dua.
- b. Shirk a-niyaah.
- c. Shirk al-Taah.
- d. Shirk al -mahabah.

I. Shirkad-dua

It implies invoking supplication or praying to others besides Allah(S.W.T) such as to supplicate to the dead in the grave or worship via the ancestors.

Allah(SWT) Says, “*And when they embark on a ship, they invoke Allah, making the faith pure for him only, but when he brings them safely to land behold, they give a share of their worship to others*”.[Q:29:65]

II. Shirk an- Niyyah wal Irada wal Qasd.

It means intention, determination or purpose in acts of worship not for Allah but towards others.

Allah (S.W.T) says, “*Whoever desires the life of the world and its glitters, to them shall pay in full their deed therein, and they will have no domination therein. They are those for whom there is nothing in the here after but fire and ruin is the deeds they did. And of no effect that which they used to do.*”[Q: 11:15-16]

Allah (S.W.T) says:

“*Have you seen him whom takes for his God his own passion?*”[Q: 25: 43]

III. Shirk Taah.

This type means obeying any other authorities against the willAllah. Allah(S.W.T) says, “**They Jews and Christians took their rabbis and their monks to be their Lords besides Allah, and Messiah son of Mariam while they were commanded (in Taurat and Injil) to worship none but Allah Lailla to Huwa. Praise and glory is to him for having the partners they associate.**”[Q: 9:31]

IV. Shirk al Mahaba

This is showing the love that is due to Allah to others other than Him. Allah (S.W.T) says, *“And of mankind are some who take (for worship) others besides Allah as rivals. They love them as they love Allah. But those who believe love Allah more. If only those who do wrong could see, when they will see the torment that all power belongs to Allah is severe in punishment.”*

2. Shirk al-asghar (minor shirk).

It also termed as Ar-riya.

Ar-riya is any action which is performed in order to receive praise, fame or any other worldly gain. It is performing Ibaada to show off for example performing swalat so that you can be seen or praised. Any actions that are done out of showing off will not be rewarded by Allah (S.W.T) —Those who want but to be seen. [Q: 107:6]

Allah says *“The hypocrites seek to deceive Allah but it is Allah who deceives them. When they stand up to prayer, stand without earnestness, to be seen of men, But little do they hold Allah in remembrance.”* [Q: 4:142]

3. Shirk al khafi i.e Inconspicuous Shirk.

Have you ever had a feeling of dissatisfaction in something? What are some of the things in life that leave you dissatisfied or make you keep wishing that you had better things than what Allah (S.W.T) has provided you with? Having this feeling may lead you to performing Shirk al Khafi.

This type of Shirk involves being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah (S.W.T) conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status. It is one of the most dangerous forms of shirk as people cannot see when they are performing it. This Shirk is so hidden and difficult that even the one committing it cannot recognize it. The prophet said *“ashirk alkhafii in the muslim nation is more inconspicuous than the creeping of a black ant on a black rock in the pitch darkness of the night.”*

While commenting on this Hadith Ibin Abbas said that kind of shirk is like when one tells his friends. *“You and God what you wished is what happened” If it was not so and so”.*

Hadith narrated by Abu Sa'id Al-Khudri that the Prophet (sallallahu alayhi wassallam) said, *“Should I not inform you of what I fear more for you than Al-Masih-ul-Dajjal (the Antichrist)?”* The people said, *“Yes, O Messenger of Allah.”* He said, *“It is the hidden Shirk; a person stands up in Salah (Prayer) and tries to make it perfect when he realizes that others are looking at him.”* (Related by Imam Ahmad)

Why Quran condemn shirk

1. Shirk is the highest of the wrong doing according to the instructions given by Luqman to his son. ***“Behold, Luqman said to his son by way of instructions: „o my son join not in worship (others) with Allah: for false worship is indeed the highest wrong doing.”*** [Q: 31:13]
2. When one attaches Allah's attributes to any of his creations, he or she undermines Allah's sovereignty yet Allah is supposed to be sovereign.
3. It is of all the sins, Allah (S.W.T) vows not to forgive anyone who commits it knowingly. This is because a person who commits such a sin undermines Allah's function as the creator, sustainer and destroyer of life. Allah (S.W.T) says, ***“Allah forgive not that partners should set up with Him; but He forgives anything else to whom he pleases; to set up partners with god is to devise a sin most heinous indeed.”*** [Q: 4: 48]
4. Belief in Shirk creates animosity in the society, since people will always be suspicious of each other and they will devote themselves with the belief in Allah as one who predetermines people's destiny.
5. Shirk makes man to have little or no confidence in God but in other things most especially in times of danger which defames the status of man as Allah's vicegerent as the best of his creation.
6. Shirk makes a person to distance him or herself from Allah (S.W.T) yet man is supposed to always be nearest to God pray to him whenever he or she has a problem. Yet those who practice other objects created by Allah. ***“And who is more astray than one who invokes***

,besides Allah,such as will not answer to the day of judgment, and who(in fact)are unconscious of their call(to them)” [Q: 46:5]

7. Shirk makes an individual not to be dutiful and upright, one who performs shirk does not his carry out or her duties whole heartedly and this makes her or him near to sinking all the time.
8. Shirk makes a person behave like a coward as he or she will always be thinking that even objects which have no life can protect her or him from any danger or misfortune e.g. wearing of emulates.



SHIRK in summary

In Islam, **Iman** (faith) consists of six pillars, which are fundamental beliefs that every Muslim must accept and internalize. These pillars of Iman are:

1. **Belief in Allah** (Tawhid)
2. **Belief in the Angels**
3. **Belief in the Books of Allah**
4. **Belief in the Messengers of Allah**
5. **Belief in the Day of Judgment**
6. **Belief in Qadar** (Divine Decree)

One of the greatest offenses that can be committed in Islam is **Shirk**, which refers to **associating partners with Allah** or attributing divine qualities to anyone or anything other than Allah. Shirk directly contradicts the fundamental pillar of **Tawhid**, which is the belief in the oneness of Allah.

Shirk: Definition and Types

Shirk in Arabic means "to share" or "to associate." In an Islamic context, it refers to the act of associating Allah with others in His sovereignty, worship, or attributes. It is considered the gravest sin in Islam and is unforgivable if a person dies in a state of **Shirk** without repentance.

Shirk can be divided into several types:

1. Shirk al-Tawhid (Shirk in the Oneness of Allah):

This form of Shirk involves associating partners with Allah in His **Lordship** or **Sovereignty**. It means believing that there are other creators, sustainers, or rulers besides Allah.

- **Example:** Believing that someone other than Allah has control over the universe, or that another being can influence or govern the world as Allah does.

2. Shirk al-Rububiyah (Shirk in Lordship):

This type of Shirk refers to the belief that someone other than Allah has the power to create, sustain, or govern the universe.

- **Example:** Believing in multiple deities or forces controlling the world, or that any created being has divine control over creation.

3. Shirk al-Uluhiyyah (Shirk in Worship):

This involves directing worship to anyone or anything other than Allah. Worship in Islam is reserved solely for Allah, and any act of worship directed to other than Allah is considered Shirk.

- **Examples:** Praying to idols, saints, or any other entities; making supplications to someone other than Allah, such as asking for help from the dead or worshipping celestial bodies (e.g., the sun, moon, etc.).

4. Shirk al-Asma wa al-Sifat (Shirk in the Names and Attributes of Allah):

This form of Shirk occurs when someone attributes the divine names, attributes, or qualities of Allah to others. For example, ascribing the quality of omniscience or omnipotence to any being other than Allah.

- **Example:** Believing that any created being possesses qualities like absolute knowledge or power, which belong exclusively to Allah.

5. Shirk al-Khafi (Hidden Shirk):

This refers to hidden or subtle forms of Shirk, which are not immediately obvious. One of the most common forms is when a person shows off or performs acts of worship to gain the praise or admiration of others rather than for the sake of Allah alone.

- **Example:** Performing acts of worship like prayer, fasting, or charity in order to be seen and praised by others rather than sincerely for Allah's pleasure.

Qur'anic Warnings Against Shirk

The Qur'an repeatedly condemns Shirk and emphasizes that it is an unforgivable sin if a person dies without repenting. Here are some key verses that highlight the severity of Shirk:

1. Surah An-Nisa (4:48):

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills."

2. Surah Al-Baqarah (2:22):

"It is Allah who created the heavens and the earth, and He sent down rain from the sky and brought forth fruits as sustenance for you, so do not set up rivals to Allah while you know [that He alone is the Creator]."

3. Surah Luqman (31:13):

"And [mention] when Luqman said to his son, while he was advising him, 'O my son, do not associate anything with Allah. Indeed, association with Him is great injustice.'"

4. Surah Al-Mulk (67:19):

"Say, 'Who is it that saves you from the darkness of the land and the sea when you invoke Him in humility and in secret, 'If He should save us from this, we will surely be among the thankful'?"

Shirk and its Consequences

- **Spiritual Consequences:** Shirk severs the relationship between a person and Allah, as it violates the essence of monotheism, which is central to Islam. It leads to the loss of faith and divine guidance.
- **Social and Moral Consequences:** Practicing Shirk often leads to misguided beliefs and actions, which can distort a person's moral and ethical outlook. It may also result in the disrespect of the rights of others, especially when other beings are worshipped alongside Allah.

- **Day of Judgment:** On the Day of Judgment, those who die committing Shirk and do not repent will face severe punishment, as stated in the Qur'an:

Surah Al-Ma'idah (5:72): "They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary.' But the Messiah himself said, 'O Children of Israel, worship Allah, my Lord and your Lord. Indeed, he who associates others with Allah – Allah has forbidden him Paradise, and his refuge is the Fire. And there are no helpers for the wrongdoers.'"

The Importance of Avoiding Shirk

The **first and foremost pillar** of Iman (faith) is the belief in the **Oneness of Allah** (Tawhid). Shirk directly contradicts this pillar, making it critical for Muslims to strive to avoid it in all forms. The Prophet Muhammad (PBUH) warned against even minor or hidden forms of Shirk, such as showing off in worship.

How to Protect Oneself from Shirk:

- **Strengthen Tawhid:** Constantly remind oneself of Allah's oneness and sovereignty. Always direct acts of worship and devotion to Allah alone.
- **Avoid Superstitions:** Refrain from practices that may lead to associating others with Allah, such as idol worship, superstitions, or seeking help from entities other than Allah.
- **Sincere Worship:** Engage in sincere worship and perform good deeds solely for the sake of Allah, ensuring that actions are free from the desire for praise or recognition from others.
- **Repentance:** If a person falls into any form of Shirk, sincere repentance (Tawbah) and seeking forgiveness from Allah is essential. Allah is Most Merciful and will forgive any sin, including Shirk, if the individual sincerely repents.

STRAND 4: DEVOTIONAL ACTS SWALAH

Swalah (or **Salat**) is one of the most important **devotional acts** (Ibadah) in Islam. It refers to the **ritual prayer** that Muslims are required to perform five times a day. It is one of the **Five Pillars of Islam** and holds great significance as it is the primary means of direct communication between a Muslim and Allah. Swalah is a key form of worship that symbolizes submission, devotion, and gratitude toward Allah.

Definition of Swalah (Salat):

Swalah is an act of worship involving specific physical and verbal actions, including standing, bowing, prostrating, and sitting, while reciting prescribed prayers. It is done at designated times throughout the day and serves as a means of spiritual purification, reflection, and connection to Allah.

The Five Daily Prayers:

Muslims are required to pray five times a day at specific times:

1. **Fajr** – The dawn prayer (before sunrise)
2. **Dhuhr** – The midday prayer (after the sun has passed its zenith)
3. **Asr** – The afternoon prayer (mid-afternoon)
4. **Maghrib** – The evening prayer (just after sunset)
5. **Isha** – The night prayer (after twilight has disappeared)

Each prayer consists of **rak'ahs** (units), which involve a series of prescribed movements and recitations, such as **Surah Al-Fatiha** (the Opening) and other portions of the Qur'an.

Significance of Swalah in Islam:

1. **A Pillar of Islam:**
Swalah is the second of the **Five Pillars of Islam** and one of the most fundamental acts of worship. It is obligatory for every adult Muslim to perform these five daily prayers.
2. **Direct Connection with Allah:**
Through Swalah, Muslims establish a direct and personal relationship with Allah. It is a means of seeking Allah's guidance, mercy, and forgiveness. The act of prostration (sujood) in particular is regarded as a moment when a person is closest to Allah.
3. **Purification and Spiritual Growth:**
Swalah is not only a physical act but also a means of **spiritual purification**. It helps cleanse the heart and mind from negative thoughts and deeds. It is a time for reflection, gratitude, and seeking Allah's guidance and forgiveness.
4. **Reminder of Allah's Oneness:**
Each prayer serves as a reminder of **Tawhid** (the oneness of Allah). Through the recitations, such as **Surah Al-Fatiha** and other supplications, a Muslim reaffirms their devotion and submission to Allah.
5. **Discipline and Routine:**
The five daily prayers instill discipline and structure in the life of a Muslim. The specific times for prayer ensure that a Muslim's day revolves around worship and mindfulness of Allah.

The Components of Swalah:

Swalah is a structured act of worship consisting of various physical and verbal actions. These include:

1. **Niyyah (Intention):**
The prayer begins with the intention (niyyah) to offer the prayer for the sake of Allah. The intention is made in the heart and is not required to be spoken aloud.
2. **Takbir al-Ihram (Opening Takbir):**
The prayer begins by raising the hands and saying "**Allahu Akbar**" (Allah is the Greatest). This marks the start of the prayer and signifies the transition from worldly matters to devotion.
3. **Qiyam (Standing):**
While standing, the individual recites **Surah Al-Fatiha** (the Opening) followed by another Surah from the Qur'an. This recitation is done silently for individual prayers or aloud for specific prayers (Fajr, Maghrib, and Isha).
4. **Ruku (Bowing):**
After the recitation, the worshiper bows down in reverence, keeping the back and head level and saying, "Subhana Rabbiyal Azim" (Glory is to my Lord, the Most Great).
5. **Sujood (Prostration):**
After rising from the bowing position, the worshiper prostrates with the forehead, nose, palms, knees, and toes touching the ground. In this position, the worshiper says, "Subhana Rabbiyal A'la" (Glory is to my Lord, the Most High). Sujood is considered the most significant position in prayer because it is when a Muslim is closest to Allah.
6. **Tashahhud (Testification):**
After two prostrations, the worshiper sits and recites the testimony of faith: "**Ashhadu alla ilaha illa Allah, wa ashhadu anna Muhammad abduhoo wa rasooluhu**" (I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger).
7. **Tasleem (Salutation):**
The prayer concludes with turning the head to the right and then to the left, saying "**Assalamu Alaikum wa Rahmatullah**" (Peace and mercy of Allah be upon you). This marks the end of the prayer.

Benefits of Swalah:

1. **Spiritual Purification:**
Swalah helps purify the heart and mind, removing distractions and worldly concerns. It is a moment of peace and focus on Allah alone.
2. **Strengthening Faith:**
Regular prayer strengthens one's faith (Iman) and connection with Allah. It serves as a constant reminder of the purpose of life and the afterlife.
3. **Gratitude and Humility:**
Through Swalah, Muslims express gratitude toward Allah for His countless blessings. The physical act of bowing and prostrating reflects humility before the Creator.
4. **Mental Clarity:**
Swalah provides a sense of peace and mental clarity. The act of pausing throughout the day to engage in worship allows for self-reflection and a mental break from daily worries.
5. **Community and Brotherhood:**
When performed in congregation, Swalah fosters a sense of community and brotherhood among Muslims. The congregational prayer, especially on Fridays (Jumu'ah), helps strengthen ties within the Muslim community.

Swalah in the Qur'an and Hadith:

The importance of Swalah is emphasized in both the Qur'an and the Hadith. Here are some key references:

1. Qur'an:

- **Surah Al-Baqarah (2:238):**

"Guard your prayers, and the middle prayer, and stand before Allah, devoutly obedient."

- **Surah Al-Ma'un (107:4-5):**

"Woe to those who pray, but are heedless of their prayer."

2. Hadith:

- **Sahih Bukhari:**

"The first thing the servant will be asked about on the Day of Judgment is the prayer. If it is good, all other deeds will be good, and if it is corrupt, all other deeds will be corrupt."

- **Sahih Muslim:**

"Whoever performs the ablution properly, then prays two rak'ahs, seeking the reward of Allah, his heart will be filled with light."

CONGREGATIONAL PRAYERS AND SUNNAH

Swalah (or **Salat**) is the formal act of prayer in Islam, which can be performed individually or in congregation. While individual prayer is essential for personal worship, **congregational prayer** holds great importance in Islam, particularly for certain prayers, as it strengthens the sense of community and provides more spiritual rewards. Additionally, **Sunnah prayers** (voluntary prayers) complement the obligatory prayers and offer further opportunities for worship.

Congregational Prayer (Salat al-Jama'ah)

Congregational prayer refers to performing **Swalah** together in a group, typically in a mosque or another place of worship. The congregation is led by an imam (prayer leader), and everyone follows the imam's actions in the prescribed manner. The reward for performing Salat in congregation is considered significantly greater than praying alone.

Importance and Benefits of Congregational Prayer:

1. **Increased Reward:** The reward for performing Salat in congregation is far greater than performing it individually. The Prophet Muhammad (PBUH) said:

"The prayer of a person in congregation is twenty-seven times more virtuous than the prayer of a person alone."
— **Sahih Bukhari and Sahih Muslim**

This hadith emphasizes that a congregational prayer carries a much higher reward, illustrating its importance in fostering a sense of community and devotion.

2. **Unity and Brotherhood:** Praying together fosters a sense of unity and brotherhood among Muslims. Congregational prayers strengthen the ties between individuals, creating a sense of shared purpose and community spirit.
3. **Discipline:** Performing Salat in congregation requires punctuality and commitment to the prayer times, which promotes discipline in a Muslim's daily life.
4. **Spiritual Presence:** The act of praying with others helps one focus on the prayer more deeply, as being surrounded by fellow worshipers fosters a heightened sense of devotion and spirituality.
5. **Encouragement and Support:** Congregational prayers provide a supportive environment where individuals encourage one another to engage in worship, making it easier to perform the prayer regularly.

Which Prayers Are Performed in Congregation?

1. **Fard (Obligatory) Prayers:**
 - The five daily prayers (**Fajr**, **Dhuhr**, **Asr**, **Maghrib**, **Isha**) can all be prayed in congregation, although the number of participants and the degree of reward vary.
 - **Friday Prayer (Jumu'ah):** The **Jumu'ah** prayer is a congregational prayer that replaces the **Dhuhr** prayer on Fridays. It is performed in a mosque, followed by a sermon (khutbah), and holds great reward.
2. **Witr Prayer:** The **Witr** prayer is usually prayed after the **Isha** prayer and is highly recommended to be performed in congregation, particularly when the imam leads it during the mosque prayers.
3. **Taraweeh (During Ramadan):** These are voluntary prayers performed at night during the holy month of Ramadan. They are usually performed in congregation in mosques after **Isha** prayer.

Sunnah and Voluntary Prayers (Nafl)

In addition to the obligatory prayers, Muslims are encouraged to perform **Sunnah** and **Nafl** (voluntary) prayers. These are acts of worship that are not compulsory but are highly recommended for gaining additional rewards and increasing closeness to Allah.

1. **Sunnah Prayers: Sunnah prayers** refer to the optional prayers that the Prophet Muhammad (PBUH) consistently practiced, and he encouraged his followers to perform them. While they are not obligatory, they offer great benefits in terms of reward.
 - **Sunnah Mu'akkadah (Emphasized Sunnah):** These are the regular and strongly recommended Sunnah prayers. They are often performed before or after the obligatory prayers. For example:
 - **2 rak'ahs before Fajr** (Sunnah before Fajr prayer).
 - **4 rak'ahs before Dhuhr** and **2 rak'ahs after it.**
 - **2 rak'ahs after Maghrib.**
 - **2 rak'ahs after Isha.**

These prayers were frequently practiced by the Prophet (PBUH), and neglecting them without valid reasons is discouraged.

- **Sunnah Ghair Mu'akkadah (Non-Emphasized Sunnah):** These are optional prayers that the Prophet Muhammad (PBUH) performed occasionally but did not do regularly. These can be prayed at any time, such as additional rak'ahs before or after any obligatory prayer.
2. **Nafl (Voluntary) Prayers: Nafl prayers** are any voluntary prayers that are not linked to a specific time or occasion. They can be performed at any time, except during prohibited times (e.g., at sunrise, sunset, or while the sun is at its zenith).
 - **Tahajjud:** The night prayer performed in the last one-third of the night. It is highly recommended and one of the most rewarding voluntary prayers.
 - **Dua after prayer:** Making supplications (du'a) after the obligatory prayers, especially when performed in congregation, is highly encouraged.
 3. **Tahiyyat al-Masjid:** Upon entering the mosque, a Muslim is recommended to pray **2 rak'ahs** (the greeting prayer of the mosque), which is a Sunnah act. This can be performed individually but is not obligatory.

Sunnah Prayers in Congregation:

Although **Sunnah prayers** are generally recommended to be performed individually, there are some instances where they can be performed in congregation. For example:

- **Taraweeh during Ramadan:** The Sunnah night prayers during Ramadan are performed in congregation in mosques.
- **Witr prayer:** Although Witr is not obligatory, it is often performed in congregation after the **Isha** prayer, especially during Ramadan.

Etiquette of Congregational Prayer:

1. **Being Punctual:** Arriving on time is important to participate in the congregation and receive the maximum reward.
2. **Standing Close Together:** It is recommended that the worshipers stand closely together in rows (saff), as this fosters unity and reduces distractions.
3. **Following the Imam:** The congregation should follow the actions of the imam. This includes standing, bowing (ruku'), prostrating (sujood), and sitting in the correct positions.

4. **Avoiding Distractions:** During the prayer, it is important to avoid speaking, moving unnecessarily, or engaging in any distractions, as this can break the focus and disrupt the congregation.

The Role of the Imam:

The imam leads the congregation in prayer and ensures that the prayers are performed according to the Sunnah and Islamic teachings. The imam must have a sound knowledge of the Qur'an and the proper recitation, as well as the necessary understanding of the prayer.

PERFORMANCE OF PRAYERS ON SPECIAL OCCASIONS

In addition to the five daily obligatory prayers (Swalah or Salat), there are special prayers that Muslims are encouraged to perform on particular occasions or during specific times, which hold additional rewards and significance. These special prayers can be considered acts of worship tied to certain events, holidays, or moments of particular spiritual importance.

1. Salat al-Tarawih (Taraweeh)

- **Occasion:** **Ramadan** (the holy month of fasting).
- **Description:** **Taraweeh** are voluntary prayers performed at night during the month of Ramadan, after the obligatory **Isha** prayer. The number of rak'ahs can vary, but it is commonly performed in sets of **two rak'ahs**.
- **Significance:**
 - **Taraweeh** serves as an additional means of worship during Ramadan. The Prophet Muhammad (PBUH) emphasized its importance by performing it in congregation and encouraging the Muslim community to do the same.
 - It is a time for spiritual reflection, prayer, and seeking forgiveness, making it one of the most rewarding prayers in Islam.
 - The Prophet (PBUH) said: **"Whoever prays the night in Ramadan with faith and seeking reward, his past sins will be forgiven."**
— **Sahih Bukhari**
- **Performance:** Taraweeh can be prayed individually or in congregation, with the congregation typically held in mosques. It is a Sunnah prayer (non-obligatory but highly recommended) that provides great reward.

2. Salat al-Tahajjud (Night Prayer)

- **Occasion:** **Night prayer**, especially during the last one-third of the night.
- **Description:** **Tahajjud** is a voluntary night prayer that is highly recommended, especially in the last one-third of the night before the Fajr prayer. While it can be performed at any time during the night, it is particularly beneficial when prayed during the early morning hours, in solitude, and with reflection.
- **Significance:**
 - **Tahajjud** is considered a time when Allah is especially near to His worshipers, as the Prophet Muhammad (PBUH) said:

"In the last third of every night, our Lord descends to the lowest heaven and says: Who is calling upon Me, so that I may answer him? Who is asking of Me, so that I may grant him his request? Who is seeking My forgiveness, so that I may forgive him?"
— **Sahih al-Bukhari**
 - **Tahajjud** is a way to seek Allah's mercy and forgiveness, and it provides immense rewards for those who engage in it sincerely.

3. *Salat al-Janazah (Funeral Prayer)*

- **Occasion:** Death of a Muslim.
- **Description:** **Salat al-Janazah** is a collective prayer offered for the deceased. It is not performed at the graveside but rather in the mosque or another place of prayer, before the body is buried. The prayer is short and consists of specific supplications for the deceased, asking for forgiveness and mercy.
- **Significance:**
 - The prayer is highly recommended for the Muslim community to participate in, as it demonstrates solidarity and support for the deceased's family.
 - The Prophet Muhammad (PBUH) said: "**Whoever follows the funeral procession and prays for the deceased will receive two qirat (rewards).**"
— **Sahih Muslim**
 - **Salat al-Janazah** can be performed by any number of people, and it is especially beneficial for those who perform it as a group.

4. *Salat al-Eid (Eid Prayers)*

- **Occasion:** **Eid al-Fitr** and **Eid al-Adha** (two major Islamic holidays).
- **Description:** **Salat al-Eid** is a special prayer performed on the two major Islamic holidays: **Eid al-Fitr** (celebrated after Ramadan) and **Eid al-Adha** (celebrated after the annual pilgrimage, Hajj). Eid prayer is performed in congregation, usually in an open field or a large gathering place, and consists of **two rak'ahs**.
- **Significance:**
 - Eid prayers are an important communal activity, with the aim of celebrating the completion of Ramadan (for Eid al-Fitr) or the sacrifice made during Hajj (for Eid al-Adha).
 - **Salat al-Eid** is highly recommended, and it is an act of gratitude to Allah for the strength to complete fasting (in the case of Eid al-Fitr) or the willingness to make sacrifices in His path (in the case of Eid al-Adha).
 - The Prophet Muhammad (PBUH) said: "**There is no day on which the rewards of good deeds are greater than on the Day of Eid.**"
— **Sahih al-Bukhari**

Performance of Eid Prayer:

- **Eid al-Fitr** is performed after the completion of fasting during Ramadan.
- **Eid al-Adha** is performed after the pilgrimage (Hajj) and is also linked to the sacrifice of animals in remembrance of the Prophet Ibrahim's (Abraham's) willingness to sacrifice his son.

Procedure: The Eid prayer is typically offered in congregation, led by an imam. After the prayer, there is usually a sermon (khutbah) followed by celebrations. It is a common practice to give **Zakat al-Fitr** (a form of charity) before performing the Eid al-Fitr prayer.

5. *Salat al-Tahiyyat al-Masjid (The Greeting Prayer)*

- **Occasion:** Entering the mosque.
- **Description:** Upon entering the mosque, Muslims are encouraged to perform **2 rak'ahs** of prayer, called **Tahiyyat al-Masjid**. This is a voluntary prayer performed to greet the mosque.
- **Significance:**
 - It is a way to show respect for the mosque as a place of worship and to prepare oneself spiritually for the prayers that will follow.
 - The Prophet Muhammad (PBUH) recommended performing this prayer as soon as one enters the mosque, before sitting down.

6. *Salat al-Duha (The Morning Prayer)*

- **Occasion:** Mid-morning prayer.
- **Description:** **Salat al-Duha** is a voluntary prayer that can be performed after the sun has fully risen and before the time of **Dhuhr** prayer. It can be prayed in two or more rak'ahs, and there is no specific prescribed number.
- **Significance:**
 - This prayer is a way to seek the blessings of the morning and provide spiritual sustenance for the day ahead.
 - The Prophet Muhammad (PBUH) recommended it as a way to seek Allah's reward for one's day, and it has been described as an excellent means of seeking Allah's mercy and blessings.
 - The Prophet (PBUH) said: "**In the morning, charity is due on every joint of the body of every one of us. Every utterance of Allah's glorification is a form of charity. Two rak'ahs which one prays in the morning will suffice for that.**"
— Sahih Muslim

7. *Salat al-Tahiyyat al-Wudu (The Prayer After Wudu)*

- **Occasion:** After performing wudu (ablution).
- **Description:** After performing wudu, Muslims are encouraged to offer two rak'ahs of prayer. This prayer is not obligatory but is considered a highly recommended Sunnah that serves as a means of thanking Allah for providing the ability to purify oneself.
- **Significance:**
 - It serves as a reminder of the importance of purification in Islam, both spiritually and physically.
 - The Prophet Muhammad (PBUH) said: "**When a servant performs wudu and prays two rak'ahs, his previous sins are forgiven.**" — Sahih Muslim

ZAKAT

Meaning of zakat

Every society will have people who are well off and those who need assistance. Have you met people who may be friends, relatives, neighbours or even strangers and they needed your help? How did you react to their request? In many cases, every society will have its own way of dealing with such situations. Islam as a complete way of life has not been left behind. The plight of the poor and the needy has been well taken care of by the institution of Zakat. It is one of the major religious duties and the third pillar in Islam. Zakat was made obligatory on *Ummahs* of all prophets even before Prophet Mohammad (P.B.U.H) this is evident when we look into the Holy Quran where we see that from ancient times Salah and Zakat were ordained as compulsory. For example, there is mentioning about Prophet Ibrahim and the Prophets of his race when Allah says in the Quran:

"And We made them leaders of men. They guided the people according to Our command, and We inspired in them the doing of good deeds and right establishment of Salah and giving of Zakat and they were worshippers of Us." [Q: 21:73]

About Prophet Ismael it is said:

"He enjoined upon his people Salah and Zakat and was acceptable in the sight of his Lord." [Q: 19:55]

Prophet Moses prayed for his ummah:

"O God! Bestow upon us the well-being of this world as also the well-being of the Hereafter."

Do you know in reply to it what Allah answered?

"I shall smite with my punishment whom I will. Although My mercy embraced all things, but I shall ordain it for those who will fear Me and give Zakat and those who will believe in Our revelations." [Q: 7:156]

"And Allah said:,,O Children of Israel! I am with you, if you offer Salah, and give Zakat and believe in My messengers and support those messengers who are to come, and lend unto Allah a nice loan surely I shall remit your sins. "" [Q: 5:12]

Before Prophet Muhammad (P.B.U.H) the last Prophet was Prophet Issa. The commandment about

Salah and Zakat was given to him also by Allah, as is found in Suratul-Mariam:

"And hath made me blessed wheresoever I may be, and hath enjoined upon me Salah and Zakat so long as I remain alive." [Q: 19:31]

This shows that the religion of Islam has been established from the beginning, in the ministry of every prophet, on the two great pillars of Salah and Zakat, and it never happened that any Ummah believing in Allah (S.W.T) was exempted from these two obligatory duties.

Let us now define Zakat.

Literally the term Zakat is Arabic word which means both 'purification' and 'growth'. It refers to the purification of a believer's wealth and soul. Wealth purification denotes the mobilization of assets for the purpose of financial growth and justified distribution. Purification of the soul implies freedom from hatred, jealousy, selfishness, uneasiness and greed. Almighty Allah (S.W.T) says, ***"And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship)."***[Q: 2:43]

Technically, it involves distributing a portion of one's wealth to those prescribed by the Quran. Other Quranic connotations also include the purification of sin. It is one of the most important principles of Islam and the third pillar.

Allah (S.W.T) says, ***"And they have been commanded No more than this: To worship Allah, Offering Him sincere devotion, being true in (faith); to establish regular prayers; And to practice regular charity; and that is the religion Right and Straight."***[Q: 98:5]

There are three types of Zakat namely; Zakatul Maal, Zakatul-Fitr and Sadaqa.

Zakatul-maal

Zakat-ul-Maal is the obligatory charity paid by an individual to the needy from the property which he possesses. It is obligatory on an individual who possesses wealth equal to or above a minimum amount called Nisab for an entire lunar year. For the purpose of calculating Zakat, different categories of wealth are defined, this shall be demonstrated by the table (on page _____) on specific items on which Zakat is payable.

In terms of Islamic jurisprudence (Fiqh), Zakatul-Maal is an obligatory duty (Fardh) on every Muslim possessing wealth equal to or exceeding the prescribed amount of Nisab. It is a prescribed welfare-contribution from one's stored wealth. It is the right of Allah (S.W.T) on a Muslim's wealth. Paying Zakat-ul-Maal is the responsibility of the owner. If one fails to carry out this obligation, he is a sinner, consequently incurring Allah's displeasure and His punishment in the hereafter.

Zakat-ul-fitr

Zakat-ul-Fitr is Zakat on the individual. It is a special charity paid to the needy on or before the day of Eid -ul-Fitr, which is the first day of the month of Shawwal following the month of Ramadhan. Zakat-ul-Fitr is paid as atonement for any shortcomings in the worship of Fasting during the month of Ramadhan.

On the day of Eid -ul-Fitr, which marks the completion of the month of Ramadhan, every Muslim possessing an amount of food in excess of his family's need for a day (24 hours) is mandated to pay Zakat-ul-Fitr on his own behalf and for all his dependent(s). Zakat-ul-Fitr or Fitr is "the one full meal per person or cash equivalent to the cost of one full meal, given directly to the needy of the community before Eid-ul-Fitr prayer. Arrangements for paying Fitr should be made ahead of time so that it reaches the eligible recipients in time for them to make use of it on Eid day. The quantity of Zakat-ul-Fitr traditionally amounts to one Sa', which is equivalent to 2½ kilograms of food such as wheat, barley, rice, or the like.

Ibn Abbas (RA) narrated that, —The messenger of Allah (P.B.U.H) enjoined Zakatul Fitr on the one who fasts in the month of Ramadhan to purify him from any indecent act or speech and for the purpose of providing food for the needy... (Abu Aawud and Ibn Ma'jah)

SADAQAH

Sadaqah is an Arabic term widely used to cover all kinds of charity.

Although Sadaqah and Zakat are often used interchangeably, Sadaqah implies voluntary charity and is not limited to giving out money or food.

All good deeds are considered Sadaqah and are rewarded by Allah (S.W.T). These even include practices that may look simple such as removing a thorn from the path, helping the old to cross a busy road among others. Every Muslim is exhorted to give Sadaqah.

The Prophet Muhammad (P.B.U.H) said: *"Every Muslim has to give Sadaqah."* The people asked: *"O Prophet of Allah, what about the one who has nothing?"* He replied: *"He should work with his hand to give Sadaqah."* They asked: *"If he cannot find (work)?"* He replied: *"He should help the needy who ask for help."* They asked: *"If he cannot do that?"* He replied: *"He should then do good deeds and shun evil, for this will be taken as Sadaqah."* (Sahih al-Bukhari)

Muslims practice charity and earn rewards from Allah (S.W.T) by doing good deeds all their lives. They can continue earning Allah's rewards even after their death. This is called perpetual Sadaqah (sadaqatul-Jariyah). Abu Hurayra (R.A) narrated that the Messenger of Allah (P.B.U.H) said, "When the son of Adam dies, his actions are cut off except for three: Sadaqah Jariyah (on-going charity), knowledge which brought benefit, and a virtuous son who makes supplication for him." [Muslim]

Sadaqah Jariyah means Continuous Alms/Charity. A continuous charity is an action that someone does that remains active even after the person is dead. For example, if a person digs a well then people can use it for a very long time - even after the person dies. This type of charity is very effective and serves better than just giving money as the person who initiated the action will get thawab even after he dies.

DIFFERENCES BETWEEN ZAKAT AND SADAQAH

ZAKAT	SADAQA
Zakat is a pillar of Islam	Sadaqah is an act of charity.
Zakat has a nisab- (the minimum amount one must have before it becomes compulsory.)	Sadaqah has no minimum amount.
There is a fixed amount to be paid on the saved money or cash.	Any amount can be given as sadaqa.
Zakat is paid on specific and particular items.	Sadaqah is paid on anything one wish to give from.
There is fixed period within which one must pay Zakat.	Sadaqah can be paid at any time.
Zakat is payable to specific recipients mentioned in the Quran.	Sadaqah can be given to any person in need whether a Muslim or a non Muslim.

Zakat is compulsory to the Muslims who qualify to pay it.	Sadaqah is voluntary to whoever wishes to give it.
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Conditions for zakat payment

Even though payment of Zakat is a must to the able Muslims, certain conditions have to be observed.

These include the following:

- i. One paying it must be a Muslim.
- ii. One must be a free man and not a slave.
- iii. One must be of sound mind (sane.)
- iv. The giver of Zakat must have attained maturity.
- v. The wealth to be paid should have reached nisab.
- vi. The wealth or property must have been in ones possession for a full year.
- vii. Zakat-ul- Fitr should be paid before one goes for the Eid prayers.

Differences between Zakat-ul-Fitr and Zakat-ul-Maal

	Zakaat-ul –Maal	Zakaat-ul- Fitr
1	The wealth must have been in Possession for one year.	It should be given in the month of Ramadhan before one goes for Idd Prayers.
2	The rate should be calculated according to the property to be given out.	It should be given on 2 ¹ / ₂ kg of the staple food
3	It should be given to recipient prescribed in the Quran.	It can be given to any needy or destitute Muslim
4	One may also give in the form of cash.	This must represent the exact equivalent of the market value of the kind and quality of the staple food which would have otherwise been offered. e.g.

		cash, animals,minerals,fruits among others.
5	The nisab depends on the amount of wealth.	The value is determined by the number of dependants in the family.
6	It purifies wealth	It purifies saum
7	It is given at any time of the year when it is due.	Given only in the month of Ramadhan

Condition for distribution of zakat

During the distribution of Zakat, it is very important that it is done according to the sharia. The following conditions should be considered:

1. The intention (Niyyat) should be for the sake of fulfilling Allah's command and not for any other reasons.
2. It should be given to the recipients prescribed by the Quran.
3. It should be given promptly, when it is due.
4. Zakat of one place should not be transferred to another place.
5. The item payable for Zakat should not be exchanged for another item. For example it is permissible to use the nisab for animals when you are supposed to pay zakat for minerals but one can convert the cows into currency and then a rate of the currency is given out for Zakat.

Items on which zakat is payable

1. Domestic animals such as camels, sheep, oxen which are not kept as articles of trade.
2. Agricultural produce such crops and fruits of the field like wheat, barley, dates, raisins, rice, maize and vegetables.
3. Gold, silver and other mineral products.
4. Dug out treasures whose ownership has not been identified for one year.
5. Trade and merchandise (goods for trade)
6. Savings from the sale of goods should be paid for Zakat after a year.
7. Savings from the house rent and land rates.
8. Personal income.

INSERT NISAB RATES FROM INTERNET

Agricultural produce				

Items on which Zakat is not payable

Even though Zakat is an obligatory Pillar in Islam and that one has to pay, there are certain items which a Muslim is not supposed to give. These items include the following:

- a. Private houses in which the owner dwells in.
- b. Animals used for transportation.
- c. Furniture, clothing Weapons or tools for daily use.
- d. Books which are not for sale.
- e. Jewellery or ornaments which have not reached nisab.
- f. Machinery used for manufacture of goods.

(d) Recipients of Zakat

There are those people whom the Quran has singled out to be the rightful beneficiaries of Zakat. The Quran has identified a list of deserving persons to whom Zakat should be given.

Allah says *“Alms are for the poor and the needy, and those employed to administer the (funds); For those whose hearts have been recently reconciled to the truth; and for those in bondage and in debt; in the course of Allah; and for the wayfarer:”(Thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.*”[Q: 9:60]

According to the above verse the recipients of Zakat are as follows:

1. The poor(Fuqara)

These are the Muslims who do not have any means of livelihood and material possession to support themselves and their families.

2. The needy(Masaakin)
These are the Muslims who lack sufficient means of livelihood to meet their basic requirements.
3. Zakat collectors(Aamil)
They are the Muslims who have been entrusted with the responsibility of collecting and distributing Zakat.They receive it as their source of income.
4. The new converts(Mualaf)
They are also referred to as sympathizers. They are the people who have just embraced Islam and need help to settle down and strengthen their faith.
5. The captives(Riqab)
These are prisoners of war or hostages who need to be ransomed in order to secure their freedom.
6. Debtors(Gharimin)
These are Muslims who have incurred debts through halal transactions. Zakat can be used to pay off there debts which they incurred to meettheir basic needs.
7. Those on the course of Allah(Fisabillillah)
Zakat can be used to finance any form of struggle or course for the love of Allah (S.W.T) such as aa'wa.sponsering students educational expence among others.
8. The wayfarers(Ibnu Sabil)
These are stranded travelers on lawful journey who are in difficulty and may need assistance to cater for their travel and basic needs.

Importance of Zakat.

Allah (S.W.T) has prescribed the pillars in Islam for the benefit of humankind. These benefits include social, spiritual and even economical. Let us now look at the importance of Zakat.

Spiritual Importance of Zakat.

1. A believer gets rewards by fulfilling this third pillar of Islam.
2. It is a commandment of Allah (S.W.T) and therefore must be observed by every Muslim who qualifies to give it.
3. Giving of Zakat purifies the wealth of the giver.
4. It blesses the wealth of the giver.
5. The institution of Zakat enables one to fulfill his religious obligation.
6. Develops spiritual growth and piety.

Social Importance

1. Creates good relationship between the giver and receiver.
2. Remove jealousy/ mistrust of the rich.
3. Restores hope, dignity and worthiness of the poor.
4. Reduces the gap between the rich and poor
5. Develops and fosters a healthy social relationship among members of the community.
6. Removes pride, selfishness or greed among rich.
7. Job creation for the Zakat collectors who secure employment.
8. Fighting corruption
9. Clearing debts of citizens
10. It helps foster equality among the Muslims.
11. Promotes unity and brotherhood among the Muslim Ummah.

12. It fosters love among the Muslims.

Economic importance

- a. Zakat Helps raise living standards of the poor less, fortunate and the marginalized communities.
- b. It helps the poor and needy by relieving their hardships and troubles.
- c. Helps create a self supporting community which does not require financial or economic assistance in form of food or material. This enables the Muslim community to be self reliant and independent.
- d. Zakat contributes to the national budget as it is a form of tax.
- e. It helps in the creation of job and employment opportunities.
- f. Those in debt are able to settle them from the Zakat.
- g. Zakat assists in improving the economy in the society by creating job opportunities for example the Zakat collectors and distributors, clearance of debts and establishment of social amenities.

Differences between Zakat and Tax

ZAKAT	TAX
It is the third pillar of Islam	It is a law of the government or rather the policies of state
It is only paid annually	It can be paid monthly, weekly, daily or even hourly.
The rate of Zakat is fixed till the day of judgment.	Its rate keeps fluctuating or rather it is determined by the amount of income one earns.
It is a commandment of Allah (S.W.T) Q2: 110	It is authorized by the government, King or the ruler of the state.

It is payable on one's saving	It is calculated from the gross salary or net profit.
It is rewarded by Allah and therefore cannot be evaded	It is rewarded by the state ruler or government hence one is fined for not giving it out.

The role played by Zakat in promoting integrity.

Zakat plays a very important role in the promotion of integrity in the society through the following ways:

- 1) It enhances the sense of responsibility in that the giver feels obliged to perform the acts as an obligatory duty upon him.
- 2) It also promotes loyalty which is an aspect of integrity. The giver shows loyalty to Allah who has commanded those with wealth to give it in charity. Zakat has been mentioned eighty two (82) times in the Quran.
- 3) It assists in curbing vices such as theft, by regulating the owning of resources in the society and creating a balance.
- 4) Giving of Zakat helps in minimizing vices such as jealousy and envy in that the receiver feels satisfied when he is given the share from it. And to the giver it reduces extravagance and greed for wealth.
- 5) It encourages hard work because every Muslim has an incentive to work since he is expected to give something to the needy and earn thawab.
- 6) Zakat reduces injustices such as unfair distribution of wealth in that only the rightful recipients are given.
- 7) Zakat promotes unity in the society by bringing together both the rich and the poor.

Suggested study Questions andActivities.

Answer the following questions in your I.R.E revision exercise book.

1. a)Describe the performance of Sijdatul Tilawa, Sijdatul Shukr and Sijdatul Sahw.

b)Identify the various methods of purification

2.a)Give the acts which invalidate wudhu.

b) Discuss the significance of shahada in the life of a Muslim.

3.a) Give the differences between Zakat-ul Fitr and Zakat-ul maal. b)Expalin the items on which Zakat is payable.

Activities

1. Demonstrate the performance of udhu and identify the Sunnah acts.
2. Demonstrate the performance of swalatul Janaza.

SAUM

The meaning of Saum

Read [Q 2:183]

We learnt in book one that there are five pillars of Islam. Can you mention them in their order? Which ones among them did we learn in Book One? In this chapter we are going to learn about Saum. This is the fourth pillar of Islam.

Literally Saum means controlling one's self from any forms of distractions. This can be exemplified when Mariam, the mother of Nabi Issah was expecting the child, Allah (SWT) commanded her, *"So eat and drink and be glad. And if you see any human being, say: „ Verily I have vowed a fast to the Most Gracious (Allah (SWT)) so I shall not speak to any human being this day."* [Q 19:26] Technically, Saum is a term used to refer to fasting, which in Islam is an act of abstaining from all evils, eating, drinking and enjoying sexually pleasure from dawn to dusk during the holy month of Ramadhan.

Is fasting only ordained for the Muslims? From the above verse, you will realize that Allah (SWT) ordained the practice of fasting to the ummah before Prophet Muhammad (PBUH). Which is this ummah referred to in these verses? Let us consider the following:

1. The Jews used to fast in the remembrance of the return of prophet Musa (AS) from mount Sinai where he had gone to talk to Allah (SWT)
2. Prophets Musa and Issah used to fast four forty days and nights.
3. Prophet Daud (AS) used to fast on alternating days throughout his life. The prophet (PBUH) commended that this was the best Saum amongst all in his Hadith *"The best fasting before Allah (SWT) is the fasting of Nabi Daud. He used to fast for one day and eat for one day."* (Ahmad bin Hanbal)
4. When Prophet Muhammad migrated to Madina, he found the Jews engaging in fast on the 10th of Muharam to remember the day Allah (SWT) saved Prophet Nuh (AS) with his ummah from the floods using the *Safina* (Ark).

Significance of Saum

In this chapter, we have learnt that fasting (Saum) was prescribed to the ummah even before prophet Muhammad's. Why do you think this was so? This indicates that there

are a lot of benefits socially, morally, economically and even for the health of individuals among others in the community. As you are aware, every aspect of Ibadah plays an important role in the lives of a Muslim. It moulds not only their character but also strengthens their relationship with Allah (SWT). Let us now look at some of the benefits of fasting in Islam.

Social benefits

1. It instills a sense of discipline through restraining oneself from all the evils. During fasting, a Muslim engages in Swalat and other acts of worship that prevents him from doing evil deeds.
2. It promotes brotherhood and unity. During this month Muslims perform most of the prayers together for example taraweh. They also share their meals during the Iftar and are encouraged to give sadaqa to the less fortunate.
3. It shields one from evil. During the day and the nights of the month of fasting, the acts of Ibadah are heavily rewarded by Allah (SWT). This encourages the Muslims to shun evil and keep practicing the good deeds.
4. The fasting experience helps a Muslim to control his or her desires thus contributing to emotional balance.
5. It prepares one to face hardships like famine as you are expected to abstain from foods and drinks while at the same time one is expected to perform the normal duties.
6. A Muslim gets rid of undesirable habits like backbiting, rumor mongering among others. We shall discuss some of these habits later on in this chapter.

Economic benefits of fasting

7. It promotes good health because the excessive fat is burnt during fasting.
8. Improved eating habits. (Escape from unhealthy —munching habits).
9. Promotes sound budgeting because it reduces the number of meals.
10. To empathize with less fortunate members of humanity who suffer from hunger due to poverty.

Spiritual significance of fasting

1. Allah (SWT) directly rewards fasting because He is the only one who knows the validity of the fast of a Muslim. Allah (SWT) says in Hadith Qudsy, *“Saum is for me and am the one who is going to reward it.”*
2. Fasting strengthens one’s faith because throughout the fasting period, a Muslim engages in acts of worship that brings him closer to Allah (SWT).
3. It’s a commandment from Allah (SWT) and the fourth pillar of Islam. Allah (SWT) is the one who prescribed fasting so that the Muslims may be able to worship and fear him.
4. It increases concentration in acts of worship, including Swalat. During fasting, a Muslim is required to increase the acts of Ibadah and the performance of good deeds. Such religious acts like Dhikr and supplications are more enjoyable.
5. It instill a source of loyalty and obedience to Allah (SWT)
6. Peace of mind and tranquility occurs during the entire month of fasting. A Muslim is continuously engaged in worship and prayers throughout the month which brings him closer to Allah (SWT) thus giving him hope of meeting with his creator on the day of Qiyama. This makes him humble, fortified and patient throughout the entire month.

Types of Saum

There are various types of Saum

1. Fardh (obligatory)

This is the compulsory type of fast observed during the holy month of Ramadhan. Allah (SWT) has ordained fasting during this month for all Muslims who are sane, have attained puberty and are in good health. A Muslim earns rewards from Allah (SWT) for observing this fast and if one deliberately abstains from it they earn sins.

2. Sunnah (optional)

These are the recommended fasts performed to follow the traditions of the Prophet. A Muslim is at liberty to perform the fast and he is rewarded by Allah (SWT). If one does not perform this fast, he does not get any sins. Let us look at some of the Sunnah fasts:

1. Fasting on Monday and Thursday of every week.
2. Fasting on the 9th (*Taasua*) and 10th (*Ashura*) of the month of Muharam.
3. Fasting during the first nine days of Dhul Hijja especially on Yaumul Arafat (9th of Dhul Hijja)

4. Fasting the 'white' days (*Ayamul Beidh*) of every lunar month of the Islamic calendar. These are 13th, 14th and 15th day.
5. Fasting any six days of the month of Shawal. (*Sittatu sha'wal*)

6. Nadhir (vow)

Nadhir is an Arabic word which means to vow. Islam has made it mandatory for Muslims to fulfill the vows they make. These vows should be made on acts that are lawful. Therefore if one vows to fast, then the fast must be observed.

This is referred to as *Nadhir* fast. For example a student can vow to fast for some days if he or she performs well in the exams.

7. Qadha

The term *Qadha* means to compensate or to pay up for a missed obligatory duty. In fasting, it refers to the compensation of the days one missed to fast during the month of Ramadhan for acceptable reasons. We shall discuss these reasons later on in this chapter.

8. Kafara

It refers to the fast observed for compensation of a sin committed or an act omitted in order to expiate for the sin. It is a must to perform Kaffara fast in the events of any of the following:

1. If a husband likens his wife to his mother (*ahihar*), the Qur'an says he should fast for sixty consecutive days.
2. If one performs sex during the day in the month of Ramadhan.
3. If one omits an integral part of Hajj and is not able to offer a sacrifice as Kaffara, then the person shall fast. This may include; shaving the hair, failing to spend three nights at Mina or failing to slaughter an animal.
4. Nafl (Voluntary fast)

These are optional fasts which one may voluntarily observe on any day except the forbidden days.

Forbidden days to fast

These are the days when a Muslim is not allowed to observe fast unless it is the obligatory.

1. The two days of 'idd

The day of Idd ul Fitr is of breaking the fast, of Ramadan while on the 'idd ul Adha Muslims should eat from what you sacrifice." This is related by Ahmad, an-Nasa'i, atTirmizhi, Abu Dawud, and Ibn Majah.

2. The days of *Tashreeq* (three days following the 'Id al-Adha)

It is not permissible to fast during the three days following the 'Idal-Azha. Abu Hurairah reported that the Messenger of Allah (PBUH) send 'Abdullah ibn Huzaqah to announce at Mina: *"You are not fast these days. They are days of eating and drinking and remembering Allah."* (Ahmad bin Hanbal)

3. To single out Friday as a day of fasting

Friday is a kind of weekly 'id for Muslims and, therefore, it is prohibited to fast on this day alone. If one fasts on the day before or after it, or if it is a day that one customarily fasts on (for example, the 13th, 14th, or 15th of the month), or if it is the day of 'Arafah or 'Ashurah, then it is allowed.

4. Singling out Saturday or Sunday as a day of fasting

As-Sama' relates that the Prophet (PBUH) said: *"Do not fast on Saturdays unless it is an obligatory fast. [You should not fast] even if you do not find anything [to eat] save some grape peelings or a branch of a tree to chew on."* (Ahmad, an-Nasa'i, at-Tirmidhi, Abu Dawud, Ibn Majah)

Umm Salamah narrated, 'The Messenger of Allah used to fast more often on Saturdays and Sundays than on the other clays. He would say, *"They are the 'Idds of the polytheists, and I love to act contrary to what they do."* (An-Nasa'i)

5. Yaummul Shakk on the "day of doubt"

6. Fasting, every day of the year

It is forbidden to do so because there are certain days of the year on which one is not allowed to fast. The Messenger of Allah said: *"There is no [reward for] fasting for the one who perpetually fasts."* (Ahmad, al-Bukhari, and Muslim)

7. Fasting consecutive days without eating at all [al-wisal]

Abu Hurairah reported that the Prophet (PBUH) said: *"Do not perform al-wisal."* He said that three times and the people said to him: *"But you perform al-wisal, O Messenger of Allah!"* He said: *"You are not like me in that matter. I spend the night in such a state that Allah feeds me and gives me to drink. Devote yourselves to the deeds which you can perform."* (al-Bukhari and Muslim.)

Desirable Acts in the Month of Ramadhan

This refers to the acts that are pleasant, worthwhile and those that increase the rewards of fasting.

They include;

1. Increasing the recitation of the Qur'an.
2. Breaking of fast with odd number of dates.
3. Sharing the food with other Muslims during the Iftar.
4. Breaking the fast immediately after sunset without delays.
5. Supplicating and making Duas and bringing Dhikr (glorifying Allah (SWT)'s name)
6. Performing itqaf during the nights of the last ten days of the month of Ramadhan.
7. controlling one's eating habits.
8. Indulging in daawa activities.

Exemption from Fasting:

Islam is a religion of moderation. Saum has been ordained to all Muslims. However it has also provided exemptions for some categories of people which are either exempted entirely or temporarily. In the case of temporary prohibitions one is expected to repay the days missed. The religion of Islam does not advocate for punishment and torture. Saum is therefore an act of Ibadah performed by sincerity in the heart and pleasure. Some people are exempted from the acts of Ibadah. The exempted include the following categories:

1. Temporary
2. Entirely

We shall start by discussing those persons temporarily exempted;

Those persons who are temporarily exempted from fasting include the following:

1. Muslim travelers covering a distance of about fifty miles or more. They are allowed to temporarily break their fast during their travel but will however make up for the days they did not fast in later days. However, it is recommended that they observe fast in case they will not encounter any extraordinary hardships.
2. Children who have not attained the age of maturity. However, Muslim parents are advised to encourage them to fast for a few days
3. Expectant Muslim women are exempted from fasting for fear of their state of health. This is so especially when their fasting will endanger both their lives and that of the child in the womb.
4. Women who are nursing their children may temporarily break the fast. Especially when fasting is likely to endanger the life and health of their infants by depriving them breast milk or even affect their health.

5. Women in their menstruation period but not exceeding fifteen days should postpone the fast until when they are pure. Such women are not allowed to fast even if they are willing to do so.
6. It is also recommended for those engaging in Jihad (war in the way of Allah (SWT)).

Those entirely exempted from fasting include:

1. People who are permanently insane and are unaccountable for their deeds should not fast just like the way they have been exempted from performing other obligatory acts of worship. They are not obliged to any form of compensation.
2. Old and weak men and women who are cannot bear the hardship of fast. However, they should offer, one needy Muslim an average of one day's meal or its value. This compensation indicates that whenever they can fast even for one day of the month, they should do so, and compensate for the rest.
3. Persons with terminal illness and are on continuous medication and special care. These would include, people suffering from, severe cases of diabetes, HIV Aids, cancer among others ailments.
4. Muslim women who give birth every year since they will need energy to breastfeed and recover the lost blood during post birth bleeding.

Nullifiers of fasting

Nullifiers refer to those conditions, circumstances or things that invalidate the acts of Ibadah. In Form One, we discussed the nullifiers of Wudhu and Swalat. Can you mention some of them?

Likewise, Saum has its nullifiers as we shall mention below:

1. Eating and drinking deliberately.
2. Post-natal bleeding occurs to a woman who has just given birth. Her Saum is nullified immediately.
3. Denouncing the Islamic faith while fasting.

4. Taking supplements and nutritional injections or drips.
5. Vomiting intentionally. The Prophet (PBUH) *said: "If someone had a sudden attack of vomiting, no atonement is required of him, but if he vomits intentionally he must make atonement."* (Bukhari and Muslim)
6. In the event that a Muslim woman receives her monthly bleeding (Heidh‘) then her fast is nullified.
7. Intentionally committing murder.
8. Ejaculation of sperms from masturbation or sleep.
9. Making the intention to break the fast before.
10. Loosing of one’s senses through fainting or becoming insane.

Importance of the Month of Ramadhan

Read [Q 2:185]; [Q 97]

Out of the twelve months in the Islamic calendar, there are certain months that Allah (SWT) has blessed more than the others. Among these months is the Holy month of Ramadhan. It has its own significance to Muslims as follows:

1. This is the month in which the Qur‘an was sent down from Lawhil Mahfudh to Baitul Izzah.
2. It is the month in which Allah (SWT) has promised paradise for the performance of deeds.
3. It is the month in which Allah (SWT) extends his blessings, forgiveness, mercy and those Muslims who follow his teachings are kept away from the fire.
4. It is the month in which we find the Lailatul Qadr (the night of power) in which performance of Ibadah is better than 83 years. Allah also increases sustenance to those performing Ibadah during this night.
5. In this month the Angels descent, among them Angel Jibril (AS) and they ask Allah (SWT)‘s forgiveness for the Muslim Ummah.
6. It is the month in which Allah (SWT) has ordained the special prayer of *Taraweh* which earns Muslims rewards.
7. During this month, Satan is far removed and locked up, —his face is darkened.¶ This is to allow the believers to perform their Ibadah in peace.

8. Muslim Ummah seek and receive forgiveness from Allah (SWT) for their sins and shortcomings
9. The doors of the Janna are open while Allah (SWT) closes those of Naar (fire).
10. Fasting Ramadhan and Combining it with Sitta tu Shawwal earns a Muslims the rewards of fasting for the entire year.
11. It is a month in which the less fortunate among the people in the community get the benefits of Zakat and sadaqa since Allah (SWT) encourages the acts of charity.
12. During this month, acts of worship are more acceptable and better rewarded by Allah (SWT).

STRAND 5

AKHLAQ (MORALITY)

Akhlaq refers to the standard behaviour or code of conduct which an individual is expected to uphold or observe according to his or her society. Therefore Islamic morality refers to the code of conduct prescribed by the Quran and Hadith which a Muslim is expected to adhere to

The Islamic moral system stems from its primary creed of belief in One God as the Creator and Sustainer of the Universe. Islam considers the human race to be a part of God's creation, and as His subjects. From an Islamic perspective, the purpose of human life is to worship God, by leading this worldly life in harmony with the Divine Will, and thereby achieving peace in this world, and everlasting success in the life of the hereafter. Muslims look to the Glorious Quran and the Traditions of the Prophet as their moral guides. Morality in Islam addresses every aspect of a Muslim life, from greetings to international relations. Muslims must not only be morally healthy, but also contribute to the moral health of the entire society.

The almighty Allah says: ***“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in God; and if the followers of the book had believed it would have been better for them; of them(some) are believers and most of them are transgressors.”*** [Q: 3:110]

The prophet (P.B.U.H) summarized the conduct of a Muslim when he said:

“My Sustainer has given me nine commands: to remain conscious of Allah, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right.”

The glorious Qur'an says:

“It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity;

to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”[Q: 2:177]

This verse emphasizes the Islamic belief that righteousness and piety is based on a true and sincere faith. The key to virtue and good conduct is a strong relation with God, who sees all, at all times and everywhere. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islam enjoins moral behavior in all circumstances. It may be possible to deceive the world, but it's not possible to deceive the creator.

Morality in Islam centers on certain basic beliefs and principles as follows:

- a) Allah (S.W.T) is the creator and source of all goodness, truth and beauty.
- b) Man is a responsible, dignified and honorable agent of his Creator.
- c) Allah (S.W.T) has put everything in the heavens and the earth in the service of mankind.
- d) By His Mercy and Wisdom, Allah (S.W.T) does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does Allah (S.W.T) forbid man to enjoy the good things of life.
- e) Moderation, practicality and balance are guarantees of high integrity and sound morality.
- f) All things are permissible in principle except what is singled out as obligatory, which must be observed and what is singled out as forbidden, which must be avoided.
- g) Man's ultimate responsibility is to Allah (S.W.T) and his highest goal is the pleasure of his Creator.

Dimensions of Islamic morality

In the beginning of this chapter, we have learnt that Akhlaq involves moral values and that Allah (S.W.T) always wants us to lead a pious life.

Islamic morality is measured in two ways: Maarufat (virtues) and Munkaraat (vices)

It entirely deals with the relationship between man and the other and creatures of the universe, man and his innermost self. The Muslim's relationship with Allah (S.W.T) should be one of love and

obedience, complete trust, steadfastness and active devotion; it is this kind of behaviour that should inspire and nourish morality at the human level.

In relating to his fellow men, a Muslim should show kindness, care and respect to relatives, neighbours and strangers whatever their status in the society. He must also honor the legitimate rights of others as much as he fulfills his own.

A Muslim should also use nature for the benefit of humanity as signs of Allaah (S.W.T) without waste of humility as signs of Allaah (S.W.T) without waste or excess.

A Muslim's moral obligation is also to stand for what is right and fight what is wrong, seek what is true and abandon what is false, uphold what is wrong, seek what is beautiful and wholesome and avoid what is indignant. To him, simplicity and compassion are his trademarks, while he keeps away from arrogance and pride. A man once asked the prophet (S.W.T) on virtues and he replied.

“Ask your heart. Virtue is that which satisfies the soul and comforts the heart, And sin (evil), is that which perturbs the soul and troubles the heart even if people should pronounce it lawful.” (Ahmed & Dearani)

Islamic morality (Akhlaaq) is divided into two dimensions

- (a) Maaroofaat (The Virtues)
- (b) Munkaraat (The vices)

a) Maaroofaat [the virtues]

These are deeds or practices which are permitted in Islam. They could be in the form of actions, gestures or statements. A Muslim is encouraged to acquire these virtues. The Holy Prophet (P.B.U.H) said: *“The most perfect amongst you in faith is the best of you in behavior.”*

Examples of Maarufat

- (i) Visiting the sick and escorting the deceased to the grave.
- (ii) Feeding the poor.
- (iii) Honoring the aged.
- (iv) Trustworthiness: Muslims have to be people who keep their words in any promise, contracts among others.
- (v) Having contentment [Qanaa] or satisfaction with whatever Allah [sw] has decreed for him/her.
- (vi) Self control
- (vii) Contentment
- (viii) Patience

- (ix) Trust in responsibility
 - (x) Truthfulness
- Mention other things that are classified as maarufat.

b) Munkaraat [the vices]

These are all kinds of bad practices or deeds that are prohibited in Islam. These vices can be in the form of actions gestures or statements. Allah (S.W.T) has prohibited all forms of Munkaraat whether practiced in the open or in secrecy.

Allah (S.W.T) says: ***“Say: The things that May Lord has indeed forbidden are: Shameful deeds ,whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He Has given no authority and saying things about Allah of which you have no knowledge.”***[Q: 7:33]

Examples of Munkaraat

- (i) Arrogance and pride.
- (ii) Slander and gossips.
- (iii) Telling lies.
- (iv) Calling one another by offensive nicknames.
- (v) Dissatisfaction and lack of contentment.
- (vi) Looking down upon others because, class or wealth, race etc.
- (vii) Wishful thinking.
- (viii) Drug and substance abuse.
- (ix) Gambling and games of chances.
- (x) All forms of sexual perversions.

Significance of Islamic morality

Islamic morality is intended to build in a Muslim a sound mind, peaceful soul and a strong personality.

- Islamic morality is meant to build in the human being a sound mind and body and a peaceful soul.
- It makes a Muslim have a distinctive Islamic personality when interacting with others.
- Islamic moral values are meant to cultivate in a Muslim the best character in the most whole some manner.

- It strengthens the bonds between human beings and Allah thus developing a strong taqwa.
- Islamic morality guards the Muslims external behaviors and his manifest deeds to be in line with Allah (S.W.T) the teachings of Islam.
- It shields a Muslims from evil since it guards his external behavior and his manifest deeds to be in line with Allah(S.W.T)
- It promotes positive thinking by guiding individual Muslims to be occupied with constructive ideas and serious pursuits of how to lead a positive life on this earth and the hereafter.
- It discourages a Muslim from practicing prohibitions such as use of intoxicants.
- The Munkaraat have been prohibited by Allah (S.W.T) for the spiritual and mental well being of man as well as for the moral and material benefit of humanity.
- It promotes peace and harmony in the society in that the prohibitions discourage vices.
- It generates affection and respect between the members of the family and the society in general hence promoting brotherhood.
- Allah has promised rewards for those who abide by the Islamic morals and avoid evils deeds.

Amr bil Ma'ruf Wa Nahy Anil Munkar. (Enjoining good and forbidding evil)

Allah (S.W.T) commanded Muslims to always enjoin good and forbid evil in the society. Commanding of good should start with self-restrain. This means avoidance of those acts which displease Allah. Being a practical religion, Islam teaches the Muslims to strive to follow the religious teachings and abide by its code of conduct and ethics.

Allah says, ***"Let there arise in you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: They are the ones to attain felicity."*** [Q: 3:104]

The prophet (P.B.U.H) also emphasize on the importance of morals in a hadith reported by Abu Sa'id Al-Khudri who says that the messenger of Allah says, ***"He of you who sees an abomination should change it with his hand; if he could not, then with his tongue; if he could not, then in his heart; and this is the faintest in faith."*** (Muslim)

Islam is a complete way of life and a very practical religion. Even though it is enshrined in laws, beliefs and practices, morals form the basis of each and every act of Ibadat. For example, Islam prohibits the use of intoxicants as they interfere with the normal functioning of the body and mind; hence one cannot attend to his religious duties.

It is also very important to keep off evil so that we can preserve the purity of the soul and have it more concentrated on performing ibadah. Muslims should keep reminding each other of the good things expected from them and talk about the evil things and how they can avoid them. And Allah tells us in the Quran, *“And remind, for indeed, the reminder benefits the believers.”*

What benefits do you get as a Muslim when you practice and remind each other of good deeds?

On the other hand, the soul of the human being is very subtle to temptations which arise from weaknesses to remain firm and steadfast in the path of Allah. The environment we stay in may also affect our morals and divert us from the good path. If for example you walk with friends who smoke, you need a very strong conviction and Iman (faith) so that you are not tempted to smoke. But in as much as you may not be smoking, it is your religious duty to command good and forbid evil. Therefore you should remind your friend of the evils of smoking.

There are various ways in which a Muslim can command well and shun evil. Examples of such ways are; observing the five daily prayers, fasting during the month of Ramadhan, speaking the truth, visiting the sick, giving out charity, advising those doing the wrong among others.

Would you wish to be among the successful on the Day of Judgment? What are the things you need to in order to attain this success?

Morality based on iman and swalihat

The good morals of anybody are shaped by the faith that he possesses and the dutifulness towards his creator. Surat ul Asr supports that:

“I swear by the time (Asr) surely man is in great loss, save those who believe and perform good deeds and exhort each other on truth and exhort each other to endurance[Q:103:1-3].

Iman thus takes the first preference before good deeds. Good deeds that are not accompanied with Iman are known to have no reward before Allah. Consider those who do good things just to be seen and praised, the corrupt people who do good things in exchange of various favors not to mention the philanthropists who give a lot of wealth for pleasure without bringing the intention of doing it for the sake of Allah. Such deeds usually may lead to actions that are forbidden according to the doctrine of Islam.

Obedience of Allah’s commandments leads to righteous deeds in that in order for you to perform them, you should first fear Allah. Iman and Swalihah cannot be separated because they are interdependent in their functioning. Therefore in Islam, faith and good deeds go hand in hand.

Abu Said Al-Khudri (R.A) narrates that he heard the prophet (P.B.U.H) says: *Whenever anyone of sees anything contrary to Allah’s approval, he should change it with his hand, or if he cannot, then by his tongue, if he cannot, then by his heart and that is the weakest faith. ”*

Suggested revision Questions and class activities.

Answer the following questions in your I.R.E revision exercise books.

1. Explain the basic principles of Islamic morality.
2. Discuss the significance of commanding good and forbidding evil.

Activity

Identify the common vices you see being practiced in your neighbourhood. Suggest ways of stopping them.

TRUTHFULNESS AND FORGIVENESS

Akhlaq refers to the **moral character** or **ethical conduct** in Islam, guiding Muslims toward living a righteous life in accordance with Islamic principles. **Truthfulness** and **forgiveness** are two essential virtues in Islam that are emphasized throughout the Qur'an and Hadith. These virtues are not only crucial for personal development but also serve to strengthen relationships within the community and improve the social fabric of society.

1. Truthfulness (Sidq)

Truthfulness (Arabic: **Sidq**) is one of the most important virtues in Islam. It is the quality of being honest and sincere in words, actions, and intentions, and it is seen as a mark of strong faith. Truthfulness is not just about telling the truth, but also about having integrity and being consistent in one's character, which reflects a commitment to justice and moral uprightness.

Importance of Truthfulness in Islam:

- **A Sign of Faith:**

- The Prophet Muhammad (PBUH) said:

"Truth leads to righteousness, and righteousness leads to Paradise. A man will keep on speaking the truth until he is recorded as a truthful person before Allah. Falsehood leads to wickedness, and wickedness leads to the Fire. A man will keep on telling lies until he is recorded as a liar before Allah."

— **Sahih al-Bukhari**

- This hadith shows that truthfulness is not just an ethical virtue but is directly connected to a person's standing with Allah and their path to Paradise.

- **Honesty in Speech and Action:**

- Truthfulness in Islam applies to all aspects of a person's life, including their speech, actions, and even their internal thoughts. A Muslim is expected to be truthful with others and to uphold honesty in dealings, whether it is in business, social interactions, or personal relationships.
- **Surah Al-Ahzab (33:70):**

"O you who have believed, fear Allah and speak words of appropriate justice."

- **A Key to Trustworthiness:**

- Truthfulness fosters trust between people, and a person known for their honesty is often entrusted with greater responsibilities. The Prophet Muhammad (PBUH) was famously known as **Al-Amin** (the trustworthy) before receiving the prophethood because of his truthfulness and integrity.
- **Surah At-Tawbah (9:119):**

"O you who have believed, fear Allah and be with those who are truthful."

Truthfulness in Personal and Social Life:

- Truthfulness is vital in **personal relationships**, as it helps build a strong foundation of trust and mutual respect between family members, friends, and spouses.
- In **business transactions**, being truthful ensures fairness and avoids deceit, which is prohibited in Islam.

- **Political leaders** and **scholars** are particularly encouraged to be truthful, as their actions affect the broader society, and their honesty ensures justice and equity.

2. Forgiveness (Afw)

Forgiveness (Arabic: **Afw** or **Maghfirah**) is another fundamental virtue in Islam. It refers to the act of pardoning someone who has wronged you or hurt you, either intentionally or unintentionally. Forgiveness is closely linked to mercy, and it reflects the attribute of Allah's infinite mercy toward His creation. Islam teaches that one should forgive others as an act of piety and in hope of Allah's forgiveness.

Importance of Forgiveness in Islam:

- **Allah's Mercy and Forgiveness:**

- Allah is known as **Al-Ghaffar** (The Constant Forgiver) and **Ar-Rahman** (The Most Merciful). He encourages His servants to forgive others, as they themselves seek His forgiveness.
- **Surah At-Tahrim (66:8):**

"O you who have believed, repent to Allah in sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow."

- Muslims are urged to forgive others, knowing that Allah will forgive them in return, as stated in the Qur'an:
- **Surah Al-Nur (24:22):**

"Let not those of virtue among you and wealth swear not to give to the near of kin, the poor, and those who have emigrated for the cause of Allah. And let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful."

- **Forgiveness as a Means to Peace:**

- Forgiving others leads to peace and reconciliation. Holding onto grudges or resentment only causes personal distress and harms relationships. Islam encourages Muslims to let go of bitterness and seek harmony.
- **Surah Ash-Shura (42:40):**

"The recompense for an injury is an injury that is worse, but whoever forgives and makes reconciliation—his reward is [due] from Allah. Indeed, He does not like wrongdoers."

- **Forgiveness in the Life of the Prophet Muhammad (PBUH):**

- The life of the Prophet Muhammad (PBUH) is a perfect example of forgiveness. He forgave those who wronged him, even when he had the power to take revenge.
- One of the most famous incidents was when the Prophet (PBUH) entered **Makkah** victoriously after years of oppression and persecution by the Quraysh. Instead of seeking revenge, he forgave his enemies, showing the highest example of mercy and forgiveness:

"Go, for you are free!"

— **Sahih Muslim**

- This moment illustrates how the Prophet (PBUH) encouraged his followers to forgive, even in difficult circumstances.

Forgiveness in Personal and Social Life:

- **Family and Community:**

Forgiveness is essential in maintaining harmony within families and communities. People are encouraged to forgive their relatives, spouses, and friends, thus fostering unity and love in the family and society.

- **Reconciliation:**

Forgiveness helps in overcoming conflicts and disputes, enabling the Muslim community to reconcile differences and work together for the common good.

Forgiveness in Islam vs. Revenge:

Islam teaches that forgiveness is superior to revenge, as revenge often leads to a cycle of harm, whereas forgiveness brings about healing and reconciliation. The Qur'an and Hadith highlight that one should not seek revenge but instead forgive and leave the matter to Allah.

- **Surah Ash-Shura (42:43):**

"And if you punish, then punish with an equivalent of that with which you were harmed. But if you are patient—it is better for those who are patient."

- **Hadith:**

"Whoever suffers an injury and forgives [the one responsible], Allah will raise his status to a higher degree and remove one of his sins."

— Sahih Muslim

The Relationship Between Truthfulness and Forgiveness:

Both **truthfulness** and **forgiveness** work together to foster peace and integrity within society. Truthfulness establishes trust, honesty, and justice, while forgiveness promotes mercy, healing, and the cessation of conflict. Both virtues are central to creating a just and harmonious community.

- **Truthfulness** ensures that wrongdoings are acknowledged, and **forgiveness** enables people to move past those wrongs, creating a space for reconciliation and mutual understanding.

Conclusion:

- **Truthfulness (Sidq)** and **Forgiveness (Afw)** are core virtues in Islam that contribute to personal development, societal harmony, and spiritual success. Truthfulness ensures justice, while forgiveness brings about peace and reconciliation.
- By embodying these virtues, Muslims can strengthen their relationship with Allah, foster trust and unity in their communities, and create a world that reflects the values of compassion, integrity, and mercy.
- Both virtues are intertwined and serve as essential components of Islamic ethics, with the Prophet Muhammad (PBUH) setting the perfect example for Muslims to follow in both their words and deeds.

**AKHLAQ:
PROHIBITION IN ISLAM
DRUG ABUSE**

Akhlaq refers to the character, manners, and ethical conduct of an individual, particularly in relation to how one behaves toward others and how one lives in accordance with Islamic values. Drug abuse, which involves the misuse or addiction to illicit substances or even legal substances in harmful quantities, is a significant issue that goes against the principles of **Akhlaq** in Islam. Islam encourages individuals to maintain their physical and mental well-being, to avoid harm, and to act responsibly in all aspects of life. Drug abuse contradicts these core principles and is considered a **grave sin** and a **violation of Islamic teachings**.

Here is an exploration of drug abuse in the context of **Akhlaq** and Islamic ethics:

1. Preservation of Health (Maintaining the Body)

In Islam, the body is considered a trust from Allah. Muslims are required to take care of their bodies and preserve their health, which is considered a **moral and religious obligation**. This includes avoiding any practices or substances that could harm one's health, such as drugs.

- **The Quranic Commandment on Health:**

Allah says in the Qur'an:

"And do not kill the soul which Allah has forbidden, except by right."

— **Surah Al-Isra (17:33)**

This verse emphasizes the sanctity of human life and encourages Muslims to protect their health and well-being.

- **Hadith on Health:**

The Prophet Muhammad (PBUH) said:

"Your body has a right over you."

— **Sahih al-Bukhari**

This hadith highlights that Muslims are required to maintain their bodies in a good and healthy state, and any action that leads to harm or self-destruction is against Islamic values.

2. Prohibition of Intoxicants (Khamr)

One of the most significant reasons drug abuse is forbidden in Islam is the **prohibition of intoxicants** (Khamr), which includes not only alcohol but also any substances that impair the mind and judgment. Drugs, like alcohol, have the potential to harm both the body and mind, leading individuals away from their responsibilities and duties as Muslims.

- **Quranic Verse on Intoxicants:**

Allah commands:

"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."

— **Surah Al-Ma'idah (5:90)**

This verse makes it clear that intoxicants and substances that impair judgment, such as alcohol and drugs, are considered impure and should be avoided by Muslims in order to achieve success.

- **Hadith on Intoxicants:**

The Prophet Muhammad (PBUH) said:

"Whatever intoxicates in large quantities, a small quantity of it is also forbidden."

— **Sunan Abu Dawood**

This hadith extends the prohibition of intoxicants to all substances that can impair one's mental faculties, including drugs.

3. Harm to Mental and Physical Health

Drug abuse has significant consequences for both the **mental** and **physical health** of an individual. In Islam, anything that harms the body, mind, or soul is forbidden. The Prophet Muhammad (PBUH) warned against actions that lead to harm or destruction.

- **Preserving the Mind:**

Islam places a high value on **reason** and **mental clarity**. Drugs impair cognitive function and judgment, which goes against the concept of **intellect** being a gift from Allah. Muslims are encouraged to maintain mental clarity and seek knowledge.

The Prophet (PBUH) said:

"The strong believer is better and more beloved to Allah than the weak believer, while there is good in both."

— **Sahih Muslim**

This hadith indicates the importance of maintaining strength and clarity in every aspect of life, including mental health.

- **Physical Harm:**

Drugs can lead to severe physical consequences, such as organ damage, addiction, and even death. Islam prohibits actions that could harm the body, and drug abuse is a direct violation of this principle.

- **Surah Al-Baqarah (2:195):**

"And do not throw yourselves into destruction with your own hands."

This verse warns against actions that could lead to self-harm, which applies to drug abuse and addiction.

4. Addiction and Loss of Self-Control

One of the core ethical principles in Islam is the ability to maintain **self-control** and to live a disciplined life. Drug abuse leads to addiction, which results in a loss of self-control and the ability to perform religious duties, such as prayer, fasting, and other acts of worship.

- **The Importance of Self-Control (Sabr):**

The Qur'an encourages believers to practice patience (**sabr**) and self-restraint in all aspects of life:

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."
— **Surah Al-Baqarah (2:153)**

Addiction to drugs leads to the opposite of self-restraint, making it difficult for individuals to maintain their spiritual and physical well-being.

- **Hadith on Self-Control:**

The Prophet Muhammad (PBUH) said:

"The strong person is not the one who is able to overpower others, but the one who can control themselves when they are angry."
— **Sahih al-Bukhari**

Addiction to drugs shows a lack of control, and Islam emphasizes the importance of mastering one's desires and emotions.

5. Social and Family Impact

Drug abuse not only harms the individual but also has a **devastating impact** on families and communities. It can lead to breakdowns in relationships, financial difficulties, and social instability. Islam promotes healthy family life and social harmony.

- **Preserving Family and Community:**

Islam emphasizes the importance of maintaining strong family ties and treating others with kindness and respect. The Prophet (PBUH) said:

"The best of you are those who are best to their wives."
— **Sunan Ibn Majah**

The effects of drug abuse can destroy relationships, leading to the disintegration of families, and making it difficult for individuals to fulfill their social and familial responsibilities.

- **Protection of Society:**

Islam also encourages individuals to contribute positively to society. Drug abuse can lead to crime, violence, and social unrest, which goes against the Islamic principle of contributing to the well-being of the community. The Prophet (PBUH) said:

"Each of you is a shepherd, and each of you is responsible for his flock."
— **Sahih al-Bukhari**

6. Repentance and Rehabilitation

While drug abuse is a serious sin and leads to harm, Islam encourages **repentance** (Tawbah) and **rehabilitation**. Allah is Most Merciful, and individuals who are struggling with addiction can seek forgiveness and strive to regain control of their lives.

- **Repentance and Forgiveness:**

Islam teaches that no sin is too great to be forgiven if the individual sincerely repents and strives to change. Allah says:

"Say, 'O My servants who have harmed yourselves by your own actions, do not despair of Allah's mercy. Allah forgives all sins; He is truly the Most Forgiving, the Most Merciful.'"

— **Surah Az-Zumar (39:53)**

- **Seeking Help:**

Islam encourages seeking help and treatment for physical and psychological ailments. Seeking help from professionals or through community support can aid in overcoming addiction. The Prophet Muhammad (PBUH) said:

"Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, except for one disease, that is old age."

— **Sahih Muslim**

Conclusion

Drug abuse goes against the core principles of **Akhlaq** in Islam, as it harms the body and mind, disrupts personal and social relationships, and leads to a loss of self-control. Islam encourages the preservation of health, the maintenance of mental clarity, and the cultivation of moral integrity. The prohibition of intoxicants and the emphasis on self-restraint, along with the encouragement for repentance and seeking help, provide a comprehensive framework for addressing drug abuse within the Islamic tradition.

By following Islamic guidelines, individuals can avoid the destructive consequences of drug abuse and lead a balanced, healthy, and ethical life, fulfilling their duties to Allah and to society.

STRAND 6: MUAMALAT

The family and marriage

Every living creation of Allah (S.W.T) belongs to a specific family. The idea of a family can be well understood if we bear in mind our surrounding environment. Let us take an example of a busy city during the day. Busy with men, women and children, moving all over. In the evening, during the rush hours, you will see everyone getting into a matatu and the streets will remain empty. Where do all these people go to? Ask yourself why they can't remain in the streets until the next day. They must go and look for shelter, company, a good meal among other needs which are provided for within this social institution we call a family.

We now have an idea about what a family is. Can you mention the people who constitute a family? A family according to Islam is a social institution whereby members are united by the same ethical values hence have responsibilities over one another. This bond starts right from marriage and includes but not limited to all the relations from either sides of the married couples. Are there any other people who may not be staying with you but are part of your family? In Islam the concept of a family stretches far beyond the father, mother and children. The following three factors keep people together and united in an Islamic society:

- Kingship and blood ties-it involves the father /mother- child relations, brother-sister among others these are the strongest natural ties. It determines how members relate with one another thus controlling their behavior. It binds together the family and assists people to live peacefully.
- Marital commitment-It includes husband-wife relations, the in-laws of either side. This helps to keep the family together in that each member has defined roles to play.
- Faith-It is the main binding factor which enhances the achievement of family goals and interests. It goes beyond the close relatives to include all the Muslims who are brothers and sisters. We should therefore be ready to accommodate our fellow Muslims when they need our help since they form part of the larger Muslim family.

Importance of the family

We have seen who comprise of a family. These entire members are kept together by a common goal which should be directed towards benefitting the entire society. The things done within the smaller unit of the society, which is the family, will have either direct or indirect impact to all the members of the community. Let us look at the importance of the family:

- . Provide room for procreation to enhance the widening of the larger society. Being a very important unit of the society, procreation forms part of the responsibilities of those who get married to ensure continuity of the lineage and general growth of the society.
- A family serves as strong founding unit or rather the first school for the children where the values habit and rites are passed to the children, preparing them to fit in the wider society. The children need to therefore allow their parents and other family members to give them guidance and ask for their advice.
- A family offers security needs and provides a sense of belonging and identity in that it bonds an individual to a respective family giving him/her confidence.
- A family serves as a foundation stone to the society. A family is founded through marriage which promotes interfamily alliance through matrimonial relation. It brings people of different social status and race together hence removing social prejudice in the society.
- A family acts as barometer to regulate the moral conduct of certain individuals in the society. This contributes to peace and harmonious as it provides a set of rules to be observed e.g. marriage shields indecency.
- A family promotes a sense of responsibility in that each member has specific roles to play in order to achieve the goals of the family for example; the husband is responsible for livelihood of his family while the wife has to fulfill the functions as motherhood such as child upbringing and household chores.
- A family is a source of stability to the society, in that stable families produce members who fit well in the wider society.
- The family serves as a learning institution. Children brought up in family are taught Islamic morals, values, norms and traditions by the parents. The knowledge learnt during the formative years is peculiar to the home environment. It happens that children brought up from different environment will end up with different moral behavior. This is due to the socialization skills taught in individual families or the moral and traditional practices that may be seen in the two environments. Are there things that you learnt in your childhood and are different from your friend's? Mention some of them.

Nikah (Marriage)

Definition of Marriage (Nikah)

What is marriage? Nikah is an Arabic term used for marriage which means a contract. Marriage is a mutual contract or legal union between a man and a woman, sane and mature who have expressed their willingness to stay as a husband and wife in order to become a pious family and a society. The contract must be guided by the Quran and Sunnah of the prophet (P.B.U.H)

Marriage in Islam

Marriage is a vital part of a Muslim's life. In fact marriage is so important in Islam that it is declared to be a half of a Muslim's faith. As a Muslim one should live in accordance with the Islamic Jurisprudence in the way shown by the Holy Prophet Muhammad (P.B.U.H).

Allah (S.W.T) says, ***“Marry those among you who are single or the virtuous ones among your slaves male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasses all, and He knows all things.”***[Q: 24:32]

One can see from the above verse that the Creator of mankind has ordered us to marry. The Prophet married and also encouraged others to marry

Ibn Mas'ud (R.A) narrated that the messenger of Allah (h.B.U.H) said to us, *“O young people! Whoever can marry among you should marry, for that will help him lower his gaze and protect his chastity. Whoever is not able to marry is recommended to fast and that will be his shield.”* (Bukhari and Muslim)

Purpose of marriage

The basic objectives of marriage in Islam are:

To fulfill Allah's (S.W.T) command. Marriage is a commandment from Allah (S.W.T) which must therefore be fulfilled by every Muslim who is able. It is considered as completing half of one's religion and we therefore earn Allah's rewards.

Secondly, marriage secures a comfortable atmosphere for both the husband and the wife. A Muslim couple who follow the teachings of the Holy Quran will always be a source of comfort for each other. Their relationship should go beyond that of mere sexual enjoyment and should be based on a cordial friendship accompanied by mutual understanding. The Holy Quran says: "**One of His signs is that** He created for you spouses of your own species, so that you might find comfort with them. And He put mutual love and affection in your hearts. Surely in this there are lessons for the thinking people." [Q: 30:21]

The other purpose is for procreation. Through marriage, a new generation of healthy, faithful and virtuous children is born. The family is the school for morals. The Holy Prophet (P.B.U.H) said. *"As soon as a suitor, who is religious and who has manners that satisfy you comes to you asking for a matrimonial alliance, take action to join in marriage with him. If you do not do so, you will have deviated from the right path and may be faced with a great crisis."*

It ensures financial competence in the community. A Muslim man must provide means of living to his wife and children, even if the wife is wealthy or earns a salary.

The fourth reason is for companionship. Marriage provides close interaction between the man and the woman in mutual sharing of responsibilities and ideas. This relationship makes the husband and the wife to live together harmoniously. For example, in our homes our parents consult each other on matters related to our welfare like paying of our school fees, buying of our cloths among other responsibilities.

Marriage helps to safeguard one's Iman (faith). It prevents one from committing immoral acts. Sins such as intermingling with members of the opposite sex or having sexual relations outside marriage are not acceptable in Islam because it creates immorality and immodesty.

It promotes inter-family alliance. Through marriage, family ties are strengthened between the families of the couple who become relatives. This promotes peace, harmony and friendship in the society.

The other purpose of marriage is to safeguard the legitimacy of children who if begotten through marriage are entitled to inheritance.

Marriage improves the couples' social status through earning respect and dignity in the society.

Conditions and regulations of marriage

We have seen that the family begins with marriage. A marriage is valid only if the following conditions are observed:

The formula (Al-Ssigha“)

This is the formula of marriage which includes the offer (Ijab) and the acceptance (Qabul).

The offer may be presented directly or through an agent which then gives room for the acceptance. In this case, the process begins with the man's proposal which presents his full identification and intention. On the other hand the woman has to state clearly her wishes and has the liberty to accept or decline the offer. This first stage enhances familiarization to instill confidence.

The contracting parties (al-Aqidaan)

This refers to the bride and the groom who must satisfy conditions of marriage such as:

- Be of sound mind
- Have attained maturity
- Must give their consent Abu Huraira(R.A) narrated that the prophet (S.A.W) said, —A woman without a husband shall not be married until she gives consent, nor a virgin be married till her consent is sought. They asked: How shall be her permission? He said, If she remains silent. (Agreed upon)
- They should not belong to the prohibited degrees of marriage.

Witnesses (as-shuhud)

The issue of witnesses has been given great importance in Islam and therefore the marriage should be contracted before two male Muslim witnesses whomust be mukhalaf (mature and sane). In addition, they must understand the language in which the marriage ceremony is being conducted. Regarding the witnesses, Ibn Abass reports that the prophet (S.A.W) said, —The fornicatresses are those who marry by themselves without witnesses. (At-Tirmidhy)

Guardianship(Al-Wilayat)

The guardian is in charge of giving consent or permission for the marriage to proceed. Abu Musa (R.A) narrates that the prophet said, —There is no marriage without a guardian. (Ahmad, At-Tirmidhy, Abu Dawoud, Ibn Majah) The Shariah gives the father the first position as the guardian. In the case that the father is absent, then the guardianship will take the following order of merit:

- The grand father
- Full brother
- Uncle (the father's brother)

In case the guardian declines to give consent for a reason which is not valid according to the Sharia, then the Kadhi acts as the guardian.

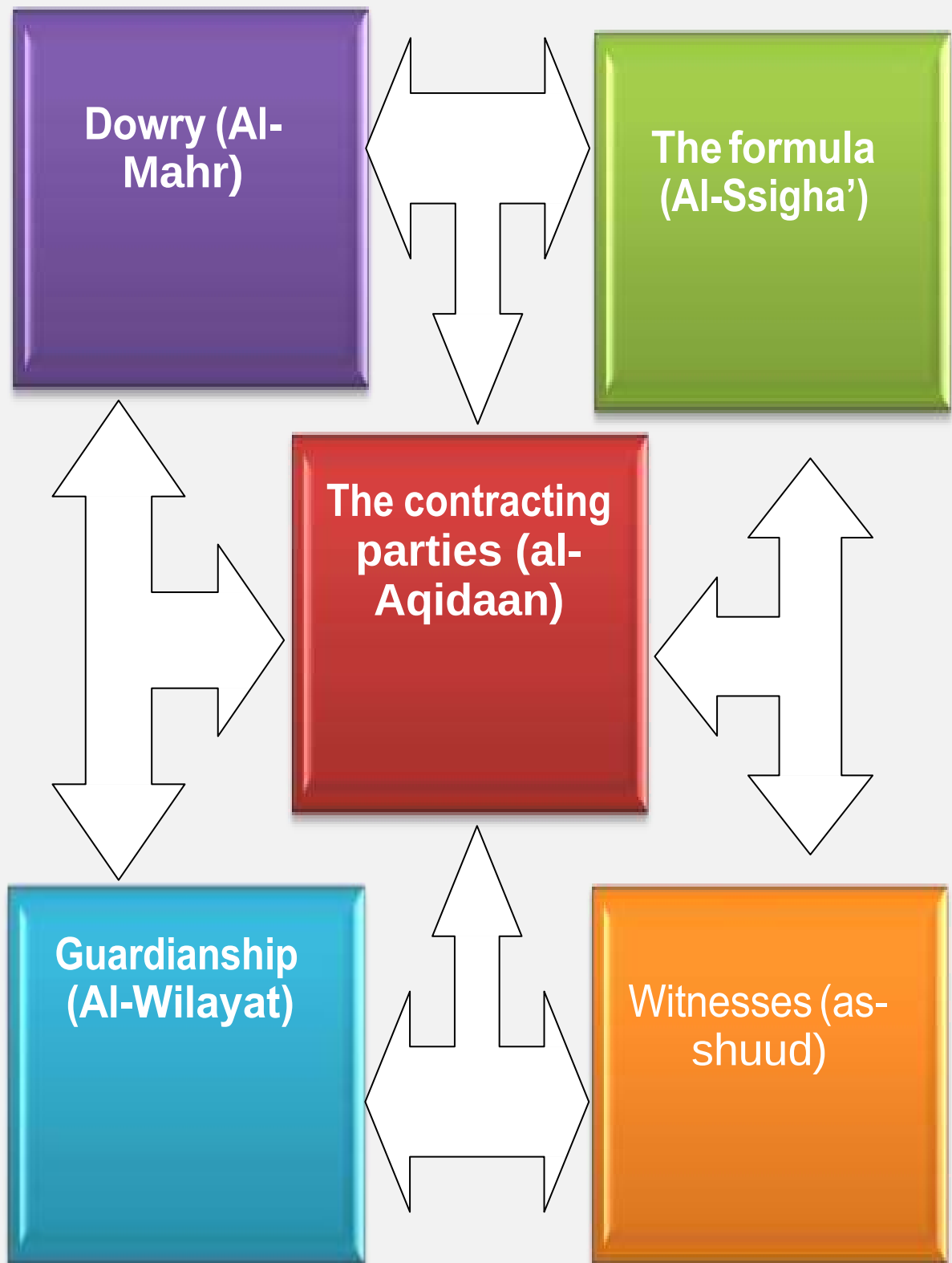
Dowry (Al-Mahr)

Allah (S.W.T) says in the Quran, —And give the women (on marriage) their dowry as a free gift, but if they, of their own good pleasure emit any part of it to you, take it and enjoy it with right good cheer.¶[Q: 1:1]

Dowry is the obligatory gift given to the woman in marriage. It can either include a service or other material things like money, property or any other assets. This can be paid either in full or partially on the day of Nikah. The woman is given the right to request for whatever dowry she wants. This should be done on measurable terms without over burdening the groom. In the event where the woman asks for divorce she is obliged to return the dowry.

The following diagram represents the components of an Islamic marriage.

Summary of the conditions for marriage:



The Muslim marriage ceremony

The actual Muslim wedding is known as a *nikah*. It is a simple ceremony, in which the bride does not have to be present so long as she sends two witnesses to the drawn-up agreement. Normally, the ceremony consists of reading from the Qur'an, and the exchange of vows in front of witnesses for both partners. No special religious official is necessary, but often the Imam is present and performs the ceremony. He may give a short sermon. **Let's now briefly look at what should be included in the sermon:**

The Sermon

The assembly of nikah is addressed with a marriage sermon (khutba-tun-nikah) by the Muslim who is officiating the marriage. This should be done by a state appointed Muslim judge (Qad'i) who also keeps the record of the marriage contract. However any trust worthy practicing Muslim can conduct the nikah ceremony. The documents of marriage contract/certificate are filed with the mosque (masjid) and local government for record.

The Prophet (S.A.W) made it his tradition to have marriage sermon delivered in the assembly to solemnize the marriage. The sermon invites the bride and the groom, as well as the participating guests in the assembly to a life of piety, mutual love, kindness, and social responsibility.

The Khutbah-tun-Nikah begins with the praise of Allah. His help and guidance is sought. The Muslim confession of faith that "There is none worthy of worship except Allah and Muhammad is His servant and messenger" is declared. The three Quranic verses (Quran 4:1, 3:102, 33:70-71) and one Prophetic saying (hadith) form the main text of the marriage. This hadith is:

'By Allah! Among all of you I am the most God-fearing, and among you all, I am the super most to save myself from the wrath of Allah, yet my state is that I observe prayer and sleep too. I observe fast and suspend observing them; I marry woman also. And he who turns away from my Sunnah has no relation with me". (Bukhari)

The Muslim officiating the marriage ceremony concludes the ceremony with a supplication (Dua) for bride, groom, their respective families, the local Muslim community, and the Muslim community at large (Ummah)

it is important for us to note here that marriage is considered as an act of worship (ibadah). It is therefore virtuous to conduct it in a Mosque keeping the ceremony simple. Islam advocates simplicity in ceremonies and celebrations.

There are certain things which are basic to all Muslim marriages. Marriages have to be declared publicly. They should never be undertaken in secret. The publicity is usually achieved by having a

large feast, or *walimah* - a party specifically for the purpose of announcing publicly that the couple are married and entitled to each other. Aisha (R.A) narrated that the prophet said, —hroclaim this marriage and solemnize it in mosques and beat aafs over it.¶(At-Tirmidhy-Rare Hadith)This is usually held after the consummation of the marriage. The relatives, neighbours, and friends are invited in order to make them aware of the marriage. Both rich and poor of the family and community are invited to the marriage feasts. It is recommended that Muslims attend marriage ceremonies and marriage feasts upon invitation.

Prophet Muhammad (S.A.W) said:

"...and he who refuses to accept an invitation to a marriage feast, verily disobeys Allah and His Prophet". (Ahmad & Abu Dawood)

POLYGAMY

The word —holygamy¶ may not be a familiar one although it is the commonest type of marriage in most cultures and traditions. Polygamycomes from two Greek words, namely “*poly*” meaning many or more than, and “*Gamy*” which stands for marriage or a sexual union.Thus polygamy means marrying more than one wife.

Islam permits polygamy and it should be clearly understood that it is a Sunnah practiced by the prophet and his predecessors. This means that marriage to more than one wife is a continuation of the practice established by the previous religions.For example; prophet Yaqub had four wives, Prophet Ibrahim had two wives and Prophet Suleiman had several wives.

Islam polished and reformed the old practice that was there before the advent of Prophet Muhammad (P.B.U.H) that had a lot of violation brought in by pagans who had come after the previous prophets.This was done by setting up certain rules and regulations to control this important feature in the social life of Muslims.

Conditions for polygamy

It should be noted with great care that it is not compulsory that one marries more than one wife but it is permissible under very strict conditions.These conditions have been laid because of the challenges that arise in the polygamous family. What are some of the disadvantages that you may have seen in your society as a result of having more than one wife? Due to the reasons that you have mentioned, the shariah has restricted polygamy to the following conditions:-

- i. The number of wives must not exceed four at any one given time.

- ii. The husband should be equally fair to all his wives in relation to life's daily needs such as providing them with clothing, feeding and housing without favor or discrimination to any one of them. Also on the basis of emotional side such as spending the same number of nights with each one equally.

It should be noted that for a man to favor emotionally all of his wives is sometimes beyond the human ability; however, one should not abuse this fact by unjustly mistreating any of the wives.

Abu Huraira (R.A) narrated that the prophet (P.B.U.H) said: *"Whoever has two wives and inclines to one of them, will come on the day of judgment with one of his sides paralyzed." "If one of you had two wives and did not treat them equally according to others justly, he would come at the Day of Judgment walking lamely."* (Related by Ahmad and the four Imams with a sound chain of narrators)

If this condition is not fulfilled, then polygamy is absolutely forbidden because in such a case it would bring injustice and means for misbehaving.

- iii. One should be in a position to fulfill the wives conjugal rights before he commits himself to another one, because one of the main objectives of marriage is fulfillment of sexual desires.
- iv. One should be financially able to sustain and support the wives and the children because it is the man's responsibility to provide for the family.

Failure to observe the above conditions, a Muslim man is not encouraged to marry a second wife because Allah (SWT) says:

"...And if you fear that you shall not be able to deal justly with the orphaned girls marry other women of your choice, two, three or four, but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hand possess. That is never to prevent you from justice...." [Q: 4:3]

Reasons for polygamy

We have already discussed the conditions of polygamy. We shall now focus our attention on the following reasons for the institution of polygamy.

- i. If the wife is unable to bear children after years of marriage and it has been medically proven that the wife is barren and there is nothing wrong with the husband then the husband is permitted to marry another wife. It is however recommended that the first wife be provided for

by the husband and given all the rights she deserves. the first wife continues to enjoy her rights such as support and maintenance.

- ii. The population of women is higher than that of men therefore polygamy provides an opportunity to the otherwise would be unmarried women to get married. This safe guards the society against social evils like adultery and prostitution.
- iii. If the wife suffers from contagious or other terminal illness which prevents her from honoring her conjugal obligation, plurality of wives serves the purpose for the man.
- iv. For the sake of preservation and maintenance of the Muslim society. When men die either naturally or in a battle and widows are left behind, it becomes necessary that they should be taken care of. The sharia therefore provides room for polygamy so that they can be married and offered support and protection.
- v. To increase the Muslim population through pro-creation.
Anas bin Malik (R.A) narrated that the Messenger of Allah (P.B.U.H) used to command us to get married and would very strictly prohibit us from remaining in celibacy and say, „Marry the woman who is child bearing and loving for I shall over all the nations by your number on the day of resurrection.” (Ahmad bin Hanbal. Ibn Hiban graded it as Sahih)

Marriage of Prophet Muhammad (p.b.u.h)

Prophet Mohammad (P.B.U.H) underwent a marriage life and it is from him that we emulate the best practices of marital life.

By the time of his death, he had nine wives, however, this should not be perceived as a violation of Allah's (S.W.T) instructions as he was the only one who had been permitted to do so by Allah (S.W.T) due to the following reasons:-

- i. To continue with the practice that Allah had prescribed to his predecessors' like prophets Ibrahim, Yaqub and Suleiman (A.S)

- ii. To eradicate the Quraish traditions and prejudices. That's why the prophet married from different ethnic groups, clans and among the Quraish tribe. Before this, the Quraish used to see themselves as superior beings to other tribes.
 - ii. To establish and implement the Islamic law. Allah (S.W.T) ordered the prophet (P.B.U.H) to marry Zainab bint Jaash who had been married by his adopted son Zayyid bin al-Harith so that He could put to an end the Arab practice of referring to adopted sons their own.
 - iv. For protection and security of the widows whose husbands had died in jihad wars. For example his marriage to Saudah bint Zamah (widowed by Sakran bin Amro) and Zainab bint Khuzaimah (widow to Abdullah bin Jaash).
 - v. To foster good relations between Muslims and non Muslims. For example his marriage to Jurawriya bint al Harith who was the daughter of a tribal chief of Banu Mustaliq clan of Arabia, Swafiyyah bint Huyay and Ummu Habibah.
 - vi. To disseminate Islamic knowledge and in particular enforce domestic laws. He married Aisha Bint Abu Bakar (R.A.) and Ummu Salamah (R.A.) who memorized a number of hadith and used to train the other women on religious and family matters.
- The prophet (P.B.U.H) married twelve wives whom the Muslims refer to as mothers of the believers (Ummahaatul Mu'uminiin). The prophet's wives have been given this honor because of the love, dedication and support they showed to the prophet (P.B.U.H)

The prophet's Wives

- 1). Khadija bint Khuwaylid - She was twice widowed and was a wealthy merchant who commanded respect, honor and dignity among the Quraish. She was the prophet's wife for nearly twenty years and bore him four girls; Zainab, Ruqayyah, Ummu Kulthum and Fatimah, as well as two sons; Qassim and Abdulla (both of whom passed away in infancy).
- 2). Saudah bint Zaynab - She was a widow whose husband passed on while returning from exile in Abyssinia (Ethiopia).
- 3). Aisha, the daughter of Abu- Bakar as- Siddiq (R.A) - She was a scholar of prophet's Sunna (Hadith) and other sciences.
- 4). Hafsa bint Umar bin al- Khattab (R.A) - She was a widow. Her husband was martyred in the battle of Badr. She married prophet Muhammad (P.B.U.H) in the second year of Hijra.
- 5). Zainab bint Khuzaimah - She was known as the 'mother of the poor' because of her kindness and special empathy to the underprivileged.

- 6). UmmuSalamah (Hind bint Abi Umayyah bin Mugheerah) - Her father was one of the famous Quraish leaders. Her husband was martyred in the battle of Uhud.
- 7). Juwairiyyah bint al-Harith: - She was among the hostages during the battle between the believers and Banu Mustaliq. Prophet Muhammad (P.B.U.H) married her so as to save her from humiliation. Her name was Barrah before her marriage to the holy prophet (P.B.U.H)
- 8). ZainabbintJa'sh - She was the daughter of the prophet's paternal aunt and the divorced wife of his adopted son, Zaid bin Al- Harith.
- 9). Ummu Habibah - She was the daughter of Abu Sufyan. Her husband denounced Islam after migration to Abyssinia. When he later died the prophet (P.B.U.H) married her to alleviate her from the problems she was facing.
- 10). SwafiyyahbintHuyay - She was a daughter of a Jewish chief of Banu Nadhir. Her father was one of the greatest opponents of Islam. Later their tribe was banished from Madina after the fall of Khaybar in the seventh year of Hijra. She was among the captives who converted to Islam and prophet Muhammad (P.B.U.H) married her.
- 11). Maimunah bint al- Harith - She was the daughter of Harith of the Khawazin tribe. She was a widow in Makkah and married the prophet (P.B.U.H) in the seventh year of Hijra. .
- 12). Mariyya al- Qibtwiyyah – She was the last wife of the prophet (P.B.U.H). She was presented to the prophet as a gift by the King of Egypt after the prophet had sent an invitation to Egypt and other countries to join Islam. She was the only one after Khadija to bear the prophet (P.B.U.H) a child called Ibrahim who also died in childhood.

Rights and duties of family members

The bond in the family involves mutual expectation of rights and duties that have been prescribed by the religion and enforced by the Islamic sharia. This implies, therefore, that every family member has certain commitments to meet over the other. The role of each member depends on their position in the family. Let us now look at the rights and duties of each family member.

Rights of the parents:

These are the duties which should be performed by the children towards their parents.

Allah says in the Quran, —our Lord Has decreed that:

1. They should be treated with kindness.
2. Children should take care of them when they get old or need their help.
3. They should remember them in the prayers.

4. Do not turn away from them in case they need you.
5. Obey them in whatever they ask you and are in accordance with the sharia.
6. Pay their debts when they pass on.
7. Show them a good send off when they die.
8. Children should continue praying for their parents even after they have died.

Duties of the husband: Rights of the wife.

Islam honours the husband as the head of the family. Infact Allah (S.W.T) emphasizes in the holy Quran thus; ***“Men are the protectors and maintainers of women because Allah has given the one more strength than the other and because they support them from their means...”*** [Q: 4:34] There are certain duties which as a husband you have to observe towards your wife. They include the following:

1. He should protect his wife from any social, physical or psychological harm.
2. He should consult with his wife in kindness in matters relating to the family.
3. He has the full responsibility of financially and materially supporting and maintaining his wife.
4. He must be faithful to his wife and not keep any marital secrets from her.
5. He should respect the feelings of his wife and treat her with love, sympathy and understanding.
6. He should fulfill the wife's matrimonial needs.
7. He should establish a rich Islamic atmosphere in the home.
8. He should keep the marriage life a secret.

Duties of a wife: The rights of the husband

Allah (S.W.T) says in the Qur'an: ***“And those who pray, „Our Lord! Grant unto us wives and off springs who will be the comfort of our eyes, and give us (the grace) to lead the righteous.”*** [Q: 25:74]

Anas bin Malik (R.A) narrated that the prophet said, *“If a woman says her prayers, fasts her month (Ramadhan), guards her private parts and obeys her husband, she may enter paradise by any door(gate)”*. (Related by Abu Nu’aim). The wife is therefore expected perform the following duties;

1. She should not observe any Sunnah fast when the husband is present except with his permission.
2. She should not allow anybody in the house without his permission.
3. She is answerable to her husband in ensuring that duties of worship are observed by all family members in the house.
4. She should fulfill the conjugal rights of the husband.
5. She should not leave the house for visiting friends and relatives without her husband’s permission.
6. She should keep herself neat and clean to guard her husband from external temptations.
7. She should not take advantage of her sexual obligation to manipulate her husband.
8. She should not receive gifts or favors from other men without the consent of the husband.
9. She should take care of the husband’s property.

Rights of the children: Duties of the parents

Just as the children should observe certain obligations towards their parents, so should the parents to their children. Some of these duties include the following:

1. They should be provided with both religious and secular education.
2. They should be given good names.
3. The parents should provide them with the basic needs like food, shelter and clothing.
4. They should be given security and protection from external danger and influence which may lead to misguidance or injury.
5. They have a right to be loved and shown affection.
6. They have a right to inherit from their parents after they have passed on.
7. They have a right to legitimacy and know his rightful father and mother.

Rights of extended family members

1. They should be assisted when they are in need.
2. Muslims should be kind and treat them with gentleness.
3. We should protect them from external attacks.
4. We should show them love and affection and talk to them nicely.
5. We should freely interact with them so that they can get a sense of belonging.

Suggested study questions and activities.

Answer the following questions in your I.R.E revision exercise books.

1. a) What is Nikah (Marriage) in Islam?
b) Explain the purpose of Marriage in Islam.
c) Give reasons why the family is the basic unit of the society.
2. a) Highlight the conditions and regulations of marriage.
b) Discuss the roles of each family member in the society.

Activity

Visit your local Kadhi's office and find out how an Islamic marriage is conducted.

TRADE AND FINANCE

HALAL AND HARAM SOURCES OF EARNINGS

In Islam, **Muamalat** refers to the social, economic, and legal transactions between individuals. These dealings are governed by Islamic principles to ensure fairness, justice, and the welfare of all parties involved. The sources of earnings in Islam are classified into **halal (permissible)** and **haram (forbidden)** categories based on the principles laid out in the Qur'an and Hadith.

Halal Sources of Earnings

Halal earnings are those that are acquired through lawful means, in compliance with Islamic teachings. A Muslim is expected to engage in work or business that is ethical, fair, and free from exploitation or deceit. Earnings from halal sources contribute to a person's sustenance and livelihood in a manner that is pleasing to Allah.

Examples of Halal Sources of Earnings:

1. **Honest Labor and Work:**

- Any type of honest work, such as farming, business, teaching, engineering, healthcare, and craftsmanship, is considered halal as long as the work itself does not involve anything unlawful.
- The Prophet Muhammad (PBUH) emphasized the importance of earning through lawful work. He said:

"No food is better than that which one earns by working with his own hands."
— **Sahih al-Bukhari**

2. **Trade and Business:**

- **Trade** is highly encouraged in Islam, provided it follows the ethical principles outlined in the Qur'an and Hadith, such as honesty, transparency, and avoiding fraud.
- **Surah An-Nisa (4:29):**

"O you who have believed, 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]."

- This emphasizes that earnings through **honest trade** and commerce are permissible.

3. **Investment in Lawful Businesses:**

- Investing in businesses or projects that are halal is permissible, as long as the investment does not involve haram practices such as interest (riba), gambling (maysir), or unethical activities.
- **Surah Al-Baqarah (2:275):**

"Those who devour interest will not stand except as stand one whom the Devil has driven to madness by [his] touch. That is because they say, 'Trade is just like interest.' But Allah has permitted trade and has forbidden interest."

4. **Agriculture and Animal Husbandry:**

- **Agriculture and livestock farming** are traditional sources of halal earnings in Islam. As long as the business practices are ethical and in compliance with halal guidelines (e.g., ensuring animals are slaughtered according to Islamic laws), these activities are considered lawful.
- 5. **Intellectual Property (Books, Art, Knowledge):**
 - Professions that involve intellectual labor, such as writing, teaching, and providing services that contribute to the welfare of others, are halal if the content or service provided is beneficial, ethical, and does not violate Islamic principles.
- 6. **Charity and Donations:**
 - Earning through **charitable activities**, where one's work or business contributes to the community or helps those in need, is highly rewarded in Islam. However, the charity must be distributed properly and not used for personal gain.
- 7. **Real Estate:**
 - **Real estate** transactions, such as buying, selling, or leasing properties, are halal as long as the transaction does not involve exploitation, fraud, or interest-based lending (riba).

Conditions for Halal Earnings:

- **Ethical practices:** Earnings should be from lawful, ethical sources that do not exploit or harm others.
- **Avoidance of riba (interest):** Transactions involving interest (riba) are strictly forbidden in Islam.
- **Avoidance of gambling (maysir):** Earnings should not involve gambling, which is seen as unjust enrichment.
- **Honesty in transactions:** All business dealings should be honest, free from fraud, and transparent.
- **Fair wages:** Employers should pay workers fairly, and employees should perform their duties with integrity.

Haram Sources of Earnings

Haram earnings are those acquired through unlawful means or practices that are explicitly prohibited by Allah in the Qur'an and Hadith. Engaging in such practices leads to spiritual harm, and the individual is held accountable for acquiring wealth through unlawful means.

Examples of Haram Sources of Earnings:

1. **Riba (Interest):**

- **Riba** (interest or usury) is strictly prohibited in Islam. Any form of earning that involves charging or receiving interest, whether from personal loans or banking transactions, is considered haram.
- **Surah Al-Baqarah (2:275):**

"Those who consume interest cannot stand [on the Day of Judgment] except as one stands who is being beaten by Satan's touch. That is because they say, 'Trade is just like interest.' But Allah has permitted trade and has forbidden interest."

2. **Gambling (Maysir):**

- **Gambling** is another haram source of income. Islam prohibits any form of betting, lottery, or games of chance where money is wagered on uncertain outcomes.
- **Surah Al-Ma'idah (5:90):**

"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."

3. **Fraud and Deception:**

- Any earnings gained through **fraud, cheating, or deception** are haram. This includes practices like misrepresentation in business, selling defective goods without disclosure, or engaging in dishonest trade practices.
- **Surah Al-Baqarah (2:188):**

"And 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]."

4. **Selling Haram Goods or Services:**

- Earning from selling goods or services that are prohibited in Islam is haram. For example, the sale of alcohol, pork, or illicit drugs is strictly forbidden.
- The Prophet Muhammad (PBUH) said:

"The curse of Allah is upon the one who buys and sells alcohol, the one who consumes it, the one who grows grapes for it, and the one who carries it."
— Sunan Ibn Majah

5. **Stealing and Theft:**

- **Theft, embezzlement**, and other forms of unlawful acquisition of wealth through force, deceit, or theft are prohibited in Islam. The punishment for theft is severe, and the consequences of such actions are both legal and spiritual.
- **Surah Al-Ma'idah (5:38):**

"As for the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise."

6. **Bribery (Rishwah):**

- **Bribery** is a form of corruption and is haram in Islam. Giving or receiving bribes to influence decisions or actions is strictly prohibited.
- **Sahih Muslim:**

"The curse of Allah is upon the one who gives a bribe and the one who takes a bribe."

7. **Exploitation of the Vulnerable:**

- Any practice that involves **exploitation**, such as charging excessive interest, price gouging, or taking advantage of others' weaknesses or ignorance, is haram.
- **Surah Al-Baqarah (2:279):**

"And if you do not, then be informed of a war [against you] from Allah and His Messenger."

Conditions for Avoiding Haram Earnings:

- Muslims are required to ensure that their sources of income do not involve any form of **unlawful** activity or exploitation.
- Earnings must not be gained through deceit, fraud, or unfair means.
- One must avoid industries or practices that promote immorality or harm to individuals and society.

CONTEMPORARY ISSUES

HIV AND AIDS AND COVID 19

In Islam, **Muamalat** refers to the ethical and lawful dealings between individuals, covering a wide range of social, economic, and legal transactions. In the context of **HIV and AIDS** and **COVID-19**, Muamalat deals with how Muslims should approach these diseases with compassion, care, ethics, and the guidance provided by Islamic teachings.

1. HIV and AIDS in Islam: Ethical and Social Perspective

HIV (Human Immunodeficiency Virus) and **AIDS (Acquired Immunodeficiency Syndrome)** are serious health conditions that can lead to devastating consequences for the individual and community. In Islam, addressing such issues falls within the broader ethical framework of **Muamalat**, emphasizing respect, care, and social responsibility while also promoting health and preventing harm.

Islamic Approach to HIV/AIDS:

1. Compassion and Care for the Sick:

- Islam teaches that the sick should be treated with kindness, compassion, and respect. The Prophet Muhammad (PBUH) said:

"If a person is ill, visit him, for Allah has made the illness a means of expiation for his sins."
— **Sahih Muslim**

- Individuals living with HIV/AIDS should receive care, support, and sympathy rather than judgment, as the illness is not a punishment but a health condition that needs proper medical attention and compassionate support.

2. Avoiding Stigmatization:

- One of the critical issues faced by people living with HIV/AIDS is **social stigma**. In Islam, it is prohibited to stigmatize or belittle others based on their health conditions. The Prophet Muhammad (PBUH) said:

"Do not hurt any Muslim, for whoever hurts a Muslim, hurts me."
— **Sahih Muslim**

- Islam stresses the importance of showing empathy and understanding, avoiding social rejection or discrimination.

3. Preventive Measures and Health:

- Islam encourages individuals to protect themselves from diseases, including HIV, through lawful and ethical means. **Prevention** is a key aspect of maintaining good health. The Islamic teachings on cleanliness and maintaining personal hygiene can help in preventing various diseases.
- Sexual relations outside the marriage relationship are prohibited in Islam, and this includes the **transmission of HIV** through unprotected intercourse. Islam encourages **chastity** and **faithfulness** within marriage as a way to safeguard against not only HIV but other sexually transmitted infections (STIs).

4. Ethical Medical Treatment:

- Seeking medical treatment for HIV/AIDS is encouraged in Islam. The Qur'an encourages individuals to seek cures for their diseases:

"And when I am ill, it is He who cures me."
— **Surah Ash-Shu'ara (26:80)**

- Medical professionals are also encouraged to treat people living with HIV/AIDS with dignity, respect, and confidentiality. Islam also emphasizes the importance of **informed consent** and transparency when it comes to medical treatment.

5. **Supporting Prevention Programs:**

- Islam encourages preventive measures for the well-being of society, and public health campaigns to educate individuals about safe practices to avoid the transmission of HIV/AIDS can be in line with Islamic values of promoting public health and safety.

2. *COVID-19 in Islam: Ethical and Social Perspective*

The **COVID-19 pandemic** (caused by the SARS-CoV-2 virus) presented new global challenges in the areas of health, social interactions, and public safety. Islam offers a comprehensive ethical framework for dealing with such challenges in line with the principles of Muamalat.

Islamic Approach to COVID-19:

1. **Preserving Life and Public Health:**

- Islam places a strong emphasis on the preservation of **life** and **health**. The Qur'an mentions:

**"And do not kill the soul which Allah has forbidden, except by right."
— Surah Al-Isra (17:33)**

- The **principle of preserving life** is central in Islamic ethics, and this includes efforts to protect oneself and others from infectious diseases like COVID-19.
- Islam encourages individuals to take necessary precautions to prevent harm to themselves and others, including wearing masks, maintaining social distance, and following health guidelines.

2. **Quarantine and Social Distancing:**

- **Quarantine** and **social distancing** were significant measures to control the spread of COVID-19. These practices are consistent with Islamic teachings, which encourage **avoiding harm** and preventing the spread of diseases.
- The Prophet Muhammad (PBUH) said:

**"If you hear of an outbreak of plague in a land, do not enter it; and if it breaks out in a place while you are there, do not leave that place."
— Sahih al-Bukhari**

- This hadith advocates for precautionary measures to protect individuals and communities from communicable diseases, a principle that can be applied to the current pandemic.

3. **Supporting the Sick and Vulnerable:**

- Islam encourages providing care and support for the sick, especially those who are vulnerable, including the elderly, those with preexisting conditions, and those at higher risk of complications from COVID-19.
- Acts of kindness and charity, such as providing for the needy, helping with medical costs, or delivering essential supplies to those in quarantine, are highly encouraged in Islam.
- The Prophet Muhammad (PBUH) said:

**"Whoever alleviates the suffering of a believer in this world, Allah will alleviate his suffering on the Day of Judgment."
— Sahih Muslim**

4. **Maintaining Trust in Allah and Using Medical Means:**

- While Muslims are encouraged to **trust in Allah** and seek His help during times of illness, Islam also stresses the importance of using **medical treatment** and **preventive measures** as part of trusting in Allah's wisdom.
- The Prophet Muhammad (PBUH) said:

"Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, except for one disease, that is old age."

— **Sahih Muslim**

- Muslims are encouraged to follow medical advice, take vaccines, and adhere to health protocols to prevent the spread of COVID-19, as this is in line with the Islamic principle of preserving life and health.

5. Avoiding Harm to Others:

- **Islamic ethics** emphasize not causing harm to others. In the context of COVID-19, it is the moral responsibility of every individual to avoid actions that could spread the virus to others, such as attending large gatherings while symptomatic or ignoring public health guidelines.
- The Prophet Muhammad (PBUH) said:

"There should be neither harming nor reciprocating harm."

— **Sunan Ibn Majah**

- This hadith underscores the importance of social responsibility, particularly during a health crisis.

6. Faith and Patience in Adversity:

- The Qur'an teaches that hardships, including illness and pandemics, are tests from Allah and that patience and trust in Allah are vital during such times.
- **Surah Al-Baqarah (2:155-157):**

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'"

- Islam encourages Muslims to maintain **patience** and **faith** while seeking appropriate remedies and following health protocols during the pandemic.

7. Community and Collective Responsibility:

- In Islam, the welfare of the **community** is of utmost importance. Muslims are encouraged to **help others**, especially in times of crisis, and to work collectively to mitigate the spread of diseases like COVID-19.
- Muslims are also encouraged to contribute to **charity** during times of economic hardship caused by the pandemic, helping those in need of financial assistance, medical care, or food.

Conclusion:

In both the cases of **HIV/AIDS** and **COVID-19**, Islam provides comprehensive guidance on how to handle these challenges within the framework of **Muamalat**:

- **HIV/AIDS:** Islam encourages compassion, care, and non-stigmatization of those affected, while also promoting health and hygiene practices to prevent transmission. Ethical medical treatment is emphasized, and individuals are encouraged to avoid actions that lead to harm, such as illicit sexual activity.
- **COVID-19:** Islam stresses the importance of preserving life and public health, following preventive measures, and offering care to the sick and vulnerable. Quarantine and social distancing are in line with Islamic teachings on preventing harm, while also encouraging faith, patience, and collective responsibility during times of crisis.

In both cases, the broader principles of **preserving life, helping others, and following ethical medical practices** are key to dealing with these issues in a manner that is both spiritually and socially responsible.

ISLAMIC HERITAGE:

REFORMS INTRODUCED BY PROPHET MUHAMMAD

Islamic Heritage: Reforms Introduced by Prophet Muhammad (PBUH)

Prophet Muhammad (PBUH) brought profound reforms that transformed the Arabian society and had a lasting impact on the world. Before the advent of Islam, the Arabian Peninsula was marked by **ignorance** (Jahiliyyah), **tribalism**, **immorality**, and **social injustices**. Prophet Muhammad (PBUH) introduced reforms in various aspects of life, including **social**, **economic**, **political**, and **spiritual** dimensions. These reforms aimed to bring about a just, compassionate, and righteous society in line with the teachings of **Tawhid** (the Oneness of Allah) and **Adl** (justice).

Here are some of the major reforms introduced by Prophet Muhammad (PBUH):

1. Spiritual Reformation: Establishment of Tawhid (Monotheism)

Tawhid, the belief in the **Oneness of Allah**, was the foundation of the reforms brought by the Prophet Muhammad (PBUH). Before Islam, the Arabian Peninsula was rife with polytheism, idolatry, and a deep attachment to false gods and superstitions. Prophet Muhammad (PBUH) called people to worship the One, True God, Allah, and to abandon idols and false beliefs.

- **Reform in Worship:** The Prophet (PBUH) abolished idol worship and instructed Muslims to worship Allah alone. He emphasized that **all acts of worship**, such as prayer (Salat), fasting (Sawm), charity (Zakat), and pilgrimage (Hajj), should be directed only to Allah.
- **Surah Al-Ikhlās (112:1-4):**

"Say, 'He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'"

- **Abolishing Shirk:** The Prophet (PBUH) emphasized that **Shirk** (associating partners with Allah) was the greatest sin and that those who engaged in such practices were committing an injustice to themselves and to Allah.

2. Social Reforms: Gender Equality and Rights

Before Islam, women were subjected to numerous injustices in pre-Islamic society, including **female infanticide**, being treated as property, and having limited rights in marriage and inheritance. Prophet Muhammad (PBUH) introduced numerous reforms that improved the status of women, giving them **rights** and **dignity** within the family and society.

- **Rights of Women:**
 - **Inheritance Rights:** The Qur'an granted women the right to inherit property, which was a significant reform in a society where women were previously denied such rights.
 - **Surah An-Nisa (4:7):**

"For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave..."

- **Right to Consent in Marriage:** The Prophet Muhammad (PBUH) emphasized the necessity of **consent** in marriage, stating that a woman cannot be forced into marriage.
 - The Prophet (PBUH) said:

"A woman cannot be married until she gives her consent."
— **Sahih Muslim**

- **Protection from Abuse:** The Prophet (PBUH) forbade the abuse of women, and emphasized the importance of mutual respect and kindness between spouses. He said:

"The best of you are those who are the best to their women."
— **Sunan Ibn Majah**

- **Female Education:** Islam encouraged women to seek knowledge and acquire education, making it clear that **seeking knowledge is obligatory for every Muslim, male and female.**

3. Abolition of Social Injustices: Equality and Justice for All

Before Islam, society was divided along tribal lines, and individuals were treated unfairly based on their social class, tribe, or wealth. Prophet Muhammad (PBUH) introduced reforms that emphasized **equality, justice, and fair treatment** of all people, regardless of their social status, race, or background.

- **Equality Among People:** The Prophet Muhammad (PBUH) taught that all people were equal in the eyes of Allah, and that no one had superiority over another except in **taqwa** (God-consciousness).
 - **Surah Al-Hujurat (49:13):**

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

- **Abolition of Slavery:** While slavery was widespread in pre-Islamic Arabia, the Prophet Muhammad (PBUH) took steps toward its abolition by encouraging the freeing of slaves and treating them with dignity and respect. Many of the companions of the Prophet, including **Bilal ibn Rabah**, were former slaves who became prominent figures in Islam.
- **Rights of the Poor:** Islam emphasized social welfare and the importance of supporting the poor and needy through the **obligatory charity** (Zakat) and **voluntary charity** (Sadaqah). The Prophet (PBUH) established a system where the wealthier members of society would support the less fortunate.

4. Economic Reforms: Fairness and Justice in Transactions

Before Islam, the economy was marked by exploitation, usury (riba), and unfair business practices. Prophet Muhammad (PBUH) introduced reforms that sought to promote **fairness, justice, and honesty** in economic transactions.

- **Prohibition of Riba (Usury):** The Prophet Muhammad (PBUH) prohibited any form of usury (riba), as it was considered exploitative and unjust. This reform was crucial in ensuring that financial transactions were based on fairness and mutual benefit.

- **Surah Al-Baqarah (2:275):**

"Those who devour usury will not stand except as stand one whom the Devil has driven to madness by [his] touch. That is because they say, 'Trade is just like interest.' But Allah has permitted trade and has forbidden usury."

- **Honesty in Business:** The Prophet Muhammad (PBUH) emphasized honesty in trade, forbidding deceit, fraud, and dishonesty in business dealings. He encouraged merchants to be truthful in their transactions and to avoid exploiting others.

- **Hadith:**

"The honest merchant will be with the prophets, the truthful, and the martyrs."
— Tirmidhi

- **Wealth Distribution:** Through the **Zakat** (obligatory charity) and **Sadaqah**, the Prophet (PBUH) promoted a more equitable distribution of wealth. This was intended to reduce social inequalities and ensure that the basic needs of the poor were met.

5. Political Reforms: Rule of Law and Governance

Before Islam, Arabia was governed by tribal customs, often leading to **unjust leadership, corruption, and violence**. Prophet Muhammad (PBUH) introduced reforms that aimed at establishing a just and effective **political system** based on Islamic principles of justice, equality, and the rule of law.

- **Constitution of Medina:** One of the earliest political reforms introduced by the Prophet (PBUH) was the **Constitution of Medina**, which outlined the rights and responsibilities of the various communities in Medina (Muslims, Jews, and others). This document established a framework for **peaceful coexistence, mutual respect, and cooperation** among different tribes and communities.
- **Consultation and Shura:** The Prophet (PBUH) emphasized the importance of **consultation** (Shura) in decision-making. The leaders were encouraged to consult with their companions and the community before making important decisions. This encouraged democratic participation and collective responsibility.

- **Surah Ash-Shura (42:38):**

"And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves..."

- **Accountability of Leaders:** The Prophet (PBUH) stressed that **leaders** should be just, accountable, and serve the interests of the people. Leaders were reminded that they were **trustees** and that they would be held accountable for their actions on the Day of Judgment.

6. Moral and Ethical Reforms: Upholding High Character

Prophet Muhammad (PBUH) introduced a major moral reformation that emphasized the development of **good character** and ethical behavior. Before Islam, many practices in Arabian society were characterized by cruelty, violence, and selfishness. Prophet Muhammad (PBUH) taught that individuals should strive for excellence in their character by embodying traits such as **honesty, generosity, patience, forgiveness, and humility**.

- **Honesty and Trustworthiness:** The Prophet (PBUH) was known as **Al-Amin** (the trustworthy) due to his exceptional honesty. He taught his followers to always tell the truth and be trustworthy in all their dealings.
- **Humility and Compassion:** The Prophet (PBUH) led by example, showing humility and kindness to all people, regardless of their social status. He taught that arrogance and pride are harmful and that every person should be treated with respect and compassion.

CONCLUSION ON REFORMS

The reforms introduced by Prophet Muhammad (PBUH) were revolutionary and transformative. They addressed social, economic, political, and spiritual issues, aiming to create a **just, equitable, and compassionate society**. These reforms continue to serve as a guiding light for Muslims around the world, shaping their personal lives, community interactions, and societal responsibilities. Through his example, Prophet Muhammad (PBUH) emphasized the importance of upholding justice, equality, compassion, and integrity in every aspect of life.

SUCCESS AS YOU TRANSIT TO GRADE 8

THIS IS THE LAST PAGE