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ISLAM

For more information and literature on Islam, please contact Mawlana
Feizel Chothia on :

m. 0402 603 845
t. (08) 9456 4056
e. fzlchothia@gmail.com

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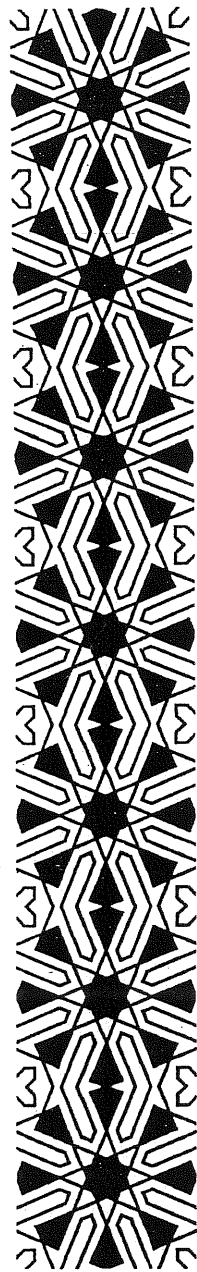
PERTH LIGHTHOUSE INC. is a Perth based Islamic organisation. Our key objectives are :

- Developing a relevant Australian Islamic Identity
- Bridging the divide between our peoples, cultures and faiths
- Fostering unity amongst diversity within Western Australia
- Providing pastoral care, education courses and information on Islam to the broader public
- Facilitating religious programs for young & old Australians & providing an avenue for the exploration of Islam & expression of its tenets.



Contents

Foreword	7
Author's Preface to the First Edition	8
Author's Preface to the Fourth Edition	9
Transliteration	10
Abbreviations	11
Introduction and Basic Beliefs	13-40
Introduction	13
Purpose of Human Creation	15
'Mohammedanism' is a misnomer	15
Exercise : 1	17
Basic Beliefs : Īmānūl Mufaṣṣal	18
Tawḥīd	19
Al-Qadr	23
Exercise : 2	25
Risālah	26
Prophets of Allāh	27
Angels	27
Books of Allāh	29
Exercise : 3	31
The Qur'ān	32
The Collection and Compilation of the Qur'ān	34
Death	36
Ākhirah	37
Exercise : 4	39
Basic Duties of Islām	40-81
Basic Duties of Islām	40
Shahādah (Declaration of Faith)	41
Ṣalāh	42
Wuḍū'	45
Tayammum	48
Adhān	48
Iqāmah	49
How to perform Ṣalāh	52
Ṣalātul Witr	58
Sajdatus Sahw	59
Ṣalātul Jumū'ah	60
Ṣalātul Janāzah	61
Some Du'ās after prayer	64
Exercises : 5, 5(a), 5(b), 5(c), 5(d)	66
Elevan Sūrah's of the Qur'ān	68



CONTENTS table

3

4

Lessons of Ṣalāh	74
Zakāh	74
Ṣawm	76
Ḥajj	78
Jihād	81
Exercise : 6	83
Life of Muḥammad (pbuh)	84-128
Introduction	84
Birth and Childhood; Business trip to Syria	85
Battle of Fujjār and Ḥilful-Fuḍūl	86
Young Shepherd; Marriage	87
Physical Features; Rebuilding of Al-Ka'bah	88
Search for the Truth	89
Receiving the Truth	90
Islāmīc Movement Begins; 'Alī accepts Islām	93
Early Muslims	94
'Alī and the Dinner; the Prophet on Mount Ṣafā	95
Hostility Begins	96
Offer of 'Utbaḥ Bin Rabī'ah; Emigration to Abyssinia	98
'Umar accepts Islām; Boycott and Confinement	100
Year of Sorrow; Ṭā'if—the most difficult day	101
Al-Mi'rāj	102
Covenants of Al-'Aqabah	103
Hijrah of the Prophet	104
The Prophet at Madīnah	106
The Mosque	108
Adhān; More Islāmīc duties laid down	109
Hard task; the Battle of Badr	110
The Battle of Uḥud	111
The Battle of Aḥzāb	113
Ḥudaibiyah agreement	115
The Conquest of Makkah	117
The Farewell Address	118
The Sad News	120
Mission accomplished	121
Prophet Muḥammad's (pbuh) life at a glance	122
Exercise : 7	125
Exercise : 8	126
Exercise : 9	127
Exercise : 10	128
Al-Khulafā'ur Rāshidūn	129-141
Abū Bakr (RA)	129
'Umar (RA)	132

Transliteration

Correct pronunciation of Arabic words is very important. Care and attention are needed in training young people to pronounce Arabic correctly.

Transliteration marks have been shown below as a guide to correct pronunciation. These marks help to show how the words should sound but it is not possible to show on a printed page exactly how to pronounce words.

For example, the word *Allāh* cannot be pronounced correctly unless the two *Ls* are sounded distinctly, and the last *A* is a long sound. The name *Muḥammad* should be pronounced with a glottal sound of *H* rather than the normal *H* sound.

Ideally, it is best to listen to an Arabic-speaking person, or someone who has learned how to say Arabic words correctly. A tape-recording or record can also help.

Arabic Transliteration			Arabic Transliteration		
letter	sign	Example	letter	sign	Example
ع	'	Malā'ikah	ط	ṭ	Lūṭ
ا	ā	Dāwūd	ظ	ẓ	Zuḥr
و	ū	Dāwūd	ع	'	'Īsā
ي	ī	Khadijah	غ	gh	Maghrib
ب	b	Bilāl	ف	f	Fāṭimah
ت	t	Tirmidhī	ق	q	Fārūq
ث	th	'Uthmān	ك	k	Mikā'il
ج	J	Jannah	ل	l	Allāh
ح	ḥ	Muḥammad	م	m	Mūsā
خ	kh	Khālīfah	ن	n	Nūḥ
د	d	Dāwūd	و	w	Ṣawm
ذ	dh	Tirmidhī	هـ	h	Ibrāhīm
ر	r	Raḥmān	هـ (silent)	h	Ṣalāh
ز	z	Zakāh	ي	y	Yāsīn
س	s	'Īsā	اَـ	aw	Yawmuddīn
ش	sh	Shahādah	اِـ	ai	Sulaimān
ص	ṣ	Ṣawm	اِـ	iyy	Zakariyyā
ط	ṭ	Ramaḍān	اَـ	aww	Awwāl

Abbreviations

- pbuh* stands for peace be upon him
RA stands for Raḍiyallāhu 'Anhu or 'Anhā (in singular) 'anhum or 'anhunna (plural) which means "May Allāh be pleased with him or her or them"
Bin means son of ('Alī bin Abi Ṭālib)
Bint means daughter of (Khadijah bint Khuwailid)
AH stands for After Hijrah
CE stands for Christian Era

Formula to change *AH* to *CE*

$$CE = \frac{32}{33} (AH) + 622$$

$$\text{Example : } 256 \text{ AH} = \frac{32}{33} (256) + 622 = 870 \text{ (approx.)}$$

Formula to change *CE* to *AH*

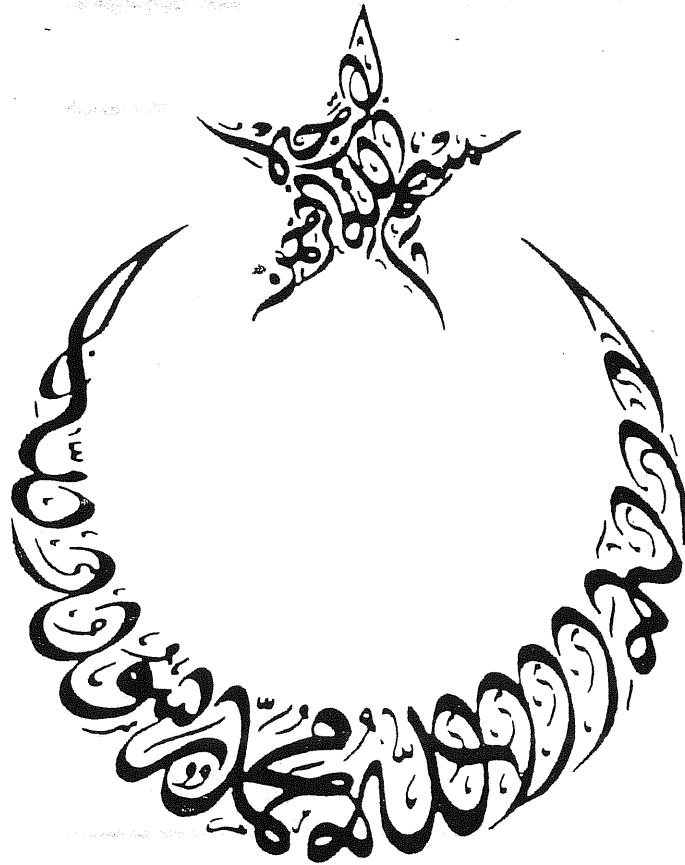
$$AH = \frac{33}{32} (CE - 622)$$

$$\text{Example : } 870 \text{ CE} = \frac{33}{32} (870 - 622)$$

$$= \frac{33}{32} 248 = 256 \text{ AH (approx.)}$$

Note : The Qur'ānic quotations and references have been followed by the number of the *Sūrah* (Chapter) and then the number of the verse. Example : (2:177) means second *Sūrah*, verse no. 177.

Introduction and Basic Beliefs



In the name of Allāh, the most Merciful, the most Kind

Islām : Introduction

ISLĀM is a complete way of life. It is the guidance provided by Allāh, the Creator of the Universe, for all mankind. It covers all the things people do in their lifetime. Islām tells us the purpose of our creation, our final destiny and our place among other creatures. It shows us the best way to conduct our private, social, political, economic, moral and spiritual affairs.

Islām is an Arabic word which means submission and obedience. Submission is acceptance of Allāh's commands. Allāh, another Arabic word, is the proper name of God. Muslims should therefore use the word Allāh rather than the word God. Obedience means putting Allāh's commands into practice. Submission and obedience to Allāh bring peace. That is why Islām also means peace. A person who accepts the Islāmic way of life and acts upon it is a Muslim.

Islām is the way of peace and harmony. If we look around, we see that everything — including the sun, the moon and the stars, the high hills and the mighty oceans — are obeying a Law — *the Law of Allāh*. We find no disorder or chaos in them. Superb harmony and perfect order is evident in the system of Nature. The sun rises in the East and sets in the West and there has been no change to this rule. The moon and the stars shine at night. Day passes and night comes and so the process goes on. Flowers blossom and the trees have green leaves in the spring.

Everything has a set course which nothing can violate. Have we ever noticed any violation of the Law of Allāh by these objects of Nature? No, of course not. Why? Simply because they are made to obey Allāh. They have no choice but to obey. This is why we find eternal peace in the system of Nature. But, human beings are different: Allāh has given us the knowledge and will to choose between *right* and *wrong*. Not only this, He has also sent messengers and books for our guidance.

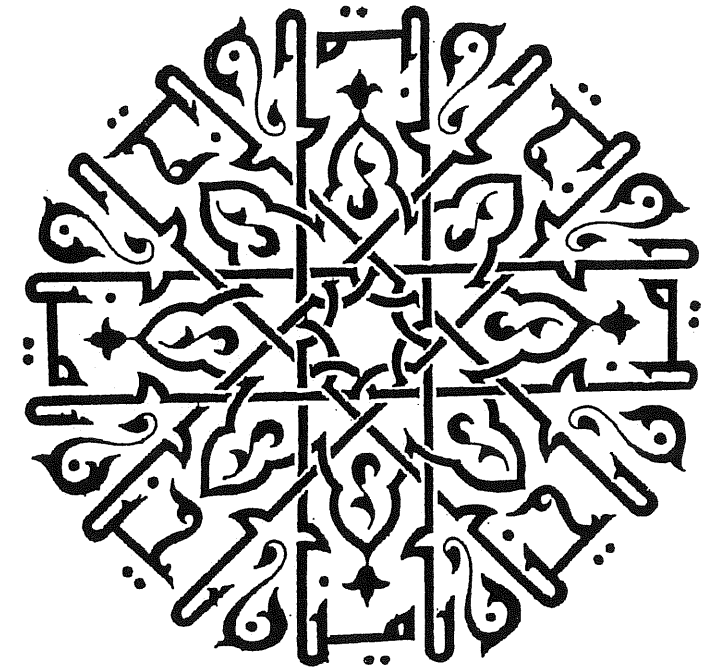
Yet, He does not force us to obey Him. He has given us the will to either obey or disobey Him. Why is this so? It is because He wants to test us. After this test there will be a day of reward and punishment. This is the *Day of Judgement*. Those of us who have passed the test will be rewarded with permanent happiness and peace in *Paradise* and those who have failed will suffer a terrible punishment in *Hell*. We can earn this reward and escape punishment by obeying and worshipping Allāh.

We already know that there is peace and harmony among other objects of Nature, because those things never disobey Allāh. So, if we follow the guidance given to us through prophets and messengers, we are sure to have peace in the world we live in.

All human beings, by their very nature, like good things and dislike bad ones. For instance, we all approve of and like truthfulness and hate falsehood. Even a liar does not like to be called a liar. Why? Because telling lies is a bad thing. In the same way, helping others, showing kindness, politeness, respect for parents and teachers, honesty and all other forms of good conduct are always liked and appreciated; but rudeness, cruelty, falsehood, hurting someone, disobedience to parents and teachers, using bad names and other bad conduct are despised and disliked by everyone. So, we can say that human nature likes the *Right* and dislikes the *Wrong*. Right is *Ma'rūf* and wrong is *Munkar* in the language of the *Qur'ān*.

It is also human nature to love peace and hate disorder. Peace results from obedience to Allāh's Law and disorder is the outcome of disobedience. Islām establishes this peace which is part of man's nature and hence, Islām is called the *Religion of Nature*; in Arabic this is *Dīn al-Fiṭrah*.

In order to achieve peace in society, Islām urges Muslims to work together towards what is right and away from what is evil. This united effort to root out evil and establish the truth is called *Jihād* which means



to try one's utmost to see *Truth* prevail and *Falsehood* vanish from society. The aim of *Jihād* is to earn the pleasure of Allāh. You will learn more about *Jihād* later in this book.

Purpose of Human Creation

Allāh, the Almighty, created human beings to do His bidding and to obey His commands. Allāh says in the *Qur'ān*, His final revelation to Mankind :

"I have not created Jinn and mankind (for any other purpose) except to worship me." (51:56)

'Worship' in this verse means total obedience to Allāh's commands. The Qur'ānic word for worship is *'Ibādah*. Everything we do comes under *'Ibādah*, if we do it for Allāh's sake. Our purpose in life is to please Allāh through *'Ibādah*.

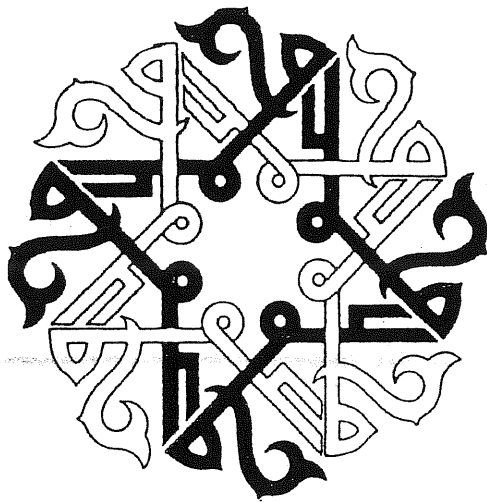
'Ibādah is the way to achieve success and happiness in the life after death.

'Mohammedanism' is a misnomer

Islām is sometimes incorrectly called 'Mohammedanism' and the Muslims 'Mohammedans'. Other religions have been named after

their founder or after the community in which the religion prospered. For example, *Christianity* has been named after *Christ*, *Buddhism* after *Buddha* and *Judaism* after the tribe of *Judah*. But *Islām* has not been named after *Muḥammad* (*peace be upon him*). It is the name of Allāh's Guidance for mankind revealed through all the prophets, the last of whom was *Muḥammad* (*pbuh*).

Islām and *Muslim* are words used in the *Qur'ān*. The *Qur'ān* says, "Surely, the way of life acceptable to Allāh is *Islām*." (3:19) "He named you *Muslims* before and in this." (22:78) The message of all the prophets and messengers from Ādam (*peace be upon him*) down to *Muḥammad* (*pbuh*) is the same. They asked people to obey Allāh and none other. This message, sent through prophets was completed at the time of *Muḥammad* (*pbuh*) who was the last in the chain of prophethood. This is mentioned in the *Qur'ān* thus : "This day I have perfected your religion for you, completed my favour upon you and have chosen for you *Islām* as your way of life." (5:3) So, it is wrong to call *Islām* 'Mohammedanism' and *Muslims* 'Mohammedans'.



Exercise : 1

1st Form

- Answer the following :
 - What is *Islām*?
 - What does *Islām* show us?
 - Why does *Islām* mean peace?
 - Why does *Allāh* not force us to obey Him?
- Fill in the blanks :
Allāh says in the _____, "I have not _____ *jinn* and _____ (for any other purpose) but to _____ me."
(51:56)
- Write the meanings of :
 - Islām*,
 - 'Ibādah*,
 - Ma'ruf*,
 - Munkar*.

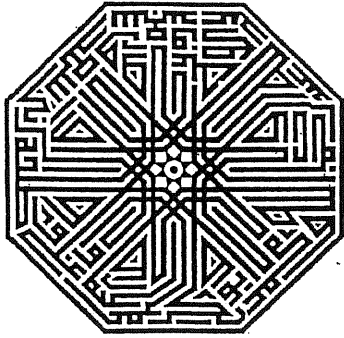
2nd and 3rd Forms

- Read the first four paragraphs under the heading *Islām* and answer the following :
 - What is *Islām*?
 - Who is a *Muslim*?
 - Why do we not notice any change in the *Law of Nature*?
 - Why did *Allāh* create us?
- Read the paragraphs under the heading *Purpose of human creation* and write in your own words about *'Ibādah*.
- Fill in the gaps :
_____ and _____ are the words of the _____ .
The _____ says " _____ , the way of _____ acceptable to _____ is _____ ." (3:19) "He named _____ before and in _____ ." (22:78) The _____ of all the _____ and _____ from _____ (peace be upon him) down to _____ (peace be upon him) is the _____ .

4th 5th and 6th Forms

- Describe in your own words the *Islāmic way of life*.
- Explain what we should do to achieve peace in society.
- Why is *Mohammedanism* a misnomer?
- Explain in your own words the purpose of the creation of mankind.

Basic Beliefs



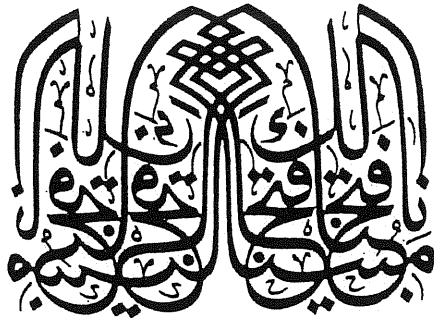
- 1 Allāh
- 2 Angels of Allāh
(Malā'ikah)
- 3 Books of Allāh
(Kutubullāh)
- 4 Messengers of Allāh
(Rusulullāh)
- 5 The Day of Judgement
(Yawmuddīn)
- 6 Predestination or
supremacy of Divine
Will (Al-Qadr)
- 7 Life after death (Ākhirah)

These beliefs have been stated precisely in *Al-Īmānūl Mufasssal*, the Faith in detail :

أَمَدْتُ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ
خَيْرِهِ وَشَرِّهِ مِنَ اللهِ تَعَالَى وَالتَّبَعْتُ بَعْدَ الْمَوْتِ ط

“Āmantu Billāhi, wa Malā'ikatihī, wa Kutubihī, wa Rusulihī, wal Yawmil Ākhiri, wal Qadri, Khairihī wa Sharrihī minal Lahi Ta'ālā, wal Ba'thi Ba'dal Mawt.”

This means : “I believe in Allāh, in His angels, in His books, in His messengers, in the Last Day (Day of Judgement) and in the fact that everything good or bad is decided by Allāh, the Almighty, and in the Life after Death.”

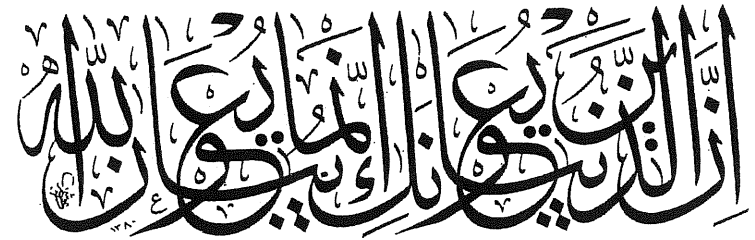


Tawhīd (oneness of Allāh)

Risālah (prophethood)

Ākhirah (life after death)

Tawhīd, *Risālah* and *Ākhirah* summarise the whole of the Islāmic system of life. So, we must understand them.



Tawhīd means the oneness of Allāh. It is the main part of *Īmān* (Faith) and is beautifully expressed in *Sūratul-Ikhlāṣ* in the *Qur'ān* :

“Say, He is Allāh, the One. Allāh is Eternal and Absolute. None is born of Him, nor is He born. And there is none like Him.” (Sūrah 112)

Tawhīd is the most important Islāmic belief. It implies that everything on this earth is created by Allāh, who is also the Sustainer of the universe and the Sole Source of its Guidance.

Tawhīd is the belief in Allāh with all His powers. Allāh is All-knowing, All-wise and All-powerful. He is the Merciful and the Kind. He is with us all the time. He sees us, but we do not see Him. He is, was and always will be. He is the First and the Last. He has no partner or son. He gives us life and takes it away. We must return to Him after death.

The first duty of a Muslim is to declare his faith. To make this declaration a person must say in words and believe in his heart – *Lā ilāha illal Lāhu Muḥammadur rasūlullāh* → (there is no god but Allāh; Muḥammad is Allāh's messenger). The saying of these Arabic words is called *Ash-Shahādah* (Declaration of Faith). There are two parts of this declaration : (1) *Lā ilāha illal Lāh*, (2) *Muḥammadur Rasūlullāh*.

The first part of the declaration of faith is : *Lā ilāha illal Lāh*. It has two aspects : **Negative** and **Positive**. *Lā ilāha* is the negative aspect, while *Illal Lāh* is the positive one.



A believer must first cleanse his heart of any other god or any other object of worship, and only then can faith in the Oneness of Allāh take root.

Let us try to understand this with an example. Suppose we have a piece of land full of weeds and bushes where we want to produce wheat. Now, if we sow very good wheat seeds in the land without first cleaning it fully, we cannot hope to get a good wheat crop. So what must we do? We must cultivate the land, clear the weeds and bushes and prepare the soil before we sow the seeds. Then we can expect good crops.

Let us compare the land with the human heart. If the heart is full of belief in false gods, we cannot expect *Tawhīd* to take root there. So it must be cleansed of any other god or object of worship and only then will *Tawhīd* take root and the light of faith flow out.

Tawhīd shapes and regulates the entire course of our life. This is why we must understand the meaning of *Tawhīd*.

The vast and majestic universe with its flawless system clearly indicates that there is one Creator and one Supreme Controller.

When we think about the unique system and perfect order of the universe, we find there is no conflict. The sun, the moon and the galaxy obey the same supreme Authority. The whole universe obeys the Laws of this Supreme Power. There is complete co-operation and harmony in the system. Everything is nicely set in its place. No improvement can be suggested and no flaw detected. This superb and perfect combination of order and beauty is clear proof of the presence of an All-wise and All-powerful Creator and Regulator.

Had there been more than one Creator and Controller of the planets, for example, there would have been conflict and chaos. We notice no such disorder in the universe. The efficient running of a school and the steering of a car or a ship, calls for one headmaster, one driver or one captain. No single institution can be run problem-free with more than one leader, just as no vehicle can be driven by more than one person at the same time.

The universe, made up of many planets and stars, is a unit. All its components have a common origin and purpose because the universe was deliberately created by one Absolute Power. Everything in the universe works in harmony and co-operation as do the various parts of the human body. The limbs of the human body seem to have different functions, but they all serve the same purpose – keeping the body fit and functioning properly.

Effect of Tawhīd on Human Life

The belief in *Lā ilāha illal Lāh* or *Tawhīd* has far-reaching effects on our life :

a. A believer in *Tawhīd* surrenders himself completely to the will of Allāh and becomes His true servant and subject. Allāh has created all that is in the earth and the heavens for the service of mankind. When a person surrenders himself to Allāh's commands, he gains control over all other creations in the universe.

The *Qur'ān* confirms this when it says, "Have you not seen how Allāh has made all that is in the earth subservient to you?" (22:65) "See you not, how Allāh has made serviceable unto you, whatever is in the sky and whatever is in the earth and has made His bounties flow to you in exceeding measure (both) seen and unseen?" (31:20)

These two verses clearly indicate that Allāh has created everything on the earth and in the heavens for the service and comfort of humans. We can hope to be served by other objects and creatures only when we believe and practise *Tawḥīd*. This means we must be totally obedient to Allāh.

b. It produces in the believer a high degree of self-respect and confidence. He knows that he depends on none but Allāh for the fulfilment of his needs. He firmly believes that Allāh alone has the power of providing all his requirements and no-one else has any power to do good or harm to him.

When can a believer be confident and develop self-respect? He can be so only when he feels that he depends on none but his Creator for the fulfilment of his needs.

c. This belief makes a believer humble and modest. He is never arrogant or haughty. He is fully aware that everything on earth belongs to Allāh and he gains control over the rest of the creation only by being a subject of Allāh. He also knows very well that whatever he has, is from Allāh. So, there is no reason to be proud and boastful.

d. Belief in *Tawḥīd* makes a believer dutiful and upright. The believer knows that he must carry out the commands of his Creator to succeed in this life and in the life hereafter. This awareness keeps him away from neglecting his duties and from other sins.

e. It makes a believer contented. He does not become worried because he knows that Allāh will take care of all his needs if he is truly obedient.

f. It makes a person brave and courageous. It removes from his mind the fear of death or concern for safety. The believer knows that it is Allāh who will cause death at the appointed time and none but He can harm the believer's safety. So, if he obeys Allāh, he has nothing to worry about. He goes on doing his duty without any fear.

g. A believer in *Tawḥīd* consciously feels himself to be part of the whole universe. He is the best of all creations of Allāh – the Powerful Master of the whole universe. This belief broadens his horizon and his outlook expands.

h. It produces in a believer strong determination, patience and perseverance. The believer becomes single-minded and dedicates himself to seeking the pleasure of his Creator.

Think of a boat. It has a rudder which guides the boat's movement : with the rudder under control, the boat moves forward proudly over the waves, but if the boat is not controlled by the rudder, it is tossed by every wave in the river or the sea.

So it is with a believer. When he surrenders himself to Allāh alone, he can go forward in the affairs of life without fear. But if he does not obey Allāh, he has to obey false gods like the fear of losing his job, fear of danger, fear of hunger and the like. When someone believes in Allāh alone, his life is not ruled by such fears.

i. The most important effect of the belief in *Lā ilāha illal Lāh* is that it makes a person obey and observe Allāh's commands. A believer in *Tawḥīd* is sure that Allāh knows and sees everything and he cannot escape Allāh's ever-watchful eye for a single moment. In fact, Allāh is nearer to him than his own jugular vein. So, a true believer does not commit a sin either secretly or in the darkness of night because he has the firm conviction that Allāh sees everything all the time.

A believer in *Tawḥīd* seeks the pleasure of Allāh by making his belief and action go together. Belief without practice has no place in Islām.

We Muslims are believers in *Tawḥīd*. We are Allāh's servants and subjects. Our faith and practice must be the same.

Al-Qadr

We believe that Allāh has created the universe and He is its Absolute Controller and Regulator. Everything in the universe has a pre-determined set course which we call *Al-Qadr*. Nothing can happen without the will and the knowledge of Allāh. Allāh knows the present, the past and the future of every creature. The destiny of every creature is already known to Allāh (25:2, 33:38).

But this does not mean that man has no freedom of will. We know that man is the *Khalīfah* (agent) of Allāh on this earth. We also know that Allāh does not force us to do anything. It is up to us to obey or disobey Him. Whether we will obey or disobey is known to Him. But, the fact that Allāh knows what we are going to do, does not affect our freedom of will. Man does not know what his destiny is. He has the free will to choose the course he will take.

We will be judged on the basis of our intentions on the *Day of Judgement*. If we follow Allāh's guidance, we will be rewarded and if not, we will be punished.

By believing in *Al-Qadr* we testify that Allāh is the Absolute Controller of all the affairs of His universe. It is He who decides what is good and what is bad.

Allāh knows already the fate of all human beings. This does not mean that we can do whatever we like as if it made no difference to what happens to us. We must pay attention to the Divine Guidance provided by Allāh the Almighty. He gave human beings free will. We can choose between right and wrong. We will be judged for our actions on earth on the day of *Ākhirah*.

Allāh knows everything. He is the only one who can judge His subjects. He asks mankind to follow the Divine Guidance He has provided for man's fulfilment in the life after death. But it depends entirely on the mercy of Allāh who will be rewarded and who will not.

Allāh knows what will happen to everyone, but we do not know. This fore-knowledge is His Divine quality — *Şifāt*.

Sometimes things happen that do not seem to make sense to us. Why do earthquakes happen? Why do people starve in some countries around the world? Why do people suffer? What makes one man good and another a thief?

We do not know all the answers to these problems. We have only a little knowledge of the universe, but Allāh knows everything. We would be wasting time if we blame Allāh for the problems or the bad things that happen, simply because we do not seem to see the reasons behind them.

We should have firm faith in the wisdom of our All-knowing Creator and help people in distress as much as we can.

We are unable to understand and interpret many of Allāh's actions. It is meaningless to argue that human beings act without freedom and that we are forced to act the way we do. We decide for ourselves what we will do, and what we will not, and we are responsible for our own actions. This freedom of action does not clash with the fore-knowledge of Allāh.

Exercise : 2

1st Form

1. Copy the diagram of the basic beliefs in your writing book.
2. Write the meaning of :
 - a. *malā'ikah*, b. *Kutubullāh*, c. *Risālah*, d. *Ākhirah*.
3. Write the meaning of *Sūratul Ikh̄lās*.
4. Answer the following :
 - a. What does the word *Tawh̄id* mean?
 - b. Who is the Controller of the Universe?
 - c. Who is our Sustainer?
 - d. Where is *Allāh*?

2nd and 3rd Forms

1. Fill in the blanks :

I believe in _____, in His _____, in His _____, in His _____, in the _____ (*Day of Judgement*) and in the fact that everything _____ or _____ is decided by _____, the Almighty, and in the _____.
2. Write ten sentences about *Tawh̄id*.
3. Draw the Arabic pattern of the word *Allāh* as given in the book on Page 19.
4. Write the Arabic words for :
 - a. Faith, b. Prophethood, c. The One, d. Declaration of Faith, e. Angels, f. Books of Allāh, g. Oneness of Allāh.

4th, 5th and 6th Forms

1. Group the seven basic beliefs into three basic concepts and draw your own diagram.
2. Explain the positive and negative aspect of *Tawh̄id*.
3. Explain in your own words *Al-Qadr*.

Risālah (Prophethood)

Risālah is the channel of communication between Allāh and mankind. Allāh, in His infinite mercy, has provided man with guidance to follow the right course and so make this world a happy and peaceful place to live in. There will be a great reward in the life after death for those who follow this guidance.

Since the beginning of the Creation, Allāh has sent His guidance for mankind through His selected people. These chosen people are called prophets or messengers. They asked the people of their time to obey and worship Allāh alone. They taught, guided and trained the people to follow the way of Allāh.

Prophets and messengers were human beings. We should never refer to them as the sons of Allāh. Allāh is One and He has no partner or son. It is a sin to say that Allāh has a son or a partner.

The message of all the prophets and messengers is one and the same. As Allāh is One, so is His message. This message is : "Worship Allāh and there is no god for you but He". In other words, all the prophets preached the message of :

LĀ ILĀHA ILLĀL LĀH
(There is no god but Allāh)

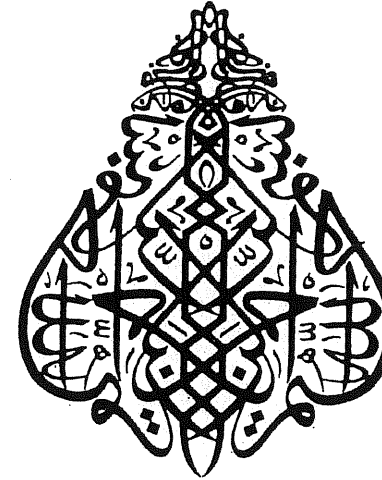
You may ask why we need guidance from Allāh. The answer is simple; we human beings are weak and frail; we have no knowledge of the future and the knowledge we do have is limited. Also, we are not perfect. You can guess that with so many weaknesses, we are unable to make any guidance for ourselves which can hold good for all times and all conditions. This is the reason why Allāh has blessed us with guidance through prophets and messengers.

Not only this : Allāh has also sent books of guidance through the prophets and messengers (2:213, 7:52). The *Qur'ān* is the last book of Allāh's guidance. We will learn about it later.

Allāh sent prophets and messengers to every nation at different times (10:47, 13:7, 35:24). It was necessary to send prophets at different times to bring forgetful human beings back to the **right path** (*Aṣ-Ṣirātul Mustaqīm*).

PROPHETS OF ALLĀH

According to a saying of *Muḥammad* (pbuh) the number of prophets is one hundred and twenty four thousand. The *Qurān* mentions only the twenty-five most prominent by name :



As Muslims, we must believe in all the prophets and messengers (2:285). Allāh's guidance to mankind which began with *Ādam* (pbuh) was completed with *Muhammad* (pbuh).

Angels

We have already mentioned belief in Angels (*Malā'ikah*) in the *Īmān-ul-Mufaṣṣal*. Who are the angels? What do they do? Can we see them? How are they different from man?

Qur'ānic name	Biblical name
1 Ādam	Adam
2 Idrīs	Enoch
3 Nūḥ	Noah
4 Hūd	—
5 Ṣālih	Salih
6 Ibrāhīm	Abraham
7 Ismā'il	Ishmael
8 Ishāq	Isaac
9 Lūṭ	Lot
10 Ya'qūb	Jacob
11 Yūsuf	Joseph
12 Shu'aīb	—
13 Ayyūb	Job
14 Mūsā	Moses
15 Hārūn	Aaron
16 Dhū'l-kifl	Ezekiel
17 Dāwūd	David
18 Sulaimān	Solomon
19 Iliās	Elias
20 Al-Yasā'	Elisha
21 Yūnus	Jonah
22 Zakariyyā	Zechariah
23 Yaḥyā	John
24 'Īsā	Jesus
25 Muḥammad	—

Angels are a special creation of Allāh. They have been created from divine light (*Nūr*) to perform specific functions. By comparison *Ādam*, the first man, was created from clay, and *Jinn* from fire. *'Iblīs*, the devil, is from the *jinn*. Some people think *'Iblīs* was the leader of the angels. This is not true according to the *Qur'ān* (18:50).

Angels have been given the necessary qualities and powers to carry out their duties but they do not have free will. They always obey Allāh and can never disobey Him. Man, on the other hand, has been given free will and can choose between right and wrong; this is why man will have to face the test on the day of judgement.

Angels do what Allāh commands them. They are the innocent servants of Allāh's will. They help men in the use of free will. Man decides what to do and angels help him to carry out the decision.

The duty of angels is to glorify and praise Allāh. They never get tired. They are always ready to obey Allāh. They do not need sleep, nor do they require the things a human being would need.

We cannot see the angels unless they appear in human form. Angel *Jibrā'il* once appeared before a gathering of the companions of the Prophet in order to teach them about Islām. Angels can take any suitable form to do their duties.

There is host of angels in the kingdom of Allāh. Prominent among them are :

Jibrā'il	(Gabriel)
Mikā'il	(Michael)
'Izrā'il	(Azrail)
Isrāfil	(Israfil)

Jibrā'il brought the revelation from Allāh to Prophet Muḥammad (*pbuh*) and to all other prophets. *'Izrā'il* — also called 'the angel of death' (*Malakul Mawt*) — is responsible for ending our life. *Isrāfil* will blow the trumpet at the time of the end of the world and on the day of judgement.

Some angels are busy recording all that we do. They are called the respected recorders (*Kirāman Kātibin*). Not a single word we say goes unrecorded (50:18).

Allāh maintains His kingdom in the most superb way, and angels are His most obedient and loyal servants. Angels will welcome in *Heaven* those of us who always obey Allāh's commands and will throw the wrong-doers into *Hell* (39:71-74).

عَلَّمَ الْكِتَابَ الْغَيْبِ

So far we have learned that we human beings are the servants of Allāh and His agents on earth. But we need guidance to carry out our duties as Allāh's agents. We are unable to guide ourselves because we have many weaknesses within us and we are frail and short-sighted. Only Allāh is above all these shortcomings and He alone has the power to give us guidance that is valid for all times and places. We know that Allāh has not left us without guidance and that He has sent prophets and messengers to show us the right path in life. In addition to this, He has also sent books of guidance through them.

Allāh's favours and blessings are countless. He provides us with all that we need. Just imagine how wonderfully He arranges our growth in the tender and affectionate care of our parents from birth to youth. We can also ask who provides us with food when we are in our mother's womb. Who fills our mother's breasts with milk to suckle as soon as we are born? Allāh, the Merciful, of course.

Allāh's greatest favour to mankind is His guidance contained in the books of revelation. The pure, perfect and most useful knowledge comes only from Allāh, the Wisest and the Greatest (2:146-147, 4:163, 53:1-6).

A Muslim believes in all the revealed books which are mentioned in the *Qur'ān*. They are : the **Tawrāt** (*Torah*) of Mūsā (Moses), the **Zabūr** (*Psalms*) of Dāwūd (David), the **Injil** (*Gospel*) of 'Īsā (Jesus) and the **Qur'ān** revealed to Muḥammad (*pbuh*). The *Qur'ān* also mentions *Suḥuf-i-Ibrāhīm* (Scrolls of Abraham).

Of the divine books, only the *Qur'an* exists in its original form, unchanged and unmixed. The *Zabūr*, *Tawrāt*¹ and *Injīl*² are not available in their original language and form. Even their original texts do not exist. These books were compiled by their followers many years after the death³ of the Prophets to whom they were revealed. Their compilers have modified, changed and distorted Allāh's words. They have mixed divine words with those of human beings.

The Bible, which is a combination of the *Old Testament* and the *New Testament*, has been translated into English from available Greek manuscripts. Any careful reader can easily find out the additions and alterations made to them.

The Bible, as it is available today, has many incorrect things in it⁴. Its authenticity and divinity are doubtful. It contains misleading and false stories about Prophets. The message of Allāh sent through them was either lost or distorted through neglect and the folly of their followers. On the other hand, the *Qur'an* contains Allāh's guidance for mankind in its original language, unchanged and undistorted. It restates in clear and unambiguous language the message of Allāh which the followers of earlier Prophets have lost. The message of the *Qur'an* is valid for all times and conditions.

Note :

1 *The Tawrāt* was revealed in Hebrew and the *Injīl* most probably in the Aramaic (Syriac) language.

2 *The Bible* consists of : the *Old Testament* and the *New Testament*. The *Old Testament* includes the five books of the *Pentateuch* (*Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*), *Book of Ezra*, *Psalms* and others.

The *New Testament* includes four gospels : *Matthew*, *Mark*, *Luke* and *John*. The *Gospel of Barnabas* which appears to be the most authentic version of Prophet 'Isā's life is not included in it.

3 *The Injīl* (Gospel) has been compiled after Prophet 'Isā (Jesus) was taken up by Allāh. According to Christians, 'Isā was crucified and died as a result. The *Qur'an* refutes this and states that Jesus was taken up by Allāh (4:157-158).

- 4 a *Prophet Nūh* (Noah), is described as drunk and naked in the book of *Genesis* (Ch. 9 verses 20-22).
 b Falsehood attributed to *Prophet Ibrāhīm* (Abraham) (*Genesis*, Ch. 12 verses 9-21).
 c Incest ascribed to *Lūṭ* (Lot) in *Genesis* (Ch. 19 verses 31-37).
 d Falsehood attributed to *Ishāq* (Isaac) in *Genesis* (Ch. 26 verses 7-11).
 e A comparison of verses 16, 17 of Ch. 19 in the *Gospel of Matthew* with verses 17 and 18 of Ch. 10 of the *Gospel of Mark* will show the method of distortion by individual compilers.

Source : *The New English Bible*, Oxford University Press, 1970.

Exercise : 3

1st Form

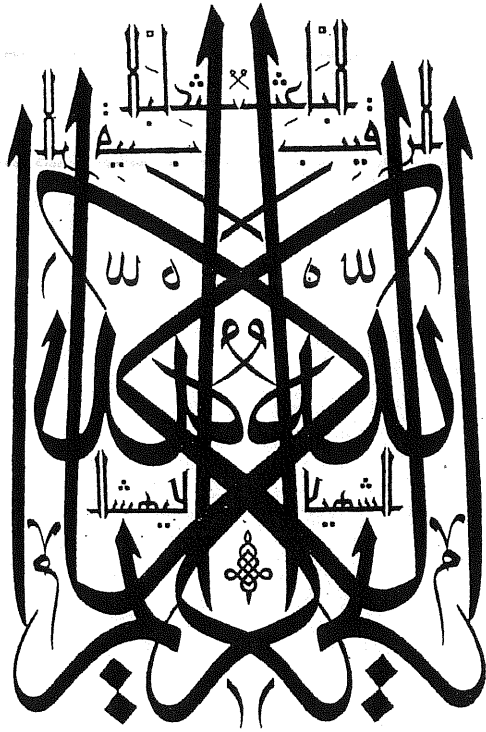
- _____ was the _____ of communication _____ Allāh and _____. Allāh in His infinite _____ has provided _____ with _____ to follow the _____ course and so _____ this _____ a happy and _____ place to _____ in. There will be a _____ in the life _____ for those who _____ this _____.
- Write the names of four great *angels*
- Draw the diagram of the *Books of Allāh* in your writing book.

2nd and 3rd Forms

- Answer the following :
 - What is *Risālah*?
 - Who was the first *Prophet of Allāh*?
 - Who was the last *Prophet of Allāh*?
 - What is *Aṣ-Ṣīratul Mustaqīm*?
- Write ten sentences about the *angels of Allāh*.
- Fill in the blanks :
 Allāh's _____ and _____ are countless. He has _____ us with _____ that we _____. Just _____ how wonderfully He _____ our growth in the _____ and _____ care of _____ parents from birth to _____. We can also _____ who _____ us with _____ when we _____ in our _____ womb?

4th, 5th and 6th Forms

- Define *Risālah* and explain its significance.
- Explain in your own words the status and duties of the *angels of Allāh*.
- Write an account of the need for *Revealed Books by Allāh*.



The *Qur'ān* is the complete book of guidance for mankind. It is the sacred book of the Muslims and the main source of Law in Islām. The whole of the *Qur'ān* is from Allāh. Each word of it is a revealed word.

It was sent down to *Muḥammad* (pbuh) through the angel *Jibrā'īl*. The *Qur'ān* is in the *Arabic* language. It was revealed piecemeal and completed over a period of twenty three years.

No other book in the world can match the *Qur'ān* in respect of its recording and preservation. The astonishing fact about this book of Allāh is that it has remained unchanged even to a dot over the last fourteen hundred years. The *Qur'ān* was recorded as soon as it was revealed under the personal supervision of *Prophet Muḥammad* (pbuh). The *Qur'ān* exists today in its original form unaltered and undistorted. It is a living miracle in the sense that it has survived so many centuries without suffering any change. The *Qur'ānic* message goes beyond time and space. Every word of it — even the smallest particle and sign — is intact in the hearts of thousands of Muslims who continue to memorise and recite it every day. No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world.

Allāh the Almighty has Himself taken the responsibility of preserving the *Qur'ān* and He says, “*Surely, We have revealed this reminder (Dhikr) and Lo, We verily are its Guardian.*” (15:9) This verse clearly mentions that Allāh revealed the *Qur'ān* and He will protect it.

The *Qur'ān* is a living proof of the existence of Allāh, the All-powerful. It is also a testimony of the validity of the Islāmic way of life for all times. *Arabic*, the language of the *Qur'ān*, unlike the languages of other revealed books, is a living, dynamic and very rich language. Millions of people all over the world speak and use *Arabic* in their daily lives. This is a further testimony to the unchanging character of the *Qur'ān*.

The subject matter of the Qur'ān is man and his ultimate goal in life. Its teachings cover all areas of this life and the life after death. It contains principles, doctrines and directions for every sphere of human activity. The theme of the *Qur'ān* consists broadly of three fundamental beliefs — *Tawḥīd*, *Risālah* and *Ākhirah*. *Tawḥīd* is the basic theme of the *Qur'ān*. All the prophets and messengers of Allāh called people towards *Tawḥīd*. The *Qur'ān* gives a picturesque description of the Paradise which will be awarded to the truly obedient servants of Allāh. The severe punishment to be meted out to the evildoers is also depicted vividly in the *Qur'ān*.

The *Qur'ān* urges people to follow its guidance and teachings. The success of human beings on this earth and in the life after death depends on obedience to the *Qur'ānic* teachings. We cannot perform our duties as the servants of Allāh and His agents if we do not follow the *Qur'ān*. The *Qur'ān* urges us to work for the supremacy of Allāh and for the removal of all evils.

The superb style of the *Qur'ān* has a tremendous effect on its readers. It totally changes the pattern of life of those who believe and practise its teachings. It leaves a soothing effect on the mind of the reader, even if he does not fully understand its meaning.

The *Qur'ān* has thirty parts (*Ajzā'*), 114 chapters (*Sūrah*s) and 6236 verses (*Āyāhs*)*. Chapters revealed when the Prophet was living in *Makkah* are known as *Makkī* (*Makkan*) and those revealed in *Madīnah* are called *Madanī* (*Madinan*).

The collection and compilation of the *Qur'ān*

Each and every word of the *Qur'ān* was recorded as soon as it was revealed by Allāh to the Prophet through angel *Jibrā'īl*. The Prophet's Secretary, *Zaid Bin Thābit*, used to record them exactly as the Prophet told him. He would read back to the Prophet what he had recorded.

Many of the early Muslims memorised the *Qur'ān* immediately the verses were revealed. Some of the famous *Huffāz* (plural : persons who memorised the *Qur'ān*/singular : *Hāfiẓ*) were : *Mu'adh Ibn Jabal*, *Ubādah Ibn Aṣ-Ṣāmit*, *Abud Dardā'*, *Abū Ayyūb* and '*Ubayy Ibn Ka'b* (may Allāh be pleased with them).

Shortly after the death of the Prophet in 632 CE, '*Umar* (RA) suggested to *Khalīfah Abū Bakr* (RA) that the *Qur'ān* be compiled in one volume. Up until then, the *Qur'ān* was written down in sections, in the order they were revealed. A committee was formed under *Zaid Bin Thābit* to gather the scattered material of the *Qur'ān* into one volume.

Great care was taken to compile the *Qur'ān* exactly as it had been recorded during the time of the Prophet (*pbuh*). After careful checking and rechecking the work was completed. During the *Khilāfah* of '*Umar* (RA), the copy was kept with *Hafṣah* (RA), one of the widows of the Prophet (*pbuh*).

Later, many schools were established for the teaching of the *Qur'ān* throughout the Muslim territories. During '*Umar's* (RA) time, one such school in *Damascus* had sixteen hundred pupils under *Abud Dardā'* (RA), one of the famous *Huffāz*.

As the Islāmic State expanded, people in various places recited the *Qur'ān* in their local dialect and there arose the possibility of confusion and misunderstanding. To avoid this, *Khalīfah 'Uthmān* (RA) ordered the preparation of one standard version of the *Qur'ān* to be written in the dialect of the tribe of the *Quraish*. Prophet *Muḥammad* (pbuh) was from the *Quraish* tribe and it was felt that this was the right dialect for the recitation of the *Qur'ān*. *Zaid Bin Thābit* (RA), '*Abdullāh Ibn Az-Zubāir* (RA), *Sa'id Ibnul 'Aṣ* and '*Abdur Raḥmān Bin Al-Hārith* (RA) were asked to prepare copies from the copy of *Hafṣah* (RA).

Copies were prepared and they were checked with the original. Standard copies were then sent to different parts of the Islāmic State. Not only were the copies sent, but also a teacher to teach how to recite the *Qur'ān* properly and correctly.

This far-sighted action by *Khalīfah 'Uthmān* (RA) made the uniform recitation of the *Qur'ān* possible. Two original copies from *Khalīfah 'Uthmān's* (RA) time still exist today — one in the *Topkapi Museum* in *Istanbul* (Turkey) and the other in *Tashkent* (USSR). The National Library of *Karachi*, Pakistan, has a photocopy of the *Tashkent* original.

The revelation of the *Qur'ān* began in 610 CE at *Hirā'*.

The first verses are :

سُورَةُ الْعَلَقِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ۝

"*Iqra'*bi-ismi rabbikal ladhī khalaq,
Khalaqal insāna Min 'alaq
Iqra' wa rabbukal akram
Alladhī 'allama bil qalam
'Allamal insāna mā lam ya'lam"

"*Read in the name of your Lord who created.*

*According to some authorities, there are 6666 verses.

Created man from a clot of blood.
 Read, your Lord is most Generous.
 Who taught by the pen.
 Taught man what he did not know." (96:1-5)

The *Qur'ān* was revealed over a period of 22 years 5 months and 14 days.

The longest chapter (*sūrah*) of the *Qur'ān* is *Sūratul-Baqarah* (The Cow) with 286 verses and the shortest chapter is *Sūratul-Kawthar* (Abundance) which has three verses.

The last verse of the *Qur'ān* was revealed shortly before the Prophet's (*pbuh*) death :

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ
 نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

"Al yawma akmaltu lakum dinakum
 Wa atmamtu 'alaikum ni'mati wa raditu lakumul islama dinan."

"This day I have perfected your religion for you, completed my favour upon you and have chosen for you Islām as your way of life." (5:3)

Death

Death is a natural event for all living things. It comes to every one of us. We will all die. The *Qur'ān* says :

"Everyone shall have to die." (3:185)

Death brings an end to our temporary life on this earth. It is an occasion of sorrow and grief for the loved ones of the deceased. In Islām, people mourn by reciting the *Qur'ān* and prayers for the dead.

Islām asks us to keep in mind that death can arrive at any time. Only Allāh knows when His servants will die. Death puts an end to our human body but it does not destroy our soul. The soul is taken away by the angel *Malakul Mawt* ('Izrā'il or Azrail) to Allāh.

A person is sure to behave well and do as Allāh commands if he remembers death and the life after death.

In Islām, a dead body is given a wash before it is buried. It is then covered with white sheets and fragrance is spread all over it. A funeral prayer is conducted before burial. This prayer is called *Janāzah*.

Ākhirah

We have already mentioned the three most important beliefs in Islām : *Tawhīd* (oneness of Allāh), *Risālah* (prophethood) and *Ākhirah* (life after death). Now we will look at *Ākhirah*.

Belief in *Ākhirah* is very important and is vital for all Muslims. Our life on this earth is temporary and is meant to be a preparation for *Ākhirah* which is *never ending*. Life on this earth becomes meaningless if good actions are not rewarded and bad conduct punished. Regular attendance in school would be to no purpose without an examination to decide on the success of the pupils. In the same way, our life on earth is meaningless without a test after death on the Day of Judgement (*Yawmul Ākhir* or *Yawmuddīn*) in the Court of Justice of Almighty Allāh.

To prepare ourselves for this day, we need to follow the guidance given through the prophets. Without life after death, there would have been no need for prophets and messengers.

There are people who do not care whether there is a life after death. Some do not even believe in it at all. These people will suffer terribly for their disbelief. A sensible person cannot possibly say there is no life after death. He can be doubtful but he will always be at a loss if his doubt proves untrue.

So, the safe course to follow is to believe in all that the prophets and messengers told people to believe. Not to care about *Ākhirah* is a serious failing. We are certain that all human beings die, so it is quite reasonable to prepare for that eternal life which, no doubt, will follow death.

Doubts have been expressed by unbelievers about life after death. They cannot understand how Allāh can raise men and women after death. But Allāh can make human beings out of nothing so it is not difficult for Him to raise them after death.

The *Qur'ān* says :

"Does man think that we shall not assemble his bones? Yes, surely, yes, we are able to restore the very shape of his fingers." (75:3,4)

Life on this earth would be horrible if all people thought that there would be no life after death. There would be no restraint or control on what we do. Belief in *Ākhirah* has a tremendous influence on the life of a Muslim. He knows that Allāh is watching all his actions and he will have to account for them on the Day of Judgement. His conduct and behaviour will therefore be responsible, controlled and careful. He will always try to do those things which Allāh will favour and give up those actions which will incur His punishment.

A Muslim believes that he will be rewarded in the life after death for all his good actions. He will live in *Heaven*, a place of eternal happiness and peace.

Wrong-doers will be punished on the Day of Judgement and will be sent to *Hell*, a place of severe punishment and suffering.

To prepare for that day and to be rewarded by Allāh, the Merciful and the Kind, we need to do all that Allāh demands of us and give up all bad habits and wrong actions. We can do this if we follow the guidance given to *Muhammad* (pbuh) by Allāh. This is the safest course for our success in the *Ākhirah*.

Exercise : 4

1st Form

- Answer the following :
 - What is the *Qur'ān*?
 - How many parts are there in the *Qur'ān*?
 - When were the first verses of the *Qur'ān* revealed?
 - What does the *Qur'ān* say about death?
- Fill in the blanks :
Belief in _____ is very important and is _____ for all _____ . Our life on _____ is _____ and is _____ to be a _____ for _____ which is _____ never _____ .
- Write the names of three early *Huffāz* of the *Qur'ān*.

2nd and 3rd Forms

- Write ten sentences about the *Qur'ān*.
- Answer the following :
 - Who revealed the *Qur'ān*?
 - Who suggested the compilation of the *Qur'ān*?
 - How long did it take for the *Qur'ān* to be completed?
 - Which verse of the *Qur'ān* was revealed first?
- Fill in the blanks :
Life on this _____ would be _____ if all people _____ that there would be no _____ . There would be no _____ or control on what _____ . Belief in _____ has a tremendous _____ on the _____ of a _____ .

4th, 5th and 6th Forms

- Answer the following :
 - What is the subject-matter of the *Qur'ān*?
 - What does the *Qur'ān* ask us to do?
 - Who is the Guardian of the *Qur'ān*?
 - Which *Khalīfah* ordered the compilation of the *Qur'ān*?
 - Who ordered the preparation of a standard version of the *Qur'ān* in the dialect of the *Quraish* tribe?
- Write down the meaning of the five verses of the *Qur'ān* which were the first to be revealed.
- Explain the significance of the belief in *Ākhirah* — one of the three basic concepts of *Islām*.



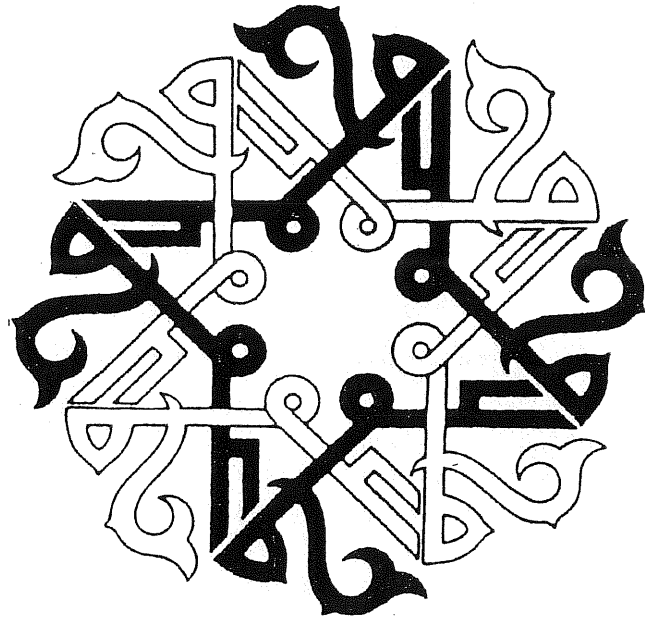
Basic Duties of Islām

ISLĀM has five basic duties which Muslims must perform. They are known as the five pillars of Islām (*Arkān ul Islām*). These pillars are mentioned in the following *Ḥadīth* (a saying of Prophet Muḥammad [*pbuh*]).

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ،
وإِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَحَجِّ الْبَيْتِ ، وَصَوْمِ رَمَضَانَ (البخاري)

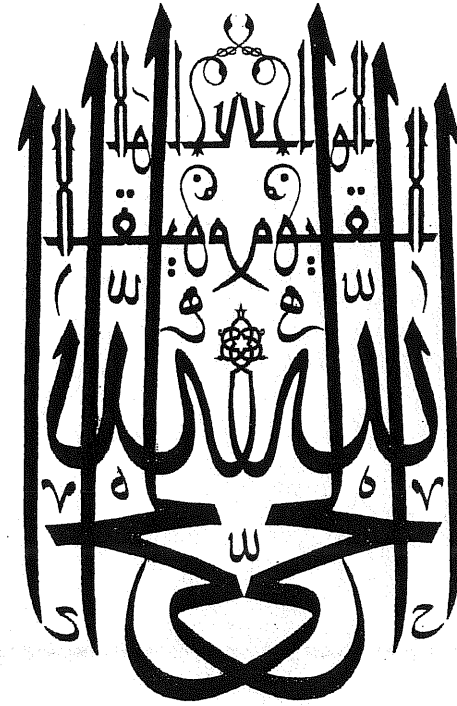
“*Bunīyal Islāmu ‘alā khamsin; Shahādati ‘an lā ilāha illal lāhu wa anna Muḥammadar rasūlul lāhi; wa iqāmiṣ Ṣalāti, wa itā’iz Zakāti, wal Ḥajji, wa Ṣawmi Ramaḍān.*” (Bukhārī)

“Islām is based on five things : declaring that there is no god but *Allāh* and that Muḥammad is the messenger of *Allāh*, the establishment of *Ṣalāh*, the payment of *Zakāh*, the *Ḥajj* and *Ṣawm* in the month of *Ramaḍān*.”



The five pillars as mentioned in the *Ḥadīth* are :

Shahādah	(declaration of faith)
Ṣalāh	(five compulsory daily prayers)
Zakāh	(welfare contribution)
Ḥajj	(pilgrimage to Makkah)
Ṣawm	(fasting during Ramaḍān)



A Muslim declares his faith by reciting :

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Lā ilāha illal lāhu muḥammadur rasūlul lāh.

These Arabic words mean : “*There is no god but Allāh; Muḥammad is the messenger of Allāh*”. This declaration is called *Kalimah Ṭayyibah*. It summarizes the whole of Islāmic belief. The first part (*Lā Ilāha Illal Lāh*) is about the Oneness of Allāh (*Tawḥīd* in Arabic) while the second part (*Muḥammadur Rasūlul Lāh*) concerns the prophethood (*Risālah*) of *Muḥammad* (peace be upon him). The four Arabic words of the first part are : *Lā* which means no; *Ilāha* meaning god; *Illā* meaning but and *Allāh*. The second part has three words : *Muḥammad*; *Rasul* meaning messenger and *Allāh*.

The first pillar of Islām is *Shahādah*, which concerns belief in *Tawḥīd* and *Risālah* of *Muḥammad* (pbuh). The other four pillars make up *‘Ibādah*. *‘Ibādah*, an Arabic term, includes any activity which is done to gain Allāh’s favour. *Ṣalāh*, *Zakāh*, *Ṣawm* and *Ḥajj* are the main forms of worship or *‘Ibādah*. If we perform them regularly and correctly we come closer to Allāh, our Creator and Sustainer.

These four basic duties of *Ṣalāh*, *Zakāh*, *Ṣawm* and *Ḥajj* comprise the training programme which has been designed for us by Allāh so that we can shape our life around *Shahādah*. We already know that we belong to Allāh and He is our Master. So, in order to behave like the servants of our Creator, we must practise *Salāh*, *Zakāh*, *Ṣawm* and *Ḥajj* faithfully.

Ṣalāh

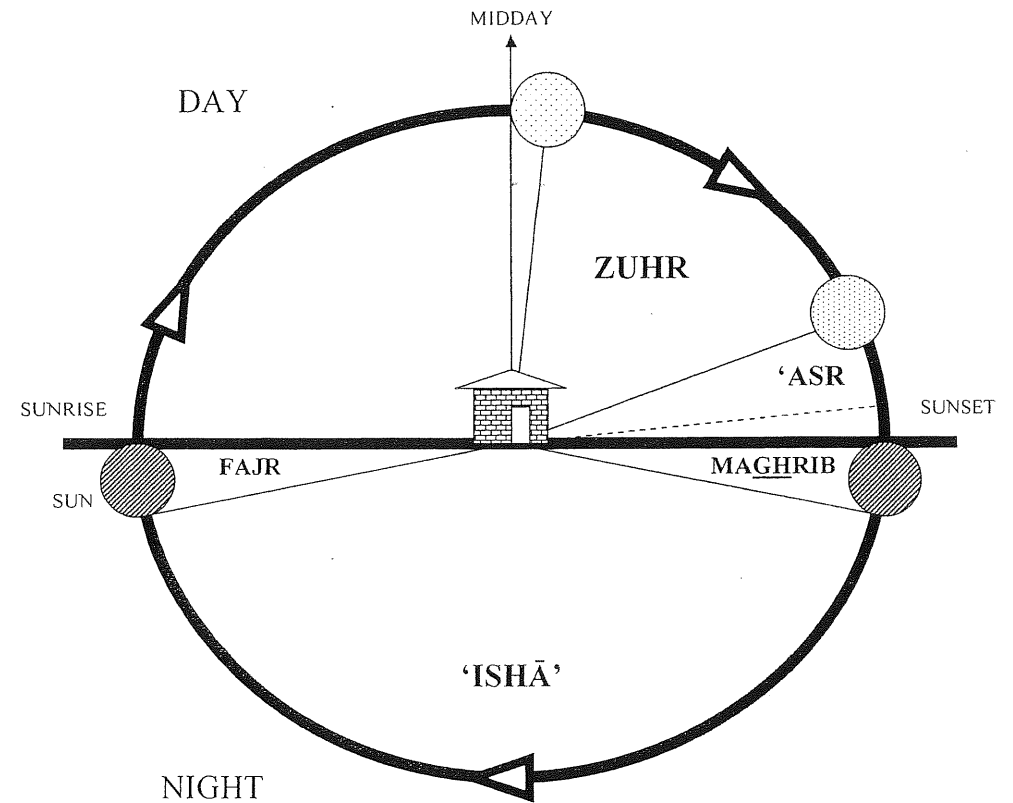
Ṣalāh is the second pillar of Islām. It refers to the five compulsory daily prayers. *Ṣalāh* is offered five times a day individually or in congregation. We offer *Ṣalāh* to remember Allāh. It brings us closer to Him. The *Qur’ān* says :

“*Establish Ṣalāh to remember me (Allāh).*” (20:14)

Ṣalāh is the practical proof of our faith in Allāh and Islām. It has been made compulsory at certain fixed times. Allāh says in the *Qur’ān* : “*Ṣalāh at fixed times has been enjoined on the believers.*” (4:103)

The five daily prayers are :

Fajr	(from dawn until just before sunrise)
Zuhr	(after mid-day until afternoon)
‘Asr	(from late afternoon until just before sunset)
Maghrib	(after sunset until daylight ends)
‘Ishā’	(night until midnight or dawn)



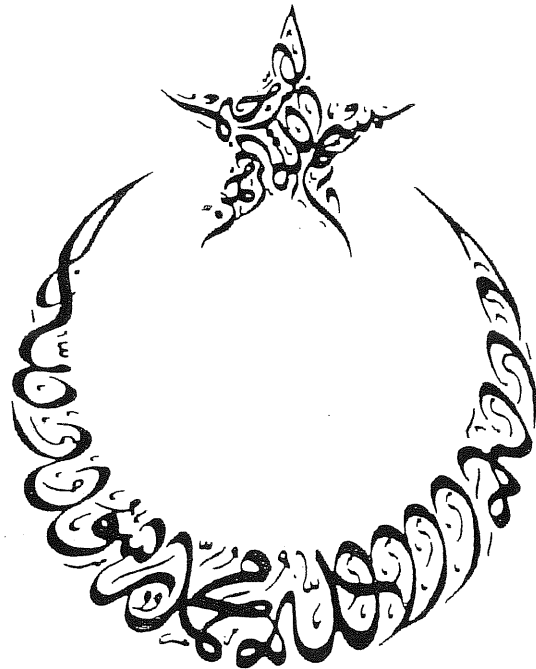
Timings of the five daily prayers (Ṣalāh)

You must know at this stage how to offer *Ṣalāh*. First, try to understand clearly why we need to offer *Ṣalāh*. We offer *Ṣalāh* to remember Allāh our Creator and to be close to Him and to gain His favour.

To say your *Ṣalāh* you must be clean and pure. The *Qur'ān* says : "Surely Allāh loves those who turn to Him and those who care for cleanliness." (2:222) Cleanliness of the body and clothes is called *Ṭahārah* or purification. You may be clean outwardly and still not be pure — it is especially important to remove all traces of urine or excrement from the clothes worn for *Ṣalāh*.

How can we have cleanliness? We can fully wash the whole body with pure water or we can have a part-wash, cleaning only parts of the body. The full wash is called *Ghusl* and the part wash is *Wuḍū'* (ablution).

Keep in mind that Muslims are not allowed to have a shower in the nude in the presence of others.



Wuḍū'

Before we can begin to say *Ṣalāh*, we must first prepare ourselves. This preparation includes making sure we are clean, and this is done by carrying out *Wuḍū'*.

Wuḍū' (Ablution) is essential for performing *Ṣalāh*; we cannot offer our *Ṣalāh* without first making *Wuḍū'*. These are the steps to take :

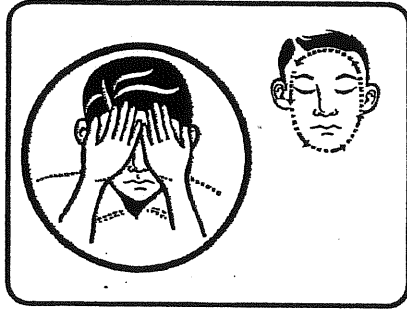
a. Make *Niyyah* (intention) saying *Bismillāhir raḥmānir raḥīm*¹ (In the name of Allāh, the most Merciful, the most Kind); then wash both hands up to the wrists three times making sure that water has reached between the fingers.

b. Put a handful of water into the mouth and rinse it thoroughly three times.

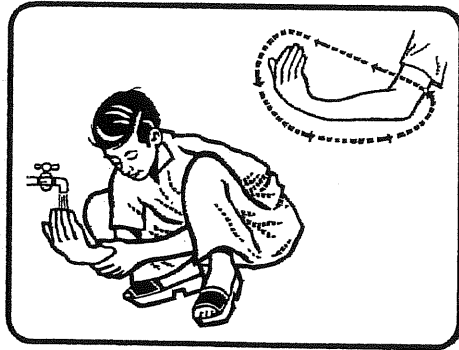


c. Sniff water into the nostrils three times to clean them and then wash the tip of the nose three times.

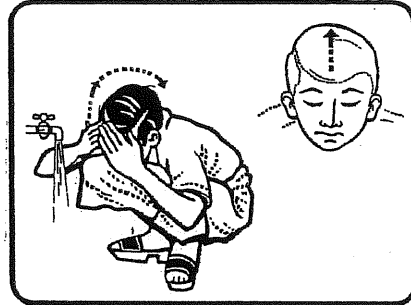




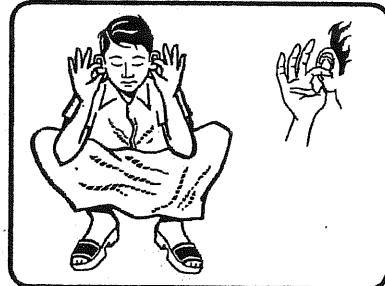
d. Wash the face three times from right ear to left ear and from forehead to throat.



e. Wash the right arm, and then the left arm, thoroughly from wrist to elbow three times.



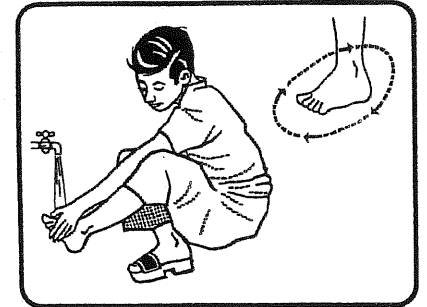
f. Move the palm of the wet hand over the head, starting from the top of the forehead to the back and pass both hands over the back of the head to the neck.



g. Rub wet fingers into the grooves of both ears and holes and also pass the wet thumbs behind the ears.



h. Pass the backs of the wet hands over the nape.



i. Wash both feet to the ankles, starting from the right and making sure that water has reached between the toes and all other parts of the feet.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

"Ash hadu an lā ilāha illal lāhu wahdahu lā sharīkalahu wa ash hadu anna muḥammadan 'abduhu wa rasūluhu."

"I bear witness that there is no god but Allāh and He is one and has no partner and I bear witness that Muḥammad is His servant and messenger."

Fresh *Wudū'* is needed after :

- Natural discharges : excreta, wind and the like.
- Flow of blood or pus and the like from any part of the body.
- Full mouth vomiting.
- Falling asleep.

Tayammum (Dry Ablution)

You can perform your Ṣalāh with *Tayammum* when :

- You are sick and cannot use water.
- Water is not available.
- Use of water is harmful.

In these cases, you are required to do this :

- Place both hands lightly on earth, sand, stone or any other object having dust on it.
- Blow the dust off the hands and wipe the face with them once in the same way as done in Wuḍū'.
- Repeat as in (1) and wipe the right arm up to the elbow with the left hand and left arm with the right hand.

Adhān (Call to prayer)

It is strongly recommended that wherever possible Muslims should offer their compulsory (*fard*) prayers in the mosque. To call Muslims to prayer, Prophet *Muḥammad* (pbuh) introduced the system of *Adhān*.

The person who gives the *Adhān* is called the *Mu'adhhdhin* (Caller) who stands in the *Minaret* or in the courtyard of the mosque, faces the *Qiblah*, raises his hands to his ears and calls out :

أَللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar Allāhu Akbar Allāhu Akbar Allāhu Akbar
(Allāh is the (Allāh is the (Allāh is the (Allāh is the
Greatest) Greatest) Greatest) Greatest)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ashhadu an lā ilāha illallāh
(I bear witness that there is
no god but Allāh)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ashhadu an lā ilāha illallāh
(I bear witness that there is
no god but Allāh)

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

*Ashhadu anna muḥammadar
rasūlullāh*
(I bear witness that
Muḥammad is Allāh's
messenger)

حَيَّ عَلَى الصَّلَاةِ

Hayya 'alā ṣalāh
(Rush to prayer)

حَيَّ عَلَى الْفَلَاحِ

Hayya 'alal falāh
(Rush to success)

اللَّهُ أَكْبَرُ

Allāhu Akbar
(Allāh is the Greatest)

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

*Ashhadu anna muḥammadar
rasūlullāh*
(I bear witness that
Muḥammad is Allāh's
messenger)

حَيَّ عَلَى الصَّلَاةِ

Hayya 'alā ṣalāh
(Rush to prayer)

حَيَّ عَلَى الْفَلَاحِ

Hayya 'alal falāh
(Rush to success)

اللَّهُ أَكْبَرُ

Allāhu Akbar
(Allāh is the Greatest)

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illal lāh

(There is no god but Allāh)

During the *Adhān* for Fajr Ṣalāh, the following is added after '*Hayya 'alal falāh*' :

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣṣalātu khairum minan naum
(Ṣalāh is better than sleep)

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣṣalatu khairum minan naum
(Ṣalāh is better than sleep)

IQĀMAH

Iqāmah is another call to prayer said inside the mosque, just before the actual start of Ṣalāh in congregation. When the Muslims stand in rows, the *Mua'dhdhin* recites *Iqāmah* which is exactly like *Adhān*, except that after '*Hayya 'alal falāh*' the following is added :

قَدِّمَتِ الصَّلَاةُ

Qad Qāmatiṣ ṣalāh
(The prayer has begun)

قَدِّمَتِ الصَّلَاةُ

Qad Qāmatiṣ ṣalāh
(The prayer has begun)

Iqāmah is said in a lower voice than *Adhān*.

Fard (Compulsory) Salāh

A Muslim must pray five times a day. The compulsory prayers are called *Fard* in Arabic. Each unit of prayer is called a *Rak'ah*. *Fard* prayers are :

<i>Fajr</i> 2 Rak'ahs
<i>Zuhr</i> 4 Rak'ahs
' <i>Aṣr</i> 4 Rak'ahs
<i>Maghrib</i> 3 Rak'ahs
' <i>Ishā'</i> 4 Rak'ahs
* <i>Jumu'ah</i> 2 Rak'ahs

* (in place of *Zuhr* on Friday)

Sunnah Salāh

Prophet Muḥammad (*pbuh*) prayed extra rak'ahs in addition to *Fard* prayers. These prayers are called *Sunnah*. Prophet Muḥammad (*pbuh*) always prayed two rak'ahs before the *Fard* of *Fajr* and three rak'ahs after the *Fard* of '*Ishā'* even on a journey. The three rak'ahs after '*Ishā'* are called *Witr* ("odd number").

Sunnah prayers are :

<i>Fajr</i> 2 rak'ahs before <i>Fard</i>
<i>Zuhr</i> 4 before <i>Fard</i> and 2 after
' <i>Aṣr</i> 4 (optional) before <i>Fard</i>
<i>Maghrib</i> 2 rak'ahs after <i>Fard</i>
' <i>Ishā'</i> 4 optional before <i>Fard</i> , 2 rak'ahs after <i>Fard</i> and 3 <i>Witr</i>

Between '*Ishā'* and *Fajr*, a prayer called *Tahajjud* was regularly offered by the Prophet. It was obligatory for the Prophet. Devout Muslims try to follow the practice.

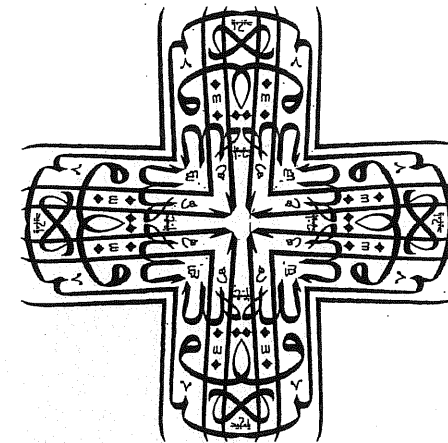
Muslims also pray additional rak'ahs other than *Fard* and *Sunnah*. These are called *Nafillāh* (optional).

Times when you must not pray :

1. From the beginning of sunrise until 15-20 minutes later.
2. When the sun is at its height (*Zenith* or *Meridian*).
3. From the beginning of sunset until it is fully set.

RAKA'HS OF ṢALĀH (Units of Prayer)

Fajr	Zuhr	'Aṣr	Maghrib	'Ishā'
2 Sunnah	4 Sunnah	4 Sunnah	3 Fard	4 Sunnah (optional)
2 Fard	4 Fard	(optional)	2 Sunnah	4 Fard
—	2 Sunnah	4 Fard	2 Nafil	2 Sunnah
—	2 Nafil	—	—	2 Nafil
—	—	—	—	3 Witr
—	—	—	—	2 Nafil



How to perform *Salāh*

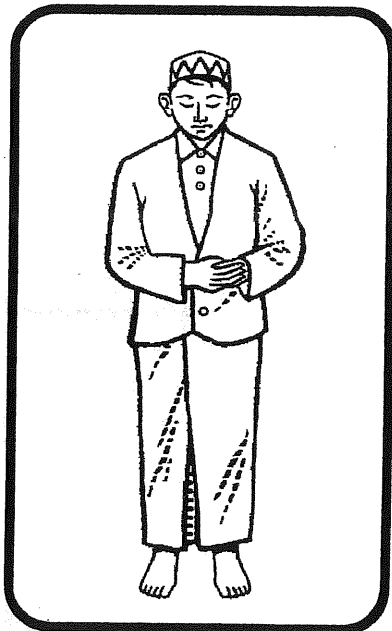
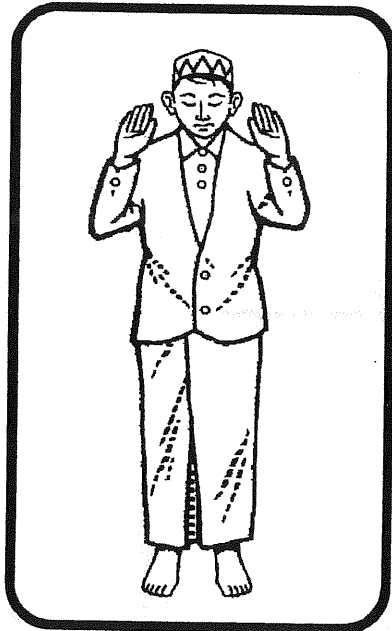
Having cleansed yourself by *Wuḍū'*, now proceed to perform *Ṣalāh*. *Wuḍū'* is a ritual cleansing, but before you begin your *Ṣalāh*, you must make sure that you have a clean body, a clean place and that you are wearing clean clothes.

The way to offer *Ṣalāh* is :

1. Stand upright on your prayer mat facing the direction of *Al-Ka'bah*. This standing is called *Qiyām* and the direction is called *Qiblah* in Arabic. *Qiblah* is in the South East from England.
2. Say your *Niyyah* (intention) either verbally or in your mind. *Niyyah* is said with the words :

	two* <i>fard</i>	<i>Fajr</i> *	
"I intend to say	three <i>sunnah</i>	<i>Zuhr</i>	
	four <i>rak'ahs</i> of <i>Ṣalatūl</i>	<i>'Aṣr</i>	for Allāh facing <i>Ka'bah</i> "
		<i>Maghrib</i>	
		<i>'Ishā'</i>	

3. Raise your hands up to your ears (women and girls up to their shoulders) and say *Allāhu Akbar¹* (Allāh is the Greatest). This is called *Takbīratul Iḥrām*.



4. Place your right hand on your left hand just below the navel or on the chest (women and girls put their hands on chest) and recite :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subḥānaka allāhumma wa bi ḥamdika wa tabāra kasmuka wa ta'ālā jadduka wa lā ilāha ghairuka.

O Allāh, glory and praise are for You, and blessed is Your name, and exalted is Your Majesty; there is no god but You.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'ūdhu billāhi minash shaiṭānir rajīm

I seek shelter in Allāh from the rejected satan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir raḥmānir raḥīm

In the name of Allāh, the most Merciful, the most Kind.

5. Recite *sūrat-ul-Fātiḥah* (opening chapter) of the *Qur'an* :

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ۝

Al ḥamdu lil lāhi rabbil 'ālamīn. Arraḥmānir raḥīm. Māliki yawmuddīn. Iyyāka na'budu wa iyyāka nasta'in. Ihdinaṣ ṣirāṭal mustaqīm. Ṣirāṭal ladhīna an'amta 'alaihim, ghairil maghḍūbi 'alaihim wa laḍ ḍāllīn. (Āmīn).

"All praise is for Allāh, the Lord of the Universe, the most Merciful, the most Kind; Master of the day of judgement. You alone we worship, from You alone we seek help. Guide us along the straight path — the path of those whom You favoured, not of those who earned Your anger or went astray."

The recitation of *Al-Fātiḥah* is a must in all prayers.

6. Recite any other passage from the Qur'an. For example :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 Bismillāhir rahmanir rahīm
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝
 وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

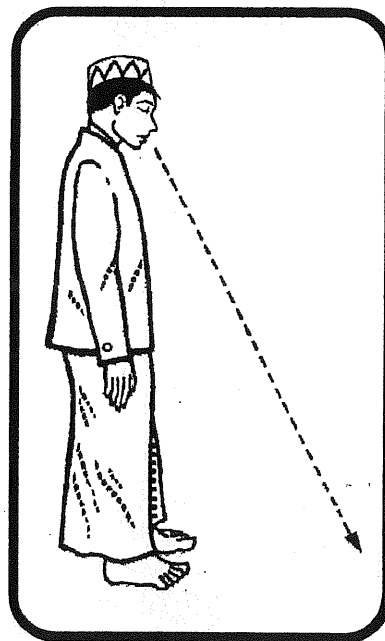
Qul hu wal lahu aḥad, allāhuṣ ṣamad, lam yalid wa lam yūlad, wa lam ya kul lahu kufuwan aḥad.

In the name of Allāh, the most Merciful, the most Kind.

"Say, He is Allāh, the One. Allāh is Eternal and Absolute. None is born of Him nor is He born and there is none like Him." (112)

7. Bow down, saying : *Allāhu Akbar*². Place your hands on your knees and say : *Subhāna Rabbīyal 'Azīm*³ (Glory to my Lord, the Great) three times. This position is called *Rukū'*.

8. Stand up from the bowing position saying : *Sami' Allāhu Liman Ḥamidah*⁴ (Allāh hears those who praise Him). *Rabbanā Lakal Ḥamd*⁵ (Our Lord, praise be to You). This standing is called *Qiyām* or *'Itidal* in Arabic.



9. Prostrate on the floor on your prayer mat saying *Allāhu Akbar*⁶, with your forehead, nose, palms of both hands and your knees touching the floor. Recite *Subhāna Rabbīyal A'ālā*⁷ (Glory to my Lord, the Highest) three times. This position is called *Sujūd*. Your arms should not touch the floor.

10. Get up from the floor saying *Allāhu Akbar*⁸ and sit upright with your knees bent and palms placed on them. After a moment's rest* prostrate again on the floor saying : *Allāhu Akbar*⁹ and recite *Subhāna Rabbīyal A'ālā*¹⁰ three times. Get up from this position saying *Allāhu Akbar*¹¹.



* Here you can say the *Du'a'* : *Rabbighfirli wa arḥamani wahdini wa'afini warzuqni.*

This completes one rak'ah or one unit of *Ṣalāh*. The second rak'ah is performed in the same way, except that you do not recite *Subḥanaka*, *Ta'awwudh* and *Tasmiyah* and after the second prostration you sit upright and recite quietly *At-Tashahhud* :

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْكَ يَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۝

At-Taḥiyyātu Lillāhi — All prayer is for Allāh
Waṣ Salawātu Wat Tayyibātu — and worship and goodness
As-Salāmu 'Alaika Ayyuhannabiyyu — Peace be on you, O Prophet
Wa Raḥmatullāhi Wa Barakātuhu — and the Mercy of Allāh and His Blessings

Assālamu 'Alainā — Peace be on us
Wa 'Alā 'Ibādillāhiṣ Ṣāliḥīn — and on the righteous servants of Allāh

Ash Hadu An Lāilāha Illal Lāhu — I bear witness that there is no god but Allāh

Wa Ash Hadu Anna Muḥammadan 'Abduhu Wa Rasūluhu — and I bear witness that Muḥammad is His servant and messenger

In a three rak'ah *ṣalāh* (as in *Maghrib*) or a four rak'ah *Ṣalāh* (*Zuhr*, *'Aṣr* and *'Ishā'*) you stand up for the remaining rak'ah after *Tashahhud*. But for a two rak'ah *ṣalāh* you remain seated after the second rak'ah and recite *Aṣ-Ṣalāh 'alan nabiyy* (blessings for the Prophet) or *Darūd* :

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَكِيمٌ مُجِيدٌ ۝

Allāhumma Ṣalli 'Alā Muḥammadin — O Allāh, let Your blessing come upon Muḥammad

Wa 'Alā Āli Muḥammadin — and the family of Muḥammad

Kamā Ṣallaita 'Alā Ibrāhīma — as You blessed Ibrāhīm and

Wa 'Alā Āli Ibrāhīma his family

Innaka Ḥamīdun Majīd — truly You are the Praiseworthy and Glorious

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَكِيمٌ مُجِيدٌ ۝

Allāhumma Bārik 'Alā Muḥammadin Wa 'Alā Āli Muḥammadin — O Allāh, bless Muḥammad and the family of Muḥammad

Kamā Bārakta 'Alā Ibrāhīma Wa 'Alā Āli Ibrāhīma — as You blessed Ibrāhīm and his family

Innaka Ḥamīdun Majīd — truly You are the Praiseworthy and Glorious.

After this, say any *Du'ā'* from the following list :

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَأَرْحَمِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allāhumma innī ḡalamtu nafsī ḡulman kathīran wa lā yaḡfirudh dhunūba illā anta ḡaḡfirli maghfiratan min 'indika wa arḡamnī innaka antal ḡaḡfirur raḡīm.

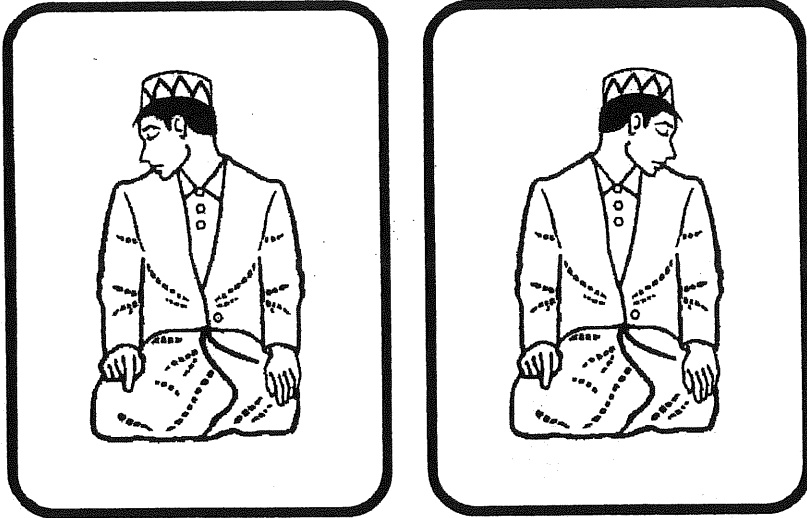
O Allāh, I have been unjūst to myself and no-one grants pardon for sins except You, therefore, forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgiver, the Merciful.

رَبِّ اجْعَلْنِي مَعْتَبِرًا الصَّلَاةَ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ -

Rabbij'alni muḡīmaṣ ṣalāta wa min dhurriyyatī rabbanā wa taḡabbal du'ā'. Rabbanāḡḡfirli waliwālidaiyya wa lil mu'minīna yawma yaḡūmul ḡisāb.

O Lord, make me and my children steadfast in *Ṣalāh*. Our Lord, accept the prayer. Our Lord forgive me and my parents and the believers on the day of judgement.

11. Now turn your face to the right saying : *Assālamu 'Alaikum Wa Raḥmatullāh*¹² (peace and the mercy of Allāh be upon you) and then to the left repeating the words.



This completes the two rak'ah *Ṣalāh*. In the four rak'ah *Ṣalāh* of *Zuhr*, '*Aṣr* and '*Ishā*', the whole procedure is repeated except that when you get up to complete the remaining two rak'ah (one rak'ah in *Maghrib* and *Witr*) after *Tashahhud*, you only recite *Al-Fātiḥah* in Farḍ prayers and no other *sūrah*.

In the Farḍ Prayer of *Fajr*, *Maghrib* and '*Ishā*' the *Qur'ān* is recited aloud while in *Zuhr* and '*Aṣr* it is recited silently. In all prayers, *Tasbīḥ* (*Subḥāna Rabbīyal 'Azīm* and *Subḥāna Rabbīyal 'Alā*), *Tashahhud* and *Darūd* are said quietly. When the *Fajr*, *Maghrib* and '*Ishā*' prayers are said in congregation, the *Imām* (one who leads the prayer) recites the *Qur'ān* aloud. This applies also to *Jumu'ah* prayer (*Friday prayer in place of Zuhr*).

ṢALĀTUL WITR

The *Witr* (o'd number) prayer has three rak'ahs. The first two rak'ahs are said like the first two rak'ahs of the *Maghrib* prayer then, after *Tashahhud* in the second rak'ah, stand up saying *Allāhu Akbar*

for the third rak'ah. Recite *Sūratul Fātiḥah* and some other verses from the *Qur'ān* but before going to *Ruku'* raise your hands up to the ears saying *Allāhu Akbar* and recite the following du'ā' after placing your hands below your navel or on the chest. This du'ā' is called *Du'ā' al-Qunūt*.

اللَّهُمَّ إِنَّا سَتَعَيْنُكَ وَنَتَعَضَّرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُذِي
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْنَعُ وَنَتَرَكُ مَنْ يَفْجُرُكَ
اللَّهُمَّ إِنَّا كُنَّا لَعَبِيدُكَ وَنُصَلِّيُكَ وَنَسُجُدُ وَنَسْتَعِي وَنَحْوِدُ
وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Allāhumma innā nasta'inuka wa nastaghfiruka, wa nu'minu bika wa natawakkalu 'alaika wa nuthni 'alaikal khair, wa nashkuruka wa lā nakfuruka wa nakhla'u wa natruku manyyafjuruka, allāhumma iyyāka na'budu, wa laka nusallī wa nasjudu wa ilaika nas'ā wa nahfidu wa narjū raḥmataka wa nakhshā 'adhābaka inna 'adhābaka bil kuffāri mulḥiq.

O Allāh, we seek Your help and ask Your forgiveness and we believe in You and trust in You. We praise You in the best way and we thank You and we are not ungrateful and we cast off and forsake him who disobeys You. O Allāh, You alone we worship and to You we pray and before you we prostrate, to You we turn in haste, and hope for Your mercy and fear Your punishment. Thy punishment overtakes the unbelievers.

After this, say *Allāhu Akbar*, bow down in *Ruku'* and complete the rest of the prayer like the *Maghrib* prayer.

SAJDATUS SAHW

(Prostration of forgetfulness)

Since we are human beings, we are not above mistakes and errors. If we forget to do something in our *ṣalāh*, we can make up for it by making two extra *Sajdah* as we do in any rak'ah of *ṣalāh*. This is called *Sajdatus Sahw*. This is done at the end of the last rak'ah of *ṣalāh*. What you have to do is to say *Tashahhud* and then turn your face to the right saying *Assālamu 'alaikum wa raḥmatullāh* and make two extra *sajdah* with *tasbīḥ* (*Subḥāna Rabbīyal 'alā*) and then recite *Tashahhud* again with *ṣalāh 'alan Nabiyy* (*Darūd*) and du'ā'. Then you turn your face first to the right and then to the left saying *Assālamu 'alaikum wa raḥmatullāh*.

The *Sajdatus Sahw* is necessary if you forget to do any essentials of ṣalāh, for example, forgetting to recite parts of the *Qur'ān* after *Al-Fātiḥah*, forgetting to say the first *Tashahhud* in a four rak'ah ṣalāh, or saying *salām* after two rak'ahs in a four rak'ah ṣalāh.

Your ṣalāh will not be valid if you do any of the following :

1. Miss out *Niyyah* (intention).
2. Miss out *Takbīratul Iḥrām*.
3. Forget to recite *Al-Fātiḥah*.
4. Forget or do not make *ruku'* or *Sujūd*.
5. Do not face *Qiblah*.
6. Do not have *Wuḍū'*.
7. Talk during ṣalāh.
8. Eat or drink during ṣalāh.
9. Do not sit for *Tashahhud*.

Under these circumstances, you must repeat your ṣalāh. *Sajdatus Sahw* will not be enough.

ṢALĀTUL JUMU'AH (Friday Prayer)

Ṣalātul Jumu'ah or Friday Prayer is offered in congregation. All adult male Muslims must take part. It is offered on *Friday* during *Zuhr* time. It is not a must for women, but they can join this prayer if it does not upset their household duties.

People assemble for this *Ṣalāh* immediately after noon. On arriving at the mosque or the prayer hall, they offer 2, 4, 6 or more Rak'ahs *Sunnah* prayer and then the *Imām* (Prayer leader) delivers a *khuṭbah* (sermon). After the *khuṭbah*, the *Imām* leads a two rak'ah *farḍ* prayer. After the *farḍ* prayer, 2, 4, 6 or more rak'ahs of *sunnah* or *naḥḥ* prayers are offered privately by each person.

Muslims are a community. *Ṣalātul Jumu'ah* is a community prayer. Each week on *Friday*, Muslims living in an area get together to offer this prayer.

Mosques used to be the centre of all Islāmic activities during our Prophet's time, but this is not so nowadays.

Friday prayer is an occasion for the assembly of all Muslims in an area. It gives them an opportunity to meet, discuss and solve their community problems. It develops unity, co-operation and cohesion.

In an Islāmic state, the Head of State or his representative is supposed to lead the five daily prayers and the *Friday Prayer* at the central mosque of the Capital as was done by Prophet Muḥammad (*pbuh*) — the first head of an Islāmic State in *Madīnah*.

How wonderful it would be to live in a country where the Head of State or his representative leads the prayer in the central mosque of the Capital! This practice of the Prophet must be revived in all Islāmic states.

ṢALĀTUL JANĀZAH (Funeral Prayer)

Earlier we discussed death briefly. It happens to us all. When a Muslim dies, his body is given a wash and then a funeral prayer called *Ṣalātul Janāzah* is offered in congregation. This *ṣalāh*, unlike other *ṣalāh*, has neither any *ruku'* (bowing) nor any *sujūd* (prostration) and you don't have to recite *Tashahhud*.

Ṣalātul Janāzah is a collective obligation (*Farḍ Kifāyah*) on all the Muslims of the locality of the dead person. If a number of them join in the obligation is discharged on behalf of all. But, if no-one joins in, everyone in the locality will be considered sinful before Allāh. This is how the prayer is offered :

1. Make *niyyah* (intention) that you are saying this prayer to Allāh for the dead person.
2. Stand in rows for the performance of the funeral prayer facing *Qiblah*. The coffin is placed in front of the congregation on a bier.
3. Say *Allāhu Akbar* after the *Imām* (this *takbīr* is *Takbīratul Iḥrām* and there will be three more *takbīrāt* after this) and raise your hands up to your ears; bring them down again and place them below your head, putting the right hand on the left and recite the following :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

Subḥānaka allāhumma wa biḥamdika wa tabārkaismuka wa ta'ālā jadduka wa jalla thanāu'ka wa lā ilāha ghairuka.

O Allāh, Glory and Praise are for You and blessed is Your name, and exalted is Your Majesty and Glorious is Your Praise and there is no god but You.

Then the *Imām* will say '*Allāhu Akbar*' loudly and you have to follow him repeating the words quietly. There is no need to raise your hands up to your ears this time. Now, recite the following *Darūd* :

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَسِيدٌ مَحْبِيدٌ ۝

Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin kamā ṣallaita 'alā Ibrāhīma wa 'alā āli Ibrāhīma innaka ḥamīdun majīd.
O Allāh, let Your blessing come upon Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and his family. Truly You are the Praiseworthy and Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَسِيدٌ مَحْبِيدٌ ۝

Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'alā Ibrāhīma wa 'alā āli Ibrāhīma innaka ḥamīdun majīd.
O Allāh, bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and his family. Truly You are the Praiseworthy and Glorious.

After this, the second *Takbīr* will be said loudly by the *Imām* and those in the congregation will repeat it quietly. Then, if the dead person is an adult male Muslim, recite the following *Du'ā'* :

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِينَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرْنَا وَأَنْتَنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا
فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

Allāhummagfir liḥayyīnā wa mayyitīnā wa shāhidīnā wa ghā'ibīnā wa ṣāghīrīnā wa kabīrīnā wa dhakarīnā wa unthānā allāhumma man aḥyaitahu minnā fāḥyīhi 'alal Islām wa man tawaffaitahu minnā fatawaffahu 'alal imān.

O Allāh, forgive those of us who are still alive and those who have passed away, those present and those absent and our young and the elderly, the males and the females. O Allāh, the one whom You wish to keep alive from among us make him live according to Islām and anyone whom You wish to die from among us, let him die in the state of *imān* (faith).

If the dead person is an adult woman, then the last two lines of this *Du'ā'* are replaced by :

اللَّهُمَّ مَنْ أَحْيَيْتَهُمَا مِنَّا فَاحْيِيهِمَا عَلَى الْإِسْلَامِ
وَمَنْ تَوَفَّيْتَهُمَا مِنَّا فَتَوَفَّاهَا عَلَى الْإِيمَانِ

Allāhumma man aḥyaitahā minnā fa aḥyihā 'alal Islām, wa man tawaffaitahā minnā fatawaffahā 'alal imān.

O Allāh, she to whom You wish to keep alive from us, make her live according to Islām and she to whom You wish to die from among us, let her die in the state of *imān*.

If the dead person is a boy, then recite the following :

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا
شَافِعًا وَمُشَفَّعًا -

Allāhummaj'lhulanā fartān waja'lhulanā ajrān wa dhukhrān waj'alhu lanā shāfi'ān wa mushaffā'ān.

O Allāh, make him our forerunner and make him for us a reward and a treasure; make him one who will plead for us, and accept his pleading.

If the deceased is a girl, then recite the following :

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا
لَنَا شَافِعَةً وَمُشَفَّعَةً -

Allāhumma jā'lhā lanā farṭān waja'lhā lanā ajrān wa dhukhrān waja'lhā lanā shāfi'atan wa mushaffa'ah.

○ Allāh, make her our forerunner and make her for us a reward and a treasure; make her one who will plead for us and accept her pleading.

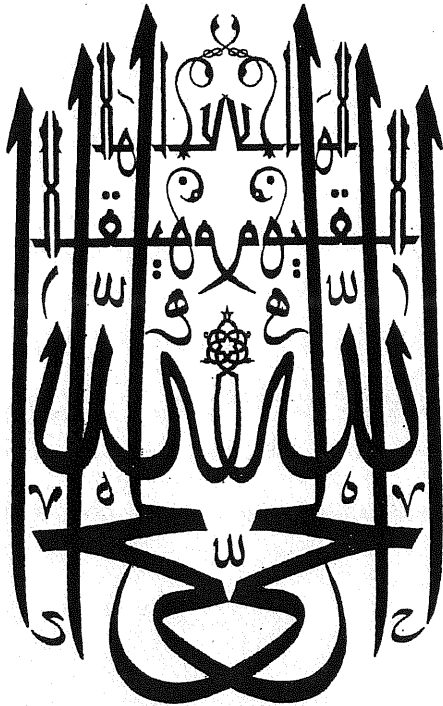
After reciting any of the above *du'ā's* according to the status of the dead person, the *Īmām* says *Allāhu Akbar* loudly and you have to repeat the words *Allāhu Akbar* quietly.

Then the *Īmām* turns his face first to the right saying *Assalāmu 'alaikum wa Rahmatullāh* and then to the left repeating the same words. Follow the *Īmām*, repeating the Arabic words quietly.

This completes *Ṣalātul Janāzah*.

Some Du'ā's After Prayer

It is good practice to ask for forgiveness and mercy from Allāh at the end of your *ṣalāh*. You can say this in your own words and in your own language but it is better for you to memorise some *Du'ā's* in Arabic.



رَبَّنَا إِنِّي أَلِدُنِيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

Rabbanā ātinā fidduniā ḥasanah wa fil ākhirati ḥasanah wa qinā 'adhābannār.

○ our Lord, grant us good in this world and good in the hereafter and save us from the punishment of the Hell-fire.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allāhumma antas salāmu wa minkas salāmu tabārakata yā dhājalālī wal ikrām.

○ Allāh, You are the source of peace and from You comes peace, exalted You are, O Lord of Majesty and Honour.

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدِي وَلِإِسْتَاذِي وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Allāhummaghfirli waliwālidaiyya waliustādhi wali jamī'il mu'minīna, Walmu'mināti wal muslimīna wal muslimāti birahmatika yā 'arhamurrahimīn.

○ Allāh, forgive me and my parents and my teachers and all the believing men and women and all Muslim men and women with Your mercy. ○ Most Merciful of all who have mercy.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا كَثِيرًا لَمْ نَغْفِرْ لَنَا وَتَرَحَّمْنَا لَكُنَّا مِنَ الْخَاسِرِينَ

Rabbanā ḥalamnā anfusanā wa inlam taghfirnanā wa tarḥamnā lana kunanna minal khāsirīn.

Our Lord, we have wronged ourselves and if You do not forgive us and have no mercy on us, surely we will be of the losers.

Exercise : 5

1st Form

1. Answer the following :
 - a. What are the five basic duties of *Islām*?
 - b. What is the *declaration of faith*?
 - c. What are the five daily prayers?
 - d. How many *Farḍ rak'ahs* are there in the five daily prayers?
2. Fill in the blanks :

To say your _____, you must be _____ and pure. The *Qur'ān* says "Surely, *Allāh* _____ those who _____ to Him and those who care for _____ . (2:222)
3. Draw the calligraphy of the declaration of faith as on Page 41.

2nd and 3rd Forms

1. Fill in the gaps :

Islām is based on _____ things : declaring that there is _____ god but _____ and that _____ is the messenger of _____, the establishment of _____, the payment of _____, the _____ and _____ in the month of _____.
2. Draw the illustration about the timings of prayer in your writing book.
3. Write the meaning of *Sūratul Fātiḥah*.

4th, 5th and 6th Forms

1. Describe in your own words the importance of *Ṣalāh* and list its lessons.
2. Write down the meaning in English of *Tashahhud*.
3. Under what circumstances must you repeat your *Ṣalāh*?

Exercise : 5(a)

1st Form

1. Write the names of the five daily prayers with their timings.
2. What do you recite after you finish your *Wuḍū'*? Write down its English meaning.
3. When do you need to repeat your *Wuḍū'*?

Exercise : 5(b)

1st Form

1. How do you make your *Niyyah* for prayer?
2. Answer the following :
 - a. What is *Qiblah*?
 - b. What is the direction of *Qiblah* from England?
 - c. What is *Qiyām*?
 - d. What is *Rukū'*?
 - e. What is *Sujūd*?
3. Write the meaning of :
 - a. *Bismillāhir rahmānir Raḥīm*.
 - b. *A'udhu billāhi minash shaiṭānir rajīm*.

Exercise : 5(c)

1st Form

1. What is the meaning of *Tasbīḥ* which is recited in *Rukū'*?
2. What do we recite in *Sujūd*?
3. What is *Sajdatuṣ Sahw*?
4. Draw a table of the *rak'ahs of Ṣalāh*.
5. What is the purpose of *Ṣalāh*?

Exercise : 5(d)

1st Form

1. Write the meaning in English of *Du'ā' Al-Qunūt*.
2. Write one *Du'ā'* in Arabic and in English.
3. What is the importance of *Ṣalātul Jumu'ah*?
4. When are you not allowed to say your *Ṣalāh*?
5. What is *Ṣalātul Janāzah*? When would you be guilty if you did not join it?

Eleven Sūrahs of the Qur'ān

1. Al-Fātiḥah (1)

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ ۝

Bismillāhir raḥmānir raḥīm
Alḥamdu lillāhi rabbil 'ālamīn.
ArRaḥmānir raḥīm.
Māliki yawmiddīn.
Iyyāka na'budu wa iyyāka nasta'in.
Ihdinaṣ ṣirāṭal Mustaqīm.
Ṣirāṭalladhīna an'amta 'alaihim,
Ghairil maghdūbi 'alaihim wa lādḍāllīn. (Āmīn).

In the name of Allāh, the most Merciful, the most Kind.
 All praise is for Allāh, the Lord of the Worlds,
 The most Merciful, the most Kind;
 Master of the day of Judgement.
 You alone we worship; and You alone we ask for help.
 Guide us along the straight way —
 The way of those whom You have favoured
 and not of those who earn Your anger
 nor of those who go astray.

2. An-Nās (114)

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Bismillāhir raḥmānir raḥīm.
Qul a'ūdhu birabbīn nās.
Malikin nās. Ilāhin nās.
Min sharril waswāsīl khannās.
Alladhī yuwawwisu fi ṣudūrinnās.
Minal jinnati wannās.

In the name of Allāh, the most Merciful, the most Kind.
 Say, I seek refuge in the Lord of mankind,
 the King of mankind,
 the God of mankind,
 from the mischief of the sneaking whisperer,
 Who whispers in the hearts of mankind,
 from among jinn and mankind.

3. Al-Falaq (113)

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ عَاسِقٍ إِذَا
 وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Bismillāhir raḥmānir raḥīm.
Qul a'ūdhu bi rabbil falaq.
Min sharri mā khalaq.
Wa min sharri ghāsiqin idhā waqab.
Wa min sharrin naffāthāti fil 'uqad.
Wa min sharri ḥāsīdin idhā ḥasad.

In the name of Allāh, the most Merciful, the most Kind.
 Say, I seek refuge in the Lord of the daybreak;
 from the evil of what He has created;
 from the evil of the darkness when it is intense;
 from the evil of those who seek to promote discord
 (malignant witchcraft);
 from the evil of the envier when he envies.

4. Al-Ikhlās (112)

سُورَةُ الْاِخْلَاصِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝
 وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝

Bismillāhir raḥmānir raḥīm.
Qul huwāllāhu aḥad.
Allāhuṣ ṣamad.
Lam yalid wa lam yūlad.
Wa lam yakul lahu kufuwān aḥad.

In the name of Allāh, the most Merciful, the most Kind.
 Say, He is Allāh, the One.
 Allāh is Eternal and Absolute.
 None is born of Him nor is He born.
 And there is none like Him.

5. Al-Lahab (111)

سُورَةُ الْاَلْهَبِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 تَبَّتْ يَدَا اَبِي لَهَبٍ وَتَبَّ ۝ مَا اَعْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝
 سَيَصْلَىٰ نَارًا اِذَا تَلَهَّبَ ۝ وَامْرَاَتُهُ حَمَّالَةَ الْحَطَبِ ۝
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

Bismillāhir raḥmānir raḥīm.
Tabbat yadā abī Lahabin wa tabb.
Mā agnā 'anhu māluhu wa mā kasab.
Sayaṣlā nāran dhāta lahab.
Wa 'mra'tuhu ḥammā latal ḥaṭab.
Fī jīdihā ḥablum mim masad.

In the name of Allāh, the most Merciful, the most Kind.
 May the hands of Abū Lahab perish; doomed he is.
 His wealth and his gains shall not avail him.
 He shall enter a blazing fire,
 and his wife, the carrier of firewood,
 shall have a rope of palm fibre round her neck.

6. An-Naṣr (110)

سُورَةُ النَّصْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِیْ دِیْنِ اللّٰهِ
 اَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۝ اِنَّهٗ كَانَ تَوَّابًا ۝

Bismillāhir raḥmānir raḥīm.
Idhā jā' naṣrullāhi walfathu.
Wa ra aitannāsa yad khulūna fī dīnillāhi afwājā.
Fasabbih biḥamdi rabbika wastaghfirhu,
Innahu kāna tawwāba.

In the name of Allāh, the most Merciful, the most Kind.
 When the victory granted by Allāh and the conquest come;
 and you see people embracing the religion of Allāh in large numbers,
 then celebrate the praises of your Lord, and seek His forgiveness.
 He is ever ready to show mercy.

7. Al-Kāfirūn (109)

سُورَةُ الْكٰفِرُوْنَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 قُلْ يَا اَيُّهَا الْكٰفِرُوْنَ ۝ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۝ وَلَا اَسْتَعُوْ
 عُيْدُوْنَ مَا اَعْبُدُ ۝ وَلَا اَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا اَسْتُمُوْ
 عُيْدُوْنَ مَا اَعْبُدُ ۝ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝

Bismillāhir raḥmānir raḥīm.
Qul yā ayyuhāl kāfirūn.
Lā a'budu mā ta'budūn.
Wa lā antum 'ābidūna mā a'bud.
Wa lā anā 'ābidum mā 'abadtum.
Wa lā antum 'ābidūna mā a'bud.
La kum dīnukum walīa dīn.

In the name of Allāh, the most Merciful, the most Kind.
 Say, O disbelievers!
 I do not worship what you worship;
 nor do you worship what I worship.
 I shall never worship what you worship.
 Neither you worship what I worship.
 You have your own religion and I have mine.

8. Al-Kawthar (108)

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا آتَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Bismillāhir raḥmānir raḥīm.

Innā a'tainakal kawthar.

Fa ṣalli lirabbika wanḥar.

Inna shāni'aka huwāl abtar.

In the name of Allāh, the most Merciful, the most Kind.

Indeed we have given you the Kawthar (Abundance or fountain);

So pray to your Lord and make sacrifice.

Surely your hater is the one cut off.

9. Al-Mā'un (107)

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
وَلَا يَحِضُّ عَلَى طَعَامِ الْيَتِيمِ ۚ قَوْلٍ لِئَلْمُصَلِّينَ ۚ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَاءُونَ ۚ
وَيَسْتَمَعُونَ السَّمْعُونَ ۚ

Bismillāhir raḥmānir raḥīm.

Ara'ital ladhī yukadhdhibu biddīn.

Fadhālikal ladhī yadu'ul yatīm.

Wa lāyahūdḍu 'alā ṭa'āmil miskīn.

Fawailul lil muṣallīn.

Alladhīna hum 'an ṣalātihim sāhūn.

Alladhīna hum yurā'wūn,

wayamna'ūnal mā'ūn.

In the name of Allāh, the most Merciful, the most Kind.

Have you seen him who denies our religion?

It is he who harshly repels the orphan
and does not urge others to feed the needy.

Woe to those who pray
but are heedless of their prayers;

who put on a show of piety

but refuse to give even the smallest help to others.

10. Quraish (106)

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَيْسَ لَكَ قُرَيْشٍ ۚ الْعَنَهُمُ يَحُلَّةٌ الشِّتَاءِ وَالصَّيْفِ ۚ فَلْيَعْبُدُوا
رَبَّ هَذَا الْبَيْتِ ۚ الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ ۚ وَأَمَّنَّهُم مِّنْ حُوفٍ ۚ

Bismillāhir raḥmānir raḥīm.

Li ilāfi quraishin.

Īlāfi him riḥlatash shitā'i waṣ ṣaif.

Falya'budū rabba hādhāl bait.

Alladhī 'at'amahum min ju'in,

Wa āmanahum min khawf.

In the name of Allāh, the most Merciful, the most Kind.

For the tradition of the Quraish :

their tradition of travelling in winter and summer.

Let them worship the Lord of this house,

Who provides them with food lest they

should go hungry, and with security

lest they should live in fear.

11. Al-Fil (105)

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّلٍ ۚ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۚ تَرْمِيهِمْ حِجَابًا
مِّنْ سِجِّيلٍ ۚ فَجَعَلَهُمْ كَعَصْفٍ مَّا كُولٍ ۚ

Bismillāhir raḥmānir raḥīm.

Alam tara kaifa fa'ala rabbuka bi aṣḥābil fil.

Alam yaj'al kaidahum fi taḍlīl.

Wa arsala 'alaihim ṭairān abābil.

Tarmīhim biḥijāratin min sijjīl

Fa ja'alahum ka'asfīn ma'kūl.

In the name of Allāh, the most Merciful, the most Kind.

Have you not seen how your Lord has

dealt with the people of the elephant?

Did he not cause their treacherous plan to be futile,

and send against them flights of birds,

which pelted them with stones of sand and clay?

Thus He made them like devoured dry leaves.

Lessons of Ṣalāh

Ṣalāh is the most important of the five basic duties of Islām. We come closer to Allāh by performing it regularly, correctly and with full awareness of its significance and meaning. At this stage, refresh your memory about the purpose of our creation and the need for performing Islāmic duties. Allāh has created us to worship Him. He says in the Qur'ān : "I have not created jinn and human beings (for any other purpose) except to worship me." (51:56) So, whatever duty we carry out, we must bear in mind that we are doing it for Allāh's sake. Only then can we expect to gain the desired benefits of the performance of Ṣalāh.

The lessons of Ṣalāh are :

1. It brings men and women closer to Allāh.
2. It keeps human beings away from indecent, shameful and forbidden activities.
3. It is a training programme designed to control evil desires and passions.
4. It purifies the heart, develops the mind and comforts the soul.
5. It is a constant reminder of Allāh and His greatness.
6. It develops discipline and will power.
7. It is a guide to the most upright way of life.
8. It is a proof of true equality, solid unity and universal brotherhood.
9. It is the source of patience, courage, hope and confidence.
10. It is a means of cleanliness, purity and punctuality.
11. It develops gratitude, humility and refinement.
12. It is the demonstration of our obedience to our Creator.
13. It is the solid programme of preparing oneself for Jihād — Striving one's utmost to please Allāh.

If your Ṣalāh does not improve your conduct you must think seriously and find out where you are going wrong.

Zakāh

Zakāh (welfare contribution) is the third pillar of Islām. The Arabic word Zakāh means "to purify or cleanse". Zakāh is to be paid once a year on savings at the rate of two and a half per cent. This rate applies to cash, bank savings and gold and silver jewellery. The rate for cattle and agricultural produce is different.

Payment of Zakāh is a means of keeping our wealth clear of greed

SCHEDULE OF ZAKĀH

Wealth on which Zakāh is payable	Amount which determines the payment of Zakāh (NIṢĀB)	Rate of Zakāh
1 Agricultural produce	5 <i>Awsuq</i> (653 kg) per harvest ★	5 per cent produce in case of irrigated land; 10 per cent of produce from rain-fed land.
2 Gold, Silver, ornaments of gold and silver	85 grams of gold or 595 grams of silver ★	2.5 per cent of value
3 Cash in hand or at the Bank	Value of 595 grams of silver ★	2.5 per cent of amount
4 Trading goods	Value of 595 grams of silver ★	2.5 per cent value of goods
5 Cows and buffaloes	30 in number	For every 30, one 1-year-old; for every 40, one 2-year-old
6 Goats and sheep	40 in number	One for first 40; two for 120; three for 300; one more for every 100
7 Produce of mines	Any quantities	20 per cent of value of produce
8 Camels	5 in number	a Up to 24, one sheep or goat for each five camels b 25-35, one 1-year-old she-camel c 36-45, one 2-year-old she-camel d 46-60, one 3-year-old she-camel e 61-75, 4-year-old she-camel f 76-90, two 2-year-old she-camels g 91-120, two 3-year-old she-camels h 121 or more, one 2-year-old she-camel for each additional 40, or one 3-year-old she-camel for each additional 50

★ *Fiqhuz Zakāh* — Yūsuf Al-Qaradāwī, Vol. 1, Page 260, 273 (Beirut, 1977).

and selfishness. It also encourages us to be honest in our earnings and expenditure.

Zakāh is a compulsory payment and is neither charity nor a tax. Charity is optional and taxes can be used by the state for any purpose but *Zakāh* has to be spent under fixed headings like helping the poor, the needy, payment of salaries to its collectors, to free captives and debtors, for travellers in need, to win over hearts and for the cause of Allāh (9:60).

Zakāh is an act of *'Ibādah*. *'Ibādah* is an Arabic term which means worship and obedience. It includes all activities of life, if we do them to please Allāh. We pay *Zakāh* to gain Allāh's favour.

Zakāh provides us with the opportunity of sharing our excess wealth with those less fortunate than ourselves. In fact, we and our wealth belong to Allāh. He is the real owner and we are merely the trustees of His wealth. We do our duty as trustees if we pay *Zakāh* as an obligatory part of *'Ibādah*.

We learned earlier that Islām is a complete code of life which includes, among other things, the economic side of life. Islām has its own economic principles. *Zakāh* is one of the basic principles of the Islāmic economy, based on social welfare and the fair distribution of wealth. In addition to the compulsory payment of *Zakāh*, Muslims are encouraged in the Qur'an to make voluntary contributions to help the poor and the needy, and for other social welfare purposes. This voluntary contribution is called *Ṣadaqah* (charity).

Through the payment of *Zakāh*, the rich share their wealth with the poor and thus the process of concentration of wealth is checked and fair distribution is ensured.

Sawm

Sawm (fasting), the fourth pillar of Islām, is another act of *'Ibādah*. All adult Muslims must fast from dawn to sunset every day of *Ramaḍān*, the ninth month of the Islāmic calendar. This means abstaining from eating, drinking, smoking and conjugal relations during the hours of fasting. Travellers and the sick can defer fasting during *Ramaḍān* and make up for it later.

Sawm develops self-control and helps us to overcome selfishness, greed, laziness and other faults. It is an annual training programme to

refresh us for carrying out our duties towards Allāh, the Creator and Sustainer. *Ṣawm* gives us the feeling of hunger and thirst. We experience for ourselves what it is like to have an empty stomach. This develops our feeling for the poor and hungry people. Fasting teaches us to control the love of comfort. It also helps us to keep our sexual desires within control. Hunger, comfort and sex are three factors which must be kept under control to behave as Allāh's servants.

Ṣawm helps us to remain truly obedient to Allāh's commands. That is why the Qur'an says : "O you who believe; Fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient." (2:183) A truly obedient Muslim is called a *Muttaqī* and his true obedience or piety — developed through *ṣawm* — is known as *TAQWĀ* in Islām. *Taqwā* keeps a person away from sin.

The month of *Ramaḍān* is a month of forgiveness, mercy and a means of avoiding the punishment of Hell.

The duty of fasting is only for Allāh's sake and there is a very pleasing and attractive reward for this in the life after death.

The following acts will break the fast if they occur during the fasting hours :

- a. Deliberate eating or drinking.
- b. Anything entering the body through the nose or mouth; this includes smoking or sniffing any powdered substance.
- c. Having any conjugal relations.

An injection in the muscle is allowed during fasting but not an intravenous nutritional injection. Unintentional eating or drinking due to forgetfulness or rinsing out the mouth or bathing and putting drops in the eye do not make the fast invalid.

A Muslim is expected to keep away from all bad actions during his fast. He should not tell a lie, break a promise or do any deceitful act.

The very purpose of fasting is to make a Muslim able to control his passions, so that he becomes a person of good deeds and intentions. Anger — a common human weakness — can also be brought under control by fasting.

In addition to the compulsory fasting in *Ramaḍān*, a Muslim may fast during other times of the year. These fasts will be treated as *Sunnah*.

Fasting is not allowed during menstruation. Women are required

to make up the days lost during this period at some other time. A Muslim must not fast :

- a. On the day of 'Īdul Fiṭr
- b. On the day of 'Īdul Aḍḥā.

The *Qur'ān* was first revealed in the month of Ramaḍān. There is a night in the month which is "better than a thousand months" (97:3). This night is called *LAILATUL QADR* (night of power). According to *Ḥadīth*, this night occurs during the last ten days of Ramaḍān (most probably the odd-numbered nights). It is a night of great importance; we should worship as much as we can on this night.

An additional prayer known as *TARĀWĪH* (20 rak'ah) is offered during *Ramaḍān* after 'Ishā'. This is a sunnah prayer in which efforts are made to recite as much of the *Qur'ān* as possible. In many mosques, the whole *Qur'ān* is recited in *Tarāwīḥ* prayer. This prayer is generally offered in congregation. Those who cannot join a congregation should offer *Tarāwīḥ* at home. A pre-dawn meal known as *Suḥūr* is taken in *Ramaḍān*.

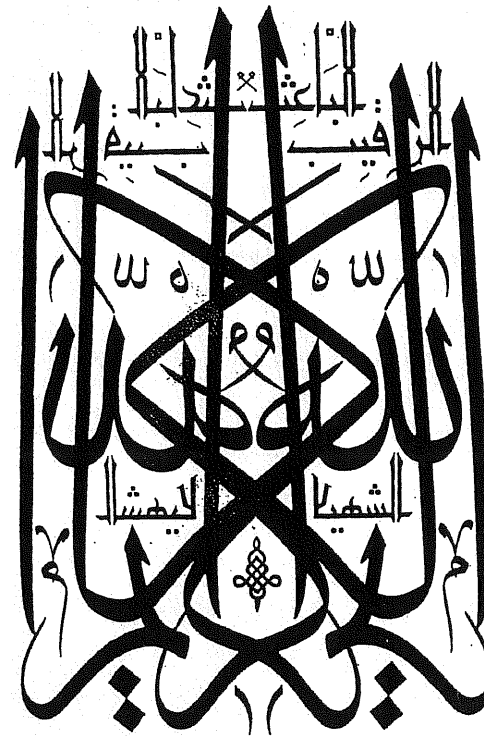
At the end of Ramaḍān Muslims celebrate 'ĪDUL FIṬR, a day of thanksgiving and happiness. It is one of the great occasions for the Muslim community. On this day, Muslims offer special prayers in congregation and thank Allāh for His blessings and mercy.

Hajj

Ḥajj is the fifth pillar of Islām. It is a visit to *Al-Ka'bah*, the house of Allāh in Makkah, once in a lifetime by those Muslims who can afford to make the journey. It is performed during the period from the 8th to 13th *Dhū'l Ḥijjah*, the twelfth month of the Islāmic calendar.

Al-Ka'bah, also known as *Baitullāh* (House of Allāh), is a cube-like one-storey building which was built originally by *Ādam* and later rebuilt by Prophet *Ibrāhīm* (Abraham) and his son *Ismā'īl* (Ishmael). It is the first house ever built for the sole purpose of the worship of Allāh. Allāh has blessed *Al-Ka'bah*. Muslims who can afford to make the journey and are physically fit come here every year from all over the world.

The occasion may rightly be called the *Annual International Muslim Assembly*. During *Ḥajj*, Islāmic brotherhood becomes particularly evident and can be experienced in a special way by everyone who takes



part. Barriers of language, territory, colour and race disappear and the bond of faith is uppermost. Everyone has the same status in the House of Allāh — the status of His servant.

Ḥajj has a number of important rituals associated with it, including :

1. Putting on *Iḥrām*.
2. Going round *Al-Ka'bah* seven times.
3. A fast walk between *Aṣ-Safā* and *Al-Marwah* near *Al-Ka'bah*.
4. Visiting and staying at **Minā**, **'Arafāt** and **Muzdalifah**.
5. Throwing pebbles at three fixed places in *Minā*.
6. Shaving or trimming hair.
7. Sacrifice of an animal (sheep, goat, cow or camel).

At the time of *Ḥajj*, while approaching *Makkah*, a pilgrim must put

on *Ihrām* before reaching a point called *MĪQĀT* (station). For men, *Ihrām* consists of two sheets of unsewn white cloth. This is the very simple form of dress a pilgrim must wear in place of his normal everyday clothes. For a woman, *Ihrām* is her ordinary dress.

This change is very significant. It reminds the pilgrim of his position in relation to Allāh. He is a humble servant of his Creator. It also reminds him that after death he will be wrapped in white sheets and his favourite or expensive clothes will be left behind.

When putting on *Ihrām*, pilgrims express their intention (*Niyyah*) by saying "I intend to put on *Ihrām* for *Hajj*".

There are then some restrictions on the pilgrim while in the state of *Ihrām*. He or she *must not* :

- | | | |
|----|------------------------------------|--|
| a. | use perfume | — to help forget enjoyment of ordinary daily life |
| b. | kill or harm animals, even insects | — to feel that everything belongs to Allāh |
| c. | break or uproot plants | — to kill one's urge for aggression and feel a love for nature |
| d. | hunt | — to develop mercy |
| e. | marry or take part in a wedding | — to forget normal life and think of the Creator |
| f. | do anything dishonest or arrogant | — to behave like a servant of Allāh |
| g. | carry arms | — to give up aggressive attitudes |
| h. | cover the head (males) | — to express humbleness |
| i. | cover the face (females) | — to feel a pure atmosphere |
| j. | wear shoes covering ankles | — to express simplicity |
| k. | cut hair | — to express non-interference with nature |
| l. | clip nails | |
| m. | have conjugal relations | — to forget worldly pleasure |

All these restrictions make a pilgrim think of Allāh and his ultimate goal in life — success in the life after death — and nothing else. While in *Ihrām* the pilgrim recites *Talbīyah* as follows :

لَبَّيْكَ اللَّهُمَّ رَبَّنَا ۖ لَبَّيْكَ لَا شَرِيكَ لَكَ كَبَّيْكَ ۖ
 إِنَّا الْحَمْدُ وَالنِّحْمَةُ لَكَ وَالْمُلْكُ ۖ لَا شَرِيكَ لَكَ

Labbaika allāhumma labbaik, labbaika lā sharika laka labbaik, innal ḥamda wannī'mata laka wal mulk, lā sharika lak.

Here I am O Lord, here I am, here I am, You have no partner, here I am, surely praise, blessings and the kingdom are for You. You have no partner.

Hajj has in it all the lessons of *ṣalāh*, *zakāh* and *ṣawm*. Do you remember why we offer *Ṣalāh*, pay *Zakāh* and fast? We offer *Ṣalāh* to remember Allāh, pay *Zakāh* to please Him and fast only for His sake. During *Ṣalāh*, we present ourselves to Allāh five times a day, but during *Hajj* we have to think of Allāh all the time. At the time of *Ṣalāh*, we face towards *Al-Ka'bah*, but during *Hajj* we actually go there in person. *Zakāh* teaches us to pay part of our savings for welfare and other good causes for Allāh's sake, but during *Hajj* we must sacrifice much more of our money for the pleasure of Allāh.

Ṣawm teaches us to control ourselves during daylight hours from eating, drinking or smoking or having conjugal relations. But in the state of *Ihrām* there are many more restrictions. (Eating and drinking are not prohibited in the state of *Ihrām* though.)

What do we learn from all these exercises during Hajj? We learn that we belong to Allāh, we will return to Him and we must do as He commands us.

Jihād

Jihād is the use of all our energies and resources to establish the Islāmic system of life, in order to gain Allāh's favour. *Jihād* is an Arabic word which means "to try one's utmost". It is a continuous process. In its first phase a Muslim learns to control his own bad desires and intentions. We need to strive hard to achieve this. This is *Jihād* within ourselves and is the basis for the comprehensive *Jihād* which is concerned with establishing *Ma'rūf* (right) and removing *Munkar* (evil) from our lives and from society. It demands the use of all our material and mental resources. Eventually we may be required to give our life for the cause of Islām.

The aim of *Jihād* is to seek the pleasure of Allāh. This must not be forgotten because this purpose is the basis of all Islāmic endeavours.

Earlier, we learned about the basic duties of *Shahādah*, *Ṣalāh*, *Zakāh*,

Ṣawm and *Ḥajj*. All these duties teach us to obey Allāh and gain His favour so that we pass the test on the day of judgement and receive the reward of entering Paradise — the place of permanent happiness, joy and peace.

Regular and conscious performance of the four basic duties will inspire us to live and die for the cause of Islām, which we believe to be the only right course for success in life and in the hereafter. In other words, all Islāmic duties should prepare us to engage in *Jihād*. *Jihād* is the end result of our efforts in *Ṣalāh*, *Zakāh*, *Ṣawm* and *Ḥajj*. We cannot think of Islām without *Jihād*.

We would like to see truth prevail and falsehood vanish, but we are aware that this cannot happen on its own; we have to do our utmost to achieve it. The performance of other Islāmic duties will be meaningless if they do not lead us towards the target of *Jihād*.

The method of *Jihād* is the one practised by Prophet Muḥammad (pbuh). His life is the perfect example for us and we will learn about it later.

Our duty as Muslims is to carry out Allāh's commands and to urge others to do the same. This duty has been given to us by Allāh in His own words in the *Qur'ān* :

"You are the best Ummah (community); you have been raised for mankind so that you command what is right and forbid what is evil, and you believe in Allāh." (3:110)

We should ask others to be obedient to Allāh in an appealing and convincing way. Our own life-style will count for much here. It is most important that we try hard to practise what we say. Allāh does not like those whose words and deeds are not the same. The *Qur'ān* says, *"Why do you ask of others the right conduct and you yourselves forget?"* (2:44) In another place in the *Qur'ān*, Allāh says, *"O you who believe! Why do you say that which you do not? It is most hateful to Allāh that you say that which you do not."* (61:2, 3)

These verses clearly direct us to compare our own deeds with our words. To achieve this, we must carry out our duty to do good ourselves and urge others to do the same. This will enable us to remove our weaknesses and deficiencies. None of us is perfect, but our imperfections will gradually decrease if we do our very best to pursue our duty of *Jihād*.

Exercise : 6

1st Form

- Write the meaning of *Sūratul Kawthar*.
- Answer the following questions :
 - What is the meaning of *Zakāh*?
 - What is the rate of *Zakāh* on your cash savings?
 - What is the time of *Ṣawm* in *Ramaḍān*?
 - What is *Lailatul Qadr*?
- Write a story about *Īdul Fiṭr*.
- Write in your own words about *Ḥajj*.

2nd and 3rd Forms

- How do you make *Niyyah* for your *Ṣalāh*?
- Write down the meaning in English of *Sūratul Lahab*.
- Answer the following questions :
 - What lesson do we get from the payment of *Zakāh*?
 - What does *Ṣawm* develop in us?
 - What makes our fasting invalid?
 - Where is *Al-Ka'bah*?
 - What is *Jihād*?

- Fill in the blanks :

Ḥajj has in it all the _____ of _____ , _____ , _____ . Do you _____ why we _____ *Ṣalāh*, pay _____ , and _____ ? We offer _____ to remember _____ , pay _____ to _____ Him and _____ only for His _____ .

4th, 5th and 6th Forms

- Explain the importance of *Zakāh* in the context of social welfare in an Islāmic society.
- What are the moral and social lessons of *Ṣawm*?
- What is the significance of putting on *iḥrām* during *Ḥajj*?
- Discuss the importance of *Jihād* in a Muslim's life.

Life of Muḥammad (pbuh)



Introduction

“Indeed, in the Messenger of Allāh, you have for you, the best example.” (33:21)

“We sent you (Muḥammad) not but as a blessing for the Universe.” (21:107)

“He it is who has sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion, however much idolators may be averse.” (61:9)

SO far you have been learning the basic things about Islām. Now it is time to learn about our great and dear Prophet, Muḥammad (peace be upon him). It is through Muḥammad (pbuh) that Allāh has completed the Islāmic way of life.

No other person in the history of mankind has left so deep an impact on the life of his followers as Muḥammad (pbuh), the last messenger of Allāh. His life is the best example (*Uswatun-Ḥasanah*) for us to follow. He has shown us how to obey Allāh, the Lord of the Universe. Allāh says in the *Qur’ān* :

“Say (O Muḥammad), if you love Allāh, follow me; Allāh will love you and forgive your sins, Allāh is Forgiving and Merciful.” (3:31)

It means that Allāh will be pleased with us only if we practise Islām as practised by Muḥammad (pbuh). He has been described in the *Qur’ān* as ‘the blessing for the Universe’ (*Raḥmatul lil ‘ālamīn*).

Muḥammad’s (pbuh) duty, according to the *Qur’ān*, was to make Islām supreme over all other systems of life (61:9, 48:28, 7:33).

In other words, you can say that Muḥammad (pbuh) was made the messenger of Allāh to see that truth prevails and falsehood vanishes. As Muslims, we must also work towards the establishment of the supremacy of Allāh’s Law and the removal of evil from society. This is Jihād, which we learned about earlier.

The difference between Muḥammad (pbuh) and us is that he received guidance direct from Allāh through revelation, but we have not. Muḥammad (pbuh) was not only a messenger but a man as well. He was not a super-human being, but a mortal man and the last of the messengers of Allāh (18:110).

Birth and Childhood

Muḥammad (pbuh) was born into the noble tribe of the *Quraish* in Makkah, Arabia, in 571 CE (Christian Era). His father, ‘*Abdullāh*, died before his birth and *Āminah*, his mother, died when he was only six. A few days after his birth he was given to the care of *Ḥalīmah*, his foster-mother, who suckled him and took care of him for about two years. It was the custom of the tribe of *Quraish* to give their new-born babies to foster-mothers for breast-feeding.

After the death of his mother, his grandfather, ‘*Abdul Muṭṭalib*, looked after him. From early childhood, then, Muḥammad (pbuh) suffered one shock after another. His grandfather died when he was only eight years old, so Muḥammad (pbuh) was then looked after by his uncle, *Abū Ṭālib*, a leader of the *Quraish* and a merchant.

The name *Muḥammad* means *praiseworthy*.

A Business Trip to Syria

Muḥammad (pbuh) was growing up in the affectionate care of his uncle, *Abū Ṭālib*, when at the age of twelve he accompanied him on a business trip to Syria. When their caravan reached *Buṣrā* in Syria, a Christian priest called *Baḥīrā* invited them to a dinner. This was unusual. *Abū Ṭālib* and his caravan had passed this way before, several

times, but had never been asked in by the priest. All the members of the caravan went to the dinner except Muḥammad (*pbuh*) who stayed behind, probably to look after the camels and the merchandise. *Baḥīrā* insisted on having Muḥammad (*pbuh*) join in the dinner. When he did, *Baḥīrā* asked him a few questions, and Muḥammad (*pbuh*) answered precisely and to the point.

When he heard the answers, *Baḥīrā* — a person well-versed in Christianity and the *Bible* — could recognise from what he knew that the boy Muḥammad (*pbuh*) was going to be a prophet in the future. He advised *Abū Ṭālib* to take special care of his nephew. When they finished their trading, *Abū Ṭālib* lost no time in returning to *Makkah* with Muḥammad (*pbuh*).

Teenager and the Battle of Fujjār and Hilf-ul-Fuḍūl

When Muḥammad (*pbuh*) was fifteen, a local war broke out during the *Hajj* season between the tribes of *Quraish* and *Hawāzin*. According to *Makkan* tradition, war was forbidden in the pilgrimage season (*Hajj*). Despite this, the war lasted four years, with intervals, and caused tremendous hardship to people on both sides. Life was becoming intolerable because of the unnecessary bloodshed.

The reason for the war seemed silly to Muḥammad (*pbuh*) and he felt quite disgusted at the senseless bloodshed. But it made people think. It inspired many of them to take steps to stop the war and make peace.

Upon the initiative of *Az-Zubair*, Muḥammad's (*pbuh*) uncle, a meeting was called at the house of '*Abdullāh Ibn Jud'ān*, who was an influential and wealthy person.

A society called *Hilf-ul-Fuḍūl* (Alliance for charity) was formed at this meeting to help the oppressed, the poor and the needy. Muḥammad (*pbuh*) was present at the meeting and took the following oath :

"I uphold the pact concluded in my presence when Ibn Jud'ān gave us a great banquet. Should it ever be invoked, I shall immediately rise to answer the call."

The participation of Muḥammad (*pbuh*) in *Hilf-ul-Fuḍūl* is a proof of his concern and interest in welfare activities, even in his youth.

A word of advice for you here. As young people, when you study the life of Muḥammad (*pbuh*), you should decide to take part in the

welfare of people in general and the welfare of your fellow youngsters in particular. You should study the life of Muḥammad (*pbuh*), take lessons from it and put them into practice. If you look around you, you will find many unjust and wrong things are taking root in society. You should decide as a young person to do whatever you can to remedy injustices and wrong-doings.

Young Shepherd

While still a boy, Muḥammad (*pbuh*) tended sheep and during this period had plenty of time to think and contemplate. He moved around with his flock in the vast expanse of the Arabian desert. It provided him with a unique opportunity to have a clear vision of nature and to see the wonders of the creation of Allāh.

Muḥammad (*pbuh*) was very proud of having spent his boyhood as a shepherd. He used to say, "Allāh sent no prophet who was not a shepherd. *Mūsā* (Moses) was a shepherd, *Dāwūd* (David) was also a shepherd." The reason for this might be that Allāh wanted His messengers to have experience of life as a shepherd, to help deal with human beings with rare patience whilst preaching Allāh's message. It is very difficult to control a flock of sheep, goats or camels which do not have any understanding or sense of right and wrong. It needs a lot of patience and care to handle animals. This experience was very useful for the messengers in their task of propagating the message of Allāh.

Marriage

As Muḥammad (*pbuh*) grew up, he helped in running the business of his uncle, who was managing his family with some difficulty. During this time, Muḥammad (*pbuh*) received an offer from a noble lady named *Khadījah* to look after her business affairs. Muḥammad's (*pbuh*) fame as an honest and upright young man had now become well known in *Makkah* which is why *Khadījah* made the proposal.

Muḥammad (*pbuh*) accepted the offer and set out for Syria with the goods of *Khadījah*, accompanied by another of her employees called *Maysarah*. This was Muḥammad's (*pbuh*) second business trip to Syria.

He sold the goods and bought what he was told to before returning to *Makkah*. He made big profits for *Khadījah* on this trip because of his intelligence, skill and honesty. It was almost double what anyone else had earned for *Khadījah* in the past. During the journey, his companion

Maysarah noticed that Muḥammad (*pbuh*) was protected from the heat of the sun by clouds.

On their return, *Maysarah* hurried to *Khadijah* and told her about his experience of Muḥammad (*pbuh*) and about the big profits he had made for her.

Khadijah, the daughter of *Khuwailid*, was a determined, intelligent and noble woman. She was deeply impressed by the ability, character and performance of Muḥammad (*pbuh*).

Khadijah decided to send a proposal of marriage to Muḥammad (*pbuh*). On the advice of his uncle, *Abū Ṭālib*, Muḥammad (*pbuh*) consented to the proposal and the wedding ceremony went ahead.

Now Muḥammad (*pbuh*) was a family man and the marriage marked the beginning of a new phase in his life. He was twenty five years of age when he married. *Khadijah* was forty and a widow.

They had six children — two boys, *Qāsim* and *‘Abdullāh* (also known as *Ṭāhir* and *Ṭayyib*) and four girls, *Zainab*, *Ruqaiyyah*, *Umm Kulthūm* and *Fāṭimah*. Both sons died before his prophethood but the daughters lived into Islām, embraced it and later migrated to *Madīnah*.

Physical Features

Muḥammad (*pbuh*) was a handsome man of medium build — neither very tall nor short. He had a large head, thick black hair, a wide forehead, heavy eye-brows and large dark eyes with long eye-lashes. He had a fine nose, well placed teeth, a thick beard, a long handsome neck and a wide chest and shoulders. His skin was light coloured and he had thick palms and feet. He walked steadily with firm steps. His appearance had the mark of deep thought and contemplation. His eyes gave the feeling of the authority of a commander.

Rebuilding Al-Ka‘bah

The *Ka‘bah* needed repairs or rather rebuilding after a sudden flood had damaged it and cracked its walls. The task was divided among the four tribes of the *Quraish*. Muḥammad (*pbuh*) took an active part in the work. The rebuilding progressed and the walls were raised until it was time to place the Black Stone **Al-Ḥajarul ‘Aswad** on the East wall of the *Ka‘bah*. The Black Stone was regarded as very sacred by the *Makkans* and it is still regarded as sacred by the Muslims. At the time of Ḥajj, the pilgrims kiss this stone as a mark of respect.

There were arguments about who should have the honour of placing this-holy stone in its place. The situation became tense and there was almost a possibility of civil war over the issue. To avoid bloodshed, an idea put forward by the oldest man in *Makkah* — *Abū Umayyah* — was accepted. He proposed to all the people present, “Let the first man to enter the gate of the mosque next morning decide the matter in dispute among us.”

What a pleasant surprise! The first man to enter the mosque was Muḥammad (*pbuh*)! All the people shouted in a chorus, “This is the trustworthy one (*Al-Āmin*), this is Muḥammad (*pbuh*).”

When he came to them, they asked him to decide the matter and he agreed.

He said, “Give me a cloak.” When they brought him a cloak, he spread it on the ground, placed the Black Stone over it and said, “Let the elders of each clan hold on to one edge of the cloak.” They did so and carried the stone to its place. Muḥammad (*pbuh*) then picked up the stone and put it in its place on the wall of the *Ka‘bah*. In this way he acted as a sort of umpire among his people and averted a bloody civil war. The rebuilding continued and was completed by the *Quraish*. Muḥammad (*pbuh*) was then thirty five years old.

This event shows beyond any doubt that even before his prophethood, Muḥammad (*pbuh*) was the judge and referee of the *Quraish* at the time of their disputes and crises. He earned the good names of *Al-Āmin* (the trustworthy) and *Aṣ-Ṣādiq* (the truthful). The irony was that after his prophethood, many of those same people turned against him because of their ignorance and became too stone-hearted to listen to the call of the truth.

Search for the Truth

Muḥammad (*pbuh*) was a soft spoken, gentle person who loved to think and meditate. He was unusual, compared with others of his age, in that he had no interest in the temptations of the worldly life, which was appropriate for the person who was destined to be the guide and teacher for mankind.

Muḥammad (*pbuh*) used to retreat in seclusion and solitude to a cave, *Ḥirā’*, in mount *Nūr* very often. There he passed his time in meditation and devotion. He used to pass the month of *Ramaḍān* in

this cave. He sunk himself into deep thoughts about the mysteries of nature. He had an eager longing and searched seriously for the truth.

Why did he do this? He did it because he did not find the answers to the questions arising in his inquisitive mind about man, his creation and his ultimate goal.

He got quite fed up with existing social and political systems. The religions of the Jews and the Christians at that time were so corrupted by the rabbis and priests that they no longer had any appeal to reason and wisdom. He was unable to adjust himself to the senseless bloodshed, tribal disputes, oppression of the helpless by the powerful, idol worship and the degraded status of women.

The Makkans worshipped idols made by themselves. Muḥammad (*pbuh*) used to think about the stupidity of idol worship. The idols could not move, talk or do anything. How could they respond to the requests of human beings?

All these appeared nonsensical to Muḥammad's (*pbuh*) thinking mind. The retreat in the cave was to find answers to these deep-rooted feelings in his own self. It was a search for comfort, consolation, peace, tranquility and right guidance. Could it be anything else? Of course not. Muḥammad's (*pbuh*) mind was full of feelings, sympathy and concern for the welfare of the people of *Makkah*. How could his upright mind rest while turmoil, injustice, falsehood and exploitation were rampant in the city?

The idols, including the three biggest, *Al-Lāt*, *Al-Uzzā* and *Al-Hobl*, were lifeless stones unable to help themselves if somebody happened to break them. But the Makkans worshipped them, asked their help, took oaths in their name and fought for them. Muḥammad's (*pbuh*) curious mind was striving for the truth, to get rid of the social misdeeds and change the existing social and political order.

It was during the days of his retreat in the month of *Ramaḍān* that Allāh, the Lord of the Universe, favoured Muḥammad (*pbuh*) with His blessing — the first revelation of the *Qur'ān*.

Receiving the Truth

Muḥammad (*pbuh*) had reached the age of forty when, one night, while meditating in his mountain retreat in *Ḥirā'* during *Ramaḍān*, an angel appeared before him.

"Read!" said the angel.

"I am not a reader," replied Muḥammad (*pbuh*). At this, the angel hugged him and squeezed him so hard that he thought he would die of suffocation. He was then released and the angel again said, "Read!" Muḥammad (*pbuh*) gave the same reply. The angel squeezed him harder and then released him. The angel asked him a third time, "Read!" Muḥammad (*pbuh*) repeated his reply, "I am not a reader." The angel hugged him again even harder for the third time and then released him saying :

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

"Read in the name of your Lord who created.

Created man from a clot of blood.

Read, your Lord is most Generous.

Who taught by the pen.

Taught man what he did not know." (96:1-5)

Muḥammad (*pbuh*) recited the verses and felt as though the words were written on his heart. These are the first revealed verses of the *Qur'ān*.

He became greatly troubled at this strange happening. He thought he might be possessed by evil spirits. He looked around and saw nothing. He was fearful and terrified. He stood motionless.

Muḥammad (*pbuh*) looked at the sky and was surprised to see the angel *Jibrā'il* flying in the shape of a giant man. The angel said, "O Muḥammad (*pbuh*), you are the messenger of Allāh and I am *Jibrā'il*." And wherever he looked, Muḥammad (*pbuh*) saw *Jibrā'il* flying in the distance. He stood still until the angel disappeared.

Muḥammad (*pbuh*) rushed home in a panic and sat close to *Khadijah*. He told her all that had happened. *Khadijah*, his noble, loving and caring wife, had faith in the character of her husband and comforted him, saying, "Rejoice, O son of my uncle, and be of good heart. Surely by Him in whose hand is *Khadijah's* soul, I have hope that you will be the prophet of this people.

You have never done any wrong to anyone. You are kind to others and you help the poor. So Allāh will not let you down." Muḥammad (*pbuh*)

asked *Khadijah* to wrap him up with blankets. He was wrapped up and he fell asleep.

When *Muhammad (pbuh)* woke up, *Khadijah* took him to her cousin, *Waraqah Bin Nawfal*, who was a Christian and had knowledge of the scriptures of the Torah and the Gospel. *Waraqah* heard all that had happened from *Muhammad (pbuh)* and said, "This is the same one who keeps the secrets (*angel Jibrā'il*) whom Allāh had sent to *Moses*. I wish I were young and could live up to the time when your people would turn you out."

Some months after the first revelation *Muhammad (pbuh)* saw the angel *Jibrā'il* again, flying in the sky seated in a floating chair. The Prophet became frightened and rushed home. He asked *Khadijah* to cover him up. She wrapped him with blankets and he fell asleep. After a few moments, *Khadijah* noticed that the Prophet was shivering, breathing deeply and sweating. The angel *Jibrā'il* brought the second revelation to him which was "O you who lie wrapped in your mantle, arise and warn! Glorify your Lord. Purify yourself. Give up uncleanness. Give not in order to have more in return. For the sake of your Lord, endure patiently." (74:1-7)

Seeing him in this position, *Khadijah* pleaded with *Muhammad (pbuh)* to rest a little longer. But *Muhammad (pbuh)* was now reassured



and said in a firm voice, "O *Khadijah*, the time of slumber and rest is past. *Jibrā'il* has asked me to warn men and call them to Allāh and to His worship. But whom shall I call? And who will listen to me?"

Khadijah encouraged and assured *Muhammad (pbuh)* about the success of his prophethood and declared her own acceptance of Islām, the first person to do so.

What a marvellous thing! *Khadijah* accepts her husband as the Prophet of Allāh! Who can better testify to the integrity of a person than his wife? She knew *Muhammad (pbuh)* better than anyone else did, and could testify to his honesty and trustworthiness. No man can hide his weakness from his wife because she knows him so closely and intimately.

Islāmic Movement begins

The revelation marked the beginning of *Muhammad's (pbuh)* role as a messenger of Allāh. It was also the starting point of the Islāmic movement carried out by him during the rest of his life. The first phase of the movement lasted for three years, from 610 CE (the year of revelation) to the end of 612 CE.

To begin with, *Muhammad (pbuh)* preached the message of Allāh only to his friends, his closest relatives and those whom he could trust. 'Alī,* his cousin, the son of *Abū Tālib*, was the second Muslim and the third was *Zaid** son of *Hārithah* (*Muhammad's* [pbuh] servant). *Abū Bakr** was the first from among *Muhammad's (pbuh)* friends to become a Muslim. Notice here the composition of the early Muslims.

First — *Khadijah**, *Muhammad's (pbuh)* wife, accepts Islām; second — 'Alī, his cousin; third — *Zaid*, his household servant. Outside the household, it was *Abū Bakr*. All of them were near and dear to him.

Ten year old 'Alī accepts Islām

This, briefly, is how 'Alī, the cousin of the Prophet and then a boy of only ten, accepted the truth. Allāh taught *Muhammad (pbuh)* through angel *Jibrā'il* (Gabriel) how to make ablution (*wuḍū'*) and how to pray. *Muhammad (pbuh)* in turn taught *Khadijah* and both of them used to offer *Ṣalāh* together.

'Alī saw the Prophet and his wife kneeling and prostrating and

*We should say *Raḍiyallāhu 'anhu (RA)* after the name of a male companion (*Ṣaḥābī*) of the Prophet and *Raḍiyallāhu 'anhā* after the name of a female companion (*Ṣaḥābiyah*).

reciting the *Qur'ān*. 'Alī was amazed at this unusual scene and asked the Prophet after the prayer, "To whom did you prostrate yourselves?" The Prophet answered, "We have prostrated ourselves to Allāh who has sent me as a Prophet and has commanded me to call human beings unto Him."

The Prophet then invited 'Alī to worship only Allāh and to accept the message of Allāh revealed to him.

He also recited to him something from the *Qur'ān*. 'Alī felt excited and thrilled but thought for a moment and said that he would consult his father, *Abū Ṭālib*, about this. He passed the night agitated and restless, thinking about the call of Muḥammad (*pbuh*). Next morning, he rushed to the Prophet and declared his faith in Islām. The young boy said, "Allāh created me without consulting *Abū Ṭālib*, my father. Why then should I consult him in order to worship Allāh?"

Is it not exciting for you to learn this? It should inspire you also to want to work for Islām to make living on this earth meaningful and purposeful. Rest assured, this is the way to peace. 'Alī, the first Muslim boy, accepted this peace — Islām.

Early Muslims

You should know some of the names of the people who accepted Islām and later became great personalities in Islāmic history.

Early Muslims included : 'Alī bin Abī Ṭālib, Zaid bin Hārithah, *Abū Bakr bin Abi Quhāfah*, 'Uthmān bin 'Affān, Sa' d bin Abī Waqqās, 'Abdur Raḥmān bin 'Auf, Ṭalḥah bin 'Ubaidullāh, *Abū Dharr*, Zubair bin 'Awwām, *Abū 'Ubaidah bin Jarrāh*, Arqam bin Abī Arqam, *Suhaib Al-rūmī*, 'Abdullāh bin Mas'ūd, *Khabbāb bin al-'Arat*, 'Uthmān bin Maz'ūn, *Ja'far bin Abi Ṭālib and Nu'aim bin 'Abdullāh*.

Women were not left behind. Among the great women to be Muslims were : *Khadījah bint Khuwailid*, *Fātimah bint Al-Khattāb*, *Asmā' bint Abī Bakr*, *Fātimah bint Al-Mujallil*, *Fukaiha bint Yasār*, *Asmā' bint 'Umais*, *Asmā' bint Salamah*, *Ramlah bint Abī 'Auf*, *Umaina bint Khalaf*.

End of the first phase

During the first phase of the Islāmic Movement, Muḥammad (*pbuh*) preached the message of Allāh discreetly and it spread gradually among all age-groups, especially the youth, in Makkah. People in Makkah began to talk about Muḥammad (*pbuh*) and his message. They

did not take it seriously in the beginning. They thought the Muslims had a fantasy that would soon die away and the worship of idols would eventually triumph.

Three years passed and the message of Allāh continued to spread far and wide in the valley of Makkah.

You will see in the following pages how Truth became victorious and falsehood vanished. Islām is the Truth; worship of idols is falsehood.

Islāmic Movement becomes public

Three years after the first revelation, Allāh commanded the Prophet, "Proclaim what you have been ordered and turn away from the polytheists." (15:94) This was the command to make the call to Allāh open and public and was the beginning of the second phase of the Islāmic movement.

'Alī and the dinner

The Prophet prepared himself to meet the new situation with strong determination and faith. He invited his kinsmen to a dinner and after the dinner addressed them, saying :

"O sons of 'Abdul Muṭṭalib, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next. Allāh has ordered me to call you to Him. So, who of you will stand by me in this matter?"

The elders in the dinner were not responsive. They were about to leave when the young boy 'Alī stood up and said, "I am the youngest of you; I may be a boy, my feet may not be strong enough, but O Muḥammad (*pbuh*), I shall be your helper. Whoever opposes you, I shall fight him as a mortal enemy." The elders laughed loudly and dispersed.

Consider the courage of the boy 'Alī! How strongly and firmly he spoke about his faith! Should you not, as youngsters, follow the example of 'Alī? To uphold the Truth and work for it is the best of everything in this world.

The Prophet on Mount Ṣafā

Muḥammad (*pbuh*) now prepared to call the Makkans to the message of Allāh. He climbed on the top of *Aṣ-Ṣafā* and shouted to the people who, seeing him standing there, had gathered below. Muḥammad (*pbuh*) told them, "O men of Quraish, if I were to tell you that I see an army ready to attack on the other side of the mountain, would you believe me?"

They answered, "Yes, why not? We trust you and never found you telling a lie."

Muḥammad (*pbuh*) said, "Know then, that I am a warner and that I warn you of severe punishment. O Banū 'Abdul Muṭṭalib! Banū 'Abd Manāf! O Banū Zuhrah! O Banū Taim! O Banū Makhzum! O Banū Asad! Allāh has commanded me to warn you, my nearest kinsmen, that I can assure you of good on this earth and in heaven if you declare that there is no god but Allāh." Abū Lahab, his uncle, became red with anger and spoke bad of his nephew. He said, "Damn you! Did you assemble us for this?"

Muḥammad (*pbuh*) was severely shocked and looked towards his uncle for a moment. Allāh comforted His messenger and informed him of the fearful punishment awaiting Abū Lahab. Allāh revealed, "May the hands of Abū Lahab perish; doomed he is. His wealth and his properties shall not save him. He shall be thrown into a flaming fire of hell." (111:1-3)

The open invitation to Allāh's message brought hostility and opposition to the Prophet and his followers. A new stage of the Islāmic movement began. We will see how the followers of Islām overcame this opposition with valour, vigour and steadfastness. Indeed, it is rare to find such proof of sacrifices for the noble cause of Allāh.

Hostility begins

The Makkans who, for a long time, had taken no serious notice of the movement became very hostile to the open call of Muḥammad (*pbuh*). They now realised the threat to their idolatry and began to harass the followers of Islām in order to stop its increasing popularity. Hardly a day passed without some new followers joining the faith. This trend further increased the fury of the idolaters.

The Quraish first tried to settle the matter through Abū Ṭālib and asked him to withdraw his support from Muḥammad (*pbuh*). Delegations of influential people went to meet Abū Ṭālib twice for this purpose. He listened to them calmly and sent them back with conciliatory words. Abū Ṭālib asked Muḥammad (*pbuh*) not to put him under so much strain, for he was the leader of the Quraish. The Prophet faced a dilemma but remained firm and said to his uncle, "O my uncle, by Allāh, if they put the sun in my right hand and the moon in my

left, and ask me to give up my mission, I shall not do it until Allāh has made it victorious or I perish therein!"

Abū Ṭālib was moved by the firmness of his nephew and said, "Go and say what you please for, by Allāh, I shall never withdraw my support from you."

The first Muslim to suffer at the hands of the unbelievers of Makkah was Sa' d Bin Abī Waqqās. He was struck with a sword in a fight with the enemies as they attacked the Prophet and his followers at prayer in a mountain pass. The Prophet was once preaching in the area of the Ka'bah and he was attacked. During this encounter Ḥārith Bin Abī Hālah tried to pacify the mob but he was attacked and killed. He was the first Muslim to give his life for Islām.

Bilāl bin Rabāḥ, an Abyssinian slave, was tortured by his master for accepting Islām. He was thrown onto the sand under the burning sun with a heavy stone placed on his chest for no other reason than his acceptance of Islām. Bilāl gallantly faced this torture and used to proclaim, "Allāh, the One; Allāh, the One." Abū Bakr freed him from his infidel master.

Others who suffered terribly at the hands of unbelievers were: 'Ammār, Abū Fukaiha, Ṣuhaib Rūmi and Khabbāb. The infidels did not even spare women Muslims. Among the women tortured were: Sumaiyyah, Lubainah, Nahdiyyah and Umm 'Ubais.

The Prophet himself was ridiculed, insulted and accused of being a sorcerer and of being possessed. Once he was almost strangled by an unbeliever while praying. Abū Bakr arrived just in time to rescue him. Abū Lahab's wife, Umm Jamīl, used to throw rubbish and thorny bushes from her house at Muḥammad's (*pbuh*) door and way, and all that Muḥammad (*pbuh*) was able to do was to remove them.

Muḥammad (*pbuh*) continued his preaching with even more enthusiasm and firmness, and the hostility of the unbelievers also intensified. The Makkans did all they could to stop him and his followers but nothing worked. The Islāmic movement continued to flourish among the Makkans despite false propaganda, persecution and harassment from the idolaters.

During this period Ḥamzah, the young uncle of the Prophet, joined the Islāmic movement. His acceptance of the faith added strength to Islām, for Ḥamzah was a brave man. His acceptance of Islām

compelled the *Quraish* to abandon some of their harassment.

The offer of ‘Utbah Bin Rabī‘ah

‘*Utbah bin Rabī‘ah*, a leader of the *Quraish*, put some proposals to the Prophet. He suggested, “*If what you want is money, we will gather for you our property, so that you may be the richest of us; if you want honour, we will make you our chief, so that no-one can decide anything apart from you; if you want sovereignty, we will make you king.*”

The Prophet declined these suggestions and recited verses from *Sūrah 41 (Hāmīm As-Sajdah)* of the *Qur’ān*. ‘*Utbah* returned to his companions with a changed face and reported to them that he heard from *Muḥammad (pbuh)* what he had never heard before. No worldly temptation could keep the Prophet away from the Truth.

Another cunning proposal

The *Quraish* failed in all their attempts to discourage *Muḥammad (pbuh)* and the Muslims from their faith. Harassment, ridicule, torture and false propaganda proved futile as the Muslims simply became more determined. The leaders of the *Quraish* now hatched a shrewd plot. They proposed to the Prophet that he should adore their gods and they in return would adore his God; in this way there would come about a compromise and hostility would cease.

Allāh commanded the Prophet to tell the unbelievers in clear terms that there could be no such compromise on matters of basic principles. *Muḥammad (pbuh)* was asked to declare to them, “*You have your religion, and I have mine.*” (109:6) The plan of mixing the truth with falsehood was defeated.

Emigration (Hijrah) to Abyssinia (Ethiopia)

The infidels, frustrated in their attempts to make a compromise with the Prophet, increased the levels of their persecution. The threat to life and property intensified. The poor Muslims were particularly insecure and vulnerable. *Muḥammad (pbuh)* advised those Muslims who felt thus to emigrate to Abyssinia where the *Negus* (*Najjāshi*), a noble king, ruled. Eighty-three Muslims, not counting children, emigrated to Abyssinia in groups. The first group was of ten people. This was the first emigration (*Hijrah*) of Muslims who had to leave their country for the sake of Allāh.

Efforts to get the emigrants back

A delegation of the *Quraish* consisting of ‘*Amr Ibnul ‘Āṣ* and

‘*Abdullāh Ibn Abū Rabī‘ah* went to the *Negus* and tried to get the emigrant Muslims back.

They bribed the courtiers of the *Negus* and made accusations against the Muslims to succeed in their mission. They alleged that the emigrants were apostates and followers of a new religion which no-one had heard of before. The *Negus* wanted to know the whole matter and called for the Muslims. He asked, “What is the new religion you follow which caused you to leave your country?”

Ja‘far bin Abī Ṭālib answered on behalf of the Muslims, “O King, we were in a state of ignorance and immorality, worshipping stones and idols, eating dead animals, committing all sorts of injustice, breaking natural ties, treating guests badly and the strong among us exploited the weak.

Then Allāh sent us a prophet, one of our own people, whose lineage, truthfulness, trustworthiness and honesty were well known to us. He called us to worship Allāh alone and to renounce the stones, the idols which we and our ancestors used to worship. He commanded us to speak the truth, to honour our promises, to be helpful to our relations, to be good to our neighbours, to abstain from bloodshed, to avoid fornication. He commanded us not to give false witness, not to appropriate an orphan’s property or falsely accuse a married woman. He ordered us not to associate anyone with Allāh.

He commanded us to hold prayers, to fast, to pay *Zakāh*. We believed in him and what he brought to us from Allāh, and we follow him in what he asked us to do and forbade us not to do.

Thereupon, our people attacked us, treated us harshly and tried to take us back to the old immorality and worship of idols. They made life intolerable for us in *Makkah*, and we came to your country to seek protection to live in justice and peace.”

Hearing this, the *Negus* wanted to listen to part of the *Qur’ān* which came down from Allāh to the Prophet.

Ja‘far recited to him *Sūrah Maryam* (*Mary*), the 19th *Sūrah* of the *Qur’ān*. The *Negus* wept until his beard was wet, listening to the *Qur’ān*. Then he said, “What you have just recited and that which was revealed to *Moses* must have both issued from the same source. Go forth into my kingdom; I shall not deport you at all.”

Thus the spiteful efforts of the pagans against the Muslims were doomed to failure once again.

'Umar accepts Islām

'Umar bin Al-Khaṭṭāb, a strong and tough person in his late twenties, became a Muslim in the sixth year of the prophethood of Muḥammad (*pbuh*). His acceptance of Islām is remarkable in the sense that he went out with a vow to kill the Prophet. On his way to kill Muḥammad (*pbuh*), Na'im told 'Umar that he should rather take care of Fāṭimah and Sa'id who had become Muslims. Fāṭimah and Sa'id were 'Umar's sister and brother-in-law. 'Umar became enraged with anger when he heard this and changed his course to go to his sister's house.

As he approached the house, he heard some recitation of the *Qur'ān*. Khabbāb bin al-'Arat was reading *Sūrah Tā Hā* (the 20th chapter) to Fāṭimah and Sa'id. 'Umar entered the house without knocking and angrily cried out, "What was that nonsense I heard?"

Fāṭimah and Sa'id refused to say. They had hidden Khabbāb before 'Umar came in. 'Umar was furious and began to hit his brother-in-law, injuring Fāṭimah when she tried to protect her husband.

Seeing his sister blood-stained, 'Umar paused for a while and wanted to see the sheet of the *Qur'ān* from which they were reciting. Fāṭimah asked him to cleanse himself. So 'Umar washed himself before being given the sheet.

While reading, he was deeply moved at the rhyme and rhythm and the content. He decided to accept Islām and said, "Lead me to Muḥammad (*pbuh*), so that I may accept Islām." Khabbāb came out from hiding and led him to Arqam's house where the Prophet was staying at that time. Arqam's house was then the centre of Islām. The Prophet welcomed 'Umar at the gate and asked him his intention. 'Umar expressed his wish to be a Muslim and the Prophet was very pleased.

'Umar was a very powerful man. His entry into Islām gave a strong impetus to the Muslims. Before him, Ḥamzah, the Prophet's uncle, became a Muslim. He was also a powerful man. The entry into Islām of these two great and brave men was a turning point in the history of the early Islāmic movement.

Boycott and confinement

The *Quraish* were seething at the gradual increase in the strength of the Muslims. They plotted another assault and decided on a total boycott of the family of Hāshim and Muṭṭalib. They were confined in a pass named *Shi'bi Abī Ṭālib*. The boycott continued for three years and

the clans of Hāshim and Muṭṭalib suffered badly during that time. Eventually the boycott had to be withdrawn because of differences amongst the *Quraish* themselves. The clans of Hāshim and Muṭṭalib demonstrated great firmness during the boycott.

The document of boycott, which was kept in the *Ka'bah*, was all eaten up by white ants, except the name of Allāh at the top!

The Prophet continued his work amid intimidation and persecution. Truth must prevail over falsehood. The call to Allāh must subdue paganism. The popularity and strength of Islām was on the increase.

Year of sorrow

Time passed and Muḥammad (*pbuh*) at the age of fifty, in the tenth year of his prophethood, had to face more sorrow and grief.

His uncle Abū Ṭālib died. It was Abū Ṭālib who always gave protection to his nephew. Muḥammad (*pbuh*) was heartbroken. Still more sadness was in store. The Prophet lost his most loving and caring wife, Khadijah,* who had stood by him like a solid rock, to comfort, support and encourage him at times when no-one else did. She was the first, remember, to accept him as the messenger of Allāh.

It was a terrible blow to Muḥammad (*pbuh*) but he had to endure it. Death is an undeniable fact of life. All men and women die and so must we, one day.

The Prophet had become used to shocks and grief ever since his childhood. Providence tested him all through his life. The responsibility of prophethood needed unmatched endurance and patience. The Prophet passed all the most difficult tests of life, including persecution, torture and death blows.

Ṭā'if — the most difficult day

The stone-heartedness of the people of *Makkah* saddened the Prophet. He now decided to try the people of Ṭā'if, a city sixty miles to the east of *Makkah*, to see if they would support him.

On arriving in Ṭā'if, accompanied by Zaid bin Ḥārithah, he went to three important people of the city and invited them to Islām. All three refused and insulted him. They even incited street urchins to drive him out of the city.

*During the life-time of Khadijah, the Prophet did not marry another woman. After her death however he married several women, mostly widows, on social and political grounds. The names of his wives (other than Khadijah) are Sawdah, 'Ā'ishah, Ḥafṣah, Zainab bint Al-Ḥārith, Zainab bint Jaḥash, Umm Ḥabībah, Umm Salamah, Juwayriyyah bint al-Ḥārith, Maimūna bint al-Ḥārith and Safiyyah bint Ḥuyayy.

The urchins pelted stones at the Prophet's legs and feet. They hooted at him and drove him out. He was weary, sad and very unhappy and took shelter in a garden where he prayed.

The owners of the garden witnessed the whole episode and felt sorry for him in his tired and bruised condition. They offered him hospitality and sent grapes for him through their servant, 'Addās.

The Prophet used to say that the day in *Tā'if* was the most difficult day of his life. But look at his greatness; he was bruised, hurt and blood-stained, yet he never pronounced one word against the people who had abused him.

Al-Mi'rāj (The Ascent)

After the severe shocks of the deaths of *Abū Tālib* and *Khadijah*, and the cruel treatment received at *Tā'if*, Muḥammad (*pbuh*) longed for some comfort. It was not long before he got it in the form of a remarkable and eventful night journey to *Jerusalem* called *Al-Isrā'*, and an ascent to heaven in the same night called *Al-Mi'rāj*.

Mi'rāj was a memorable event for the Prophet. Allāh honoured him by this unique and extraordinary journey during which Muḥammad (*pbuh*) saw with his own eyes the glory of Allāh and the working of the universe. It was the great morale boost he sorely needed. It further strengthened his faith that Allāh was always with him. No amount of dismay could prevent him from his task of calling people to Allāh.

The Prophet himself gave vivid details about the journey and the ascent. He said that the angel *Jibrā'il* awoke him from his sleep and took him to *Jerusalem* riding on an animal which looked like a horse with large wings. The name of the animal was *Buraq*.

In *Jerusalem*, he met all the prophets including *Ādam*, *Ibrāhīm*, *Mūsā*, *Isā* and *Hārūn*. He led them in prayer. He was then taken to different heavens and he saw *Paradise* and *Hell*. The most important of all was his experience of the Glory and the Majesty of Allāh. He had many more experiences. It is beyond the grasp of ordinary people like us to understand every aspect of the journey. But it was not impossible for the last messenger of Allāh to grasp the significance of these things. He had to have such experiences to act as Allāh's messenger.

Five times daily prayers were laid down for Muslims at the time of *Mi'rāj*. The whole miraculous journey lasted for a short part of the

night.

Next morning, when Muḥammad (*pbuh*) related his experience, the *Makkans* laughed at him and started saying that he must have gone crazy. The Muslims believed him but some of the new entrants to the faith became a bit doubtful and the unbelievers, as usual, refused to accept the truth. Muḥammad (*pbuh*) gave graphic details of the journey and a caravan which he had seen on his way to *Jerusalem* confirmed the details he gave when it arrived in *Makkah*.

Remember here that Muḥammad (*pbuh*) was nicknamed by his own people *Al-Āmin* (the Truthful) and *Aṣ-Ṣādiq* (the Trustworthy). Later, these same people behaved quite strangely. Muḥammad (*pbuh*), after receiving his prophethood, had done everything according to Allāh's wish.

First covenant of Al-'Aqabah

During his open, public preaching, Muḥammad (*pbuh*) met a group of people from *Madīnah* (then called *Yathrib*) at the time of *Hajj* and he invited them to accept Islām. They responded to his call and became Muslims. There were six of them. They returned to *Madīnah* as believers and invited others of their tribes to join the new faith.

Next year twelve people from *Madīnah* came during *Hajj* and the Prophet entered into an agreement with them at a place called *Al-'Aqabah* in 621 CE. This agreement is known as '*the Covenant of Al-'Aqabah*'. In this pledge, they agreed to obey none but Allāh, neither to steal nor commit adultery, neither to kill their children nor commit any evil and not to disobey Allāh. They were told by Muḥammad (*pbuh*) that if they lived under this covenant, Allāh would be pleased with them and reward them with *Paradise*.

Second covenant of Al-'Aqabah

A second covenant with the Muslims of *Madīnah* was concluded in 622 CE in the same place, *Al-'Aqabah*. In all, seventy three people including two women took part in this pledge. This covenant was an extension of the first. It was agreed that the Muslims of *Madīnah* would protect and help the Prophet against all odds, as they would protect their own women and children. All the dangers which would arise out of this covenant were explained by *Al-'Abbās*, the Prophet's uncle, to the Madinite Muslims in clear terms. However the Madinite Muslims still said, "*We take him (the Prophet) despite all threats to property, wealth and*

life. Tell us, O Prophet of Allāh, what will be our reward if we remain true to this oath?"

The Prophet answered, "Paradise".

They stretched out their hands to him and he to them, and in this way the covenant was concluded.

The second covenant included clauses about war situations which made it a duty of the Madinite Muslims to defend the Prophet in the event of external attack from *Makkah*.

Emigration to Madīnah

The conclusion of the second covenant of *Al-'Aqabah* was another turning-point in the history of the Islāmic movement. The Muslims now had a place in which to take shelter, an ally in time of war and danger.

The unbelievers eventually came to know about the covenant after its conclusion. It had been done in secrecy so that the infidels could not have an opportunity to foil it. When they found out, they reacted in anger and resorted to torturing some of the people from *Madīnah*.

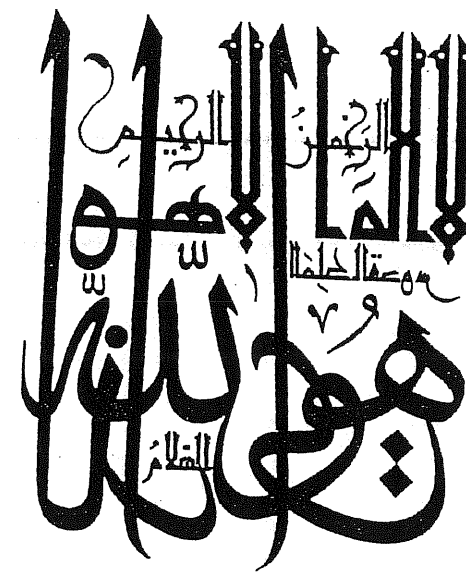
The Prophet now changed the strategy of his work. For thirteen years he had tried his best to preach the message of Allāh to the people of *Makkah* but the Makkan soil was not fertile for this. *Madīnah* provided him with fresh, receptive ground in which to sow the seed of Islām and he planned to use this opportunity.

He commanded the Muslims of *Makkah* to start emigrating to *Madīnah* and strengthen the bond with the Muslims there. The Muslims of *Madīnah* are known as *Anṣār* (helpers) and those of *Makkah* as *Muhājirūn* (emigrants) in Islāmic history. Following the command of the Prophet, the Makkan Muslims started moving to *Madīnah* individually and in small groups. The unbelievers tried relentlessly to stop this and became even more malicious.

Think of the emigration! Muslims left their homes for the sake of Allāh and His pleasure! At the moment of need, this was what was required of them. As Muslims, we too must be ready to do the same for the sake of our faith. Life on this earth will have meaning and purpose only when we can attain this attitude.

The Hijrah of the Prophet

After most of his companions had left for *Madīnah* Muḥammad (*pbuh*) waited for permission from Allāh to emigrate himself. *Abū*



Bakr, his closest friend, sought permission to leave for *Madīnah* but stayed behind on the Prophet's advice. 'Alī, the cousin of the Prophet, also stayed behind. *Abū Bakr* was to accompany the Prophet later on. He was very lucky.

The unbelievers now plotted to kill Muḥammad (*pbuh*). Permission for him to migrate to *Madīnah* had also come so Muḥammad (*pbuh*) secretly left *Makkah* one night in 622 CE with *Abū Bakr*. A specially-formed group of unbelievers lay in wait around the Prophet's house to kill him as he came out. 'Alī was left behind to sleep in the Prophet's bed and the Prophet quietly left, making the unbelievers look very foolish. In the morning, they found 'Alī in the Prophet's bed and were dumb-founded.

The Prophet and his companion *Abū Bakr* had left just before dawn

and proceeded to a cave called *Thawr*, to the south of *Makkah*. They stayed in the cave for three days and *Abū Bakr's* servant brought them food in the evening. They left *Thawr* on the third day and started out for *Madīnah*.

The unbelievers, fooled by the guile of the Prophet, now organized a thorough search on the road to *Madīnah* and offered a prize of 100 camels for the capture of Muḥammad (*pbuh*). One, *Surāqah*, was almost successful, but he failed when his horse fell down three times in his pursuit to kill Muḥammad (*pbuh*). In the end he gave up his sinister aim, taking the falls as bad omens.

After a tiresome, exhausting and very difficult journey, the Prophet, accompanied by *Abū Bakr*, reached *Qubā'*, a place near *Madīnah*. They stayed there for two weeks and the Prophet founded a mosque in *Qubā'* where '*Alī* had joined them.

The Prophet entered *Madīnah* and allowed his camel to kneel where it liked. It knelt first in a place which was owned by two orphans, and got up only to kneel finally in front of the house of *Abū Ayyūb Al-Anṣārī* which became the first residence of the Prophet in *Madīnah*.

The people of *Madīnah*, who had anxiously awaited the arrival of Muḥammad (*pbuh*), became very happy and excited when they found him among them. They gave him a hero's welcome.

The *Hijrah* of the Prophet started a new chapter in the history of the Islāmic movement. It has two sides : the sad and heart-breaking sense of leaving the beloved birthplace on one side, but a feeling of security and hope for the work of Islām more freely than before on the other.

The *Islāmic calendar* starts from the day of the *Hijrah* of Prophet Muḥammad (*pbuh*) from *Makkah* to *Madīnah*.

The *Hijrah* was the beginning of a new role for the Prophet as a statesman and a ruler. With this ended his fifty three years of life in *Makkah*, of which he had spent thirteen eventful years as the Prophet of Allāh.

The Prophet of Madīnah

Muḥammad's (*pbuh*) arrival in *Madīnah* was a memorable event for the people of the city. They felt elated and were jubilant because they had Allāh's messenger among them.

Madīnah was known at that time as *Yathrib*. It came to be known as *Madīnatun Nabī* — the Prophet's city — after Muḥammad's (*pbuh*)

arrival. Later it became known simply as *Madīnah* — The City.

The Makkan migrants added a new dimension to the life of *Madīnah*. The city now had three communities : the *Anṣār* (the Helpers) of the tribes of '*Aws* and '*Khazraj*, the Jews from the tribes of '*Qainuqā'*, '*Naḍīr* and '*Qurayzah* and the migrants from *Makkah*. The migrants (*Muhājirūn*) had to be absorbed by the local community of the *Anṣār*.

The companions of the Prophet had reached *Madīnah* before Muḥammad (*pbuh*) himself and were living with the *Anṣār* as guests. With the arrival of the Prophet, the situation became more settled. The migrants (*Al-Muhājirūn*) had brought almost nothing with them.

The Prophet's first task was to form a solid bond of faith and brotherhood between the *Anṣār* and the *Muhājirūn*.

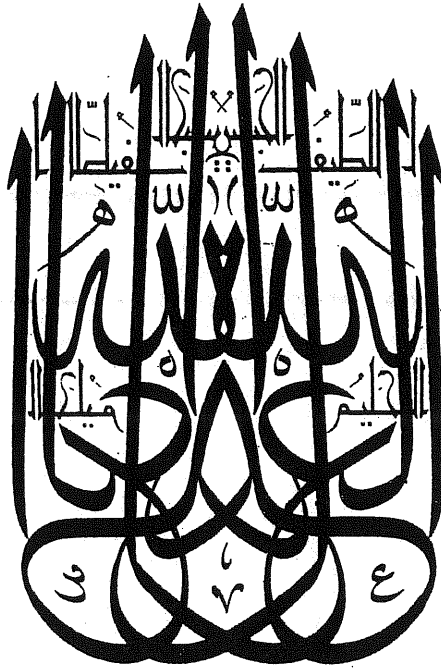
He called a meeting of both communities and asked the *Anṣār* to become brothers of the *Muhājirūn*. He also suggested that they should share their property and other belongings with their migrant brothers. The *Anṣār* did as they were asked by the Prophet. This was a rare event unmatched in human history; such was the powerful influence of Islām.

The *Anṣār* practically shared their property with the *Muhājirūn* equally, on the basis of a shared faith.

Muḥammad (*pbuh*) became the leader of the city. With the cementing of the bond of brotherhood, he had virtually inaugurated the Islāmic Society. *Madīnah* was now the capital of the Islāmic community, the first Islāmic state.

The Islāmic State of *Madīnah* knew no distinction between the ruler and his subjects. Every citizen belonged to Allāh and enjoyed equal rights. Islām does not recognise any preference of one over another except on the basis of piety (*Taqwā*). "*The noblest among you to Allāh is the one who is the most virtuous,*" says the *Qur'ān*. In the Islāmic state of *Madīnah* there was no discrimination on the basis of colour, class or descent.

After laying the foundations of the Islāmic state, Allāh's messenger took steps to secure its internal peace. A treaty with the Jews was signed, but the Jews did not live up to their pledge and later betrayed it.



The Prophet now decided to construct a mosque in *Madīnah*. Soon, work began at a place which was purchased from its orphan owners. This was the place where the Prophet's camel had first knelt before it finally knelt in front of the house of *Abū Ayyūb Al-Anṣārī*. The Prophet's residence was built next to the mosque.

Muḥammad (*pbuh*) himself took part in the construction as an ordinary labourer. In fact it was difficult to identify him from other workers on the site. Muḥammad (*pbuh*) never hesitated to do any ordinary work. He used to mend his own clothes, repair his own shoes, do the shopping and milk the goats. In this respect he left for us a shining example.

Adhān (call to prayer)

You may recollect that prayer five times a day was laid down for Muslims at the time of the *Mi'rāj* (the Ascent). In *Madīnah*, Muslims were now a cohesive and united community and the Prophet felt it necessary to call the believers to pray in congregation. Muslims would collect themselves together for prayer when the time came and many suggestions were put forward about how to announce this. The Prophet finally asked *Bilāl*, the Abyssinian Muslim who had a melodious voice, to shout aloud the following words :

Allāh is the Greatest! (4 times)

I bear witness that there is no god but Allāh (twice)

I bear witness that Muḥammad is the messenger of Allāh (twice)

Rush to Prayer! (twice)

Rush to success! (twice)

Allāh is the Greatest! (twice)

There is no god but Allāh.

This is the **Adhān** (*the call to prayer*). The introduction of *Adhān*, with its beautiful and magnetic appeal, made possible the pronouncement of the Greatness of Allāh five times a day in *Madīnah*. This system of *Adhān* is still in use in all Muslim countries. The rhyme and rhythm of the words chanted are really marvellous.

More Islāmic duties laid down

Madīnah, the first Islāmic state, began to thrive under the dynamic leadership of Muḥammad (*pbuh*). The Islāmic society of *Madīnah* needed more guidance and training for its development, welfare and prosperity.

This society, which was passing through its infant stage, later went on to make a tremendous impact on the history of mankind.

The programme of training introduced during the second and third years of the *Hijrah* included *Ṣawm* (fasting in the month of *Ramaḍān*), *Zakāh* (welfare contribution) and the prohibition of wine drinking and transactions involving interest (*Ribā*). Also during this period, laws regarding orphans, inheritance, marriage and the rights of married women were revealed.

In the second year of the Hijrah (during the month of Sha'bān) the direction of prayer (Qiblah) was changed by revelation from Bait ul-Maqdis in Jerusalem to Al-Ka'bah in Makkah.

Hard task

The society was growing and the task of making it strong, solid and dynamic also continued. During this time Muḥammad (*pbuh*) was virtually fighting on four fronts :

- i. to maintain cohesion and discipline among the rank and file of the Islamic society;
- ii. to guard against the intrigues and conspiracies of the Hypocrites (*Munāfiqūn*);
- iii. to remain alert to the dangers from the Quraish of Makkah, and
- iv. to remain vigilant about the sinister motives of the Jews of Madīnah.

History shows how wonderfully Allāh's messenger faced all these dangers and led the Islāmic state towards more and more success and eventual victory.

The Battle of Badr

Muḥammad (*pbuh*) was a wise and practical man. He took steps to counter the dangers from both inside and outside the city of Madīnah. He left no stone unturned to make the small community of Muslims a solidly united force, to combat any threat to its existence.

He did not have many resources. The economy of Madīnah was under strain from absorbing the migrants from Makkah, but the messenger of Allāh was full of hope and confidence. He knew Allāh's help would be coming at the right moment. What counted was the strength of faith, not the material resources.

The unbelievers of Makkah were raging in anger at the comparative safety of the Muslims in Madīnah. All their previous attempts to finish off Muḥammad (*pbuh*) had failed. Their trade route to Syria was now within easy reach of the Muslims. They became restless and were burning within themselves, unable to find a way to tackle Muḥammad (*pbuh*). They were looking for some excuse to attack the new Islāmic society and get rid of it once and for all.

Such was the situation when news came of an unusual caravan of about a thousand camels laden with goods and arms travelling to Makkah from Syria. The leader of the caravan was *Abū Sufiān* — a chief of the Quraish of Makkah. *Abū Sufiān* feared there might be an attack from the Muslims and lost no time in sending just such a message to Makkah. Soon an army of a thousand was ready to march to Madīnah to attack the Muslims.

News of the Makkan army reached the Prophet and he decided to face them outside Madīnah with the help of Allāh. The aggression of the unbelievers could not go unchallenged. A small army of three hundred and thirteen people, including young boys, ill-equipped with arms and ammunition, started from Madīnah under the Prophet's command and camped at a place called *Badr*, eighty miles from Madīnah. The Muslim army had only a few horses and a small quantity of armour but they were full of faith, courage, valour and determination. They knew they were on the right side.

Meanwhile, *Abū Sufiān's* caravan changed its route and was out of any danger. However the Makkan army would not leave until they had finished off the Muslims. An encounter between the two armies took place on the 17th of *Ramadān* of the second year after the *Hijrah*.

The Muslims responded to the Makkan attack with unmatched bravery and determination. They repelled the Makkan army and the unbelievers were decisively defeated. They left seventy dead and a further seventy were taken prisoner by the Muslims.

The Battle of Badr proved beyond doubt that real strength lies in faith in Allāh and not in arms and ammunition. The battle decided the future course of history for the Muslims.

On that day, in spite of their meagre resources, the soldiers of the truth were triumphant and the military might of falsehood was humiliated, defeated and tarnished. "*Truth prevails, falsehood vanishes,*" declares the *Qur'ān* (17:81).

In the battle of *Badr*, each Muslim soldier had to face three infidels, because the size of the Makkan army was three times that of the Muslim army. Still the Muslims won.

Defeat for the Muslims in this battle would have proved fatal.

The Makkans left this battle with a grudge, defeated and humiliated. Another encounter could not be far off.

The Battle of Uḥud

The Makkans could not forget the shattering blow inflicted on them by the Muslims at *Badr*. They were thirsty for revenge. The year that followed was their year of preparation.

The Muslims were consolidating the gains they had made at *Badr* and strengthened their community ties. The Prophet sent messengers and delegations to various parts of Arabia during this time.

Al-'Abbās, one of the uncles of the Prophet, still lived in *Makkah* though he accepted Islām. His feelings for his nephew and the Muslims were very strong. He was watching all the preparations the unbelievers were making and sent an envoy to Muḥammad (*pbuh*) in *Madīnah* with details of the Makkans' moves.

The Prophet received news that an army three thousand strong, including two hundred horsemen, was marching towards *Madīnah*. Muḥammad (*pbuh*) called for the elders and consulted them on the matter. The elders of *Madīnah*, among them *Anṣār* and *Muhājirūn*, favoured defence from inside *Madīnah* but the younger men, alive with faith and vigour, wanted a manly combat outside *Madīnah*. They saw it as an opportunity to be *Shahīd* (martyrs).

After *Jumu'ah* prayer one Friday, the Prophet started out for *Mount Uhud* with an army of seven hundred Muslims. The *Quraish* of *Makkah* had already camped there. The Prophet reached *Uhud* and after the dawn prayer put the Muslim army into position. He took particular care to place fifty archers under the command of 'Abdullāh Bin Jubair to protect a strategic mountain pass and ordered them not to leave their position under any circumstances.

The two armies faced each other in the morning. Fierce fighting broke out and soon the Muslim army got the upper hand and the Makkkan army was forced to retreat. The Muslims captured the supplies and baggage of the Makkans.

Before the battle was really over, most of the archers stationed in the mountain pass left their post and joined in the collection of booty, despite the repeated pleas of 'Abdullāh Bin Jubair. This indiscipline provided *Khālid Bin Walīd*, one of the Makkkan commanders, with a rare opportunity to make a counter attack from the rear. 'Abdullāh Bin Jubair and six other archers who had not left their position put up a desperate fight until, finally, all of them were martyred.

Khālid's men took the Muslim army by surprise and soon the Muslims' celebration ended in grief. They found themselves surrounded and in the fighting that followed, *Hamzah*, the Prophet's uncle and a great warrior, was martyred by *Wahshī*. Many other Muslims became *Shahīd* and the Prophet himself was injured.

A rumour that Muḥammad (*pbuh*) was dead caused the Muslims to flee and drained their morale. The Prophet was taken by some of

his followers to a position on the hill, and he called to the Muslims at the top of his voice. He ordered them to reunite and before long the scattered and battered Muslims again regrouped, seeing that the Prophet was alive.

In the battle, the enemy violated all norms of civilised behaviour. They mutilated the dead bodies of Muslims and *Hind*, the wife of *Abū Sufiān*, was so terrible that she took out the liver of *Hamzah* and chewed it raw.

By the end of the day the regrouped Muslim army was ready for a counter attack, but the Makkkan army had already left, satisfied that they had taken revenge for *Badr*.

On his return to *Madīnah*, the Prophet sent out a contingent of Muslims to pursue the Makkans, to ensure that they did not come back. When *Abū Sufiān* heard of it, he quickened his pace to *Makkah*.

The overall result was almost a draw — neither side could claim victory. But the battle had some very costly lessons for the Muslims. The disobedience and indiscipline of the archers at the mountain pass caused the Muslims to suffer badly in a battle which they had almost won.

Discipline and obedience to the commander are very important in a battlefield.

The Battle of Aḥzāb

Muḥammad (*pbuh*) had a very busy life. Hardly a day passed without some incident taking place somewhere in the new state. Skirmishes, plots, conspiracies and violations of treaties were rife. So was the molesting and mockery of the Muslims and the Prophet. All this happened by the collusion of the Jews and Makkkan infidels. They joined together against the Muslims.

The Jewish tribe of *Banū Naḍīr* violated treaty conditions and plotted to kill the Prophet so action had to be taken against them. They were given the option : either fight or be deported. At first they refused to leave *Madīnah* but later they were expelled for their treachery. They moved to *Khaibar* and turned the place into an enemy den against the Muslims. They incited the Makkans to make a new offensive against the Muslims and try decisively to finish them off.

Badr had been a fatal blow to the dreams of the Makkans; at *Uhud*, their mission remained unfulfilled. But it gave them new impetus to

launch another attack, because their impression of the invincibility of the Muslims had been shaken. Incitement by *Banū Naḍīr* added fuel to their evil objectives.

Emissaries were sent on secret trips between the Makkans and the Nadirites. Finally agreement was reached about the new assault on *Madīnah*. Forces were gathered to make the assault, drawing on people from *Makkah*, *Ghaṭafān*, *Ṭā'if*, *Fazara* and other towns.

News of these sinister moves reached the Prophet, and he consulted his companions about preparations to counter the latest enemy offensive. The decision was made to face the enemy from within the city and *Salmān al-Fārsī*, a Persian Muslim, advised digging trenches around the city to hold the enemy hordes outside. This novel idea was put into effect.

Deep, wide trenches were dug around the whole of *Madīnah* and it took twenty days to complete the digging. Muḥammad (*pbuh*) himself took part in the digging. After the trenches had been completed, the Prophet placed the Muslims in position to defend the city from inside.

An allied force ten thousand strong marched against *Madīnah* in the fifth year of the *Hijrah*. The number was so large, it appeared as if the enemy forces were advancing from all directions — the north, the south, above and below. They alighted on the outskirts of the city beating drums and chanting their war songs. When they found themselves separated from the Muslims by the very deep and wide trenches they were surprised.

The enemy could not understand this new war technique. They were greatly astounded. They had no other alternative but to wait but how long could they do this?

A boring wait of about four weeks made them very weary, tired and restless. Nothing happened during this long siege except a few exchanges of arrows. Some desperate attempts to cross the trench were made, but the vigilant Muslims repelled them.

The stocks of the enemy's food and other supplies were dwindling and they felt worried and anxious.

A treacherous plot was now hatched to instigate a surprise attack on the Muslims at night by the Jews of the *Banū Qurayzah* who were still in *Madīnah* at the time. The Prophet heard of the plot and took

measures to foil it. He sent a message to the Jews in *Madīnah*, asking them to think over the consequences of their treachery should the allied enemy forces be defeated! After the battle of *Aḥzāb*, the Jews of *Banū Qurayzah* were besieged for about two to three weeks following which all adults were killed on a judgement by *Sa'd*, chief of the 'Aws tribe, an ally of the *Qurayzah*.

Allāh, the Almighty, is always with the lovers of Truth. His help is crucial for success. The Muslims besieged in *Madīnah* badly needed such help. Indeed, they did get that help.

The weather changed suddenly. Strong winds, thunder and heavy rain storms made the enemy flee in disarray. Soldiers were trampled under foot by horses and camels in the rush. The hordes eventually fled in a wild frenzy. What a scene it must have been! And what a timely intervention by Allāh!

The enemies were greatly dispirited, while the Muslims were equally relieved and elated. The Muslims expressed their gratitude to Allāh, the Merciful, for His timely help.

Hudaibiyah agreement

In the sixth year of the *Hijrah*, the Prophet announced his intention to pay a visit to *Al-Ka'bah* in *Makkah* for a short pilgrimage (*'Umrah*). He set out with 1400 of his followers who were under strict orders not to carry any weapons, except their traveller's swords.

The *Quraysh* of *Makkah* knew full well that the only purpose of the Prophet's visit was for pilgrimage, but how could they let the Muslims enter *Makkah* when they had not been able to enter *Madīnah*? The Muslims, they decided, must be stopped.

Plans were put in hand. The top generals — *Khālid* and *'Ikrimah* — were alerted to be ready with their armies to stop the Prophet and his followers from entering *Makkah*.

The Muslims continued their journey to *Makkah* until they had reached a place called *Hudaibiyah*. Steps were taken to find out what sort of mood the *Quraysh* were in; it was clear they were in the mood for battle.

The *Quraysh* on their part gathered information about the strength and armoury of the Muslims and realised they had come for no other purpose than the pilgrimage to *Al-Ka'bah*. Envoys were sent from each side. The Prophet made his intentions crystal clear to the *Quraysh*

through his envoy but the *Quraish* maltreated the Muslim envoy and threatened the Muslims. The patience of the Muslims was put to a severe test. They could teach the *Quraish* a good lesson even with their traveller's swords, but Allāh's Prophet ordered them to show extreme restraint.

The *Quraish* were in no mood to allow the Muslims in for the pilgrimage that year. They made it an issue of prestige and pride. It was humiliating for the Muslims, but what could they do? Allāh's messenger was their leader and all his steps were guided by Allāh, so they had to be followed.

Eventually, after intense negotiations, an agreement between the *Quraish* and the Prophet was signed. This agreement is the *Hudaibiyah agreement*.

The conditions were :

- A. *The Muslims would not visit Makkah that year, but would come a year later and remain there for three days only.*
- B. *There would be one-sided extradition — the Makkans taking refuge with the Prophet would be handed over on demand to the Quraish, but Muslims taking refuge in Makkah would not be handed over to the Prophet.*
- C. *There would be peace for ten years and during this period Muslims could go to Makkah and Ṭā'if and the Quraish could go to Syria through the Muslim areas.*
- D. *Each party would remain neutral in the event of a war between the other and a third party.*
- E. *Any tribe wishing to sign an agreement with either the Muslims or the Quraish would be able to do so.*

The terms of the agreement were apparently against the Muslims, but they turned out to be favourable for them in the end.

The Muslims were disheartened but they were soon given the news of victory by Allāh. It was revealed : "Surely we have granted you a clear victory." (48:1)

In what way was this one-sided treaty a victory? The treaty eased the long years of tension and made possible the intermingling of the two parties. The Makkans could now come to *Madīnah* and stay with the Muslims; this provided an opportunity for the Muslims to

influence the stone-heartedness of the Makkans. In fact, during the years that followed the *Hudaibiyah* treaty, the number of new Muslims increased dramatically. *Khālid Bin Walīd*, who later became the most famous general in Islāmic history, and 'Amr Ibnul 'Āṣ, the conqueror of Egypt, became Muslims during this time.

The treaty proved beyond doubt that the Prophet and the Muslims stood for peace. It also paved the way for the escape of the detained Muslims in *Makkah*, as the extradition clause was later dropped on the initiative of the Makkans.

The *Hudaibiyah* agreement also opened the way to the conquest of *Makkah* in 630 CE — the eighth year of *Hijrah*.

The Conquest of Makkah

During the years that followed the *Hudaibiyah* treaty, the Prophet sent emissaries to the *Roman Emperor*, the *Persian Emperor*, the ruler of *Egypt*, the *King of Abyssinia*, the chiefs of *Syria* and other leaders, inviting them to accept Islām.

In the seventh year of the *Hijrah*, an expedition was made against the Jews of *Banū Naḍīr* who had been expelled to *Khaibar*. *Khaibar* became the centre of anti-Islāmic activities and the Prophet decided to take action against the trouble-makers there. After a long siege and protracted battles in a number of different places, the fortress of the Jews was conquered.

The strength of the Muslims was on the increase and new followers were joining.

The *Hudaibiyah* treaty gave freedom to the tribes to make agreements with either the *Quraish* or the Muslims. The tribe of *Banū Khuzā'ah* sided with the Muslims, while *Banū Bakr* went on the side of the *Quraish*.

Two years after the agreement, *Banū Bakr* attacked *Banū Khuzā'ah* while they were asleep. *Banū Khuzā'ah* took refuge in *Al-Ka'bah*, but were butchered in the sacred precincts. The news of this violation of the treaty reached the Prophet, and he sent an ultimatum to the *Quraish* asking them to accept any of the following options :

1. *to pay compensation for the victims of the Banū Khuzā'ah;*
2. *to withdraw their support for Banū Bakr;*
3. *to declare that the Hudaibiyah agreement no longer holds valid.*

The *Quraish* did not agree to the first two options and declared the

Hudaibiyah treaty to be null and void.

The Prophet then had no alternative but to take action against the *Quraish*. He set forth for *Makkah* with an army of ten thousand and took care to see that the news of his advance remained a secret. It was the tenth of the month of *Ramaḍān*, in the eighth year of the *Hijrah*.

The *Quraish* had no power to resist the mighty Muslim advance. All the famous warriors were now on the Muslim side. How could the *Quraish* fight? They were totally demoralised by the might of the Muslim army.

Abū Sufiān, the arch-enemy of the Prophet, saw that there was no route to escape. He asked *Al-'Abbās* the Prophet's uncle, to take him to the Prophet. Muḥammad (*pbuh*) granted an unconditional pardon to *Abū Sufiān*.

The Muslim army entered *Makkah* without incident. Inside, *Makkans* locked themselves within their homes and only a few who were unable to accept the new situation put up vain resistance.

The Prophet declared a *general amnesty* for the entire community of *Makkah*. He forgave them for their past crimes. It was a unique scene! The *Quraish* could not believe it! But even if they were unable to understand, it was the beauty and splendour of Islām which Muḥammad (*pbuh*), Allāh's messenger, was trying to make them comprehend. Now they saw it with their own eyes. It was Muḥammad (*pbuh*) whom they compelled to migrate, called a sorcerer, a madman and an apostate; it was the same Muḥammad (*pbuh*) who granted a pardon to them.

Now *Makkah* was safe, peaceful and free of vengeance and enmity. Everyone enjoyed peace.

The conquest of *Makkah* without any bloodshed is a memorable event in Islāmic history. The amnesty granted by the Prophet was unique and unmatched. The greatness of Islām and its Prophet is proved splendidly in the conquest of *Makkah*. Where can you find an example of such forgiveness and mercy? It is only in Islām, which is the only way to real peace and happiness.

The Prophet stayed in *Makkah* until the 9th *Shawwāl* in the eighth year of the *Hijrah*.

The farewell address

The Prophet completed his mission. He had sustained every sort of trial

and tribulation for the sake of his Lord and Creator. For twenty long years he worked hard to make the rule of Allāh supreme on earth. He carried out this onerous duty on the soil of Arabia, a country which was most reluctant to accept the rule of the One God, Allāh.

The system to guide mankind for all eternity was now completed. The Prophet could feel that his days were coming to an end.

After the performance of his last *Hajj*, he delivered his farewell speech at *Arafāt* before about 120,000 of his followers. This speech was one of the most memorable in the whole history of Islām.

The Prophet delivered the speech sitting on his camel and his devoted followers listened intently to every word of it.

Praising and thanking Allāh, the Prophet said : "O people, listen to my words carefully, for I know not whether I would meet you again on such an occasion.

O people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Remember that you will indeed appear before Allāh and answer for your actions.

Return the things kept with you as a trust (*Amānah*) to their rightful owners. All dues of interest shall stand cancelled and you will have only your capital back; Allāh has forbidden interest, and I cancel the dues of interest payable to my uncle 'Abbas bin 'Abdul Muṭṭalib.

O people, your wives have a certain right over you and you have certain rights over them. Treat them well and be kind to them, for they are your partners and committed helpers.

Beware of Satan, he is desperate to divert you from the worship of Allāh, so beware of him in matters of your religion.

O people, listen carefully! All the believers are brothers. You are not allowed to take the things belonging to another Muslim unless he gives it to you willingly.

O people, none is higher than the other unless he is higher in obedience to Allāh. No Arab is any superior to a non-Arab except in piety.

O people, reflect on my words. I leave behind me two things, the *Qur'ān* and my example, and if you follow these, you will not fail.

Listen to me carefully! Worship Allāh and offer *Ṣalāh*, observe *Ṣawm* in the month of *Ramaḍān* and pay *Zakāh*.

O people, be mindful of those who work under you. Feed and clothe them as you feed and clothe yourselves.

O people, no prophet or messenger will come after me and no new faith will emerge.

All those who listen to me shall pass on my words to others, and those to others again."

He then faced the heavens and asked, "Have I conveyed the message of Allāh to you, o people?" The audience answered in one voice, "Yes, you have; Allāh is the witness."

As the Prophet finished the following revelation came to him :

"Today I have perfected your religion for you, completed my favour upon you and have chosen for you Islām as the way of your life." (5:3)

The sad news

Back in *Madīnah*, the Prophet was taken ill. His health deteriorated and the illness became serious. He was unable to lead *Ṣalāh*. So, he asked *Abū Bakr*, his closest friend, to lead *Ṣalāh* for him.

During his last days of illness, he had terrible headaches and a very bad fever. The disease eventually took the life of the Prophet, the most illustrious personality in the history of mankind.

It was heart-breaking news for the Muslims. At first, they could not believe it; *Umar*, one of the well-known companions of the Prophet became so furious about the news that he threatened to kill anyone who said *Muḥammad (pbuh)* was dead. It was the depth of his love and attachment to the Prophet that made him behave this way.

The Prophet was a man. He was mortal. He died. However painful and upsetting the news was for the Muslims, they had to believe it. *Abū Bakr*, pale and saddened with grief, went in and kissed the Prophet's forehead. He came out weeping to the waiting crowd outside the mosque. He heard what *Umar* had said. He addressed the crowd with tears in his eyes but with a firm voice :

"Surely he who worshipped *Muḥammad (pbuh)* should know that *Muḥammad (pbuh)* is dead, but he who worshipped Allāh should know that Allāh is alive and never dies."

He then recited the verse of the *Qur'ān*, "*Muḥammad is but a messenger and messengers have passed away before him. Will it be that when he dies or is slain you will turn back on your heels? He who turns back does no harm to Allāh and Allāh will reward the thankful.*" (3:144)

These words of *Abū Bakr* brought the Muslims back to face hard reality, and instilled in them confidence and hope, for Allāh was there

to help them and the *Qur'ān* and the *Sunnah* of the Prophet were there to guide them.

Muḥammad (pbuh), Allāh's last messenger on earth and supreme example for mankind, breathed his last on 12 *Rabī'ul-Awwāl*, 11 AH (8th June, 632 CE), at the age of sixty-three.

Mission accomplished

The victory at *Makkah* was followed by an expedition led by *Khālīd* to demolish the Temple of *Al-'Uzzā*, the battle of *Hunain*, the siege of *Tā'if* and the battle of *Tabūk*. During the last two years of the Prophet's life, laws regarding *Zakāh*, *Jiziah* (Protection tax on minorities), *Hajj* and interest dealings were revealed.

Muḥammad (pbuh) had a mission, a goal to achieve. It was to make the Law of Allāh hold supreme in all human affairs. His duty was to call people to worship Allāh alone and none other. His task was to form a society based on the worship of Allāh, obedience to *Tawḥīd*, belief in *Risālah* and a firm conviction in *Ākhirah*.

Muḥammad (pbuh), the Prophet of Allāh, accomplished his assigned mission very successfully. He started preaching in the centre of idolatry, suffered torture, faced strong opposition, tolerated harassment and finally had to leave his own home and birth place for the sake of the Truth and the pleasure of Allāh, the Creator.

He fought evil and untruth and never compromised on matters of basic principles. He was offered all kinds of worldly allurements and temptations, but he was not drawn into such traps.

He practised meticulously what he preached. His character and demeanour had a magnetic quality about them. His conduct and behaviour impressed even his bitterest enemy. He had a superb personality. His life was the perfect example of total obedience to Allāh's commands.

He was loved by his companions more than anybody else. His was the life of an unrivalled leader, teacher, general, statesman, husband, friend and brother and, above all, a true servant of Allāh.

When he had to fight, he fought for the Truth and never violated the principles of war. He showed the highest degree of patience in the face of the strongest provocation and incitement. He loved his companions so deeply that they did not hesitate to give their lives at his call.

Muḥammad's (*pbuh*) life is the shining example for us to follow. He left for us teachings for all areas and affairs of our life. His life is the complete embodiment of Islām, based on the *Qur'ān*, the complete book of guidance from Allāh.

Muḥammad (*pbuh*) was raised for mankind, to show them the best way to worship Allāh and during his twenty-three years as Allāh's messenger, he demonstrated infallibly this assigned task.

PROPHET MUḤAMMAD'S (*pbuh*) LIFE AT A GLANCE

Life at MAKKAH

Birth	Monday, 22nd April, 571 CE* <i>12 Rabī'ul Awwāl</i> Father 'Abdullāh died before the Prophet's birth
At 6 years of age	Death of mother <i>Aminah</i>
8	Grandfather 'Abdul Muṭṭalib died
12	First business trip to Syria
15	Battle of <i>Al-Fujjar</i>
16	Member of <i>Hilf-ul-Fudūl</i>
24	Second business trip to Syria
25	Marriage with Khadījah
35	Settlement of <i>Al-Ḥajarul 'Aswad</i> dispute
40	Prophethood in 610 CE
1st Year of Prophethood	<i>Fajr</i> and 'Aṣr prayers 2 Rak'ah each Secret preaching of Islām Centre : <i>Arqam Al-Makhzumi's</i> house
1st-3rd year	
At the end of 3rd year	Open Call to Islām from Mount <i>Ṣafā</i>

*The Prophet's biographers differ about the exact year of his birth. Some have taken it to be 570 CE while others 569 CE. I have preferred 'Allāma Shiblī Nu'mānī's view from his famous 'Sīratun Nabī' : 571 CE.

3rd-5th year	Hostility of Makkan infidels
5th year	Migration of Muslims to Abyssinia (Ethiopia)
6th year	<i>Ḥamzah</i> and 'Umar accept Islām
7th-9th year	Boycott and Confinement by Makkan infidels at <i>Shi'bi Abī Ṭālib</i>
10th year	Year of Sorrow — Uncle <i>Abū Ṭālib</i> and wife <i>Khadījah</i> died
10th year	Visit to <i>Ṭā'if</i>
10th year	Mi'rāj, 27 Rajab
10th year	Five times daily prayers made obligatory during <i>Mi'rāj</i>
11th year	First Covenant of <i>Al-'Aqabah</i> , 621 CE
12th year	Second Covenant of <i>Al-'Aqabah</i> , 622 CE
13th year	Hijrah to Madīnah <i>27 Ṣafar (622 CE)</i>
End of life in Makkah	

Life at MADĪNAH

<i>1st Year of the Hijrah</i>	Arrival at <i>Qubā'</i> , 8 <i>Rabī'ul-Awwāl</i> Arrival at <i>Madīnah</i> , Friday, 622 CE Construction of <i>Masjīdun Nabī</i> Establishment of First Islāmic State Treaty with the Jews
2nd Hijrah	Jihād ordained, 12 Ṣafar <i>Adhān</i> and <i>Zakāh</i> introduced Revelation about the change of <i>Qiblah</i> , Monday, <i>15th Sha'bān</i> <i>Ramaḍān</i> prescribed as the month of fasting <i>'Īdul Fiṭr</i> , 1st <i>Shawwāl</i> Battle of Badr, 17 Ramaḍān Marriage of 'Alī and <i>Fāṭimah</i> , after Badr Siege of <i>Banū Qainuqā'</i>
3rd Hijrah	1st restriction on drinking wine revealed Battle of Uḥud, 5 Shawwāl First order about <i>Ribā</i> (Interest) revealed

	Revelation of Laws about orphans, after <i>Uḥud</i> Laws of Inheritance revealed Revelation of the Laws about marriage and the rights of wives
4th Hijrah	Order of <i>Hijāb</i> (Veil) for women revealed Revelation about the Prohibition of drinking wine
5th Hijrah	Battle of <i>Dumatul Jandal</i> and Battle of <i>Banū Al-Muṣṭalīq</i> Laws about Adultery and Slander revealed Battle of Aḥzāb Punishment of <i>Banū Quraizah</i>
6th Hijrah	Hudaiyah agreement <i>Khālid</i> and 'Amr Ibnul 'Āṣ accept Islām
7th Hijrah	<i>Letters to rulers of different countries including Persian and Roman emperors</i> Battle of Khaibar Performance of postponed 'Umrah Laws about Marriage and Divorce revealed
8th Hijrah	Battle of <i>Mu'tah</i> Conquest of Makkah, 20 Ramaḍān Battle of <i>Hunain</i> , month of <i>Shawwāl</i> Siege of <i>Tā'if</i>
9th Hijrah	Final order prohibiting <i>Ribā</i> (Interest) revealed Battle of <i>Tabūk</i> Order of <i>Jiziah</i> (Protection Tax on minorities) revealed <i>Hajj</i> prescribed
10th Hijrah Death	Farewell Address, 9 Dhū'l-Hijjah <i>12 Rabī'ul-Awwāl, 11 Hijrah (632 CE)</i>

Note : The Prophet, Muḥammad (pbuh), is the last and the final prophet of Allāh. There will be no prophet after him. Those who do not believe in Muḥammad (pbuh) as the last and the final prophet are not Muslims. For example, Qadiyanis or Ahmadis who do not believe in the finality of Prophet Muḥammad (pbuh) have been officially declared as non-Muslims.

Exercise : 7

1st Form

- Answer the questions :
 - Who was *Muḥammad* (pbuh)?
 - Where was he born?
 - When was he born?
 - Who were his father and mother?
 - When and whom did he marry for the first time?
 - When did he become *Prophet of Allāh*?
 - What was his message?
 - When did he leave *Makkah*?
 - When did he die?
 - What did he leave behind for us?
- Write in your own words the story of '*Alī and the Dinner*'.
- Write in your own words the story about '*Umar's* acceptance of Islām

2nd and 3rd Forms

- Describe in your own words how ten year old '*Alī* accepted *Islām*'.
- Answer the questions :
 - What was the duty of Prophet *Muḥammad* (pbuh)?
 - When and where was he born?
 - Who was *Baḥīrā*?
 - Who was *Khadijah*?
 - When and where did *Muḥammad* (pbuh) receive the revelation from *Allāh*?
 - What were the titles given to *Muḥammad* (pbuh) by the Makkans?
 - Why did the Prophet leave *Makkah*?
 - Where is *Masjidun Nabī*?
 - When was the battle of *Badr* fought?
 - What did *Muḥammad* (pbuh) leave behind for our guidance?
- Write in your own words the story of *The Prophet on Mount Ṣafā*.

4th, 5th and 6th Forms

- Describe the incidents relating to the *Search for the Truth* and *Receiving the Truth* by Prophet *Muḥammad* (pbuh).
- Describe the circumstances which led to the *Hijrah* of Prophet *Muḥammad* (pbuh) from *Makkah* to *Madīnah*.

- Write down the main points from the farewell address of Prophet *Muhammad* (pbuh).
- What lessons can we learn from the topic *Mission accomplished*?

Exercise : 8

1st Form

- Fill in the blanks :

No other _____ in the history of _____ has left so deep an _____ on the life of his _____ as _____ (pbuh), the last _____ of _____. His life is the best _____ for us to _____. He has _____ us how to _____ *Allāh*, the Lord of the universe.

- Write down the names of five early *male Muslims* and five *female Muslims*.

2nd and 3rd Forms

- Write in your own words about the following :

- The Prophet's business trip to Syria.
- The Prophet as a shepherd.
- The beginning of hostility.

- Fill in the blanks :

The Prophet was a _____. He was _____. He _____. However painful and _____ the news was for the _____, they had to _____ it. *Abū Bakr*, pale and _____ with grief _____ in and _____ the Prophet's forehead.

- Make a list of the important events in the life of Prophet *Muhammad* (pbuh).

4th, 5th and 6th Forms

- "*Indeed in the Messenger of Allāh, you have for you, the best example.*" (33:21) Explain in your own words the meaning of this verse of the *Qur'ān*.
- Find out the reasons which led to the hostility of the *Makkans* to the message of Prophet *Muhammad* (pbuh).
- Write an account of the events of the Prophet's life both at *Makkah* and *Madīnah*.

Exercise : 9

1st Form

- Answer these questions :

- Who was *Maysarah*?
- What is the Arabic for the "Black Stone"?
- Who brought the first revelation?
- Who was *Warqah bin Nawfal*?
- Who was *Zaid bin Hārithah*?
- Who was *Khabbāb*?
- Which was the most difficult day in the life of the Prophet?
- What is *Mi'rāj*?

- Write in your own words about the Hijrah of the Prophet.

2nd and 3rd Forms

- Why was *Adhān* introduced? Write the sentences which are said loudly at the time of *Adhān* in English.

- Fill in the gaps :

The _____ of *Makkah* were _____ in anger at the _____ safety of the _____ in _____. All their _____ attempts to _____ off _____ (pbuh) had _____. Their _____ route to _____ was now _____ easy _____ of the _____. They became _____ and were _____ within themselves, unable to _____ a way to _____ *Muhammad* (pbuh).

4th, 5th and 6th Forms

- Write an account of the *Battle of Badr* and comment on the outcome of this battle.
- What lessons should we learn from the *Battle of Uhud*?
- Describe the *Conquest of Makkah* and comment on the general amnesty declared by the Prophet at the time of this conquest.

Exercise : 10

2nd and 3rd Forms

1. Answer these questions :
 - a. What is the meaning of the word *Muhammad*?
 - b. What is *Hilful Fuḍūl*?
 - c. Who was *Najjāshi*?
 - d. Who was the leader of the first emigrants to *Ethiopia*?
 - e. Which *Sūrah* was recited by the leader of the emigrants before *Najjāshi*?
 - f. What is *Al-Isrā*?
 - g. Where is the cave of *Thawr*?
 - h. What is the English meaning of *Muhājirūn*?
2. Write in your own words about the *Hudaibiyah* agreement.

4th, 5th and 6th Forms

1. Discuss the role of young *Muhammad (pbuh)* in social welfare activities. What lessons can you learn from this?
2. Write an account of *Al-Mi'raj*.
3. What were the main features of the *Hudaibiyah* agreement. In what way was it helpful for the Muslims in the long run?
4. Comment on the teachings of the day of the Prophet at *Tā'if*.

وَأَنَّكَ الْحَكِيمُ الْخَلِيقُ الْعَظِيمُ

Al-Khulafā' Ur Rāshidūn

(Rightly guided Caliphs)

Abū Bakr (RA)*

NOW that the Prophet is no more, who will lead the Islāmic community? That was the question in the minds of all those present at the *Masjīdun Nabī*. It was a crucial matter. A community cannot continue without a leader. Something must be decided before Allāh's messenger was finally put to rest in the grave.

This proved the importance of leadership, without which a community becomes disarranged and indisciplined and then loses its potential and prospects.

There was much discussion on the question of leadership. After discussion and argument, *Abū Bakr* was elected unanimously as the leader of the Muslim community. He was the first to succeed the Prophet and was the **first Khalifah** (*Caliph or successor to the Prophet*) of the Muslims. Who else could lead the Muslim community at this crucial time except *Abū Bakr*? He was the closest friend of the Prophet and he acted as the Prophet's deputy, leading the prayers when the Prophet was ill.

After the election of the *Khalifah*, the Prophet was buried on the night of 13 *Rabi' ul-Awwāl* in the 11th year of the *Hijrah*.

Abū Bakr's real name was 'Abdullāh and he was given the title of *As-Siddiq* (*testifier to the truth*). His father, 'Uthmān, was known as *Abū Quhāfah* and his mother *Salmā* was known as *Ummul Khair*. He was two and a half years younger than *Muhammad (pbuh)*.

After his election as the *Khalifah*, *Abū Bakr* addressed the Muslims with these words :

"O people, I have been chosen by you as your leader, although I am no better than any one of you. If I do any good, give me your support. If I do any wrong, set me right.

Listen, truth is honesty and untruth is dishonesty.

The weak among you are the powerful in my eyes, as long as I do not get them their due. The powerful among you are weak in my eyes, as long as I do not take away from them what is due to others.

*RA stands for *Radiyallāhu 'Anhu* (may Allāh be pleased with him).

Listen carefully, if people give up striving for the cause of Allāh, He will send down disgrace upon them. If a people become evil-doers, Allāh will send down calamities upon them.

Obey me as long as I obey Allāh and His messenger. If I disobey Allāh and His messenger, you are free to disobey me."

Abū Bakr was asking people to obey him only if he obeyed Allāh and His messenger. Such was the first *Khalīfah* of the Muslims! Indeed, the world would be a better place to live in if we had leaders like Abū Bakr.

He was the first among the Prophet's friends to accept Islām and he accompanied the Prophet during the *Hijrah* to *Madīnah*.

Abū Bakr was a merchant. He freed many slaves, including *Bilāl* and *Umayya Bin Qahāf*. He participated in all the battles which the Prophet had to fight against unbelievers.

Abū Bakr loved his faith more than anything else. At *Badr*, his son 'Abdur Raḥmān' was fighting on the side of the unbelievers. After accepting Islām, 'Abdur Raḥmān' once said to his father, "O father, at *Badr*, you were twice under my sword, but my love for you held my hand back." To this, Abū Bakr replied, "Son, if I had had you only once under my sword, you would have been no more." He was uncompromising in his faith.

At the time of the battle of *Tabūk*, he donated all his belongings to the War Fund and when the Prophet asked, "What have you left for your family?" he replied, "Allāh and His messenger."

Before his death, the Prophet nominated *Usāmah Bin Zaid* to lead an expedition to Syria against the Roman (then called *Byzantine*) army on the northern border of Arabia. The Romans killed the envoy of the Prophet and refused to accept any negotiated settlement. *Usāmah* could not go on because of the death of the Prophet. Abū Bakr sent *Usāmah* on the expedition even though he had to attend to all the internal problems of the Islāmic state.

The news of the Prophet's death made some new Muslims think that the Islāmic state would crumble and they refused to pay the *Zakāh*. These new Muslims could not get used to their new faith and its requirements until then. Abū Bakr declared, "By Allāh! Even if a single baby goat is due from a man, he must give it. If he refuses I will declare war against him."

Some others became renegades and imposters. *Ṭolaiḥah*, *Musailimah*, *Mālik Bin Nuwairah*, 'Aswad Al-'Ansī and a woman named *Sajāh* claimed they were prophets and created a great deal of confusion. Abū Bakr was quick to take strong action against these imposters. *Khālid Bin Walīd* was sent to deal with *Ṭolaiḥah* who fled to Syria and later became a Muslim. *Mālik Bin Nuwairah* was killed.

'*Irkimah* and *Shuraḥbil* were sent to take action against *Musailimah*, but they were defeated and Abū Bakr dispatched *Khālid* to tackle the notorious *Musailimah* who married *Sajāh*. In the fight that followed, *Waḥshī*, the killer of *Ḥamzah* at *Uḥud*, killed *Musailimah*. *Waḥshī*, who became a Muslim after the conquest of *Makkah*, had regretted killing the Prophet's uncle *Ḥamzah* at *Uḥud* and killing *Musailimah*, he felt, compensated for his earlier mistake.

Musailimah and 'Aswad claimed to be prophets while Muḥammad (*pbuh*) was alive. 'Aswad was taken care of by the Muslims of *Yemen* during the Prophet's lifetime.

Abū Bakr's swift and bold steps saved the Islāmic state from the serious threat of chaos and confusion. He could now attend to other urgent problems.

During his *Khilāfah* (*Caliphate*), Abū Bakr had to take action against the Persian empire. The emperor of Persia, *Khusru Parvez* (*Chosroe*), tore up the letter the Prophet sent to him through 'Abdullāh bin *Hudhāfah* and demanded that the Prophet be arrested. However, *Khusru* was murdered by his son and the whole empire fell into chaos and disorder. *Hurmuz*, the Persian governor in 'Irāq, was very hostile to Arabs and he was cruel to the Muslims living in his area.

Abū Bakr sent *Muthannā* to take action against the Persians in 'Irāq. His forces were insufficient and *Khālid* was then sent with reinforcements. The Muslim army captured vast areas of the Persian empire in several battles.

Khalīfah Abū Bakr then turned his attention to the Romans who were causing trouble on the Islāmic state's north-western borders. The Prophet himself led an expedition against the Romans and this is known as the *Battle of Mu'tah*.

Abū Bakr dispatched four separate armies under Abū 'Ubaidah bin Al-Jarrāh, 'Amr Ibnul 'Āṣ, *Yazīd bin Abi Sufiān* and *Shuraḥbil bin Ḥasnah* to deal with Roman power.

The four generals merged themselves into a unit to face the Romans most effectively. The Romans had amassed 150,000 soldiers but the total Muslim army was only 24,000. Reinforcements were requested and *Abū Bakr* asked *Khālīd* to hand over the command of the Iraqi front to *Muthannā* and rush to the Syrian front to help fight the colossal Roman army.

Abū Bakr fell ill during this time and he died on 21 *Jumadal Ukhrah* 13 AH (22 August 634 CE). His rule had lasted two years and three months.

The armies met in *Yarmūk* after *Abū Bakr's* death during the *Khilāfah* of *'Umar* and the Romans were defeated.

One of the many contributions of *Abū Bakr* was the collection and collation of *Al-Qur'ān*.

Abū Bakr lived a simple, pious and upright life. He was a true servant of Allāh and a meticulous follower of the Prophet.

Abū Bakr's advice to the Muslim Army

1. Always fear Allāh; He knows what is in men's hearts.
2. Be kind to those who are under you and treat them well.
3. Give brief directions; directions that are too long are likely to be forgotten.
4. Improve your own conduct before asking others to improve theirs.
5. Honour the enemy's envoy.
6. Maintain the secrecy of your plans.
7. Always speak the truth, so that you get the right advice.
8. Consult your men when you are free to do so; this will develop participation.
9. Take suitable measures to keep a watch on the army.
10. Be sincere to all with whom you deal.
11. Give up cowardice and dishonesty.
12. Give up bad company.

'Umar (RA)

Before his death, *Abū Bakr* consulted the senior companions of the Prophet and selected *'Umar* as the second *Khalīfah* of the Muslims.

'Umar was the son of *Khaṭṭāb* and he is famous in Islāmic history as *Al-Fārūq* (one who distinguishes between right and wrong). His acceptance of Islām is notable and was mentioned earlier in the Prophet's biography.

'Umar was a very brave and straight-forward person. He was tough in his attitude and uncompromising in basic principles. He was a great and talented ruler. During his Caliphate, the frontiers of the Islāmic state expanded greatly.

'Umar was a strong disciplinarian. He noticed the tremendous popularity of *Khālīd*, the commander-in-chief of the Muslim forces, and feared the people might think too highly of him. So he removed *Khālīd* and appointed *Abū 'Ubaidah* as the Commander-in-Chief. The other reason for this bold decision was to make it clear that no-one was indispensable and victory in war was actually due to Allāh's help. According to *Allāma Shiblī Nu'mānī* the deposition of *Khālīd* took place in 17 AH after the conquest of Syria. Some historians, however, maintain that this was the first mandate of *Khalīfah 'Umar*.

Khālīd, who had been given the title of the '*Sword of Allāh*' (*Ṣaifullāh*) by the Prophet, gracefully accepted the *Khalīfah's* order and worked as an ordinary soldier under *Abū 'Ubaidah*. This is an example of the Islāmic teaching of obedience to leadership.

Khālīd had left *Muthannā* in command of the Muslim forces on the Iraqi front when he rushed to *Yarmūk*. *Muthannā* was finding it difficult to counter the enemy and went personally to *Madīnah* to ask *Abū Bakr* for reinforcements. *Abū Bakr* was by then on his death-bed.

Muthannā's absence from 'Irāq made things worse. The Persians regrouped and, under the command of *Rustam*, recaptured the Muslim-occupied areas. *Rustam* sent out two columns of his army, one to *Hirah* and the other to *Kaskar*.

'Umar sent *Abū 'Ubaidah*, the Commander, to deal with the situation and he defeated both the Persian columns. *Rustam* despatched a still larger force, including elephants, under the command of *General Bahman*. The two armies fought and the Muslims were defeated.

Khalīfah 'Umar raised another large army and *Muthannā* regrouped the defeated troops. They put up a valiant fight and the Persians were defeated this time.

However, the Persian court raised a larger army still, and forced *Muthannā* to withdraw. The report of the new situation was sent to *'Umar* and reinforcements were sent under *Sa'd Bin Abī Waqqās*.

The Persian army and the Muslim army met at *Qādisiyah*. After a prolonged battle on several fronts, the outnumbered Muslim army

defeated 120,000 Persian troops and recaptured Hīrah and other areas in 14 AH (636 CE).

Muslims laid siege to *Damascus* during *Khalīfah Abū Bakr's* term of office. They continued after *Abū Bakr's* death and the siege lasted 70 days during the rule of 'Umar. After this long siege, *Khālīd* took the Romans by surprise and entered the city. The Governor surrendered and a peace treaty was signed.

Meanwhile, 'Amr Ibnul 'Āṣ was laying siege to *Jerusalem*. Later, *Khālīd*, *Abū 'Ubaidah* and others joined him there. The Christians had little hope and decided to give in. They put forward a proposal to the Muslims that they would hand over the city if *Khalīfah 'Umar* himself came to *Jerusalem*.

The proposal was relayed to *Madīnah* and the *Khalīfah* agreed to go to *Jerusalem*. He started out for the city with one attendant, riding a camel. They rode the camel in turns. Sometimes the *Khalīfah* would walk and the attendant would ride and other times the *Khalīfah* would ride and the attendant would walk. This is Islāmic Justice. The ruler and the ruled have equal rights. The rulers of the Islāmic state must acknowledge the rights of the citizens over their own rights.

The *Khalīfah* of the Muslims entered *Jerusalem* dressed in ordinary clothes and flanked by the Muslim generals. The Christians could hardly believe that the Muslim leader had arrived; such was the simplicity of 'Umar. He used to live like a very humble ordinary man but he was tough, and the most able ruler of his time. He had no pride, no pomp and no grandeur. This is the teaching of Islām. This is what present-day Muslim rulers have forgotten and what we must restore and get back.

An agreement was signed that guaranteed the safety and security of the Christians in *Jerusalem*.

During the *Khilāfah* of 'Umar, vast areas of the *Roman* and *Persian* empires and the whole of *Egypt* were brought under Islāmic rule. 'Umar was a gifted orator. He was very concerned for the welfare of the citizens under his rule and left a memorable legacy for Muslims after him.

The second *Khalīfah 'Umar* died after being stabbed by a Persian non-Muslim, *Fīroz*, nick-named *Abū Lu'lu'*. *Fīroz* complained to 'Umar

about his master *Mughīrah bin Shu'bah* who imposed a tax on him. 'Umar heard the details of the complaint and told *Fīroz* that the tax was reasonable. This made *Fīroz* angry and the next day during the dawn prayer he struck the *Khalīfah* with a dagger six times, wounding him fatally. 'Umar *Al-Fārūq* died three days later in 23 AH (644 CE).

Before his death, 'Umar appointed a six-man Committee to elect his successor from among themselves. The six members of the Committee were : 'Uthmān bin 'Affān, 'Abdur Raḥmān bin 'Auf, 'Alī bin Abī Ṭālib, *Zubair bin 'Awwām*, *Sa'd bin Abī Waqqās*, and *Ṭalḥah bin 'Ubaidullāh*.

'Umar *Al-Fārūq* ruled the Islāmic state for ten years, six months and four days.

'Umar's advice

1. Do not be misled by someone's reputation.
2. Do not judge a person only by his performance of Ṣalāh and Ṣawm; rather look into his truthfulness and wisdom.
3. One who keeps his secrets controls his affairs.
4. Fear the person whom you hate.
5. Prudent is he who can assess his actions.
6. Do not defer your work for tomorrow.
7. He who has no idea of evil can easily fall into its trap.
8. Judge a man's intelligence by the questions he asks.
9. Less concern for material well-being enables one to lead a free life.
10. It is easier not to indulge in sins than to repent.
11. Contentment and gratitude are two great virtues; you should not care which one you are gaining.
12. Be grateful to him who points out your defects.

'Uthmān (RA)

The six-member committee appointed by 'Umar *Al-Fārūq*, after long deliberations and consultation, elected 'Uthman, the son of 'Affān, as the third *Khalīfah* of Islām.

'Uthman was born six years after the Prophet and he belonged to the Umayyah tribe of the *Quraish*. He was a cloth merchant and was very rich. He was known as *Al-Ghani* (the rich).

He had accepted Islām on *Abū Bakr's* invitation and migrated to *Abyssinia* with his wife *Ruqaiyyah* (the Prophet's daughter). He acted as

the Prophet's envoy during the Hudaibiyah agreement.

His state policy can be understood from his letter to the officers of the Islāmic army. He wrote :

"You are the protectors of Islām from the onslaughts of the enemies. 'Umar had issued some regulations which are known to me. In fact, they were drafted in consultation with me.

Beware! I do not want to have reports from anyone of any transgression by you. If you do so, you will be replaced by someone better. You should always be mindful of your conduct. I will watch over whatever Allāh has entrusted to my care."

He once spoke to the Tax Collectors with these words :

"Allāh has created everything with fairness and justice. He accepts only what is right and just. Give what is right and take what is right. Trust produces trust. Follow it strictly and do not be one of those who fail to discharge it. Faithfulness begets faithfulness. Do not oppress the orphans and those with whom you have covenanted. Allāh will punish those who will do so."

Sa'd bin Abī Waqqās was the Governor of Kufā in 'Irāq. 'Uthmān dismissed him for non-payment of a state loan. He was succeeded by Mughīrah.

During the Caliphate of 'Uthmān, the rebellion in Ādharbaijān and Armenia was quelled. Mu'āwiyah, Governor of Syria, with the help of Abī Sarah, the Governor of Egypt, made a naval attack on Cyprus and brought it under Islāmic rule. Vast areas of North Africa including Tripoli, Tunisia and Morocco were brought under Islāmic rule during the Khilāfah of 'Uthmān.

The Romans, although defeated several times by the Muslim army in the past, made another attempt during the Khilāfah of 'Uthmān to recapture the territories they had lost.

Constantine, then Emperor of Rome, made great preparations and attacked Alexandria with a naval fleet five to six thousand strong. But, the Romans were decisively defeated by the new Muslim naval force under the command of Abī Sarah and Mu'āwiyah.

During the last six years of his Khilāfah, 'Uthman faced internal dissension and trouble. This trouble took the shape of civil war which eventually led to him being killed by an unruly and angry mob.

'Uthman's Khilāfah lasted twelve years. He was murdered by rioters

on Friday, 17 Dhū'l Hijjah in 35 AH (656 CE).

'Uthmān was a simple and very kind-hearted man. His simplicity and kindness did not allow him to take strong action against the trouble-makers and rioters. Above all, because of his simple mindedness, the administration was not as disciplined as it had been during 'Umar's time.

'Uthmān was a generous man. He used to spend a lot of money for Islām and to free slaves. He was a great pious man who feared and loved Allāh above everything else.

'Alī (RA)

"I am the youngest of you. I may be a boy, my feet may not be strong enough but, O messenger of Allāh, I shall be your helper. Whoever opposes you, I shall fight him as a mortal enemy."

These were the words of 'Alī, the cousin of the Prophet and then only a boy of ten. He spoke these words before the elders of Quraish during the dinner hosted by the Prophet to invite them to Islām.

'Alī was the person who risked his life for the Prophet and slept in the Prophet's bed when the unbelievers laid a siege around the Prophet's house to kill him on the night of his migration.

The same 'Alī was elected the fourth Khalīfah of Islām after 'Uthmān. He was the son of Abū Tālib, the Prophet's uncle.

'Alī was married to the Prophet's daughter Fātimah and they had two sons, Ḥasan and Ḥusain, whom the Prophet loved very dearly.

He took part in the battles of Badr, Aḥzāb and Khaibar. At Khaibar, it was 'Alī who subdued the Jews by his furious assault.

'Alī held many important positions during the life of the Prophet and the three Caliphs (Khulafā') before him.

He was elected Khalīfah at a very delicate time, when the Muslim Ummah (community) was torn by internal strife and the sad incident of the murder of 'Uthmān, the third Khalīfah, had taken place.

'Alī first concentrated on consolidating his administration and pledged then to take action against 'Uthmān's murderers. The supporters of 'Uthmān would not listen to the Khalīfah until he took action against 'Uthmān's murderers.

The murder of 'Uthmān by a group of riotous Muslims had a

tremendous effect on later Islāmic history. It divided the once cohesive, united and determined *Muslim Ummah* and factions fought bloody battles among themselves.

The once powerful Islāmic army which fought the wrong-doers and rescued those suffering from the exploitation and tyranny of the mighty *Persian* and *Roman* empires had now become seriously involved in internal clashes.

The talented and able ruler, 'Alī, had to spend much of his time pacifying the warring factions of the Muslims. He tried his best to reconcile the opposing groups and restore peace but without much success. The *Ummah* was dangerously divided and catastrophic consequences followed. Groupings developed and mutual trust and confidence were undermined.

During this turmoil, 'Alī, the fourth Khalīfah of Islam, was fatally wounded during *Ṣalāṭul-Fajr* by one *Ibn Muljim*. 'Alī died on *Friday, 20 Ramaḍān 40 AH* (659 CE).

'Alī's rule lasted for four years, nine months and the whole of that time was a period of unrest.

'Alī lived a very simple and austere life. He was a very generous and courageous person and had a keen sense of justice.

'Alī loved learning and was a great and learned person himself. He had been given the title of "*Gate of learning*" by the Prophet. He was also called *Asadullāh* (Lion of Allāh).

Some important sayings of 'Alī

1. *One who knows himself, knows his Creator.*
2. *If you love Allāh, tear out your heart's love of the world.*
3. *The fear of Allāh makes one secure.*
4. *How can you rejoice about this life that grows shorter each hour?*
5. *A world-wide reputation can be undone by an hour's degradation.*
6. *Three defects make life miserable :*
i. *Vindictiveness.* ii. *Jealousy.* iii. *A bad character.*
7. *One who is proud of worldly possessions in this fleeting existence is ignorant.*
8. *Joy is followed by tears.*
9. *Each breath of a man is a step nearer to death.*
10. *The best man is he who is most helpful to his fellow-men.*
11. *One who thinks himself the best is the worst.*

12. *The hated person is one who returns evil for good.*
13. *Virtue is the key to success.*
14. *Learned men live even after death; ignorant men are dead although alive.*
15. *There is no treasure like knowledge.*
16. *Knowledge is wisdom and the educated man is the wise man.*
17. *Experience is knowledge gained.*
18. *Who never corrects himself will never correct another.*
19. *Listen, and you will teach yourself : remain silent, and you risk nothing.*
20. *One who reflects on Allāh's gifts, succeeds.*
21. *Ignorance harms a man more than a cancer in the body.*
22. *One of the signs of a stupid man is the frequent change of opinion.*
23. *Never speak when it is not the time for speech.*
24. *Beware of back-biting : it sows the seeds of bitterness, and separates you from Allāh and man.*
25. *The best truth is the keeping of promises.*
26. *Better be dumb than lie.*
27. *Do not flatter, it is no sign of faith.*
28. *A hypocrite's tongue is clean, but there is sickness in his heart.*
29. *Better to be alone than with bad company.*
30. *Whoever sows good reaps his reward.*

Conclusion

Abū Bakr Aṣ-Ṣiddīq, *'Umar Al-Fārūq*, *'Uthmān Al-Ghanī* and *'Alī Al-Murtaḍā* were the consecutive successors of the Prophet. These four *Khulafā'* are called *al-Khulafā'ur Rāshidūn* or the rightly guided *Khulafā'*.

Together, these four *Khulafā'* ruled the Islāmic State for about *thirty years*. They are called '*rightly guided*' because they ruled the people of their time exactly in accordance with the teachings of the *Qur'ān* and the *Sunnah* of the Prophet.

Despite the unpleasant happenings, this period of Islāmic rule is the golden period of justice unrivalled in human history. Islāmic principles were put into practice in full during this time.

A detailed and serious study of the lives of al-Khulafā'ur Rāshidūn would open before us a treasure of knowledge and experience about the Islāmic system of life which is the only solution to the present and future problems of mankind. We need to follow the Islāmic teachings most faithfully in order to get the promised good out of it. Mere lip service to the greatness and beauty of

Islām will deliver nothing. It is the practice of the system which counts.

Let us resolve to understand, practise and preach Islām. Only then shall we ourselves find peace and happiness and the whole of humanity be freed from unhappiness and oppression.

Exercise : 11

1st Form

1. Answer these questions :
 - a. What are the meanings of *Khalīfah* and *Khilāfah*?
 - b. What is the title of *Abū Bakr*?
 - c. What should you say after the name of a male companion of the Prophet?
 - d. What is the name of *Abū Bakr*'s son who fought on the side of unbelievers at the time of *Badr*?
 - e. When did *Abū Bakr* die?
 - f. What is the title of *Khalīfah 'Umar*?
 - g. Who was the commander of the Muslim army at the time of *'Umar*?
 - h. Who killed *Khalīfah 'Umar*?
 - i. How long did *Khalīfah 'Umar* rule the Muslims?
 - j. When did *Khalīfah 'Umar* die?
2. Write down *Khalīfah Abū Bakr*'s twelve points of advice.

2nd and 3rd Forms

1. Answer these questions :
 - a. What is the meaning of *al-Khulafā'ur Rāshidūn*?
 - b. Who was the father of *Khalīfah Abū Bakr*?
 - c. Who were the false prophets against whom *Khalīfah Abū Bakr* fought?
 - d. What did *Khalīfah Abū Bakr* say to his son after the battle of *Badr*?
 - e. Who was *Khalīfah 'Umar*'s father?
 - f. How did *Khalīfah 'Umar* go to Jerusalem?
2. Write down *Khalīfah 'Umar*'s twelve points of advice.

4th, 5th and 6th Forms

1. Discuss the importance of *leadership* in an Islāmic community.
2. Write down the speech of *Khalīfah Abū Bakr* which he delivered after his election as *Khalīfah*.

3. Why was *Khālīd Bin Walīd* replaced as *Commander-in-Chief* of the Muslim army?
4. Who were the members of the committee formed by *Khalīfah 'Umar* to elect his successor?

Exercise : 12

1st Form

1. Fill in the blanks :

"Allāh has _____ everything with _____ and justice. He _____ only what is _____ and _____. Give what is _____ and take what is _____. Trust produces _____. Follow it _____ and do not be of _____ who fail to _____ it."
2. Write down ten points from *Khalīfah 'Alī*'s 30 points of advice.
3. Who were *al-Khulafā'ur Rāshidūn*?

2nd and 3rd Forms

1. What did *Khalīfah 'Uthmān* write to the officers of the Islāmic Army?
2. Answer these questions :
 - a. What is the title of *Khalīfah 'Uthmān*?
 - b. Who was *Khalīfah 'Uthmān*'s wife?
 - c. What was *Mu'awiyah*'s post during the *Khilāfah* of *'Uthmān*?
 - d. Which countries came under Muslim rule during the *Khilāfah* of *'Uthmān*?
 - e. Who was the father of *Khalīfah 'Alī*?
 - f. Who was *Khalīfah 'Alī*'s wife?
 - g. Who were the sons of *Khalīfah 'Alī*?
 - h. Who killed *Khalīfah 'Alī*?

4th, 5th and 6th Forms

1. Describe in your own words the *Khilāfah* of *'Uthmān*.
2. What observations could you make about the *Khilāfah* of *Khalīfah 'Alī*?
3. Why are the four caliphs of Islām called *al-Khulafā'ur Rāshidūn*?

Three Great Muslim Women

*Khadījah (RA)**

"When none believed me, Khadījah did. She made me a partner in her wealth."

THOSE are the words of Prophet Muḥammad (*pbuh*) about his first wife — the great Muslim lady, *Khadījat ul-Kubrā'*.

Khadījah, the daughter of *Khuwailid*, was born 15 years before the year of the elephant, in 555 CE. Her mother was *Fāṭimah bint Zaidah*.

She was a noble, fine-natured wealthy lady of *Makkah*. She married the Prophet when she was 40 and he was 25. They had six children : two boys, *Qāsīm* and '*Abdullāh* (also known as *Ṭāhir* and *Ṭayyīb*), and four girls, *Zainab*, *Ruqaiyyah*, *Umm Kulthūm* and *Fāṭimah*.

Khadījah lived with the Prophet for 25 years and was his only wife during that time.

When the revelation came from Allāh and Muḥammad (*pbuh*) was made the Prophet, it was *Khadījah* who accepted the faith and became the first Muslim. She was 55 years old at that time. Her acceptance of Islām greatly helped its spread among the Makkans. She stood by the Prophet all the time. In moments of trial and difficulty the Prophet used to come to her and she consoled and comforted her husband and encouraged him.

Khadījah's wealth was used for the cause of Islām. The Prophet remained busy in preaching Islām and his devoted and loving wife looked after the children and family affairs.

The Prophet and *Khadījah* had many sorrows. They had to bear the death of their sons *Qāsīm* and '*Abdullāh* in their infancy and in the fifth year of the prophethood their daughter *Ruqaiyyah* left them and migrated to Abyssinia with her husband, '*Uthmān bin 'Affān*.

Ruqaiyyah left her parents at the age of 12 and returned after four years; that time was a long and painful separation for her mother, *Khadījah*.

During the prophethood, the Quraish did all they could to stop the

Prophet preaching Islām. Nothing worked. The Prophet continued his mission, relying on Allāh. *Khadījah* was his source of encouragement and comfort. She also had to bear enormous strain and suffering during the boycott at *Shi'bi Abī Ṭālib* for three years.

The great Muslim lady *Khadījah*, the first Muslim, died on 10 *Ramaḍān* in the tenth year of the prophethood, 620 CE, at the age of 65. Her death was a great loss to Muḥammad (*pbuh*). He said, "I cannot bear the scene. I believe that Allāh has kept much good in it." He loved *Khadījah* so dearly that after her death he used to remember her often.

The angel *Jibrā'il* used to bring *salām* (greetings) for her from Allāh.

Fāṭimatuz Zahrā' became so sad at her mother's death that she stuck to her father and continued crying, "Where is my mummy? Where is my mummy?" The Prophet consoled her and told her of the good news of *Khadījah's* acceptance by Allāh in Paradise.

Young Muslim girls should know how devoted *Khadījah* was to her husband and how much she did for him for the cause of Allāh. Any Muslim of today would feel proud to have such a wife. The world could be changed by great Muslim ladies like *Khadījah*.

Fāṭimah (RA)

Fāṭimah, the youngest of the four daughters of the Prophet, is known as *Sayyidatun Nisā'* (Leader of women). She was born five years before the prophethood of Muḥammad (*pbuh*), and migrated to *Madīnah* after the Prophet, with her sisters and step-mother *Sawdah*.

After the death of her mother, *Khadījah*, she served her father with total devotion and love. The Prophet loved her very much and kept her with him in deep affection. She was loved by all the wives of the Prophet. She looked like *Khadījah* and this reminded people of her great mother.

Fāṭimah was married to '*Alī* after the battle of *Badr* in a simple marriage ceremony. The guests were served dates and drinks made from honey. She was about 18 years old, though some say she was only 15 at the time.

Her married life was happy and peaceful. '*Alī*, her husband, respected her and the Prophet always advised *Fāṭimah* to obey and serve her husband in every respect. She kept her house neat, clean

and tidy and gave it a simple, pure and peaceful look where happiness and good fortune prevailed.

Fāṭimah and her husband had five children : three sons, *Ḥasan*, *Ḥusain* and *Muḥassin*, and two daughters, *Zainab* and *Umm Kulthūm*. *Muḥassin* died while still a baby.

According to *Aḥādīth* (plural of *Hadīth*) *Fāṭimah* was regarded as a great and respected lady by the women of her day because of her personality, kindness, politeness and dignity.

The Prophet said, "Among the women of the whole world, four are great : *Khadijah*, *Fāṭimah*, *Maryam* (Mary) and *Āsiyah* (wife of *Fir'awn* [Pharaoh])."

Fāṭimah resembled her father very closely in habits, traits and in conversation. When she came to any meetings of the Prophet, he used to get up for her and make room for her to sit by his side.

Fāṭimah took part in the battle of *Uḥud* and nursed the wounded Muslim soldiers. She bandaged the wound sustained by the Prophet during the battle. She also took part in the battle of the conquest of *Makkah*.

The Prophet was always seen off by *Fāṭimah* when he was going out from *Madīnah* and was met by her when he returned home.

Fāṭimah died a few months after the death of the Prophet, on 3 *Ramaḍān* in 11 AH at the age of 30. Before her death she willed that her body be carried for burial prayers in such a way that no-one could recognise whether it was the body of a male or female.

Since she died so soon after the death of the Prophet, she could narrate no more than eighteen or nineteen *Aḥādīth*.

Fāṭimah was an ideal Muslim daughter, wife and mother. Her life should be an example for Muslim girls of all ages.

'Ā'ishah (RA)

This great Muslim lady was married to the Prophet after the death of his first wife, *Khadijah*. She was born in 613 or 614 CE, the fourth year of the Prophet's mission, and was married to the Prophet when she was nine, although she only went to live with him when she was 12 (some say at 15).

Her father was *Abū Bakr*, the closest friend of the Prophet and the first *Khalīfah* of Islām. Her mother was *Umm Rūmān*.

'Ā'ishah was a great Muslim lady. She was very talented and had a wonderful memory. She had a great love of learning and became noted for her intelligence, learning and sharp sense of judgement.

She grew up in an Islāmic environment. Her father was a great Muslim and the Prophet himself was a frequent visitor to their house. She became a Muslim as soon as she reached the age of reason and understanding.

During her childhood, 'Ā'ishah memorised quite a number of *sūrahs* of the *Qur'an*. Her father was a man of learning and she inherited his love of knowledge.

'Ā'ishah and her elder sister, *Asmā'*, helped in packing for the famous *Hijrah* of the Prophet.

'Ā'ishah had the good fortune to be trained under the care of the greatest teacher of mankind, Prophet Muḥammad (*pbuh*). This training made her one of the most notable Muslim ladies in Islāmic history. She was totally devoted to the Prophet, her husband, and he loved her very dearly.

She loved and enjoyed serving her husband. She used to do the household work, including grinding flour and baking bread. She would make the beds and do the family's washing. She always kept water ready for the Prophet's ablutions before prayer.

The Prophet did not love her only for her physical beauty but also for her intelligence, sound judgement and personality. She liked what the Prophet liked and disliked what he disliked.

If 'Ā'ishah loved anyone more than her husband Muḥammad (*pbuh*), it was Almighty Allāh. This was the teaching of the Prophet.

The Prophet used to live a very simple life. There were occasions when the family had nothing to eat and times when guests were served with whatever they had while they went hungry themselves. They believed the comfort of the life after death was more important to them than the comforts of this world. This also is the teaching of Islām.

'Ā'ishah used to accompany the Prophet in prayers. They would remain standing for long periods in prayer, weeping and asking Allāh's forgiveness.

The Prophet fell ill in 11 AH and 'Ā'ishah nursed him with all the love and care of a devoted wife. He died in her lap.

'Ā'ishah was also present at her father's death bed. *Abū Bakr* asked her how many pieces of cloth were used to bury the Prophet and she told him three. He asked his daughter to wrap him also in three sheets for burial.

'Ā'ishah saved the place beside her father's grave for her own burial but, after the injury which was to prove fatal, 'Umar the second Khalifah of Islām, sent his son 'Abdullāh to 'Ā'ishah to ask her permission for him to be buried beside *Abū Bakr*. She agreed to 'Umar's wish and commented, "I prefer 'Umar to myself," which shows how great she was.

'Ā'ishah always stood for the truth. She taught Islām to many people. She was an authority on many matters of Islāmic Law, especially those concerning women. She narrated 2,210 *Aḥādīth*. She died at the age of 67 on 17 *Ramaḍān*, 58 *AH*.

Her life shows to what heights a Muslim woman can rise. Before Islām, women had no status in society; Islām gave them a very important position.

Islām wants to see a woman develop her talents and contribute to society as a mother and a wife and to remain obedient and chaste. Muslim women can rise to prominence within Islām. Allāh the Creator has fixed their rights and duties according to their nature and biological make-up.

'Ā'ishah's life is an example for young Muslim girls, who should try to follow her devotion and love for her husband and her special liking for knowledge and learning.



Exercise : 13

2nd and 3rd Forms

1. Answer these questions :
 - a. Who was *Khadijah*?
 - b. Who was her father?
 - c. How long did she live with the Prophet?
 - d. When did she die?
 - e. Who is called *Sayyidatun Nisā'*?
 - f. Who were the four great women of the world according to the Prophet?
 - g. In which battle did *Fāṭimah* take part?
 - h. Who was 'Ā'ishah's father?
 - i. How many *Aḥādīth* did 'Ā'ishah narrate?
 - j. When did 'Ā'ishah die?
2. Fill in the blanks :

Young _____ girls should _____ how devoted _____ was to her _____, and how much _____ did for him for the _____ of _____. The _____ of the _____ day would _____ proud to have such a _____ . The world could be _____ by _____ Muslim _____ like _____ .

4th, 5th and 6th Forms

1. Discuss the contribution of the great Muslim lady *Khadijah* towards the cause of Islām.
2. Describe the special qualities of *Fāṭimah*, the youngest daughter of the Prophet.
3. Write a short narrative on the life of 'Ā'ishah.

6

Stories of Some Prophets

"There is a lesson for the men of understanding in their stories." (12:111)

Ādam and Ḥawwā' (Eve, pbut)*

LONG, long ago, no-one lived on the earth. Allāh then decided to create man to worship Him and live on the earth. Of course, Angels and Jinn were created before Ādam.

Allāh said to the angels, *"I am going to send my Khalīfah (deputy or agent) to earth."* (2:30)

The angels said, *"Will you send there someone who will make mischief and shed blood, while we praise you and glorify you?"* (2:30) Allāh said, *"Surely I know what you do not know."* (2:30) The angels were silent.

Allāh also said to the angels, *"I am going to create a mortal (Bashar) from clay. When I have fashioned him and given him life, you must prostrate before him."* (38:71-72)

Allāh created Ādam from clay and gave him the nicest shape. He then commanded the angels and the Jinn to prostrate before Ādam.

The angels obeyed the command. 'Iblīs refused to prostrate and disobeyed Allāh. 'Iblīs was from among the Jinn. Allāh asked, *"What prevented you from prostrating before that which I have created?"* 'Iblīs replied, *"I am better than him. You have created me from fire but him you created from clay."* (7:12, 15:32-33)

Allāh then said, *"Get out of here. You are cast out. My curse is on you till the Day of Judgement."* (15:34-35)

'Iblīs vowed to misguide Ādam and his children (7:14-18). But, as you know, Allāh has given man knowledge and guidance to distinguish between *right* and *wrong* to avoid being misguided.

Allāh then taught Ādam some names and asked the angels to say those names (2:31). The angels said, *"Glory to you, we do not know more than you have taught us. Surely you are All-knowing and the Most Wise."* (2:31) Allāh then asked Ādam to say those names, and he did so (2:33).

Turning to the angels, Allāh said, *"Did I not tell you that I know every-*

thing that is in the earth and the heavens and I also know whatever you disclose and whatever you hide?" (2:33)

Allāh then asked Ādam to live in *Al-Jannah* (Paradise). He had everything to enjoy. But he was alone. So Allāh created Ḥawwā' (Eve) as his wife. Now, Ādam was happy and living in *Al-Jannah*.

Allāh said to Ādam, *"Live with your wife in Al-Jannah. Eat freely whatever you like in here. But do not go near that tree."* (2:35) This was intended to test them and teach them self-control. Also, Allāh wanted to see whether they used the knowledge given to them to save themselves from the evil tricks of 'Iblīs.

'Iblīs was trying hard to misguide Ādam and Ḥawwā'. At last, he succeeded and tempted them to go to that tree. As soon as they approached the forbidden tree, Ādam and Ḥawwā' became naked. Until then, they did not know what nakedness was. They had no cause to be ashamed of it. But now they felt ashamed. They tried to cover themselves with leaves and tried to hide. But there was nowhere they could hide from Allāh, the All-knowing.

Ādam and Ḥawwā' asked Allāh's forgiveness and it was granted. They prayed :

"Our Lord, we have wronged ourselves; and if you forgive us not and have not mercy on us, surely we are of the lost." (7:23)

Allāh then commanded Ādam and Ḥawwā' to go down to earth and live there. He was very kind and taught them the way to seek forgiveness (2:38-39).

He also told them that He would send guidance for them, so that they would not deviate from the *Right Path*.

Allāh revealed guidance to Ādam and he was made the *first prophet on earth*.

Prophet Nūḥ (Noah, pbuh)

Many hundreds of years passed after Ādam, and the earth was filled with his children. As time passed, the children of Ādam forgot Allāh and started to worship statues made of stones. They became bad and would lie and steal and some became mean and greedy.

Allāh, the most Merciful, sent Nūḥ to those people to bring them back to His worship. Nūḥ invited the people to come back to *Tawḥīd*. He asked them to give up idol worship and all the other vices which

they had developed. He warned them about the Day of Judgement (7:59-64).

Nūḥ tried his best for many years to make people come back to the worship of Allāh but the people would not listen. They laughed at him, mocked him, despised him and called him crazy and a liar (26:105-118, 54:9).

Nūḥ lived for 950 years (29:14) and during this long period of time only a few people responded to his call. Even his sons and wife did not believe in him.

Nūḥ was tired and shocked to see the stone-heartedness of his people. He became so fed up with the stubbornness of their opposition to the truth that he ultimately prayed to Allāh, "Leave not upon the land any one from the unbelievers." (71:26) He cried unto his Lord saying, "I am vanquished, so give help." (54:10) He also prayed to Allāh to save him and his followers (26:118).



Almighty Allāh accepted *Nūḥ*'s prayers and asked him to build an ark. *Nūḥ* started to construct the ark. It was not an easy task but Prophet *Nūḥ* persevered (11:37).

When the people saw *Nūḥ* building the ark they laughed at him and thought that he must have gone mad. They could not see the reason for building so huge an ark hundreds of miles away from the sea (11:38).

"What was the ark for?" they exclaimed! Soon they were to realise. It was Allāh's plan to cleanse the whole land of unbelievers except the ones who believed and helped *Nūḥ*.

Nūḥ told the mockers that a flood would soon overcome them and they would have no place to take shelter. The people laughed even more. But Allāh's plans soon materialised and the disbelievers saw it happen before their own eyes.

After many days of hard work, the ark was complete and Allāh asked *Nūḥ* to take a pair (one male, one female) of all the animals into the ark. He and his followers boarded afterwards (11:40-41).

Suddenly the skies became dark and thunder and rain followed. It rained and rained and the whole land was flooded. There was water everywhere. Every living thing drowned except those that were in the ark floating on top of the water (54:11-15).

The flood water lasted five months and it destroyed all the disbelievers. Even *Nūḥ*'s own son — an unbeliever — was not saved. *Nūḥ* had asked permission from Allāh to take his son in the ark but this was refused. He was told that an unbelieving son was no part of his family. *Nūḥ* felt sorry and Allāh forgave him. *Nūḥ* and his followers were safe in the ark (11:45-47).

At last, the skies began to clear and the ark halted at *Mount Judi* (in Turkey). *Nūḥ* and his followers disembarked (11:44). Thus Allāh saved *Nūḥ* and his followers (29:15).

Allāh bestowed prosperity and abundance on *Nūḥ*'s children. They spread over the earth and filled it (11:48).

Such is the dreadful punishment meted out to the disbelievers. Allāh says in the *Qur'ān*, "We drowned who denied our signs. Lo! they were blind folk." (7:64)



Prophet Ibrāhīm (Abraham, pbuh)

Ibrāhīm, known as *Khalīlullāh* (friend of Allāh, 4:125), lived in the country south of present day 'Irāq. His father *Āzar* used to make idols and sell them.

The people of the area used to worship these idols made by themselves in a temple.

Ibrāhīm was an intelligent boy. It was strange for him to see people bowing down before stone idols which could neither move nor talk. They could not even drive away the flies which sat on their eyes and noses. Ibrāhīm wondered why people worshipped such powerless statues.

He once asked his father, "O my father, why do you worship idols which can neither speak nor hear?" *Āzar* became angry and warned Ibrāhīm not to ask such questions.

Ibrāhīm had an idea. He thought he would give the people a practical lesson. Once, when people were busy celebrating a festival, Ibrāhīm went to the temple where the idols were kept.

He asked the idols, "How do you do? Here is food and drink. Why don't you help yourselves?" The stone idols were silent, of course.

Ibrāhīm now took an axe and began to break all the idols except the biggest which he spared for a purpose. When he had finished, he left the axe hanging round the neck of the biggest idol (21:58).

On their return from the festival, people came to the temple to worship the idols and were astonished to see the pitiful condition of their gods. They were shocked, grieved and furious. "Who has done this mischief?" they asked themselves.

They thought of Ibrāhīm, the only one who talked disrespectfully about the idols.

Soon Ibrāhīm was found out. They asked him, "Who broke the idols?" Ibrāhīm calmly replied, "Ask the biggest idol." The people knew that the idols could not talk. They said, "O Ibrāhīm, don't you know that the idols can't talk?" Ibrāhīm retorted, "Why do you worship them, then? They can't talk, move or understand anything. Why do you ask them for favour?" The people had no answer. They were sure that it was Ibrāhīm who broke the idols. They could not let the matter rest easily. They called a meeting and decided to burn Ibrāhīm alive. They had to defend their gods (21:59-68).

However, Allāh was in his favour, and nothing could harm Ibrāhīm as he had done the right thing.

A big fire was set up and Ibrāhīm was thrown into it. But a miracle happened! The fire did no harm to him. Allāh protected him. People were amazed to see it and they could not believe their eyes. But it was so. Ibrāhīm was happy and his persecutors felt sad and helpless (21:69-70).

Ibrāhīm left his homeland and in the course of his journeys he came upon a people who worshipped the sun, moon and stars. In his unique way he sought to guide them to Allāh so he said to them, "The stars must be my Lord." They were delighted thinking that he embraced their religion. But when the stars disappeared with the coming of the day he said to them, "No, a vanishing thing cannot be my Lord." When the moon rose in the night he said, "The shining Moon must be my Lord." But when the moon vanished he said to them, "No, a vanishing thing cannot be my Lord." He looked at the sun and said to them, "It is the biggest and it is my Lord." But when the sun also went down, Ibrāhīm said to them, "No, this cannot be my Lord." He then brought them to the obvious conclusion that only the ever-lasting, ever-present and All-knowing, Almighty can be his and their Lord. The stars, the moon and the sun cannot be God. (6:76-79).

In this way, Ibrāhīm preached the light of the truth of Allāh. Ibrāhīm

was a messenger and servant of Allāh (16:120-122, 19:41). He loved Allāh more than anything else. He was ready to sacrifice his son *Ismā'il* on Allāh's command. Allāh accepted *Ibrāhīm's* readiness and sent a lamb to be sacrificed instead (37:101-107).

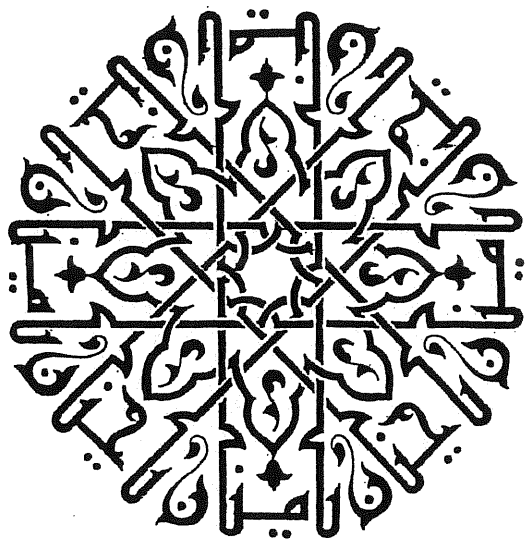
We observe the festival of *'Īdul Adḥā* to commemorate this.

It was Prophet *Ibrāhīm* who rebuilt the *Ka'bah* in *Makkah* with his son *Ismā'il* (22:26-27, 2:125-129, 14:35-37).

Prophet Mūsā (Moses, pbuh)

Mūsā, the son of *'Imrān*, was born in Egypt 450 years after *Yūsuf* (Joseph). In Egypt at that time the kings were known as *Fir'awn* (Pharaoh).

The followers of Prophet *Ya'qūb* (Jacob), father of Prophet *Yūsuf*, are called *Banī Isrā'il* (Israelites). *Banī Isrā'il* had lived in Egypt since the days of Prophet *Yūsuf*. Prophet *Ya'qūb* was known as *Isrā'il*.



Fir'awn, the ruler of Egypt, looked upon the *Banī Isrā'il* as 'foreigners' and treated them harshly. He feared that one day the *Banī Isrā'il* would grow in number and be powerful. So, *Fir'awn* issued orders to kill every male child born in the family of *Isrā'il* (28:4-6).

Mūsā was born during this critical time. His mother managed to conceal him for three months and when she could not manage any longer, she was inspired by Allāh to put *Mūsā* into a specially made box and throw it into the river (20:38-39). *Maryam*, *Mūsā's* sister, was asked to watch the floating box from a distance to avoid suspicion (28:11).

The box reached the other shore and one of the members of *Fir'awn's* family picked it up and was excited to find a lovely baby boy inside. *Mūsā* was then taken to *Fir'awn's* wife and she was very glad to have the baby and adopted him (28:8-9). *Mūsā's* sister went to *Fir'awn's* palace and suggested a nanny to look after the baby, a woman who would be suitable to suckle him. This woman was none other than *Mūsā's* mother (28:12).

So *Mūsā* came back to his mother's lap. In this way, it has been proved that none could destroy a person whom Allāh would protect.

Mūsā grew up in *Fir'awn's* house and during this time he came across an Egyptian who was beating an Israelite. *Mūsā* gave the Egyptian a blow and killed him accidentally (28:15).

He left *Fir'awn's* house and went to *Midian* (28:22-28). He stayed there for ten years before moving on to *Tuwā*, a valley at the foot of the mountain *Aṭ-Ṭūr* in Sinai. Here, *Mūsā* was given divine guidance by Allāh and was selected as a messenger of Allāh (28:30).

Allāh bestowed on *Mūsā* two signs : a 'stick' which, when thrown down, would turn into a living serpent, and the ability to make his hand shine after it was drawn out from under his arm (20:17-22).

Allāh commanded *Mūsā* to go to *Fir'awn* and invite him to *Tawḥīd* (20:42-44). He begged Allāh to make his brother *Hārūn* his helper and Allāh granted his prayer (20:24-36).

Mūsā and *Hārūn* went to *Fir'awn* and they argued with him, telling him that Almighty Allāh had chosen *Mūsā* to save the Israelites from the oppression of the Egyptians. *Fir'awn* refused to let the Israelites go (20:47-54, 26:16-17).

Fir'awn made fun of *Mūsā*. *Mūsā* showed his signs to impress upon

Fir'awn that his message was true. He threw his stick to the ground and it changed into a serpent. *Mūsā* picked it up and it turned back into a stick. *Fir'awn* and his followers were amazed to see this, but he thought that *Mūsā* was a magician and challenged him to face his own magicians who could show ever more stunning magic (26:23-37).

On the appointed day, the magicians of *Fir'awn* were badly defeated. The false snakes they produced by their sticks were all swallowed up by the serpent of *Mūsā's* stick. *Fir'awn* and his magicians could hardly believe their eyes. His magicians bowed to the truth and professed their faith in Allāh (26:38-47).

Fir'awn became angry and began to torture the *Banī Isrā'īl* even more.

It was during this time that Allāh commanded *Mūsā* to leave Egypt with his followers (20:77). *Mūsā* asked his followers to get ready and they set out at night to avoid *Fir'awn's* notice and reached the shore of the Nile. They were chased by *Fir'awn* and his soldiers. They almost caught the Israelites, in front of whom was the mighty Nile. At this moment, Allāh ordered *Mūsā* to throw his stick in the water and, as he did so, the Nile was divided into two and a road was ready in the middle, allowing the Israelites to cross (26:52-65).

Fir'awn was following, but when the Israelites reached the other shore and *Fir'awn* was in the middle of the Nile, water from both sides suddenly poured in and the road was no more.

Fir'awn and his soldiers were drowned there (26:66). This is how Allāh punishes transgressors and helps His servants.

Prophet 'Īsā (Jesus, pbuh)

The *Banī Isrā'īl* were given many favours by Almighty Allāh but they were very ungrateful. They violated Allāh's orders, ridiculed the prophets and even killed some of them. They started to worship idols and made Allāh's message a mockery.

Allāh, the Merciful, again sent a prophet to bring them to the right path. This prophet was 'Īsā, son of *Maryam* (Mary, 2:87). Allāh bestowed on him the *Injīl* (Gospel) and 'Īsā confirmed what was in the *Tawrāt* (Torah, 5:46, 61:6).

The birth of 'Īsā was a miracle. He was born of the virgin *Maryam* without a father, by Allāh's command (19:17-21). Allāh can do anything He likes. Everything is possible for Him. When He wants to get something done, He only says, 'Be' and there it is (2:117).

We know that *Ādam* was created by Allāh without a father and a mother. So, it was easy for Him to create 'Īsā without a father.

'Īsā, born of virgin *Maryam*, could talk even as a baby. He was commissioned as a prophet when he was 30, and he acted as a prophet for three years (19:29-34).

Allāh endowed him with some miraculous powers. He could make birds out of clay, heal leprosy within minutes, restore the eyes of the blind and also make the dead come alive. All these miracles were given to him by Allāh. The *Qur'ān* mentions the miraculous powers and the birth of 'Īsā in *Sūrah Āle 'Imrān* :

"(And remember) when the angels said : O, Mary! Allāh gives you the glad tidings of a word from Him, whose name is the Messiah, Jesus, Son of Mary, illustrious in the World and the Hereafter and one of those brought near (unto Allāh).

He will speak to mankind in his cradle and in his manhood, and he is of the righteous.

She (Mary) said : My Lord! How can I have a child when no mortal has touched me? He said, So (it will be). Allāh creates what He wishes. If He decrees a thing, He says to it only : Be, and it is.

And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

And will make him a messenger to the Children of Isrā'īl, (saying) : I come to you with a sign from my Lord. See! I fashion for you out of clay the likeness of a bird, by Allāh's leave. I heal him who was born blind and the leper, and I raise the dead, by Allāh's leave. And I announce to you what you eat and what you store up in your houses. Here truly is a portent for you, if you are to be believers.

And I come to you confirming what was before me of the Torah, and to make lawful some of what was forbidden to you. I come to you as a sign from your Lord, so keep your duty to Allāh and obey me.

Allāh is my Lord and your Lord, so worship Him. That is a straight path." (3:46-51).

He asked the people to obey Allāh alone but some of his followers made fantasies about him and they considered him a part of Allāh, even

a son of Allāh (5:116-117).

We believe in 'Īsā as a prophet and a servant of Allāh (43:59). We don't believe in him as the son of Allāh. Allāh can have no son or daughter. He is above any such notion. Allāh is One and Indivisible. There is no idea of a *Trinity* in Islām (4:171). A *Trinity* is clear partnership (*Shirk*). It is a big sin to say anyone is the son of Allāh (5:17, 19:35).

According to the *Qur'ān*, Prophet 'Īsā was not crucified; rather, he was taken up by Allāh, the Almighty and the Most Wise (4:157-158). Everything is possible for Allāh. It was He who saved *Ibrāhīm* from the fire and *Mūsā* from *Fir'awn*.

Exercise : 14

1st Form

1. Answer these questions :

- Who lived on earth before human beings?
 - Who was *Ādam*?
 - Who was *Hawwā'*?
 - Where did *Ādam* and *Hawwā'* live in the beginning?
 - Who refused to prostrate before *Ādam*?
 - What mistakes did *Ādam* and *Hawwā'* make when they were in *Heaven*?
2. What was the prayer of *Ādam* and *Hawwā'* to Allāh after they were trapped by the devil?
3. Write in your own words about Prophet *Nūh*'s ark.

2nd and 3rd Forms

- What is the *Qur'ānic* verse about the creation of *Ādam*?
- What did '*Iblīs* say when commanded by Allāh to prostrate before *Ādam*?
- What was the fault of *Ādam* and *Hawwā'* in *Al-Jannah*?
- Draw a picture of *Nūh*'s ark.
- Why was Prophet *Nūh* commanded to build an ark by Allāh?

4th, 5th and 6th Forms

- Narrate the story of *Ādam* and *Hawwā'* in your own words and write some notes about the theory of creation.
- "The story of Prophet *Nūh* is the story of a disobedient people and their punishment by Allāh." — Explain.

Exercise : 15

1st Form

1. Answer these questions :

- Who was *Khalīlullāh*?
 - Who was Prophet *Ibrāhīm*'s father?
 - What did Prophet *Ibrāhīm* say to his father about the worship of idols?
 - What did Prophet *Ibrāhīm* do on the day of the festival?
 - Did the fire burn Prophet *Ibrāhīm*?
 - Who saved Prophet *Ibrāhīm* from the fire?
2. Fill in the blanks :
Fir'awn or the _____ of _____ looked upon the _____ as _____ and treated them _____. The rulers _____ that one day Banī _____ would _____ in number and be _____.
3. Draw a picture of the baby *Mūsā* in a box on the river Nile.

2nd and 3rd Forms

- Write the story of Prophet *Ibrāhīm* in your own words.
- Fill in the gaps :
 - _____ was the ruler of Egypt.
 - _____ was the father of Prophet *Ibrāhīm*.
 - Prophet _____ was the _____ of '*Imrān*.'
 - _____ was the sister of Prophet *Mūsā*.
 - _____ was the brother of Prophet *Mūsā*.
 - Allāh bestowed upon *Mūsā* _____ : a stick which when thrown _____ would _____ into a living _____.

4th, 5th and 6th Forms

- Why is idol worship foolish and unreasonable?
- What was the significance of the incident of Prophet *Ibrāhīm* not being burnt by the fire of the idol worshippers?
- What lessons can we learn from the story of Prophet *Mūsā*?

1st Form

1. Answer the following :
 - a. Who was 'Īsā?
 - b. Who was Prophet 'Īsā's mother?
 - c. What book was revealed to Prophet 'Īsā by Allāh?
 - d. Was Prophet 'Īsā crucified?
 - e. What is the *Trinity*?
2. What was special about Prophet 'Īsā?

2nd and 3rd Forms

1. Fill in the blanks :

_____ endowed him with _____ powers. He could make _____ out _____, heal _____ within _____, restore the _____ of the blind, and he _____ also _____ the _____ come _____.
2. What was the teaching of Prophet 'Īsā? Did he ask his followers to worship him?

4th, 5th and 6th Forms

1. Compare the birth of Prophet *Ādam* with the birth of Prophet 'Īsā.
2. Explain the doctrine of *Tawhīd* and the doctrine of the Trinity. Can you reconcile the two? Give your reasons.
3. "*Risālah was the channel of communication between man and Allāh.*" — Discuss.
4. "*There is a lesson for the men of understanding in their stories.*" (12:111) Discuss this verse of the *Qur'ān*.

Sharī'ah (ISLĀMIC LAW)

SHARĪ'AH is the code of law for the Islāmic way of life which Allāh has revealed for mankind and commanded us to follow. The word *Sharī'ah* means a clear straight path or example.

Sharī'ah, or Islāmic law, is the code of conduct for Muslims and is based on two main sources : The *Qur'ān* and the *Sunnah* of the Prophet. It aims towards the success and welfare of mankind both in this life and the life after death.

Sharī'ah prescribes a complete set of laws for the guidance of mankind so that Good (*Ma'rūf*) may triumph and Evil (*Munkar*) disappears from society. It provides a clear and straight path which leads to progress and fulfilment in life and the attainment of Allāh's pleasure.

The *Qur'ān* is the main basis of *Sharī'ah*. It states the principles while the *sunnah* of the Prophet provides the details of their application. For example, the *Qur'ān* says : establish *ṣalāh*, observe *ṣawm*, pay *zakāh*, take decisions by consultation, do not earn or spend in wrong ways — but it does not describe how to do these things. It is the *sunnah* of the Prophet which gives us the details.

The *Qur'ān* is the main book of guidance and the Prophet taught how to follow it. The Prophet not only told us how to follow the guidance, he also practised it himself.

Sharī'ah has rules for every aspect of life. It is complete and perfect, and guarantees us success, welfare and peace in this life on earth and in the life after death.

Man-made laws differ from *Sharī'ah* in a number of significant ways.

Man-made Law

Sharī'ah or Allāh's Law

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Men make laws when they feel the need; these laws start from a few and then grow in number over the years. | <p>Islāmic Law is complete and perfect and covers all aspects of human life.</p> |
|---|--|

2. Man-made laws are not permanent; they can be changed according to the time and circumstances. For example, in a particular country at a particular time, drinking alcohol may be banned; but this can change when public pressure grows. The American Government once banned alcoholic drink but removed the ban after a time because it could not be applied.
3. Man does not have knowledge of the future. Hence, man-made laws cannot stand the test of time.
4. Man is a created being. His laws are the creation of the created.
5. Man-made laws may be suitable for a particular nation or country. They cannot be universal.
6. Men make laws to suit their own needs. Suppose members of parliament want to decrease the rate of tax on the rich, they would do so, even if the majority of the people suffered and there was high unemployment in the country.

Sharī'ah has two other sources : *Ijmā'* (consensus) and *Qiyās* (analogy or reasoning on the basis of similar circumstances). These sources must still be based on the *Qur'ān* and the *sunnah*.

Ijmā', or consensus, applies to a situation where no clear conclusion can be made from the *Qur'ān* and the *sunnah*. In this situation the representatives of the people who are well-versed in the *Qur'ān* and the *sunnah* will sit together and work out an agreed formula to solve the

Sharī'ah is permanent for all people all the time. It does not change with time and conditions. For example, drinking wine and gambling are not allowed under Islāmic law. No-one can change this; it is a law that is valid for all time and for all places.

Allāh is All-knowing and All-powerful; He is the most Wise and His laws are the best and are complete.

Allāh is the Creator and His laws are for Man, His creation.

Allāh's laws are for all nations, all countries and for all time. They are universal.

Allāh is above all needs. He is not dependent on anything, so His laws are for the good of all people and not for a few, selfish people.

particular problem. *Ijmā'* developed during the period of the *Al-Khulafā'ur-Rāshidūn*.

Qiyās means a reference or analogy or a comparison of one thing with a similar one. It is applied in circumstances where guidance from the *Qur'ān* and the *sunnah* is not directly available. A solution to a problem is reached by a process of deduction from a comparison with similar situations in the past.

Sunnah

The word *sunnah* means a system, a path or an example. In Islām it refers to the practice of the Prophet, his life example. It is embodied in the *Aḥādīth* (plural of *Ḥādīth*) which are the Prophet's sayings, actions and the actions done with his approval. *Aḥādīth* have been very carefully collected and compiled since the death of the Prophet. Six collections of *Ḥādīth* are regarded as the most authentic. They are :

1. *Saḥīḥ Al-Bukhārī* (Collected and compiled by *Muḥammad bin Ismā'īl*, known as *Imām Bukhārī*, born 194 AH, died 256 AH).
2. *Saḥīḥ Muslim* (*Muslim bin al-Ḥajjāj*, known as *Imām Muslim*, born 202 AH, died 261 AH).
3. *Sunan Abu Dāwūd* (*Sulaimān bin Ash'ath*, known as *Abū Dāwūd*, born 202 AH, died 275 AH).
4. *Sunan Ibn Mājah* (*Muḥammad bin Yazīd*, born 209 AH, died 273 AH).
5. *Jami' At-Tirmidhī* (*Muḥammad bin 'Īsā*, date of birth not known died 279 AH).
6. *Sunan An-Nasā'ī* (*Aḥmad bin Shu'aib*, born 215 AH, died 303 AH).

In addition to this, the *Muwaṭṭa'* of *Imām Mālik* (born 93 AH, died 179 AH), *Mishkāt Al-Maṣābiḥ* of *Abū Muḥammad al-Ḥusain bin Mas'ud* (died 516 AH) and *Musnad* of *Aḥmad bin Ḥanbal* (born 164 AH, died 241 AH) are also well known.

Fiqh

Fiqh is the science of Islāmic law or jurisprudence. It refers to the collection and compilation of Islāmic laws based on the *Qur'ān* and the *Sunnah* of the Prophet. The word *Fiqh* means knowledge and understanding.

Some great Muslims devoted themselves to the task of developing

the science of understanding Islāmic law and its practice. The four best-known compilers of Islāmic law or *Sharī'ah* are :

1. *Abū Ḥanīfah Nu'mān bin Thābit*, known as *Imām Abū Ḥanīfah* (born 80 AH, died 150 AH).
2. *Mālik bin Ānas*, known as *Imām Mālik* (93-179 AH).
3. *Muḥammad bin Idrīs Al-Shafi'ī*, known as *Imām Shafi'ī* (150-240 AH).
4. *Aḥmad bin Ḥanbal*, known as *Imām Ibn Ḥanbal* (164-241 AH).

Islāmic law divides human activities into : (1) *Farḍ* or *Wājib* (duty or obligatory) — performance of these actions is rewarded and their omission is punished. (2) *Mandūb* (recommended) — actions the performance of which is rewarded but omission of which is not punished. (3) *Mubāh* (silent) — actions permitted by silence. (4) *Makrūh* (disliked) — actions disapproved of but not punishable. (5) *Ḥarām* (forbidden) — actions punishable by law.

The scholars and experts on Islāmic Law have made *Sharī'ah* easier to understand and practise by the science of *Fiqh*. *Fiqh* is the explanation of the Islāmic laws based on the *Qur'ān* and the *Sunnah*.

Islāmic Law or *Sharī'ah* embodies the ideal Islāmic life. Islām is the complete way of life and *Sharī'ah* is the means to arrive at the ideal life recommended by Islām. *Sharī'ah* enables us to bring our life in line with the will of Allāh. It is the process of achieving our goal of life.

Exercise : 17

4th, 5th and 6th Forms

1. Answer these questions :
 - a. What is *Sharī'ah*?
 - b. What are the sources of *Sharī'ah*?
 - c. What is *Sunnah*?
 - d. What are the six authentic books of *Sunnah*?
 - e. What is *Fiqh*?
 - f. What are the names of the four most famous compilers of *Islāmic Law*?
2. Compare *Sharī'ah* with man-made laws.
3. Divide human activities into five groups according to *Islāmic Law*.
4. List the names of the compilers of *Ḥadīth* with the years of their birth and death.

Social Life in Islām

Family Life in Islām

FAMILY life is the basis of the Islāmic society. Its origin goes back to the beginning of the creation of man and woman — *Ādam* and *Eve*. So, it is an institution founded by Allāh's will. Allāh ways in the *Qur'ān* :

“O mankind, be mindful of your duty to your Lord who created you from a single soul and from it created its mate and from the two created many men and women.” (4:1)

Marriage is the basis of the Islāmic family. A good and sound society can only grow if a man and a woman are bound in a solid relationship through the sacred contract of marriage.

Marriage develops love, care and co-operation between the husband and wife. It gives peace of mind and provides a secure atmosphere for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophets including *Muḥammad (pbuh)*.

MARRIAGE

Marriage is a sacred social contract between a bride-groom and a bride. A great deal of thought is necessary therefore before the couple decide to marry.

Piety should come before all other considerations. Allāh's prophet said, “Do not marry only for the sake of beauty, maybe the beauty becomes the cause of moral decline. Do not marry even for the sake of wealth; maybe the wealth becomes the reason of disobedience; marry rather on the grounds of religious devotion.”

A Muslim is expected to marry a Muslim although in some cases chaste Jewish and Christian women can be married. However, a Muslim woman is not allowed to marry a non-Muslim man. In Islām, marriage is a religious and social institution and not simply a sexual relationship.

Muslim marriages are traditionally arranged by parents but the final

say lies with the boy and the girl.

Islām does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. The Islāmic way of life does not approve of the boy-friend/girl-friend system, or mixed parties of grown-ups and the like.

Islāmic society is based on submission and obedience to the will of Allāh. Husband and wife, bound by marriage, are Allāh's servants and representatives (*Khalīfah*). Marriage must not conflict with the purpose of life (seeking Allāh's pleasure), rather it should lead towards its achievement.

Divorce is allowed but is regarded as the least desirable of all lawful acts. Islām encourages adjustment and happiness but when living together is impossible, Islāmic law does not stand in the way of divorce.

STATUS OF WOMEN IN ISLĀM

Women have a very important place in Islāmic society. Unlike a number of other religions, Islām holds a woman in high esteem. Her importance as a mother and a wife has been clearly stated by Prophet Muḥammad (*pbuh*).

The Prophet said, "*Paradise lies at the feet of your mothers.*" Once a person asked the Prophet, "*Who deserves the best care from me?*" The Prophet replied, "*Your mother (he repeated this three times), then your father and then your nearest relatives.*"

In his farewell speech at 'Arafāt in the tenth year of the *Hijrah*, the Prophet said, "*O people, your wives have certain rights over you and you have certain rights over them. Treat them well and be kind to them, for they are your partners and committed helpers.*"

The Prophet also said, "*The best among you is the one who is the best towards his wife.*"

These sayings clearly prove the important position given to women in Islām but there are still people, especially in the West, who have misgivings about the status of women in Islām. To these people, the Muslim woman is seen almost as 'a prisoner in the four walls of the house', a 'non-person', and 'someone who has no rights and is living always under the domination of a man'. These notions are totally wrong and are based on ignorance rather than knowledge of Islām.

One of the rites of *Hajj* is a fast walk between *Aş-Şafā* and *Al-*

Marwah, which is observed to remember the event of *Hājar* (Hagar), mother of Prophet *Ismā'il*, who ran between these two hills to find water. This is another proof of the importance given to women by Islām.

In order to judge these false ideas held by western people, it would be useful to survey the attitudes to women in different societies in the past.

During the *Roman* civilization, for example, a woman was regarded as a slave. The *Greeks* considered her a commodity to be bought and sold. Early *Christianity* regarded women as *temptresses*, responsible for the fall of Adam¹.

In India, the *Hindus* until recently considered their women worse than death, pests, serpents or even hell. A wife's life ended with the death of her husband. In the past, a widow had to jump into the flames of her husband's funeral pyre².

In the pre-Islāmic state of *Arabia*, a woman was regarded as a cause for grief and unhappiness and baby girls were sometimes buried alive after birth.

In *France*, in 587 CE, a meeting was held to study the status of women and to determine whether a woman could truly be considered a human being or not!. *Henry VIII* in England forbade the reading of the Bible by women and throughout the middle ages the *Catholic Church* treated women as second-class citizens. In the Universities of *Cambridge* and *Oxford*, male and female students were not given the same rights until 1964. Before 1850, women were not counted as citizens in *England* and English women had no personal rights until 1882³.

If we keep this picture in mind and look into the position of the women in Islām, we must conclude that Islām liberated women from the dark age of obscurity fourteen hundred years ago!

Islām is a religion of common sense and is in line with human nature. It recognises the realities of life. This does not mean it has recognised equality of man and woman in every respect. Rather, it has defined their duties in keeping with their different biological make-up (2:228). Allāh has not made man and woman identical, so it would be

1. Encyclopaedia Britannica Vol. 19 (Page 909), 1977 Edition.

2. Islām : belief, legislation and morals — Dr Aḥmad Shalaby (Page 308), 1970 (Cairo).

3. Ibid — Page 312, 314.

against nature to try to have total equality between a man and a woman.

That would destroy the social balance. Society would not prosper but would instead have insoluble problems such as broken marriages, illegitimate children and the break-up of family life. These problems are already rife in western society. Schoolgirl pregnancies, an increase in abortions, divorce and many other problems have cropped up because of a permissive outlook and the so-called freedom of women.

Rights of Women in Islām

Allāh has created every living being in pairs — male and female (51:49) — including mankind. Allāh has honoured the children of Adam — both male and female (17:70). Men and women who believe are protectors of one another (9:71). Allāh will reward both men and women in the life after death (3:195).

In Islām a woman has a distinct and separate identity. Islām has given her the right to own property. She is the owner of her earnings. No-one (father, husband or brother) has a right over them. She can dispose of her earnings and property as she wishes, within the bounds of *Halāl* (lawful) and *Harām* (unlawful).

Islām has given women a right to inheritance. She has a claim on the property of her dead father, husband or childless brother (4:7, 32, 176).

A woman has the right to choose her husband. No-one can impose a decision on her against her will. She has a right to seek separation (*Khulā'*) from her husband if their marriage becomes impossible to sustain.

If any man falsely questions a woman's chastity, that man is declared unfit for giving evidence (24:4). This shows how a woman's honour is safeguarded from false accusations.

The *Qur'ān* asks the Muslims to treat women kindly (4:19). It makes Muslim husbands responsible for their wife's maintenance. The women, in return, are expected to remain obedient and chaste (4:34).

A woman has a right to develop her talents and to work within the limits of Islām. Islām allows a non-Muslim married woman to retain her religion and her husband cannot interfere in this freedom. This applies to Christian and Jewish women with Muslim husbands.

Duties of a woman in Islām

Islām is a fair and balanced system of life. While it specifies the rights of women it also lays down duties. A Muslim woman is

expected to observe the following :

1. Belief in *Tawhīd* and the practice of Islām come first. A Muslim woman must perform her *Ṣalāh*, observe *Ṣawm*, pay *Zakāh* on her own wealth (if it is applicable) and go on *Hajj* if she can afford it. She is exempted from *Ṣalāh* and can defer *Ṣawm* during her period, but she must make up the days lost afterwards. Friday prayer (*Jumu'ah*) is optional for women.
2. She is required to maintain her chastity all the time. She must not have any extra-marital relationships. The same is the case with men.
3. It is her duty to bring up children according to the needs of Islām. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and co-operation. She is the queen of the family and in charge of domestic life.
4. She should dress modestly and should put on *Hijāb* (covering cloak) while going out and meeting adult males beyond her close relatives (33:59, 24:30-31). She should not wear men's clothing.
5. She is her husband's help-mate. A faithful wife is like a garment, a source of peace, happiness and contentment for her husband (30:21, 2:187).
6. If she is asked to go against the commands of Allāh, she must defy even her husband, father or brother.
7. She is expected to protect her husband's property and belongings in his absence.

Islām views a husband and wife as complementary to each other. Neither dominates the other. Each has his or her own individual rights and duties — together they form a peaceful and happy family which is the basis for a sound and prosperous society.

Man and woman are not exactly equal in Islām. They have different physical and biological features. Islām recognises the leadership of a man over a woman (4:34, 2:228) but that does not mean domination.

An average man is stronger, heavier, harder in muscles and taller than an average woman. Women can become pregnant and bear children but men cannot. Women tend to be sensitive, emotional and tender while men are comparatively less emotional and more practical.

Throughout history, men and women have never been treated the same. Islām has given women the right position and has not

attempted to violate divine laws. Other religions and philosophies have been unable to visualise the exact and right role of women. In the West, women have been reduced almost to a commodity of enjoyment and fancy. Women have tended to degrade themselves unwittingly in modern times for, in the name of equality, they have become the objects of exploitation by men and the slogans of liberty and equality have virtually reduced them to playful commodities. They have neither gained liberty nor achieved equality; rather they have lost their natural place in the home.

POLYGAMY AND ISLĀM

Islām is a practical religion. It can answer all human problems. Islām allows restricted polygamy — marriage to more than one woman — with a maximum of four. The normal Muslim practice is monogamy — one man married to one wife; polygamy is the exception.

The *Qur'ān* has imposed strict conditions for marrying several wives. *“And if you fear that you will not deal fairly by the orphans, marry of the women who seem good to you, two or three or four; and if you fear that you cannot be fair to so many, then one only or (the captives) that your right hands possess. Thus it is more likely that you will not do injustice.”* (4:3) This verse says that in order to marry more than one woman, a man must be able to be fair and just to each of them. If he is not able to be so, he should marry only one wife.

Another verse of the *Qur'ān* says, *“You will not be able to deal fairly between your wives, however much you wish. Yet do not turn completely aside (from one) so that you leave another in suspense, if you maintain proper conduct and do your duty, Allāh is ever Forgiving and Merciful.”* (4:129) This further emphasises fair treatment. But, in special circumstances Islām allows polygamy. These situations are :

1. When a wife is barren and cannot bear children but the husband wants children. It is better to have a second wife than to divorce the barren one. However, a barren wife has the option to seek separation from her husband if she wishes, on the grounds of the second marriage of her husband.
2. If the first wife is chronically ill and she is unable to carry out her marital and household duties, the husband may marry another woman and so help restore family stability.

3. Polygamy may be the solution to the problems of a society which has more women than men. This happens especially after war. The verse in the *Qur'ān* allowing more than one wife was revealed after the battle of *Uḥud* in which many Muslim men were martyred.

The proportion of women to men increased considerably in the countries which took part in the First and Second World Wars. A solution to such a situation is marriage to more than one woman by those men who are able to and can be fair to each wife. This is better than leaving a large number of unmarried women.

Islām strictly forbids any sexual relationships outside marriage. There is no such thing as a *mistress* in Islāmic society. Islām has given dignity to women by marriage and has protected them from the exploitation of greedy and selfish men. Having more than one wife is better and more dignified than having a number of mistresses. Islām holds you responsible for your actions. You cannot just enjoy women and yet have no responsibilities of fatherhood. This is inhuman and unjust. There can be no one-parent family or illegitimate child in an Islāmic society. It is only possible in a cultural climate of irresponsible permissiveness. A woman who is going to be a second wife can refuse to marry the man on the grounds that he already has a wife. But if a woman happily consents to her husband marrying again and the second wife agrees, why should anyone else object to it?

The overwhelming majority of Muslims are monogamous — they have only one wife. The fact that a few Muslims have more than one wife has become a matter for propaganda against Islām and such propaganda can give a misleading impression of the Islāmic way of life. This is especially so when it is non-practising Muslims who are highlighted on the issue of being married to more than one wife.

As opposed to polygamy, the case of polyandry (a woman having more than one husband) may be raised. The case of polyandry is impractical and it creates problems rather than solves them. How will paternity be decided? Which husband would claim the fatherhood of the child? How would inheritance be decided? Such questions have no answer in polyandry.

Furthermore, it is possible for a man to live with more than one wife and have children from all of them, but for a woman to please more than one husband seems almost impossible. A woman can bear

children from only one husband at a time.

Polyandry is forbidden in Islām.

Islām is a practical way of life. It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, completely logical.

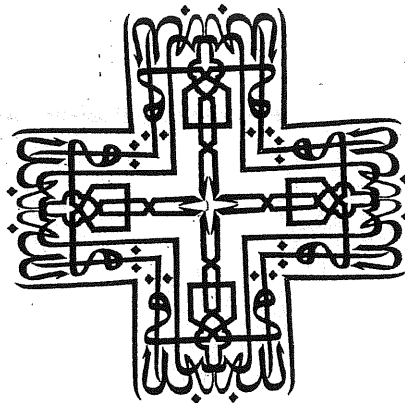
Allāh, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islām provides the best answer to all problems. We cannot blame Islām if we do not know it or fail to understand it. We need to look at Islām as a whole, not only at a part of it. This is because Islām views life as a whole and does not divide it.

All areas of life are inter-related; the status of women, marriage and family life are only single aspects of the whole Islāmic system

Exercise : 18

4th, 5th and 6th Forms

1. Discuss the role of *marriage* as the basis of the Islāmic family. Why does Islām not allow extra-marital relationships? Give your reasons.
2. What status is given to women by Islām? Compare this status with that of past and present non-Muslim societies.
3. Write down the rights and duties of *Women in Islām*.
4. Under what circumstances is *polygamy* allowed in Islām? Discuss the *Practicality* and *Responsibility* of this provision in Islām (sixth form only).



Economic System of Islām

ISLĀM views life as a compact whole and does not divide it into many separate and conflicting parts. The economic aspect is one of the most important parts of our life, while not being the whole of it. The Islāmic system is balanced and places everything in its right place. Islām has given detailed regulations for the conduct of our economic life which concerns mainly the earning and use of wealth.

Man needs bread to live but he does not live for bread alone. This means that earning and spending money is essential for our living, but we do not live only for this. We have a greater purpose in life. We are Allāh's agents (*Khalīfah*) on earth. We not only have a body but we also have a soul and a conscience. Without our soul and conscience, we would be considered little more than animals.

Everything in Islām is for the benefit and welfare of mankind. The economic principles of Islām aim at establishing a just society wherein everyone will behave responsibly and honestly, and not as '*cunning foxes*' fighting for as big a share of something as possible without regard for honesty, truth, decency, trust and responsibility.

The Islāmic Economic System is based on the following fundamental principles :

1. Earning and expenditure by Halāl means

Islām has prescribed laws to regulate earnings and expenditure. Muslims are not allowed to earn and spend in any way they like. They must follow the rules of the *Qur'ān* and the *Sunnah* :

- a. Any earnings from the production, sale and distribution of alcoholic drinks are unlawful, as are earnings from gambling, lotteries and from interest (*Ribā*) transactions (5: 90-91, 2: 275).
- b. Earning by falsehood, deceit, fraud, theft, robbery and burglary is unlawful. Deceitful acquisition of orphans' property has been particularly banned (2: 188, 4: 2, 6: 152, 7: 85, 83: 1-5).
- c. Hoarding of food stuff and basic necessities, smuggling and the artificial creation of shortages are unlawful (3: 180, 9: 34-35).
- d. Earnings from brothels and from such other practices which are harmful to society are also unlawful (24: 23).

Islām strikes at the root of evil and wants to establish a just and fair society. A Muslim must earn his living in *Ḥalāl* ways and he should always bear in mind that whatever he does, it is known to Allāh. He will be accountable for his actions on the day of judgement. He cannot hide anything from Almighty Allāh.

Unlawful expenditure is also not allowed in Islām. It does not at all befit a Muslim to spend money irresponsibly. His actions should be responsible and meaningful. Extravagance and waste are strongly discouraged (7:31, 17:26, 19:27-31, 25:68).

2. Right to property and individual liberty

Islām allows a person to own his earnings. The Islāmic state does not interfere with the freedom of speech, work and earnings of an individual provided this freedom is not harmful to the greater good of society. Every individual will be answerable to Allāh for his or her actions (4:7, 36:71, 16:111).

3. System of Zakāh (welfare contribution)

Compulsory payment of *Zakāh* is one of the main principles of an Islāmic economy. Every Muslim who owns wealth more than his needs must pay the fixed rate of *Zakāh* to the Islāmic state. *Zakāh* is a means of narrowing the gap between the rich and the poor. It helps the fair distribution of wealth. It is a form of social security. The Islāmic state is responsible for providing the basic necessities of food, clothing, housing, medicine and education to every citizen. No-one should have any fear of insecurity or poverty (9:69, 103, 98:5).

4. Prohibition of interest (Ribā)

An Islāmic economy is free of interest. Islām prohibits all transactions involving interest.

Interest is neither a *trade* nor a *profit*. It is a means of exploitation and concentration of wealth. The *Qur'ān* says :

"They say, trade is like interest and Allāh has allowed trade and prohibited interest." (2:275)

"Whatever you pay as interest, so that it may increase in the property of (other) men, it does not increase with Allāh." (30:39)

"O you who believe, do not take interest, doubling and quadrupling, and keep your duty to Allāh, so that you may prosper." (3:130)

"O you who believe, observe your duty to Allāh and give up what remains (due) from interest, if you are believers. But if you do not do it, then be warned

of war from Allāh and His messenger; and if you repent, then you shall have your capital. Do not exploit and be not exploited." (2:278-279)

Interest is the basis of modern capitalism. It is completely opposite to Zakāh. Zakāh channels wealth from the rich to the poor while interest takes away wealth from the poor and hands it over to the rich.

Modern economies are so inter-linked with interest that people may think it is impossible to go without it.

The situation is really very complex. But, we must aim at getting rid of interest. An Islāmic state must gradually try to change the present system. It needs careful and systematic planning. Allāh has not imposed on us something impossible. An interest-free economy will be a boon for all peoples of the world.

5. Law of Inheritance *Mirāth*)

The Islāmic law of inheritance is a wonderful system of stopping the concentration of wealth. It provides very detailed laws regarding the rights of dependents over the property of the deceased person. *Sūratun Nisā'* of the *Qur'ān* deals with the law of inheritance in great detail (4:7-12, 4:176).

Conclusion

In addition to the above basic principles Islām has laid down many more rules about economic life. An Islāmic state must bring all productive resources into use, including unemployed man-power, unused land, water resources and minerals. An Islāmic state must take steps to root out corruption and all harmful pursuits even if they are economically lucrative. Individual freedom may have to be sacrificed for the social good.

Islām encourages simplicity, modesty, charity, mutual help and co-operation. It discourages miserliness, greed, extravagance and unnecessary waste.

Here, we have discussed the main points of the Islāmic economic system and we have no scope to go into the details in depth. It would be better for you to study some standard books on Islāmic Economics to have a good grasp of this important aspect of our life. You will find a list in the bibliography at the end of this book.*

*Exercise No. 19 for this chapter is on page 180.

Political System of Islām

RELIGION and *politics* are one and the same in Islām. They are intertwined. We already know that Islām is a complete system of life and politics is very much a part of our collective life. Just as Islām teaches us how to say *Ṣalāh*, observe *Ṣawm*, pay *Zakāh* and undertake *Hajj*, so it teaches us how to run a state, form a government, elect councillors and members of parliament, make treaties and conduct business and commerce.

A detailed discussion of the Islāmic political system would be desirable, but we have to content ourselves with its basic principles and main features.

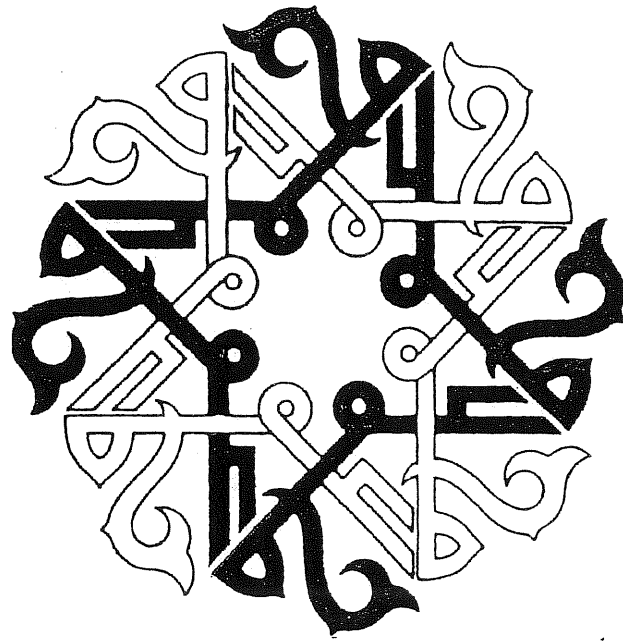
The Islāmic Political System is based on the following main principles :

1. Sovereignty of Allāh

Sovereignty means the source of power. In Islām, Allāh is the source of all powers and laws (3:154, 12:40, 25:2, 67:1). It is Allāh who knows what is good and what is bad for His servants. His say is final. All human beings unitedly cannot change His Law. The *Qur'ān* says, "As for the thief — male and female, chop off their hands. It is the reward of their own actions and exemplary punishment from Allāh. Allāh is Mighty, Wise." (5:37) According to Islām, this order is unchangeable by any parliament or any government which claims itself to be Islāmic (5:44, 2:229). There are many more laws in the *Qur'ān* concerning our life and those laws must be put into practice by an Islāmic state for the greater good of human beings.

2. *Khilāfah* of Mankind (*Vicegerency of man*)

Man is the *vicegerent*, the *agent* or the representative of Allāh on earth (2:30, 6:165). Allāh is the sovereign and man is His representative. Man should do as Allāh commands him to do. But he has a choice to either obey or disobey Allāh and, because of this freedom of choice, he will be tested on the day of judgement. In the political sense, *Khilāfah* means that human beings should implement the will of Allāh on earth as His deputy or agent. As Allāh's agents, human beings will



carry out the will of Allāh on His behalf as a trust (*Amānah*). *Khilāfah* is a trust. An agent is always expected to behave as his master wants him to behave (10:14).

3. Legislation by *Shūrā* (Consultation)

Islām teaches us to run a government, to make legislation and decisions by the process of *Shūrā*. *Shūrā* means “to take decisions by consultation and participation” (3:159, 42:38). This is an important part of the Islāmīc political system. There is no scope for despotism in Islām. The *Qur’ān* and the *Sunnah* will be the basis of legislation in Islām.

4. Accountability of government

The Islāmīc political system makes the ruler and the government responsible firstly to Allāh and then to the people. The ruler and the government are elected by the people to exercise powers on their behalf. We must remember here that both the ruler and the ruled are the *Khalīfah* of Allāh and the ruler shall have to work for the welfare of the people according to the *Qur’ān* and *Sunnah*. A ruler is a servant of the people of Islām. Both the ruler and the ruled will appear before Allāh and account for their actions on the day of judgement. The responsibility of the ruler is heavier than the ruled.

Any ordinary citizen of an Islāmīc state has the right to ask any question on any matter to the ruler and the government.

5. Independence of judiciary

In the Islamic political system, the Judiciary is independent of the Executive. The head of the state or any government minister could be called to the court if necessary. They would be treated no differently from other citizens. The *Qur’ān* has many injunctions about justice. One of the main functions of the Islāmīc state is to ensure justice to all citizens (4:58, 4:135, 5:8). The ruler and the government has no right to interfere in the system of justice.

6. Equality before law

The Islāmīc political system ensures equality for all citizens before the law. It does not recognise any discrimination on the basis of language, colour, territory, sex or descent. Islām recognises the preference of one over the other only on the basis of *Taqwā* (piety or fear of God). One who fears Allāh most is the noblest in Islām (49:13).

Conclusion

The duty of an Islāmīc state is to establish *Ṣalāh* and *Zakāh*; promote the *right* and forbid the *wrong* (22:44). The state is responsible for the welfare of all its citizens — Muslims and non-Muslims alike. It must guarantee the basic necessities of life. All citizens of the Islāmīc state shall enjoy freedom of belief, thought, conscience and speech. Every citizen shall be free to develop his potential, improve his capacity, earn and possess. A citizen shall enjoy the right to support or oppose any government policy which he thinks right or wrong with the following in mind. :

The Islāmīc state is duty bound to implement the laws of the *Qur’ān* and the *Sunnah*. The *Qur’ān* strongly denounces those who do not decide their matters by Allāh’s revelations (5:42-50).

The Islāmīc state shall ensure a fair distribution of wealth. Islām does not believe in equal distribution as it is against the law of creation.

There is not a single perfect Islāmīc state in the world today. There are many Muslim countries. An Islāmīc state is based on the model of Prophet Muḥammad’s (*pbuh*) state in *Madīnah* while a Muslim state is one which has a majority Muslim population and some Islāmīc features.

However, organised efforts have been going on in many Muslim countries to establish truly Islāmīc states.

Let us pray and hope that a real Islāmīc state will emerge and guide the world towards justice, fair play and peace.

Exercise : 19

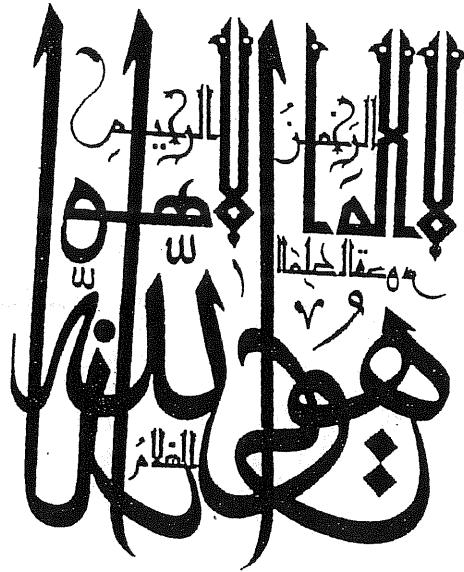
4th, 5th and 6th Forms

1. "Man needs bread to live but he does not live for bread alone." — Discuss.
2. Write down the English meaning of the Qur'ānic verses regarding earning and expenditure by *Halāl* means.
3. Explain the concept of *Zakāh* and contrast it with *Ribā* (interest).
4. What are the main principles of the *Islāmic Economic System*?

Exercise : 20

4th, 5th and 6th Forms

1. "Religion and politics are one and the same in Islām." — Discuss this statement.
2. Explain the concept of *sovereignty* in Islām. How does it contrast with the concept of *sovereignty* in a *democracy*?
3. Discuss the institution of *Shūrā* in Islām and the principle of *Khilāfah*.
4. What should be done to establish a real Islāmic State in the world according to the model set by Prophet *Muḥammad* (pbuh)?



Some other aspects of life



FOOD and drink have direct effects on our health. This is why Islām has given regulations about our food and drink. Islām aims at establishing a healthy society. It lays great emphasis on our physical as well as our moral health. It allows all good and pure things to be taken as food and drink. The Qur'ān says :

"O Mankind, eat the lawful and good things from what is in the earth and do not follow the foot steps of the devil. Surely, he is your open enemy." (2:168)

Lawful things are called *Halāl* and prohibited things are known as *Harām* in Islāmic Law.

Islām forbids eating the meat of the following :

- a. dead animals and birds (i.e. those which died 'naturally')
- b. animals slain without invoking Allāh's name
- c. animals strangled to death
- d. pigs
- e. carnivorous animals
- f. animals devoured by wild beasts

Islām also forbids the eating of the blood of an animal. (2:173, 5:3, 6:145, 16:115)

Islāmic law requires an animal to be slain by a sharp knife penetrating the inner part of the animal's neck to allow the maximum drainage of blood. Allāh's name must be invoked at the time of slaying. Meat of animals not slain in this way is regarded as Ḥarām. Even the marrow, rennet and gelatine of these animals are Ḥarām. Efforts should be made to obtain Ḥalāl meat from Muslim butchers. If there is no Muslim butcher nearby, then the 'Kosher' meat of the Jews is regarded as Ḥalāl for Muslims.

Fish and vegetables are quite lawful. All kinds of alcoholic drinks such as beer, wine and spirits are prohibited. Alcoholic drinks are not at all conducive to a healthy society. The Qur'ān says :

"O you who believe, wine and gambling, idols and divining arrows are filthy tricks of satan; avoid them so that you may prosper. Satan wants to incite enmity and hatred among you by means of wine and gambling and prevent you from remembering Allāh and from Ṣalāh. So will you not give them up?" (5:90-91)

Alcoholism is a serious social problem. It leads to many vices. Islām aims at rooting out all evils to ensure that society remains healthy and peaceful.

Muslims begin their meals by saying, *Bismillāhir Raḥmānir Raḥīm* (In the name of Allāh, the most Merciful, the most Kind) and should finish by reciting the following Ḥadīth :

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ۝

Al ḥamdu lil lāhil ladhī Aṭ'amanā wa saqānā Wa Ja'alanā minal Muslimīn.
(All praise is for Allāh who gave us to eat and to drink and made us Muslims).

Prophet Muḥammad (pbuh) asked us to eat with the right hand and to wash our hands before and after meals. It is better not to eat so much so as to fill the stomach. The Prophet also asked us not to drink water and other soft drinks in one go; rather, we should pause whilst drinking and it is better to have three pauses while having any lawful drink.

The Islāmic system of life has some fine and very useful regulations for all affairs of life. We should try to follow these rules as best we can for our own benefit.

Dress

Islām enjoins on society to be one of decency. Allāh has created man in the best of forms and He wants His servants to dress nicely and decently. We should bear in mind that we are the best of all creatures and our dress should reflect this. Dress is to cover our shame and nakedness and it adds beauty to our personality.

The Qur'ān says : *"O children of Ādam, we have revealed to you clothing to conceal your shame and as a thing of beauty but the garment of Taqwā (piety) is the best of all."* (7:26)

Islām does not recommend any particular dress for us. However, there are guidelines which include :

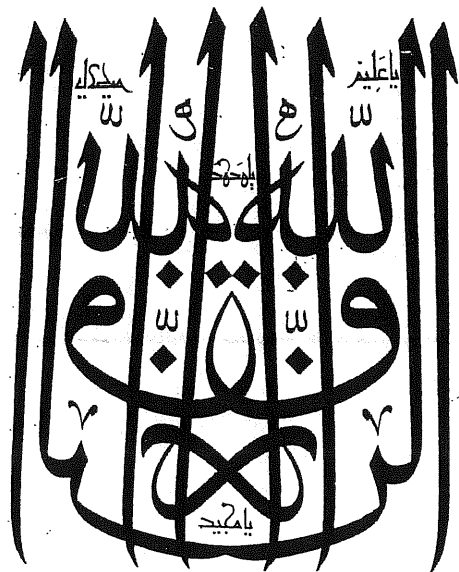
1. Men must cover their body from the navel to the knees.
2. Women must cover their whole body except the face, hands and feet while inside. But they are also required to cover their whole body including a part of the face while going out or meeting adult males, outside close relatives. Some Islāmic jurists allow the face to remain uncovered.
3. Women must not wear a dress which reveals the figure and arouses man's base feelings. This includes see-through, skin-tight or revealing dresses.
4. Pure silk and clothes decorated with gold are not allowed for men.
5. Men are not allowed to wear women's clothing and vice versa.
6. Muslims are not allowed to wear dress which is symbolic of other religions.

Islām encourages simplicity and modesty. Forms of dress expressing arrogance are disliked. The style of dress depends on local custom and climatic conditions but the above guidelines still apply.

Festivals

Like all other religions, Islām has a number of special occasions of celebration. These occasions are observed with devotion to seek the pleasure of Allāh. There is no concept of a festival only for pleasure. The festivals are occasions of thanksgiving, joy and happiness. The two major occasions in Islām in each year are : 'Īdul Fiṭr and 'Īdul Adḥā.

'Īdul Fiṭr is observed at the end of the month of Ramaḍān. On this day, after a month of fasting, Muslims express their joy and happiness by offering a congregational prayer, if possible in an open field, other-



wise in Halls and Mosques. They express their gratitude to Almighty Allāh for enabling them to observe fasting which is a very useful rigorous training programme. The day is generally observed as a holiday in Muslim countries. Special dishes are prepared and it is customary to visit friends and relatives and to give presents to children. Muslims generally wear their best clothes on this day.

'Īdul Adhā begins on the 10th of Dhū'l Hijjah and continues until the 12th day of the month. It is celebrated to commemorate Prophet Ibrāhīm's (Abraham) readiness to sacrifice his son Ismā'il (Ishmael) on the command of Allāh. Allāh accepted Ibrāhīm's devotion and obedience and asked him to sacrifice a lamb instead.

This occasion of great importance comes every year during the days of Hajj (Pilgrimage to Makkah) and is observed by offering congregational prayer, as in 'Īdul Fitṛ.

After the prayer, Muslims who can afford it sacrifice animals like goats, sheep, cows or camels to seek Allāh's pleasure. The meat of the sacrificed animal is eaten and shared among relatives, neighbours and the poor. This sacrifice expresses the inner feeling of a

Muslim that, if need be, he will sacrifice his most loved possession for Allāh. This is the lesson of the occasion.

We must remember here that what Allāh wants is not the animal nor its meat or blood; rather He wants our devotion and submission to His command.

Some other occasions to observe and celebrate include *Lailatul Qadr* (Night of Power), *Lailatul Mi'rāj* (Night of the Ascent), the beginning of the Hijrah, the dates of Islāmic Battles, the birthday of Prophet Muḥammad (pbuh) and 'Ashūrah (10th of Muḥarram).

The *Jumu'ah Prayer* on each Friday may also be regarded as a weekly festival for Muslims when they gather together for congregational prayer.

Islāmic festivals are observed according to the *Islāmic calendar* which is based on *Lunar months*. The *Lunar year* is shorter than the *Solar year* by about ten days. Festival dates are determined by the sighting of the moon.

A Muslim's happiest occasion in life is to see the Rule of Allāh established on the earth.

Exercise : 21

4th, 5th and 6th Forms

1. What are the dietary rules of Islām. List the things which Muslims are not allowed to eat.
2. Write down the evil effects of *alcoholism*.
3. What are the Islāmic regulations for *Dress*? Discuss the meaning of *modesty* in this context.
4. Write down an essay on the *Festivals* in Islām.



“SURELY, this Qur’an guides to that which is the straightest, and gives good news to believers who practise good and they will get a great reward.” (17:9)

“And He (commands you, saying) : This is my straight path, so follow it. Do not follow other paths, which will separate you from His path. Thus He has ordered you so that you may be truly obedient.” (6:153)

Tawhīd

“Allāh! There is none worthy of worship except Him, the Living, the Ever Lasting!

Slumber does not overtake Him nor does sleep,
Whatever is in the Heavens and in the Earth belongs to Him.

Who is there to plead to Him except with His permission?

He knows what lies before them and what is behind them, while they grasp nothing of His knowledge except what He may wish.

His Authority extends over Heaven and Earth;

Preserving them both does not overburden Him.

He is the Sublime, the Exalted.” (2:255)

Risālah

“We have sent a messenger to every nation. Serve Allāh (Alone) and turn aside from false gods.” (16:36)

“Allāh has favoured the believers by sending them a messenger from among themselves, to recite His verses to them, to purify them, and teach them the book and wisdom whereas previously they were in clear error.” (3:164)

“He it is who has sent His messenger with the guidance and the religion of truth, that He may make it triumphant over every other religion, how much the idolaters may dislike.” (61:9)

Ākhirah

“Do you think then that we have created you for nothing and that you would not be returned to us?” (23:115)

“Those who disbelieve say : when we have become dust like our fathers, shall we truly be raised up again?” (27:67)

“O mankind! If you are in doubt about the Resurrection then consider that We have created you from dust, then from a drop of seed, then from a clot, then from a lump of flesh shapely and shapeless, so that We may make (our power) clear to you. And We cause what We wish to remain in the wombs for an appointed time, and afterwards We bring you forth as babies, then (give you growth) that you attain your full strength. And among you there is he who dies (young), and among you there is he who is brought to the most pitiable time of life (senility), so that, after knowledge, he knows not (because of infirmity). And you (Muhammad) see the earth barren, but when We send down rain thereon, it thrills and swells and puts forth every lovely kind of growth. This is all because of Allāh. He is the Truth. Surely, He makes the dead alive and surely He has the power to do everything; there is no doubt that the Hour will come and truly Allāh will raise those who are in graves.” (22:5-7)

“Allāh has created the Heavens and Earth with truth and that everyone may be repaid what it has earned. And they will not be wronged.” (45:22)

Qualities of Mu’min

“Successful indeed are the believers,
Who are humble in their prayers (ṣalāh),
Who avoid vain talk,

And who practise the system of Zakāh;
 And who guard their modesty except from their wives or the (slaves)
 that their right hands possess for then they are not blameworthy,
 But whoever wants beyond that such are the transgressors —
 And who faithfully observe their trusts and undertakings,
 And who are mindful of their prayers (ṣalāh).

These are the heirs
 Who will inherit Paradise wherein
 they will live forever." (23:1-11)

"O believers, Fear Allāh as He should be feared and do not die except
 being one of those who have truly surrendered." (3:102)

Luqmān's advice to his son

(Luqmān was famous for his sound intelligence and wisdom in
 Arabia. He was most probably an Arabic-speaking black African).

"O my dear son! Do not make any partner to Allāh. Truly, making any-
 one partner to Allāh is a big sin." (31:13).

"O my dear son! Establish ṣalāh and command for the right and forbid the
 evil and persevere in whatever difficulty you are in. Surely, this is one of
 those things which have been strongly recommended. Do not turn your face
 in disgust from people, nor walk arrogantly on the land. Allāh does not love
 the selfish boasters. Be modest in your behaviour and lower your voice.
 Truly the harshest of all voices is the voice of the ass." (31:17, 18, 19)

DUTIES AND OBLIGATIONS

Duty towards Parents

"Be kind to your parents and the relatives and the orphans, and those in
 need and speak nicely to people." (2:83)

"And we have made it a duty for man to be good to his parents. His mother
 bears him with one fainting spell after another fainting spell, while his wean-
 ing takes two years. Thank me as well as your parents; towards Me lies the
 Goal." (31:14)

"Your Lord has ordered that you worship none but Him and (show)
 kindness to your parents, whether either of them or both of them attain
 old age in your life, never say to them, "Ough" nor be harsh to them,
 but speak to them kindly. And serve them with tenderness and humility

and say : My Lord, have mercy on them, just as they cared for me as a little
 child." (17:23-24)

"We have made it a duty on man to be kind to his parents, but if they try
 to make you associate anything with Me which you have no knowledge of,
 do not obey them. To Me is your return and I shall tell you what you used
 to do." (29:8)

Relatives, neighbours and the needy

"Give your relatives their due and also the needy and the traveller in need
 and do not squander (your wealth) irresponsibly." (17:26)

"Allāh commands justice, kindness and giving (their due) to near
 relatives..." (16:90)

"And when near relatives, orphans and the needy are present at the
 division (of inheritance), provide for them out of it and speak politely to
 them." (4:8)

"...And (show) kindness to (your) parents and to near relatives, orphans,
 the needy and to the neighbour who is your relative and the neighbour who
 is not your relative..." (4:36)

"Have you seen him who rejects religion? That is the person who
 pushes the orphan aside and does not encourage feeding the needy."
 (107:1-3)

Orphans

"The orphan must not be oppressed." (93:9)

"Those who live on orphans' property without having any right to do so
 only suck up fire into their bellies, and they will (eventually) roast in a
 blaze." (4:10)

"Give orphans their property and do not replace something bad for some-
 thing good..." (4:2)

"Do not approach an orphan's estate before he comes of age except to
 improve it." (6:152 and 17:34)

SOCIAL MANNERS

Brotherhood

"Believers are but brothers, so set things right between your brothers
 and observe your duty to Allāh so that you may obtain mercy." (49:10)

Greetings

"When those who believe in Our signs come to you, say : peace be upon you." (6:54)

"When you are welcomed with a greeting, then answer back with something finer than it or (at least) return it. Truly Allāh takes count of all things." (4:86)

"When you enter houses salute one another with a greeting from Allāh, blessed and sweet..." (24:61)

Co-operation

"...Co-operate with one another for virtue and piety and do not co-operate with one another for sin and transgression..." (5:2)

"Cling firmly together by Allāh's rope (Islām) and do not be divided." (3:103)

"And the believers — men and women — are friends of one another, they command for the right and forbid the wrong, establish Ṣalāh and pay Zakāh and obey Allāh and His messenger..." (9:71)

Meetings

"O you who believe, when you are asked to make room in meetings, then make room. Allāh will make room for you (in Ākhirah). And when it is said, "Move up" then move on. Allāh will raise in rank those of you who believe as well as those who are given knowledge. Allāh knows whatever you do." (58:11)

"Truly they are the believers who believe in Allāh and His messenger and when they are with him on some common errand, they should not leave until they have asked him for permission to do so. Those who ask for such permission are the ones who believe in Allāh and His messenger..." (24:62)

Talking

"Be modest in your behaviour and lower your voice. Truly the harshest of all voices is the voice of the ass." (31:19)

Seek permission before entering someone's house

"O you who believe! Do not enter houses other than your own without first seeking permission and saluting the people inside. That is better for you so that you may be heedful.

And if you find no one therein, still do not enter until permission has been given..." (24:27-28)

Keeping a promise

"O you who believe, fulfil your undertakings..." (5:1)

"...Fulfil your promise, every promise will be enquired into." (17:34)

"Of the believers are men who are true to that which they covenanted with Allāh..." (33:23)

"...And (the pious are those) who fulfil their engagement when they make one..." (2:177)

BASIC VIRTUES

Honesty

"And give full measure when measuring out, and weigh with proper scales..." (17:35)

"And measure in fairness and do not weigh unfairly." (55:9)

"Whenever you speak, speak justly even if a near relative is concerned." (6:152)

Truthfulness

"O you who believe! Fear Allāh and stand by those who are truthful." (9:119)

"That Allāh may reward the truthful for their truth and punish the hypocrites if He will." (33:24)

"Truly Muslim men and Muslim women, believing men and believing women and obedient men and obedient women and the truthful men and the truthful women... Allāh has promised them forgiveness and a great reward." (33:35)

"Allāh said : This is the day (Day of Judgement) on which the truthful will benefit from their truthfulness, for them are the gardens underneath which the rivers flow where they will live forever. Allāh is pleased with them and they are pleased with Him. That is the greatest success." (5:119)

Perseverance

"...Seek help from Allāh and be patient, the earth belongs to Allāh. Anyone He wishes from among His servants shall inherit it..." (7:128)

"Our Lord, fill us full of patience and make our feet firm. Help us against the disbelievers." (2:250)

"And anyone who acts patiently and forgives, truly he is persevering in affairs." (42:43)

Tolerance

"Tolerate patiently what (unbelievers) say and part from them in a polite manner." (73:10)

Firmness against odds and evil

"...and be patient in adversity and troubles and during the time of stress. Such are they who are on the right track and such are Allāh-fearing." (2:177)

"O you who believe! Seek help in firmness and prayer. Surely Allāh is with those who are firm." (2:153)

"O you who believe, endure and outdo all others in endurance, be ready, and observe your duty to Allāh, so that you may succeed." (3:200)

"Be patient (O Muḥammad) with the finest patience." (70:5)

"Then have patience (O Muḥammad) as the most determined of the messengers (before you) had patience..." (46:35)

Punctuality

"Surely Ṣalāh at fixed hours has been ordained on the believers." (4:103)

Courage

"Those to whom people said : Truly the people have gathered against you, so fear them. (The threat of danger) but increased their faith and they cried : Allāh is enough for us! Most Excellent is He in whom we trust." (3:173)

"And when the true believers saw the troops they said : That is that which Allāh and His messenger promised us. Allāh and His messengers told the truth. It strengthened their faith and obedience." (33:22)

Kindness

"It is because of mercy from Allāh that you (Muḥammad) have been so kind to them, for if you had been harsh and cruel-hearted they would have dispersed from around you. Pardon them, seek forgiveness for them and consult them on the matter..." (3:159)

"Be kind as Allāh has been kind to you..." (28:77)

Trustworthiness

"Surely, I am a trustworthy messenger to you, so observe your duty to Allāh and obey me." (26:107-108)

"Allāh orders you to restore things entrusted (to you) to their owners..." (4:58)

Justice

"We surely sent Our messengers with clear proofs and revealed with them books and the standard, so that people may deal with justice..." (57:25)

"Allāh commands justice and fairness..." (16:90)

"...Let not the hatred of others make you to the wrong and depart from justice. Be just, that is next to piety..." (5:8)

Chastity and cloak for women

"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Surely Allāh knows what you do." (24:30)

"And tell the believing women to lower their gaze and guard their private parts and not to display their beauty except which is apparent, to draw cloaks over their bosoms and not to reveal their feminine beauty except to their husbands or fathers or husband's father or their sons or their husband's sons or their brothers or their brothers' sons or sisters' sons or their women or their maids or impotent male attendants or children who do not know of women's private parts. And let them not walk noisily as to reveal what they preserve of their beauty. And turn to Allāh together, O believers! In order that you may prosper." (24:31)

"O prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close round them (when they go out). That will be better, so that they may be recognised and not annoyed. Allāh is ever Forgiving and Merciful." (33:59)

Hard work

"...Surely Allāh does not change the condition of a people if they do not change themselves..." (13:11)

Generosity

"You will not attain piety until you spend what you hold is dear to you..." (3:92)

"Those who spend their wealth (for the sake of Allāh) night and day, both privately and publicly, will get their reward from their Lord, they shall have no cause to fear nor shall they grieve." (2:274)

Forgiveness

"Practise forgiveness, command decency and avoid ignorant people." (7:199)

Reliance on Allāh

"If Allāh is your helper none can overcome you and if He does not help you, who is there to help you? The reliant rely only on Allāh." (3:160)

"...He who relies on Allāh, Allāh is enough for him..." (65:3)

BAD CONDUCT & PROHIBITIONS

Lying

"...Give up the filth of idols and stop lying." (22:30)

"...Allāh's curse will be on him if he is a liar." (24:7)

Back-biting, spying and suspicion

"O you who believe! Shun much suspicion for truly some suspicion is a sin. And spy not, neither back-bite one another. Would one of you love to eat the flesh of his dead brother? You hate that (so hate the other)! And keep your duty to Allāh. Surely, Allāh is Forgiving and the most Kind." (49:12)

Fraud

"The cheaters will suffer terribly. They insist on full measure when they have people measure something for them; but if they measure or weigh things for them, they give less than their due." (83:1-3)

Extravagance

"...Do not squander (your money) extravagantly. Truly the extravagant are the devil's brethren and Satan has always been ungrateful towards his Lord." (17:26-27)

Arrogance

"Do not walk in the earth haughtily. Surely, you can never tear the earth nor rival the mountains in height." (17:37)

"...Allāh does not love prideful boasters." (57:23)

Hoarding

"And let the hoarders not think that what Allāh has bestowed upon them from His bounty is better for them. But it is worse for them. That which they hoard will be a burden for them on the Day of Judgement..." (3:180)

"...Announce a painful punishment to those who hoard gold and silver and do not spend them for Allāh's sake..." (9:34)

Mischief and corruption

"...Eat and drink that which Allāh has given you and do not act corruptly making mischief in the earth." (2:60)

Mockery and ridicule

"O you who believe! No people should mock or ridicule other people, for the ridiculed ones may be better than those who ridicule them..." (49:11)

Hypocrisy

"And there are people who say : we believe in Allāh and the Last Day but actually do not believe." (2:8)

"When the hypocrites come to you (O Muḥammad) they say : We testify that you are indeed Allāh's messenger and Allāh knows that you are His messenger and Allāh declares that the Hypocrites are liars." (63:1)

Abortion and birth control

"Do not kill your children in fear of poverty, We shall provide for them and you. Killing them is a big sin." (17:31)

Usury and interest

"...Allāh has permitted trading and forbidden interest and usury..." (2:275)

Wine and gambling

"O you who believe! Liquor and gambling, idols and divining arrows are only a filthy work of satan; give them up so that you may prosper." (5:90)

Adultery

"And keep away from adultery. Surely, it is a hateful filthy work and a very bad thing." (17:32)

"The adulterer and the adulteress, punish each one of them with a hundred lashes..." (24:2)

Theft

*"As for the thief, both male and female, chop off their hands. It is the reward of their own deeds and exemplary punishment from Allāh. Allāh is the Mighty and the Most Wise." (5:38) **

*The exercise for this chapter is on page 202.



Selections from Hadīth

HADĪTH means news or information. It has a special meaning in Islām. It refers to the sayings and doings of Prophet Muḥammad (*pbuh*) and actions done with his approval.

DUTIES AND OBLIGATIONS

Jihād

“The most excellent man is the one who works hard in the way of Allāh with his life and property.” (*Bukhārī*)

“The best Jihād is to speak the truth before a tyrant ruler.” (*Bukhārī*)

Īmān, Islām and Iḥsān

“Faith is that you believe in Allāh (*Tawḥīd*) and His angels and His messengers (*Risālah*) and in the life after death (*Ākhirah*).

Islām is that you worship Allāh and not associate anyone with Him, keep up Ṣalāh, pay Zakāh, and observe Ṣawm in Ramaḍān.

Iḥsān is that you worship Allāh as if you see Him and if you do not see Him, surely He sees you.” (*Bukhārī*).

Love of the Prophet (*pbuh*)

“None of you has faith unless I am dearer to him than his father, and his son and all mankind.” (*Bukhārī*)

Ṣalāh and Ṭahārah

“The key to Paradise is Ṣalāh and the key to Ṣalāh is Ṭahārah (purification).” (*Mishkāt*)

Parents

“A man asked the Prophet, “O messenger of Allāh! Who deserves the best care from me?” The Prophet said, “Your mother.” The man asked, “Who then?” The Prophet said, “Your mother.” The man asked once again, “Who then?” The Prophet said, “Your mother.” (*Bukhārī*)

“Paradise lies at the feet of your mother.” (*Nasā’ī*)

“A father’s pleasure is Allāh’s pleasure, a father’s displeasure is Allāh’s displeasure.” (*Tirmidhī*)

Wife

“The most perfect of the believers is the best of you in character, and the best of you are those among you who are best to their wives.” (*Tirmidhī*)

Children

“He is not of us who has a compassion for our little ones and does not honour our old ones.” (*Tirmidhī*)

“No father can give his child anything better than good manners.” (*Tirmidhī*)

“Be careful of your duty to Allāh and be fair and just to your children.” (*Bukhārī*)

“Whoever properly brings up two daughters until they reach maturity, that man and myself (the Prophet) will be as close in paradise as two adjacent fingers.” (*Muslim*)

Guests

“He who believes in Allāh and the Last Day should honour his guest.” (*Bukhārī*)

Neighbours

“By Allāh, he has no faith (the Prophet repeated it three times) whose neighbours are not safe from his wickedness.” (*Bukhārī*)

“He is not a believer who eats his fill while his neighbour remains hungry by his side.” (*Baihaqī*)

“Jibrā’īl has been recommending good treatment towards the neighbours so much that I thought he would give him the right to inherit.” (*Bukhārī*)

Orphan

“The best house among the Muslims is the house in which an orphan is well treated and the worst house among the Muslims is the house in which an orphan is badly treated.” (*Ibn Mājah*)

The needy

“One who tries to help the widow and the poor is like a warrior in the way of Allāh.” (*Bukhārī*)

BASIC QUALITIES

Intention

“Actions shall be judged only by intention, a man shall get what he intends.” (*Bukhārī*)

Truthfulness

“Guarantee me six things and I shall assure you of Paradise : When you speak, speak the truth, keep your promise, discharge your trust, guard your chastity and lower your gaze and withhold your hands from highhandedness.” (*Baihaqī*)

“Surely truth leads to virtue, and virtue leads to paradise.” (*Bukhārī*)

Keeping promises

“Do not quarrel with your brother Muslim, nor jest with him nor make him a promise which you cannot keep up.” (*Tirmidhī*)

Tolerance

“There are two rails in me which Allāh likes, toleration and deliberation in undertakings.” (*Aḥmad, Tirmidhī*)

Politeness

“Allāh is polite and likes politeness.” (*condensed from Muslim*)

Modesty

“Modesty is part of faith.” (*Bukhārī & Muslim*)

Brotherhood

“Each of you is a mirror of his brother, if you see something wrong in your brother, you must tell him to get rid of it.” (*Tirmidhī*)

“Believers are like the parts of a building to one another — each part supporting the others.” (*Bukhārī*)

“None of you can be a believer unless he loves for his brother what he loves for himself.” (*Bukhārī*)

“A Muslim is he from whose tongue and hands, other Muslims are safe.” (*Bukhārī*)

Charity

“Every good action is a charity and it is a good action to meet a friend with a smiling face.” (*Bukhārī*)

“There is a man who gives charity and he conceals it so much that his left hand does not know what his right hand spends.” (*Bukhārī*).

“Removing from a road that which is harmful is charity.” (*Bukhārī*)

Contentment

“Wealth does not come from abundance of goods but from a contented heart.” (*Bukhārī & Muslim*)

Learning

“The best of you is he who has learnt the Qur’ān and then taught it.” (*Bukhārī*)

“The seeking of knowledge is a must for every Muslim man and woman.” (*Mishkāt*)

“The learned men are the successors of the prophets. They leave behind knowledge as inheritance. One who inherits it obtains a great fortune.” (*Bukhārī*)

Kindness

“Allāh is not kind to him who is not kind to people.” (*Bukhārī & Muslim*)

“Those who are kind and considerate to Allāh’s creatures, Allāh bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allāh may be kind to you.” (*Abū Dāwūd, Tirmidhī*)

Thankfulness

“He who does not thank people does not thank Allāh.” (*Tirmidhī*)

Steadfastness

Sufian bin ‘Abdullāh said, “I asked : ‘O Allāh’s messenger, tell me something which I should stick to.’ He said : ‘Say, my Lord is Allāh, then remain steadfast.’” (*An-Nawawī’s forty Ḥadīth*)

Repentance (Tawbah)

“By Allāh, I (Muḥammad) ask Allāh’s forgiveness and turn to Him in repentance more than seventy times a day.” (*Bukhārī*)

Gifts

“Give gifts to one another, for gifts take away malice.” (*Mishkāt*)

“The messenger of Allāh used to accept gifts and give gifts in

return.” (*Bukhārī*)

Visiting the sick

“Visit the sick, feed the hungry and free the captives.” (*Bukhārī*)

MANNERS

Meeting

“When one of you arrives at a meeting where people are seated, he should say salām to them. And when he wishes to leave, he should say salām to them.” (*Abū Dāwūd*)

“Do not sit between two men without the permission of both of them.” (*Abū Dāwūd*)

“Meetings are like trusts, except three kinds of meeting : for shedding prohibited blood, or for committing adultery or for taking property unlawfully.” (*Abū Dāwūd*)

Talking

“He who truly believes in Allāh and the last day should speak good or keep silent.” (*Bukhārī & Muslim*)

“He who keeps silent, remains safe.” (*Tirmidhī*)

Eating and drinking

“The blessing of food is to wash hands at the beginning and washing after taking it.” (*Mishkāt*)

“Say Allāh’s name (*Bismillāh*) and eat with your right hand and eat from near you.” (*Bukhārī*)

“When one drinks, he should not breathe into the vessel (glass).” (*Bukhārī*)

Clothing

“Eat and drink, give ṣadaqah and wear good clothes as long as these do not involve excess or arrogance.” (*Nasā’ī, Ibn Mājah*)

“Indeed, he who wears silk in this world (will) have no share in it in the life after death.” (*Bukhārī & Muslim*)

“Gold and silk are lawful to the women of my Ummah and forbidden to the men.” (*Tirmidhī, Nasā’ī*)

“Allāh’s messenger cursed the men who put on women’s clothes and the women who put on men’s clothes.” (*Abū Dāwūd*)

The Prophet said to Asmā’, the daughter of Abū Bakr, “When a woman reaches puberty, it is not right that any part of her body (should) be seen but this and this,” and he pointed to his face and two hands. (*Abū Dāwūd*)

Greeting

“When one of you meets his brother, he should say salām to him.” (*Abū Dāwūd*)

“The young should say salām to the old, the passer-by to the one sitting and the small group to the large one.” (*Bukhārī*)

“The best (way) of saying salām is shaking hands.” (*Tirmidhī*)

Leave that which does not concern you

“An excellent Islāmic practice is to give up what is not one’s business.” (*Mālik, Aḥmad*)

BAD CONDUCT

Lying

“Woe to him who tells lies to make people laugh! Woe to him! Woe to him!” (*Aḥmad, Tirmidhī*)

“It is great treachery that you tell your brother something he accepts as truth from you, but you are lying.” (*Abū Dāwūd*)

Back-biting

“If anybody pledges to me that he will keep his tongue under control, guard his chastity, will not speak ill of others nor indulge in slander and back-biting and refrain from adultery and similar sins, I shall assure him of Paradise.” (*Bukhārī*)

Suspicion

“Beware of suspicion, for suspicion may be based on false information, do not spy on another, do not disclose others’ hidden defects.” (*Bukhārī*)

Jealousy

“Keep away from jealousy for as fire burns wood, so jealousy consumes good actions.” (*Abū Dāwūd*)

“Nothing is more atrocious that injuring unjustly a Muslim’s reputation.” (*Tirmidhī*)

Anger

“He is not strong who throws down another, but he is who controls his anger.” (*Bukhārī & Muslim*)

“If anger rouses anyone, he should sit down and if that does not help, he should lie down.” (*Tirmidhī*)

Pride

“If anyone has got an atom of pride in his heart, he will not enter Paradise.” (*Bukhārī*)

Muslim Countries of the World

Population and Resources

MUSLIMS wherever they are, form one nation (Millätun Wāhidah). It is faith which decides nationality in Islām, and not the geographical territory, colour, race or language. Citizenship of an Islāmic State may be determined by geographical boundaries.

There are 55 Muslim countries in the world on the basis of a majority of the population. The total Muslim population in the world is over 1,000 million, which is a formidable human power.

The Muslim countries together produce two-thirds of the world's oil, about 70 per cent of the rubber, about 75 per cent of the jute, 67 per cent of the spices, two-thirds of the palm-oil, 50 per cent of the phosphate and 40 per cent of the tin. They also produce a large quantity of the world's cotton, tea, coffee, wool, uranium, manganese, cobalt and many other commodities and minerals. There is also a huge amount of natural gas in the Muslim countries.

If we look at a world map, we find the Muslim countries occupying a very strategic position. 60 per cent of the Mediterranean Sea is bounded by Muslim countries. The Red Sea and the Gulf are fully within the Muslim region.

In the course of history, Muslims lost their essential unity; it should be restored once again for the greater good of all mankind.

Muslims who once contributed tremendously to the science and civilisation of the world could do so once again if they truly get united on the basis of Islām. Real human progress can only be achieved by the faithful observance of the teachings of Islām. We should consciously try to restore the glory of Islām and make the present day problem-torn world a happy and peaceful place to live in. Pride in the past will be meaningful if the present can be shaped in the light of the past with a promise for the future. The *Muslim Millah* has the potential and the need is for the faithful practice of the teachings of Islām.

Abuse

"Abusing a Muslim is sinful and killing him is disbelief (kufr)." (Bukhārī & Muslim)

Hypocrisy

"The signs of the hypocrite are three : When he speaks, he lies; when he promises, he breaks it; when any trust is kept with him, he misuses it." (Bukhārī)

Taunting

"A believer neither taunts, nor curses nor speaks foul nor chats nor babbles." (Tirmidhī)

"Do not rejoice over the distress of a brother Muslim for Allāh may relieve his distress and place you in his position." (Tirmidhī)

"Beware, in everybody there is a piece of flesh, if it is healthy, the whole body is healthy, and if it is sick, the whole body is sick. Beware, it is the heart." (Bukhārī & Muslim)

Exercise : 22

4th, 5th and 6th Forms

1. What does the *Qur'ān* say about *Tawhīd*, *Risālah* and *Ākhirah*? Find out as many verses as you can on these three topics from the *Qur'ān*.
2. What was the advice of *Luqmān* to his son as mentioned in the *Qur'ān*?
3. Write down the *Qur'ānic* commands about the duties towards *parents*, *relatives*, *neighbours* and the *needy*.
4. What lessons do you learn from the *Qur'ān* about *social manners*?
5. List ten *basic virtues* which the *Qur'ān* asks us to acquire.

Exercise : 23

4th, 5th and 6th Forms

1. Write down the sayings of the Prophet about duties and obligations.
2. Write down ten *Aḥādīth* which ask us to avoid *bad habits* and conduct.
3. Explain the concept of *brotherhood* in the context of the Prophet's (pbuh) sayings.

MUSLIM MAJORITY COUNTRIES

Name	Area (sq. km.)	Population
1 Afghanistan	652,225	17,930,000
2 Algeria	1,988,000	26,000,000
3 Azerbaijan	86,599	7,400,000
4 Bahrain	619	600,000
5 Bangladesh	148,393	111,455,185
6 Brunei	5,765	260,863
7 Comoros	2,170	500,000
8 Djibouti	22,000	600,000
9 Egypt	1,001,449	58,900,000
10 Eritrea	124,993	3,500,000
11 Gambia	10,380	1,025,867
12 Guinea	245,861	6,400,000
13 Indonesia	1,919,441	199,700,000
14 Iran	1,648,000	61,200,000
15 Iraq	434,923	19,900,000
16 Jordan	91,860	4,012,000
17 Kazakhstan	2,717,301	17,100,000
18 Kuwait	17,818	2,108,622
19 Kyrgyzstan	198,500	4,500,000
20 Lebanon	10,400	3,500,000
21 Libya	1,759,540	5,100,000
22 Malaysia	329,758	19,498,000
23 Maldives	298	243,000
24 Mali	1,239,999	9,100,000
25 Mauritania	1,030,701	2,300,000
26 Morocco	710,850	28,600,000
27 Niger	1,267,000	8,800,000
28 Oman	300,000	2,000,000
29 Pakistan	796,095	120,840,000
30 Qatar	11,437	500,000
31 Saudi Arabia	2,253,300	16,929,294
32 Senegal	196,193	8,200,000
33 Somalia	637,638	9,800,000
34 Sudan	2,505,813	25,511,000
35 Syria	185,179	14,000,000

Name	Area (sq. km.)	Population
36 Tajikistan	143,100	5,900,000
37 Tunisia	162,155	8,355,000
38 Turkey	774,815	61,800,000
39 Turkmenistan	488,101	4,100,000
40 United Arab Emirates	83,600	1,700,000
41 Uzbekistan	447,399	22,100,000
42 Western Sahara	266,000	207,000
43 Yemen	527,969	12,900,000

Most area and population figures are from information given by embassies of the respective countries in London (June 1994). The rest are taken from the Population Reference Bureau, June 1994.

The following countries are also listed as Muslim majority countries by the World Muslim Gazetteer, 1985, Karachi.

44 Albania	27,402	3,400,000
45 Benin	110,619	5,300,000
46 Burkina Faso	273,789	10,100,000
47 Cameroon	465,397	13,100,000
48 Chad	1,259,206	6,500,000
49 Côte D'Ivoire	322,000	12,000,000
50 Ethiopia	1,153,000	56,000,000
51 Guinea-Bissau	28,127	1,100,000
52 Nigeria	923,768	88,500,000
53 Sierra Leone	71,614	4,600,000
54 Tanzania	930,700	27,000,000
55 Togo	54,390	4,300,000

Exercise: 24

6th Form

1. Comment on the material and numerical potential of the Muslims all over the world.
2. Study a map giving the location of Muslim countries in the world and present your own observations.
3. Write an essay on Muslims in *Britain*.

MUSLIM MINORITY COUNTRIES

Muslims live in almost all parts of the world. The countries having Muslim minorities are:

Name	Muslim Population	Percentage of total population
1 Argentina	463,000	1.4
2 Australia	340,000	1.9
3 Belgium	443,000	4.4
4 Bhutan	81,000	5.0
5 Bosnia-Herzegovina	4,400,000	45.0
6 Brazil	585,000	0.4
7 Bulgaria	1,790,000	21.3
8 Burundi	291,000	4.9
9 Cambodia	526,000	5.1
10 Canada	164,000	0.6
11 Central African Republic	350,000	11.3
12 China	106,920,000	9.0
13 Congo	55,000	2.3
14 Cyprus [†]	161,000	23.0
15 Fiji	60,000	7.5
16 France	3,042,000	5.2
17 Germany	2,119,000	2.6
18 Ghana	5,266,000	31.2
19 Greece	175,000	1.7
20 Guyana	121,000	15.1
21 India	131,932,000	14.5
22 Italy	150,000	0.3
23 Kenya	7,569,000	28.0
24 Liberia	825,000	28.4
25 Madagascar	1,796,000	13.1
26 Malawi*	1,520,000	16.0
27 Mauritius	220,000	20.0
28 Mozambique*	2,054,000	13.0

Name	Muslim population	Percentage of total population
29 Myanmar	5,240,000	11.5
30 Nepal	1,029,000	4.7
31 Netherlands	438,000	2.8
32 New Caledonia	20,000	11.2
33 Palestine	2,288,000	44.0
34 Philippines	7,953,000	11.6
35 Russia	25,126,000	17.0
36 Rwanda	527,000	6.8
37 Singapore	474,000	16.3
38 South Africa	741,000	1.8
39 Spain	137,000	0.4
40 Sri Lanka	1,502,000	8.4
41 Suriname	153,000	34.9
42 Thailand	6,808,000	11.5
43 Trinidad & Tobago	179,000	13.8
44 Uganda	7,470,000	37.7
45 United Kingdom	2,135,000	3.7
46 United States of America	6,124,000	2.4
47 Zaire	3,996,000	9.4
48 Zambia	1,067,000	11.7

The total Muslim population of the world is estimated to be over 1,300 million, out of a world population of more than 5,600 million, about 25% of all the people on Earth.

Sources: 1. Muslim World Minorities, Islamabad, 1993
2. Population Reference Bureau, June 1994
3. PC Globe, 1992

[†] Cyprus is now divided into two separate states: the Muslim majority part is called the Turkish Federated State of Cyprus and the other part is the Republic of Cyprus.
*These countries are listed as Muslim majority countries in the Muslim World Gazetteer, Karachi, 1985.

Index

A

Aaron, 27
 'Abbās bin 'Abdul Muṭṭalib, 119
 'Abdullāh (Father of the Prophet Muḥammad), 85, 122
 'Abdullāh (Father of Abū Bakr), 129
 'Abdullāh (Son of the Prophet), 88, 142
 'Abdullāh (Son of 'Umar), 146
 'Abdullāh bin Jubair, 100, 112
 'Abdullāh Ibn Jud'an, 86
 'Abdullāh bin Hudhāfah, 131
 'Abdullāh bin Mas'ūd, 94
 'Abdullāh Ibn Abu Rabī'ah, 99
 'Abdullāh bin Az-Zubair, 35
 'Abdul Muṭṭalib, 85, 95, 122
 'Abdur Raḥmān bin 'Auf, 94, 135
 'Abdur Raḥmān bin Al-Harith, 35
 'Abdur Raḥmān (Son of Abū Bakr), 130
 Abī Sarah, 136
 Ablution(s), 44, 45, 93, 145
 Abortion, 168, 195
 Abraham, 27, 30, 78, 152, 184
 Abū Ayyūb al-Anṣārī, 34, 106, 108
 Abū Bakr bin Abi Quhāfah, 94
 Abū Bakr, 34, 93, 97, 104, 105, 106, 120, 126, 129, 130, 131, 132, 133, 135, 139, 140, 144, 146, 200
 Abū 'd Dardā, 34
 Abū Dāwūd, 163, 199, 200, 201
 Abū Dharr, 94
 Abū Fākaiha, 97
 Abū Ḥanīfah Nu'man bin Thābit, 164
 Abū Lahab, 70, 96, 97
 Abū Lu'lu', 134
 Abū Muḥammad al Ḥusain bin Mas'ud, 163
 Abū Quhāfah, 129
 Abū Sufyan, 110, 111, 113, 118
 Abū Ṭālib, 85, 86, 88, 93, 94, 96, 97, 101, 102, 123, 137
 Abū 'Ubaidah bin al-Jarrah, 131, 133, 134
 Abū U mayyah, 89
 Abundance, 36, 72, 151, 199
 Abuse, 202
 Abyssinia, 98, 123, 135, 142
 Acceptance, 13, 125
 Accountability, 178
 Ādam, 16, 27, 28, 78, 102, 148, 149, 157, 158, 160, 165, 168, 183
 'Addās, 102
 Adhān, 48, 49, 50, 109, 123, 127

Ādharbaijān, 136
 Administration, 137
 Adultery, 103, 124, 195, 200
 Afghanistan, 204
 Agent(s), 29, 34, 173, 177
 Aggression, 80, 111
 Agreement, 114, 116, 117
 Aḥādīth, 144, 146, 147, 163, 202
 Aḥmad bin Shu'aib, 163
 Aḥmad bin Hanbal, 163
 Aḥmad (Musnad), 198, 201
 Aḥzāb, 113, 137
 'Ā'ishah, 144, 145, 146, 147
 Ajzā', 34
 Ākhirah, 18, 19, 24, 33, 36, 37, 38, 39, 121, 187
 Albania, 204
 Alcohol, 162
 Alcoholic, 173
 Alcoholism, 182, 185, 190, 202
 Al-Āmin, 89, 103
 Al-'Aqabah, 103, 104, 123
 Alexandria, 136
 Al-Falaq, 69
 Al-Fātiḥah, 32, 58, 60, 68
 Al-Fārūq, 132, 139
 Al-Fīl, 73
 Algeria, 204
 Al-Ghanī, 135, 139
 Al-Ḥajarul 'Aswad, 88, 122
 Al-Hobl, 90
 'Alī (Son of Abī Ṭālib), 93, 94, 105, 106, 123, 125, 135, 137, 138, 139, 143
 Al-Ikhlāṣ, 70
 Al-Ikhwānūl Muslimūn, 179,
 Al-Isrā', 102, 128
 Al-Jannah, 149, 158
 Al-Ka'bah, 52, 78, 79, 83, 88, 109, 115, 117
 Al-Kāfirūn, 71
 Al-Kawthar, 72
 Al-Khaṭṭāb, 100
 Al-Khulafā'ur Rāshidūn, 129, 139, 140, 141, 163
 Allāh, 13, 14, 15, 17-34, 36, 37, 38, 40, 42, 43, 44, 45, 47, 48, 49, 52, 53, 54, 56, 57, 58, 59, 61, 62, 63, 64, 65, 66, 68, 69, 70, 71, 72, 73, 76, 77, 78, 79, 80, 81, 82, 84, 85, 87, 89, 90, 92, 93, 94, 95, 96, 97, 98, 99, 101, 102, 103, 104, 105, 106, 107, 109, 111, 115, 116, 119, 120, 121, 125, 126, 130, 132, 136, 137, 138, 139, 142, 143, 145, 146, 148, 149, 150, 152, 153, 154, 155, 156, 157, 158, 160, 161, 162, 164, 165, 166, 167, 168, 169, 170, 172, 174, 175, 178, 179, 182, 183, 184, 185, 186, 187, 189, 190, 192, 193, 194, 195, 196, 197, 198, 199, 200, 202
 Al-Lahab, 70

Allāhu Akbar, 48, 49, 52, 54, 55, 59, 61, 62, 64
 'Allāma Shibli Nu'mānī, 122, 133
 Alliance, 86
 Al-Lāi, 90
 Al-Marwah, 166, 167
 Al-Mā'īn, 72
 Al-Mī'rāj, 102, 128
 Al-Muhājirīn, 107
 Al-Muraqā'ah, 139
 Al-Qadr, 18, 23, 24, 25
 Al-Quraish, 73
 Al-'Uzzā, 90, 121
 Al-Yasā', 27
 Allurement, 121
 Ally, 104, 115
 'Ammār, 97
 Amnesty, 118
 'Amr Ibnul 'Āṣ, 98, 117, 124, 131, 134
 Ammunition, 99, 111
 Analogy, 163
 Ancestors, 99
 Angels, 18, 31, 90, 102, 148
 Anger, 77, 100, 110, 127, 201
 Angola, 208
 Animals, 27, 28, 31
 Annual International Muslim Assembly, 78
 Anṣār, 104, 107, 112
 An-Nas, 68
 An-Naṣr, 71
 Arabia, 111, 119, 130, 167
 Arabic, 13, 19, 25, 33, 42, 44, 50, 52, 64, 67, 74, 76, 81, 127
 'Arafāt, 79, 119, 166
 Aramaic, 30
 Archers, 112, 113
 Arch-enemy, 118
 Argentina, 208
 Arguments, 89
 Ark, 151, 158
 Arkānūl Islām, 40
 Armour, 111, 115
 Arqam al-Makzūmī, 122
 Ar-raḥīm, 53
 Ar-raḥmān, 53
 Arrogance, 194, 200
 Arrogant, 80
 Asadullāh ('Alī), 138
 Ascent, 109
 'Ashūrah, 185
 Aṣ-Ṣādiq, 89, 103
 Aṣ-Ṣafā, 79, 95
 Aṣ-Ṣiddiq, 129, 139
 Aṣ-Ṣirātul Muṣtaqīm, 26, 31
 Ash-Shahādah, 19
 Āsiyah, 144

Asmā' bint Abū Bakr, 94, 145, 200
 Asmā' bint Salamah, 94
 Asmā' bint 'Umais, 94
 Assault, 114, 137
 Associate, 87
 'Aswad 'Ansi, 131
 Atrocious, 201
 At-Tashahhud, 56
 At-Tūr, 155
 Audience, 120
 Austere, 138
 Australia, 208
 Authentic, 163, 164
 Authenticity, 30
 Authority, 88, 146, 186
 Awareness, 22, 74
 'Aws, 107, 115
 Awsuq, 75
 Axe, 153
 Āyāts, 34
 Ayātullāh Khomeini, 179
 Ayyūb, 27
 Āzar (Father of the Prophet Ibrāhīm), 152
 Azrail, 28

B

Backbiting, 194, 201
 Bad Conduct, 14
 Badr, 111, 113, 130, 137, 140
 Baggage, 100
 Bahīrā, 85, 86, 125
 Bahman, 133
 Bahrain, 204
 Baihaq, 197, 198
 Baitullāh, 78
 Baitul Maqdis, 109
 Balderdash, 100
 Bangladesh, 179, 204
 Banī Isrā'īl, 154, 155, 156
 Banū 'Abd Manāf, 96
 Banū 'Abdul Muṭṭalib, 96
 Banū Al-Muṣṭaliq, 124
 Banū Asad, 96
 Banū Bakr, 117
 Banū Kluzā'ah, 117
 Banū Makhlūm, 96
 Banū Naḍīr, 113, 114, 117
 Banū Qainuqā', 123
 Banū Qurayzah, 114, 115, 124
 Banū Taim, 96
 Banū Zuhrah, 96
 Barnabas, 30
 Barren, 170
 Bashar (Man), 148
 Basic Beliefs, 13, 18

Basic Duties of Islām, 40
 Basic Principle(s), 98, 121
 Battle(s), 113, 115, 117
 Battle of *Ahẓāb*, 113, 115, 124
 Battle of *Badr*, 98, 99, 110, 111, 123, 125, 127, 143
 Battle of *Hunain*, 124
 Battle of *Khaibar*, 124
 Battle of *Mu'tah*, 124, 131
 Battle of *Tabūk*, 124
 Battle of *Uhūd*, 111, 123, 127, 144
 Belief(s), 20, 21, 23, 27, 36, 37, 39, 42
 Believer(s), 20, 21, 22, 23, 43
 Belongings, 107, 130
 Best Example, 126
 Bhutan, 208
 Bible, 30, 86, 167
 Bibliography, 175
 Bidding, 15
Bilāl, 109, 130
Bilāl bin Rābah, 97
 Biography, 122, 132
 Biological, 146, 167, 169
 Birth, 31
 Birth Control, 195
 Black Stone, 88, 89, 127
 Blessings, 29
 Bloodshed, 89, 90, 99
 Blow, 99
 Boaster(s), 188, 194
 Books of Allāh, 18
 Boost, 102
 Booty, 100, 112
 Botswana, 208
 Boundaries, 203
 Boycott, 100
 Boy-friend, 166
 Bravery, 111
 Brazil, 208
 Bride, 165
 Bride-groom, 165
 Britain, 205
 Brother(s), 173
 Brother(s), 119, 121
 Brotherhood, 74, 93, 189, 202
 Bruised, 102
 Buddha, 16
 Buddhism, 16
Bukhārī, 196, 197, 198, 199, 200, 201, 202
 Bulgaria, 208
Buraq, 102
 Burglary, 173
 Burial, 146
 Burial Prayer, 144
 Burma, 208

Burundi, 208
 Business, 87, 177
Buṣṣā (in Syria), 85
 Byzantine, 130

C
 Caliph(s), 129, 137
 Caliphate, 133, 136
 Cambodia, 208
 Cambridge, 167
 Camel(s), 95, 106, 110, 115, 134
 Cameroon, 204
 Canada, 208
 Capitalism, 175
 Captain, 21
 Caravan, 98
 Carnivorous, 181
 Catastrophic, 138
 Catholic Church, 167
 Cave, 93
 Celebration, 183
 Central African Republic, 204
 Chad, 204
 Chaos, 13, 21
 Chapter, 36
 Character, 88, 121, 138
 Charity, 175, 199
 Chaste, 146, 165
 Chastity, 168, 169, 193
 China, 208
 Choice, 14
 Chosroe, 131
 Christ, 16
 Christian(s); 90, 92, 134, 165, 168
 Christianity, 16, 167
 Circumstances, 112, 125
 Citizenship, 203
 Civil War, 89, 136
 Clay, 148
 Cleanliness, 44, 74
 Cloak, 89
 Clot, 36, 91, 187
 Clothing, 174, 200
 Cobalt, 203
 Coffee, 203
 Coffin, 61
 Cohesion, 98, 110
 Cohesiveness, 60, 97, 109
 Collection, 34, 132
 Collective Obligation, 61
 Collusion, 113
 Colossal, 132
 Colour, 178
 Combat, 98, 112
 Combination, 21

Command(s), 13, 15, 21, 22, 23, 28, 77, 79, 95, 104, 111, 112, 121, 157, 169, 177, 185, 186, 188, 189, 193, 202
 Commander(s), 88, 133, 140
 Commander-in-Chief, 133, 141
 Commerce, 177
 Committee, 135
 Commodities, 203
 Common Origin, 21
 Communication, 26, 31, 160
 Community(ies), 16, 60, 82, 97, 99, 107, 110, 118, 129, 138
 Community Ties, 111
 Compact, 173
 Companion(s), 28, 88, 104, 105, 107, 114, 121, 140
 Compassion, 197
 Compensation, 117
 Compilation, 34, 39, 132
 Completion, 16
 Composition, 93
 Compromise, 98
 Compulsory, 42, 43, 48, 50, 76
 Concentration, 76, 174
 Concern, 22, 90
 Conclusion, 104, 153
 Conditions, 113
 Conduct, 37, 74, 82
 Conduct, Code of, 161
 Confidence, 22, 74, 110, 120
 Confinement, 100
 Conflict, 21
 Confusion, 131
 Congregation, 42, 49, 58, 60, 61, 62, 78, 97, 109
 Congo, 208
 Conjugal Relation(s), 77, 80, 81
 Conquest, 127
 Conquest of *Makkah*, 124, 127, 131, 144
 Conscience, 173, 179
 Consequences, 115
 Consolation, 90
 Conspiracy(ies), 110, 113
 Constantine, 136
 Consultation, 135, 178
 Contemplation, 88
 Contentment, 135, 169, 199
 Contract, 168
 Contribution, 76, 132
 Control(s), 37, 77, 81
 Controller, 20, 21, 25
 Conviction, 23, 121
 Co-operation, 21, 60, 190
 Corruption, 195
 Cotton, 203
 Councillor(s), 177

Countries, 203
 Courage, 74, 99, 111, 192
 Cousin, 105
 Covenant, 103, 104, 123
 Crazy, 150
 Creation, 13, 15, 17, 21, 22, 26, 28, 74, 90, 158, 165
 Creator, 13, 19, 20, 21, 22, 24, 42, 44, 74, 77, 80, 119, 121, 146, 162
 Creature, 13, 22, 23
 Crucial, 129
 Crucified, 158, 160
 Cruelty, 14
 Cyprus, 136, 208

D
 Dagger, 135
 Dahomey, 204
 Damascus, 34, 134
 Danger(s), 23, 91, 98, 103, 104, 110, 111
 Darkness, 69
Daūd, 58, 59, 62
 David, 27, 87
Dāwūd, 27, 87
 Day of Judgement, 14, 18, 24, 28, 37, 38, 53, 68, 82, 148, 150, 174, 178, 191, 194
 Day Break, 69
 Death, 19, 22, 24, 30, 34, 36, 39, 61, 80, 85, 101, 102, 124, 138, 144, 146, 163, 164, 167
 Deceit, 173
 Deceitful, 77
 Decency, 173, 193
 Decision, 28, 114, 178
 Declaration, 19, 25, 41, 42
 Declaration of Faith, 20, 41, 66
 Decline, 165
 Deduction, 163
 Deed(s), 82
 Deficiency(ies), 82
 Degradation, 138
 Delegation(s), 111
 Demeanour, 121
 Democracy, 180
 Demonstration, 74
 Descent, 178
 Desire(s), 81
 Destiny, 13, 23
 Determination, 22, 111
 Deuteronomy, 30
 Development, 109
 Devotion, 89, 143, 185
Dhikr, 33
Dhū'l Kifl, 27
Dhū'l Ḥijjah, 78, 124, 137, 184
 Diagram, 24

Dialect, 35
 Dignity, 144, 171
 Dilemma, 96
 Dimension, 107
 Dinner, 95, 125
Dīnul Fīrah, 14
 Direction(s), 33, 52, 67, 114
 Disarray, 115
 Disbelief, 202
 Disbeliever(s), 71
 Discipline, 113
 Disciplinarian, 133
 Discord, 69
 Discrimination, 107, 178
 Disgrace, 130
 Dishonest(y), 80, 129, 132
 Disobedience, 14, 113, 165
 Disorder, 13
 Dissension, 136
 Distinction, 107
 Distress, 202
 Distribution, 76, 179
 Divine, 21
 Divine Light, 28
 Divinity, 30
 Divorce, 124, 166, 168
 Doctrine(s), 33
 Domination, 169
 Doubtful, 37, 103
 Draw, 113
 Dress, 183, 185
 Dry Ablution, 48
Du'ā'(s), 57, 59, 62, 63, 64, 67
Dumatul Jandal, 124
 Duty(ies), 60, 77, 82, 104, 121, 125
 Dynamic, 33, 109, 110

E

Earning(s), 173, 180
 Earth, 22, 29, 37, 48, 104
 Economics, 13
 Economic System, 173
 Education, 174
 Effect, 21
 Efforts, 14
 Egypt, 117, 134, 136, 154, 155, 159, 204
 Elephant, 73
 Elias, 27
 Elisha, 27
 Emigrant(s), 99, 128
 Emigration, 98, 104
 Emissaries, 113, 117
 Emperor, 136
 Empire, 131
 Encounter, 111

Endurance, 101, 192
 Enemy(ies), 113, 114, 115
 Enmity, 118
 Energy(ies), 81
 England, 167
 English, 30, 180
 Enoch, 27
 Envier, 69
 Envoy, 115, 116, 132
 Episode, 102
 Equality, 74, 168, 170, 178
 Equatorial Guinea, 208
 Errand, 190
 Error(s), 59
 Essential, 45, 60
 Establishment, 123
 Esteem, 166
 Eternal, 14, 19, 37, 54, 70, 101
 Eternity, 119
 Ethiopia, 98, 123, 128, 204
 Eve, 148, 149, 165
 Eventful, 102, 106
 Evil, 14, 69, 74, 79, 81, 82, 85, 89, 103, 114, 161, 192
 Exalted, 186
 Examination, 37
 Example, 20, 60, 121
 Excrement, 44
 Exercise, 17, 24, 31, 39, 66, 67, 81, 83, 127, 140, 141, 147, 158, 159, 160, 164, 172, 180, 185, 202, 205
 Existence, 110
 Exodus, 30
 Expedition, 117
 Expenditure, 76, 173, 174, 180
 Experience, 77, 88, 102, 103, 139
 Exploitation, 90, 170, 174
 Extension, 103
 Extradition, 116, 117
 Extraordinary, 102
 Extravagance, 174, 175, 194
 Ezekiel, 27
 Ezra, 30

F

Faction(s), 138
 Failure, 99
 Fairness, 191, 193
 Faith, 19, 25, 42, 43, 63, 79, 102, 103, 104, 107, 111, 112, 120, 130, 139, 142
Fajr, 43, 49, 50, 51, 52, 56, 58, 122
 False, 99
 Falshood, 14, 15, 30, 85, 90, 95, 100, 101, 111, 173
 Family, 100

Family Life, 166, 168, 172
 Fantasy, 95
Fard, 48, 50, 51, 52, 58, 66, 164
Fard Kifayah, 61
 Farewell Address, 124, 126
 Fast, 81, 99
 Fasting, 109
 Father, 169
 Fatherhood, 171
Fāṭimah bint Al-Khaṭṭāb, 94
Fāṭimah bint Al-Mujallil, 94
Fāṭimah bint Zaidah, 142
Fāṭimah (Daughter of the Prophet), 123, 137, 142, 143, 144, 147
Fāṭimah ('Umar's sister), 100, 109
Fāṭimah-uz-Zahrā', 143
 Fault, 76
Fazara, 114
 Fear, 23, 59, 73
 Feature, 128
 Festival, 152, 153, 159, 183, 185
 Fierce, 112
 Fight, 132
 Fighting, 112
 Fiji, 208
Fiqh, 163, 164
 Fir'awn, 154, 155, 156, 158
 Fire, 28, 70
 Firmness, 100, 101, 192
 First, 19, 134, 135
 Five Basic Duties of Islām, 66, 74
 Flawless, 20
 Fleeting Existence, 138
 Flood, 88, 151
 Flower, 13
 Foolish, 104, 105
 Force, 114
 Fore-knowledge, 24
 Forgetfulness, 77
 Forgiveness, 57, 59, 71, 77, 118, 145, 149, 191, 192, 193
 Forgiver, 57
 Forgiving, 170, 193, 194
 Formula, 16
 Fornication, 99
 Foundation, 107
 France, 208
 Fraud, 173, 194
 Freedom, 23, 24, 117
 Free-Mixing, 166
 Frenzy, 115
 Friday, 112, 137
 Friday Prayer, 60, 61, 169
 Friend, 121
 Frontier(s), 133

Fujjār, 86
Fukaiha bint Yasār, 94
 Fulfilment, 22
 Function, 21
 Funeral Prayer, 36, 61
 Funeral Pyre, 167
 Furious, 100
 Future, 23, 111

G

Gabriel, 28, 92, 93
 Gain(s), 44, 70, 81, 82, 111
 Galaxy, 21
 Gambia, 204
 Gambling, 162, 173, 182, 195
 Garden, 102
 Gate of Learning, 138
 Gaze, 193
 Gelatine, 182
 General(s), 121, 132, 134
 General Amnesty, 118, 127
 Generosity, 193
 Generous, 35, 137, 138
 Genesis, 30
 Geographical, 203
 Germany (West), 208
 Ghana, 208
Ghaṭafān, 114
Ghusl, 44
 Gibraltar, 208
 Girl-friend, 166
 Glance, 122
 Glory, 53, 54, 55, 62, 102, 203
 Glorious, 56, 57, 62
 Goal, 33, 90
 Goats, 184
 God, 13, 98
 Gold, 183, 194, 200
 Goodness, 56
 Gospel, 29, 92
 Governor, 136
 Government, 178
 Grandeur, 134
 Grasp, 175
 Gratitude, 74, 115, 135
 Great, 54, 78, 86, 88, 102, 112
 Greatest, 29, 48, 49, 52, 109
 Greatness, 74, 102
 Freedom, 23, 24, 117
 Greed, 76, 175
 Greek, 30
 Greetings, 190, 201
 Grief, 36, 101
 Grudge, 111
 Guardian(s), 33, 39, 84, 85

Guest(s), 107, 197
Guidance, 13, 14, 19, 24, 26, 27, 29, 30, 32, 37,
97, 109, 122, 125, 148, 161, 163, 187
Guinea, 204
Guinea Bissau, 204
Guyana, 208

H

Ḥadīth, 40, 41, 78
Ḥafiz, 34
Ḥafṣah, 34, 35
Hagar, 167
Hājar, 167
Hajj, 40, 41, 78, 79, 80, 81, 82, 83, 86, 88, 103,
119, 121, 124, 166, 169, 184
Ḥalāl, 97, 168, 173, 174, 180, 181, 182
Ḥalimah, 85
Hāmim As-Sajdah, 98
Hamzah, 97, 100
Happiness, 14, 15, 38, 82, 118, 144, 166, 169,
183
Ḥarām, 164, 168, 181, 182
Harassment, 98, 121
Hard Task, 110
Ḥarīth Bin Abī Halah, 97
Harmful, 48
Harmony, 13, 14, 21
Harūn, 27
Ḥasan 137, 144
Ḥāshim, 88, 101
Hateful, 82
Haughty, 22
Hawāzin, 86
Ḥawwā', 148, 149, 158
Head, 61
Head Master, 21
Health, 181
Heart, 20, 74, 76
Heaven, 22, 28, 38, 90, 96, 102, 186, 187
Hebrew, 30
Heedless, 72
Hell, 13, 28, 38, 65, 77
Henry VIII, 167
Highest, 55
Hijāb, 124, 169, 185
Hijrah, 98, 104, 106, 111, 114, 115, 117, 118,
123, 124, 125, 129, 130, 145, 166, 185
Ḥilful-Fudūl, 86, 122, 128
Hind, 113
Hindus, 167
Ḥirā', 35, 89, 90
Ḥirah, 133, 134
History, 106, 107, 109, 110, 111, 126
History of Islām, 119
History of Muslims, 138

Hoarding, 173, 194
Honesty, 87, 93, 99, 173, 191
Honest, 76
Honey, 143
Hong Kong, 208
Honour, 13, 65, 89, 98, 132, 197
Horizon, 22
Hostility, 96, 98, 123, 126
House, 73, 79
Housing, 174
Hūd, 27
Ḥudaibiyah, 115, 116
Ḥudaibiyah Agreement, 117, 124, 128, 138
Ḥudaibiyah Treaty, 117, 118
Ḥuffāz, 34, 39
Human, 22, 77, 107
Human Race, 165
Human Being(s), 14, 15, 24, 26, 28, 29, 30, 33,
59, 74, 85, 90
Humble(ness), 22, 80
Humiliation, 111
Humility, 74, 187
Ḥunain, 121
Hunger, 23, 77
Hurmuz, 131
Hurt, 102
Ḥusain, 137, 144
Husband, 93, 121, 142, 143, 145, 146, 165, 168,
169, 170, 171
Hypocrisy, 195, 202
Hypocrites, 110, 139, 191

I

'Ibādah, 15, 17, 42, 76
'Iblīs, 28, 148, 149, 158
Ibn Mājah, 198, 200
Ibn Mu'jīb, 138
Ibrāhīm, 27, 30, 56, 57, 62, 78, 102, 152, 153,
154, 158, 159, 184
Identity, 168
Idol(s), 90, 95, 99, 119, 152, 153, 156, 159
Idolator(s), 187
Idolatry, 96, 121
Idris, 27
'Idul Adḥā', 78, 183, 184
'Idul Fīr, 83, 123, 183, 184
Ignorance, 89, 99
Ignorant, 139
Ihrām, 79, 80, 81, 83
Ihsān, 196
Ijmā', 162, 163
'Ikrimah, 115, 131
Illās, 27
Illegitimate, 168
Illness, 120

Illustrious, 120
Imām, 58, 60, 61, 62, 64
Imām Abū Ḥanīfah, 164
Imām Bukhārī, 163
Imām Ibn Ḥanbal, 164
Imām Ḥusain, 185
Imām Mālik, 163, 164
Imām Muslim, 163
Imām Shafī'ī, 164
Imām, 19, 63, 196
Imānūl Mujaṣṣal, 18, 27
Immorality, 87, 99
Impact, 109
Impetus, 114
Imposter(s), 131
Impotent, 193
'Imrān, 154, 159
Incitement, 113, 121
Indecent, 74
India, 167, 208
Indiscipline, 100, 112, 113
Individual, 174
Indivisible, 158
Indonesia, 204
Infancy, 142
Infant, 97
Infidels, 123
Infirmity, 187
Inheritance, 97, 109, 124, 168, 171, 175, 189
Inhuman, 171
Initiative, 117
Injection, 77
Ijīl, 29, 30, 156
Injunctions, 178
Injury, 112
Injustice, 99, 170, 171
Innocent, 28
Institution, 21
Intelligence, 87, 135, 188
Intelligent, 88, 152
Intensity, 98
Intention(s), 45, 52, 60, 61, 77, 80, 81, 88, 115,
198
Interest (*Ribā'*), 119, 121, 173, 174, 175, 176, 195
Intervention, 115
Intimidation, 101
Intravenous, 77
Introduction, 13
Invincibility, 113
Invitation, 96
Iqāmah, 49, 50, 131
Iran, 61, 131, 179, 204
'Irāq, 131, 132, 136, 152, 204
'Isā, 27, 29, 30, 102, 156, 157, 158, 160
Isaac, 27, 30

'Ishā', 43, 50, 51, 52, 56, 58, 78
Ishāq, 27, 30
Ishmael, 27, 78
Islām, 13, 14, 15, 16, 17, 18, 23, 28, 32, 36, 39,
43, 63, 76, 77, 81, 82, 84, 85, 88, 93, 94, 100,
101, 103, 104, 106, 107, 112, 117, 118, 120,
121, 122, 123, 124, 125, 130, 136, 137, 138,
140, 142, 143, 144, 145, 146, 147, 163, 164,
165, 166, 167, 168, 169, 170, 171, 172, 173,
174, 175, 176, 178, 179, 182, 183, 185, 190,
203
Islāmic Activities, 60
Islāmic Army, 136, 138, 141
Islāmic Belief, 19, 42
Islāmic Brotherhood, 78
Islāmic Calendar, 78, 106, 185
Islāmic Community, 35, 107, 129, 140
Islāmic Duties, 14, 82, 109
Islāmic Economics, 175
Islāmic Economic System, 175
Islāmic Economy, 76
Islāmic Endeavours, 81
Islāmic Environment, 145
Islāmic Family, 165, 172
Islāmic Festivals, 185
Islāmic History, 104, 118, 132
Islāmic Justice, 134
Islāmic Law, 161, 162, 163, 164, 166, 182
Islāmic Movement, 94, 95, 96, 100, 104, 106
Islāmic Political System, 177, 178
Islāmic Principles, 139
Islāmic Revolution, 179
Islāmic Rule, 134, 136, 139
Islāmic Society, 83, 107, 109, 110, 165, 166
Islāmic State, 61, 107, 109, 110, 123, 130, 131,
133, 134, 135, 139, 167, 174, 175, 177, 178,
179, 180
Islāmic System, 172, 173
Islāmic System of Life, 19, 81, 139, 182
Islāmic Teaching, 210
Islāmic Victory, 117
Islāmic Way of Life, 17, 33, 84, 161, 166, 171
'Ismā'īl, 27, 78, 154, 167, 184
Isrā'īl, 28
Isrā'īl (Prophet Ya'qub's title), 154
Istanbul, 35
Italy, 208
Ivory Coast, 204
'Izrā'īl, 28

J

Jacob, 27, 154
Ja'far bin Abī-Ṭālib, 14, 15, 94, 99
Jamā'at-e-Islāmi, 179

Jami' At-Tinnidhī, 163
Janāzah, 36
 Japan, 208
 Jealousy, 138, 201
 Jerusalem, 102, 109, 134
 Jesus, 27, 29, 30, 156, 157
 Jew(s), 107, 110, 113, 114, 115, 117, 123, 137
Jibrā'il, 28, 32, 34, 91, 92, 93, 102, 143, 198
Jihād, 81, 82, 83, 85, 123, 196
Jinn, 15, 17, 28, 69, 74, 148
Jiziah, 121, 124
 Job, 27
 John, 27, 30
 Jonah, 27
 Jordan, 204
 Joseph, 27, 154
 Journey, 102
 Joy, 82
 Judah, 16
 Judaism, 16
 Judgement, 115, 145
 Judiciary, 178
 Jugular vein, 23
Jumadal Ukhrah, 132
Jumu'ah (Prayer), 50, 58, 60, 112, 169, 185
 Jurisprudence, 163
 Justice, 37, 138, 178, 193
 Jute, 203

K

Ka'bah, 89, 97, 154
Kalimah Tayyibah, 42
 Karachi, 35
 Kashmir, 179
 Kaskar, 133
 Kenya, 208
Khabbāb bin Al-Arat, 94, 97, 100, 127
Khadījah, 87, 91, 92, 93, 101, 102, 122, 123, 125, 142, 143, 144, 147
Khadījah bint Khuwailid, 94
Khadījat Ul-Kubrā', 142
Khaibar, 113, 117, 137
Khalīd, 132, 133, 134
Khalīd bin Walid, 112, 115, 117, 121, 124, 131, 141
Khalīfah, 23, 34, 39, 129, 130, 131, 132, 134, 135, 137, 138, 140, 144, 146, 147, 166, 173, 177, 178, 180
Khalīfah Abū Bakr, 134
Khalīfah 'Alī, 141
Khalīfah 'Umar, 140
Khalīfah 'Uthmān, 35, 141
Khalīlullāh, 152, 159
Khatṭāb, 132
Khazraj, 107

Khilāfah, 131, 134, 136, 140, 141
Khulafā', 137, 139
 Khusru Parvez, 131
Khuwailid, 88, 142
 Kind, 13, 19, 38, 45, 53, 68, 69, 70, 71, 72, 73, 182, 194
 Kindness, 14, 137, 144, 188, 189, 192, 199
 King, 69
 Kingdom, 28, 80
 King of Abyssinia, 117
Kirāman Kātībīn, 28
 Knowledge, 23, 26, 29, 139, 146, 147, 149, 162, 163, 186, 189, 199
Kufr, 202
Kutubullāh, 18
 Kuwait, 204

L

Lailatul Mi'rāj, 185
Lailatul Qadr, 78, 185
 Lamb, 154, 184
 Last, 19
 Law(s), 21, 32, 124
 Laws of Allāh, 13, 14
 Laws of Nature, 17
 Laziness, 76
 Leadership, 107, 109, 116, 117, 121, 128, 129, 140, 169
 Learning, 138, 145, 146, 199
 Lebanon, 204
 Legacy, 134
 Legislation, 178
 Leprosy, 157
 Lesotho, 208
 Lesson, 148
 Lessons of *Ṣalāh*, 74
 Leviticus, 30
 Liar, 14, 150
 Liberia, 208
 Liberty, 170
 Libya, 204
 Life, 83, 102, 104, 106, 107, 113
 Life after Death, 26, 33, 37, 77, 80, 161
 Life at Madīnah, 123
 Life at Makkah, 122
 Life of the Prophet, 126, 127
 Lineage, 99
 Liquor, 195
 Livet, 113
 Lord, 53, 54, 55, 65, 68, 69, 71, 72, 73, 81, 85, 119
 Lot, 27, 30
 Lotteries, 173
 Love, 80
Lubainah, 97

Luke, 30
 Lunar Months, 185
 Lunar Year, 185
Luqmān, 188, 202
Lūlū, 27, 30
 Lying, 194, 201

M

Madani, 34
Madīnah, 34, 61, 88, 103, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 120, 123, 125, 126, 130, 133, 134, 143, 144, 179
Madīnatun Nabī, 106
 Madinite, 104
Maghrib, 43, 50, 51, 52, 56, 58, 59
 Magician, 156
 Magnetic, 109, 121
 Maintenance, 168
 Majesty, 53, 62, 65, 102
Makkah, 34, 78, 79, 85, 86, 89, 90, 94, 95, 97, 99, 101, 104, 105, 106, 109, 110, 112, 113, 114, 115, 116, 117, 120, 125, 126, 127, 142, 144, 154
 Makkan Army, 111, 112
 Makkan Attack, 111
 Makkan Commander(s), 112
 Makkans, 103, 107, 111, 112, 113, 114, 116, 117, 123, 125, 126
Makkī, 34
Makrūh, 164
 Malagasy Republic, 208
Malā'ikah, 18, 27
Malakul Mawt, 36, 39
 Malawi, 209
 Malaysia, 204
 Maldives Islands, 204
 Mali, 204
Mālik, 201
Mālik bin Idris Al-Shafi'i, 164
Mālik bin Nuwairah, 131
 Malta, 209
Mandūb, 164
 Manganese, 203
 Mankind, 13, 15, 16, 17, 21, 24, 26, 27, 30, 32, 83, 84, 89, 109, 119, 120, 121, 122, 139, 145, 157, 161, 165, 168, 173, 177, 181, 187, 197
 Manner(s), 189, 200, 202
 Manuscript(s), 30
 Mark, 30
 Marriage, 87, 88, 109, 122, 123, 124, 165, 166, 168, 170, 171, 172
 Martyr(s), 112
Ma'rūf, 14, 17, 81, 161
 Marvellous, 93, 109
Marwah, 167

Mary, 157
Maryam, 144, 155, 156, 157
Masjidun Nabī, 109, 123, 125, 129
Masjūmī Party, 179
 Matthew, 30
 Mauritania, 204
 Mauritius, 209
Maysarah, 88, 127
 Meagre Resources, 111
 Measure(s), 21, 115
 Medicine, 174
 Meditation, 89
 Mediterranean Sea, 203
 Meeting, 190, 200
 Melodious, 109
 Memorable, 102, 106
 Menstruation, 77
 Merciful, 13, 19, 29, 38, 45, 53, 57, 65, 68, 69, 70, 71, 72, 73, 85, 115, 149, 170, 182, 193
 Mercy, 26, 56, 57, 58, 59, 64, 65, 71, 77, 80, 118, 189
 Meridian, 51
 Message, 16, 26, 30, 33, 93, 94, 95, 104, 110, 115, 125, 126, 156
 Messenger(s), 14, 16, 18, 19, 26, 27, 29, 37, 42, 47, 49, 56, 66, 84, 85, 96, 101, 102, 106, 107, 109, 111, 116, 120, 121, 130, 137, 154, 155, 157, 175, 187, 190, 192, 193, 195, 196, 197, 199, 200
 Messenger(s) of Allāh, 18, 110, 126
 Messiah, 157
 Method, 26
 Michael, 28
 Middle East, 179
 Midian, 155
 Mighty, 195
 Migrant(s), 107, 110
 Migration, 123, 137
Mikā'il, 28
 Military, 111
Millāhun Wāḥidah, 203
Millī Salamāt Party, 179
Mīnā, 79
 Minaret, 48
 Mind, 74
 Mineral(s), 175
Miqāt, 81
 Miracle, 33, 157
 Miraculous, 102, 157
Mi'rāj, 123, 127
Mirāth, 175
 Mischief, 148, 153, 195
 Miserliness, 175
Mishkāt, 197, 199, 200
Mishkāt Al-Maṣābiḥ, 163

Misnomer, 15
 Mission, 97, 118, 121, 126, 143, 144
 Mistake(s), 59
 Mistress, 171
 Misunderstanding, 35
 Mockery, 113, 156, 195
 Modesty, 175, 183, 185
 Mohammedans & Mohammedanism, 15, 16, 17
 Molesting, 113
 Monogamy, 170
 Moon, 13, 21
 Morale, 13, 112
 Morocco, 136, 204
 Mortal, 157
 Moses, 27, 29, 154
 Mosque(s), 48, 49, 60, 61, 78, 106
 Most Excellent, 192
 Most Wise, 195
 Mother, 166
 Mount, 95
 Mountain, 112, 113
 Mount *Judī*, 151
 Mount *Ṣaḡīr*, 95, 122, 125
 Mount *Tḥawr*, 128
 Mount *Uḥūd*, 112
 Movement, 23
 Mozambique, 209
Mu'adh bin Jabal, 34
Mu'awiyah, 136
Mua'ddhūn, 48, 49
Mubāh, 164
Mughīrah, 136
Mughīrah bin Shu'bah, 135
Muḥammad, 16, 19, 27, 28, 32, 33, 35, 38, 40, 42, 47, 48, 49, 56, 57, 61, 62, 65, 82, 84, 85, 86, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 100, 101, 102, 103, 105, 106, 107, 108, 109, 110, 112, 113, 118, 120, 121, 122, 125, 126, 127, 128, 131, 142, 143, 145, 187, 192, 195, 196, 199
Muḥammad bin 'Isā, 163
Muḥammad bin Ismā'il, 163
Muḥammad bin Yazīd, 163
Muhājirūn, 104, 112, 128
Muḥasīn, 144
Mu'min, 187
Muhaḥiqūn, 110
Munkar, 14, 17, 81, 161
 Murderers, 137
Mūsā, 27, 29, 102, 154, 156, 158, 159
Musallim, 131
Muslim, 13, 14, 17, 19, 23, 27, 32, 33, 34, 37, 40, 42, 44, 48, 49, 50, 51, 60, 61, 62, 67, 77, 78, 81, 82, 83, 85, 93, 95, 97, 99, 102, 103, 104, 109, 110, 111, 112, 113, 114, 115, 116,

117, 118, 119, 120, 123, 126, 128, 129, 130, 131, 132, 133, 134, 137, 140, 141, 142, 143, 144, 145, 146, 147, 161, 163, 165, 166, 168, 169, 171, 173, 174, 179, 182, 183, 185, 191, 197, 198, 199, 202, 203, 205
 Muslim (Collection of *Ḥadīth*), 201, 202
 Muslim Army, 111, 112, 113, 118, 131, 132, 133, 141
Muslim bin Ḥajjāj, 163, 198, 199
 Muslim Community, 78, 129
 Muslim Forces, 134
 Muslim *Millah*, 203
 Muslim *Ummah*, 138
Musnad of Aḥmad Ibn Ḥanbal, 163
Muthannā, 131, 132, 133
Muṭṭalīb, 101
Muttaqī, 77
Muwatta' of Imām Mālik, 163
Muzdalifah, 79
 Mysteries, 90

N

Naḡīr, 107
 Nadirites, 113
Nafillāh, 51
Nafl, 50
Nahdiyyah, 97
Na'im, 100
Najjāshī, 98, 128
 Namibia, 209
 Nanny, 155
Nasā'ī, 197, 200
 Nation, 26
 Natural, 170
 Nature, 13, 14, 80
 Necessity, 172
 Needs, 22
 Needy, 72, 76, 189
 Negative, 20
 Negotiation(s), 116
 Negus, 98, 99
 Neighbour, 99, 189, 197, 198
 Nepal, 209
 Nephew, 97, 101, 112
 Netherlands, 209
 New Testament, 30
 Niger, 204
 Nigeria, 204
 Nile, 159
Niḡāb, 75
Niyyah, 45, 52, 60, 61, 67, 80, 83
 Noah, 27, 30, 149
 Noble, 143
 Non-Muslim Tax, 124
 Non-Person, 166

North Africa, 130
 North Yemen, 205
Nua'im bin 'Abdullāh, 94
Nūh, 27, 30, 149, 150, 151
Nūh's Ark, 158
 Numbers, 30
 Numerical, 205
Nūr, 28, 89

O

Obedience, 13, 14, 74, 76, 77, 113, 121, 134, 166, 192
 Obedient, 22, 28, 77, 146
 Obligation, 61, 188, 192
 Obligatory, 123
 Oil, 203
 Old Testament, 30
 Oman, 204
 Oneness, 20, 42
 Opportunity, 60, 76, 112, 116
 Opposition, 150
 Oppression, 90, 140, 155
 Option(s), 113, 117
 Original, 30, 33
 Orphan(s), 72, 106, 108, 109, 124, 170, 173, 188, 198
 Ough, 188
 Outlook, 22
 Owner(s), 102
 Oxford University, 30, 167

P

Paganism, 101
 Pakistan, 35, 179, 204
 Palace, 155
 Palm-Oil, 203
 Panama, 209
 Paradise, 14, 33, 82, 102, 103, 104, 143, 166, 188, 197, 198, 201
 Parents, 14, 29, 65, 197
 Parliament, 177
 Participation, 178
 Partner, 19, 26, 81, 142
 Partnership, 158
 Part(s), 39, 44, 47, 60, 79, 103
 Passion(s), 74, 77
 Past, 23
 Patience, 22, 74, 87, 101, 116, 121, 191, 192
 Peace, 13, 14, 17, 38, 56, 58, 65, 82, 86, 90, 107, 116, 117, 118, 134, 140, 161, 169
 Pentateuch, 30
 Perfect, 29, 82
 Perfect Order, 13, 21
 Permissiveness, 171
 Persecution, 98
 Persecutor(s), 153
 Perseverance, 22, 191
 Persian, 114, 124, 133, 134, 138
 Persian Emperor, 117
 Persian Empire, 131
 Personality, 121, 183
 Pharaoh, 154
 Philosophies, 170
 Phosphate, 203
 Picturesque, 33
 Piety, 72, 77, 107, 190
 Pilgrim, 79
 Pilgrimage, 86, 115, 116
 Pilgrimage to Makkah, 41
 Pillar, 42
 Pillar(s) of Islām, 40, 74, 76, 78
 Planets, 21
 Planning, 175
 Pleasure, 22, 80, 104
 Pleasure of Allāh, 15, 23, 81
 Pledge, 103, 107
 Plot(s), 113, 114, 115
 Policy, 136
 Politeness, 14, 144, 198
 Political, 13
 Political System, 177
 Politics, 177, 180
 Polyandry, 171, 172
 Polygamy, 170, 171
 Polytheists, 95
 Pomp, 134
 Population, 203
 Portuguese Timor, 209
 Potential, 129, 179, 203, 205
 Poverty, 174
 Power, 21, 74, 78, 107, 157
 Powerful, 22, 129, 155, 165
 Practice, 13, 140
 Practical, 170
 Practicality, 172
 Praise, 53, 62, 81
 Praiseworthy, 56, 57, 62, 85
 Prayer(s), 43, 48, 49, 50, 51, 52, 55, 56, 58, 59, 60, 61, 64, 66, 67, 72, 78, 102
 Preaching, 103
 Predestination, 18
 Prestige, 116
 Pride, 116, 134, 201, 203
 Principle(s), 33, 76, 121, 133, 139, 161, 173, 175, 180
 Prisoner(s), 166
 Private, 13
 Prize, 106
 Problem(s), 21, 24, 60, 131
 Process, 101

Profit, 174
 Programme, 42, 109
 Prohibition, 124, 174, 194
 Promise(s), 139, 191
 Pronunciation, 11
 Propaganda, 171
 Prophet(s), 33, 34, 36, 37, 40, 48, 51, 56, 60, 61, 78, 83, 84, 94, 97, 98, 101, 102, 103, 104, 105, 106, 107, 108, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 125, 126, 127, 129, 132, 135, 136, 137, 140, 142, 143, 144, 145, 146, 147, 148, 154, 157, 158, 159, 160, 161, 163, 166, 167, 197, 202
 Prophethood, 16, 25, 26, 42, 88, 89, 93, 101, 103, 122, 142, 143
 Prophet *Muhammad*, 179, 180, 182, 185
 Prophet's Friend, 130
 Prophets of Allāh, 14, 26, 27, 28, 29, 30, 31, 125
 Prophet's Uncle, The, 112
 Proposal, 87, 88
 Prospect, 129
 Prosperity, 109, 151
 Prostration, 56, 59, 61
 Protection, 91, 99
 Proud, 22
 Providence, 101
 Provocation, 121
 Psalms, 29, 30
 Puberty, 200
 Punctuality, 74, 192
 Punishment, 14, 37, 38, 59, 65, 76, 124, 158
 Pure, 29, 44, 66
 Pure Silk, 183
 Purification, 44
 Purity, 74
 Purpose(s), 13, 15, 17, 21, 74, 76, 104, 115
 Purpose of Life, 173
 Pus, 47

Q

Qādisiyah, 133
Qainuqa', 107
Qāsim, 88, 142
 Qatar, 204
Qiblah, 48, 52, 60, 61, 67, 109, 123
Qiyām, 52, 54, 67
Qiyās, 162, 163
Qubā', 106, 123
Quraish, 35, 39, 73, 85, 86, 89, 95, 96, 98, 101, 110, 111, 112, 115, 116, 117, 118, 135, 137, 142
Quraizah, 107
Qur'ān, 14, 15, 16, 19, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 39, 42, 43, 44, 53, 54, 58, 59, 60, 64, 68, 74, 76, 77, 78, 82, 85, 92, 94, 98, 99,

100, 119, 120, 121, 122, 126, 139, 145, 151, 158, 160, 161, 162, 163, 164, 165, 170, 171, 173, 174, 181, 182, 183, 202

R

Rabbis, 90
Rabī'ul-Awwāl, 121, 122, 123, 124, 129
Rahmatul-lil-'Alamīn, 85
Rajab, 123
Rak'ah(s), 50, 51, 52, 56, 58, 59, 60, 66, 67, 78
Ramaqān, 40, 41, 76, 77, 78, 83, 89, 90, 109, 111, 118, 119, 123, 124, 138, 143, 144, 146, 183, 196
Ramalah biint Abū 'Auf, 94
 Rampant, 90
 Rank, 110
Rasūl, 24, 42
 Reality, 172
 Rebellion, 136
 Regulation(s), 173, 181, 182
 Regulator, 21, 23
 Reinforcement, 132
 Relation(s), 76, 81
 Relatives, 93, 188, 189, 191
 Reliance, 194
 Religion(s), 15, 16, 36, 71, 72, 84, 120, 177, 180, 183
 Religion of Nature, 14
 Remarkable, 102
 Reminder, 33
 Renegade(s), 131
 Rennet, 182
 Repentance, 199
 Reputation, 135, 138, 201
 Respected recorders, 28
 Responsible, 37
 Responsibility, 172, 178
 Resurrection, 187
 Restless, 114
 Restraint, 37
 Retreat, 90
 Revelation, 29, 92, 93, 95, 123, 124, 125, 127, 142
 Rhyme, 100, 109
 Rhythm, 100, 109
 Right Guidance, 90
 Right Path, 26, 29, 149, 156
 Righteous, 157
 Rights, 168
 Riotous, 137
 Robbery, 173
 Roman(s), 130, 131, 132, 134, 136, 138
 Roman Emperor, 117, 124
 Rubber, 203
 Rudder, 23

Rudeness, 14
Ruku', 54, 59, 60, 61, 67
 Rule(s), 132
 Rule of Allāh, 185
 Ruler(s), 117, 124, 133, 134, 138
 Rumania, 209
 Rumour, 112
Ruqaiyyah, 88, 135, 142
Rustam, 133
Rusulullah, 18, 49

S

Sacred, 88, 119
 Sacrifice, 72, 80, 82, 96, 154, 185
Sadaqah, 76, 200
Sa'd bin Abi Waqqās, 97, 133, 135, 136
Şafā, 95, 122
Şafar, 123
 Safety, 22, 127
Şaḥīḥ Al-Bukhārī, 163
Şaḥīḥ Muslim, 163
Sa'id, 100
Şaifullāh, 133
Sajāh, 131
Sajdah, 59, 60, 61, 67
Sajdatul Sahw, 59, 60, 67
Şalāh, 40, 41, 43, 44, 45, 48, 49, 50, 52, 56, 58, 59, 60, 61, 64, 66, 67, 74, 79, 81, 83, 93, 119, 120, 135, 161, 169, 177, 179, 182, 187, 188, 190, 196, 197
Şalām, 60, 200
Şalātul Fajr, 138
Şalātul Janāzah, 61, 64, 67
Şalātul Jumu'ah, 60, 67
Şalātul Witr, 58
Şalih, 27
Salmā 129
Salmān Al-Fārsī, 114
 Satan, 53, 119, 182, 195
Sa'ūdi Arabia, 85, 205
Sawdah, 143
Şawm, 40, 41, 76, 77, 81, 82, 83, 97, 109, 119, 135, 161, 177, 190
Sayyidatun Nisā', 143, 147
 Scientific, 172
 Scripture, 157
 Scrolls of Abraham, 29
 Seclusion, 89
 Second World War, 171
 Secrecy, 104, 132
 Secret(s), 113
 Secretary, 34
 Security, 73
 Selection, 196
 Self-Control, 76

Selfish, 162
 Selfishness, 76
 Self-respect, 22
 Senegal, 205
 Sensible, 37
 Sermon, 60
 Serpent, 155, 156, 167
 Servant(s), 23, 28, 29, 34, 56, 77, 79, 80, 102, 106
 Servant of Allāh, 121
 Service, 22
 Severe, 116
 Sexual Desires, 77
Sha'bān, 109, 123
Şahādah, 41, 42
Şahīd, 112
 Shameful, 74
Şari'ah, 161, 162
Şawwāl, 118, 123, 124
 Shelter, 53
 Shepherd, 87
Şi'bi Abi Tālib, 101, 123, 143
Şirk, 158
 Short Comings, 29
 Short Sighted, 29
Şu'aib,
Şurahbil bin Ḥasnah, 131
 Sick, 200
 Siege, 114, 117, 134, 137
 Siege of *Tā'if*, 124
 Sierra Leone, 205
Şifā, 24
 Signs, 155, 157, 190
 Significance, 31, 39, 74, 83, 102, 159
 Silk, 200
 Silver, 194
 Simplicity, 137, 175, 183
 Sin(s), 23, 57, 77, 85
 Sinai, 155
Siratun Nabī, 122
 Situation(s), 104, 107, 110
 Skirmishes, 113
 Slander, 124, 201
 Slumber, 93, 186
 Smuggling, 173
 Snakes, 156
 Social, 13, 128
 Social Balance, 168
 Social Life, 165
 Society, 81, 109
 Solar Year, 185
 Soldier(s), 111, 132
 Sole Source, 19
 Solid, 74
 Solitude, 89

Solomon, 27
 Solution, 163
 Somalia, 205
 South Africa, 209
 South Yemen, 205
 Sovereignty, 98, 177, 180
 Spices, 203
 Spiritual, 13
 Spiteful, 99
 Spring, 13
 Spying, 194
 Sri Lanka, 209
 Standard, 35
 Star(s), 13
 Statesman, 121
 Status, 90, 166, 172
 Steadfastness, 199
 Steal, 103
 Steering, 21
 Stick, 155, 156, 159
 Stone-heartedness, 101, 117
 Stone-made, 152
 Stones, 99
 Stool(s), 47
 Straight Path, 53, 157, 161, 186
 Straight Way, 68
 Strategic, 112
 Strategy, 104
 Strength, 115, 117
 Strong, 110, 112, 114, 115
 Stubbornness, 150
 Stunning, 156
 Stupidity, 90
 Subject-matter, 33, 39
 Subjects, 23, 107
 Sublime, 186
 Submission, 13, 166, 185
 Success(ful), 15, 37, 49, 80, 82, 106, 109, 110, 115, 161
 Successor, 135
 Sudan, 205
 Suffering, 38
 Suggestions, 98
Ṣuḥāib Al-Rūmī, 94, 97
Ṣuḥuf-i-Ibrāhīm, 29
Ṣuḥūr, 78
Sajdah, 55
Sulaiman, 27
Sulaimān bin Ash'ath, 163
Sumayyah, 97
 Sun, 13, 21
Sunan Abū Dāwūd, 163
Sunan An-Nasā'ī, 163
Sunan Ibn Mājah, 163
Sunnah, 50, 51, 52, 60, 77, 78, 121, 161, 162,

163, 164, 173, 178, 179
 Superb, 13, 34
 Supervision, 33
 Supplication, 57
 Supplies, 114
 Support, 101, 117
 Supremacy, 34, 85
 Supreme Authority, 21
Sūrah(s), 32, 34, 36, 58, 68, 128, 145, 178
Sūrah-Al-Baqarah, 36
Sūrah-Al-Fātiḥah, 53, 59, 66
Sūrah-Āli 'Imrān, 157
Sūrah-Al-Kawthar, 36, 83
Sūrah Maryam, 99
Sūrah Tū Hā, 100
Sūraqah, 106
Sūratul Ikhlās, 19, 25
Sūratul Lahab, 83
Sūratun Nisā', 175
 Surinam, 209
 Surprise, 114
 Suspicion, 194, 201
 Sustainer, 19, 25, 42, 77
 Swaziland, 209
 Sword of Allāh, 133
 Symbolic, 183
 Sympathy, 90
 Syria, 85, 87
 Systematic, 175

T

Tabūk, 124, 130
Tahajjud, 51
Tahārah, 44, 197
Tāhir, 88, 142
Tā'if, 101, 102, 114, 116, 121, 123, 124, 128
Takbīratul Iḥrām, 52, 60, 61
Talbiyah, 80
 Talents, 146
Talḥah bin 'Ubaidullāh, 94, 135
 Talking, 190, 200
 Tanzania, 205
Taqwā, 77, 107, 178, 183
Tarawīḥ, 78
 Tarnished, 111
Tasbīḥ, 58, 59, 67
Tashahhud, 56, 58, 59, 60, 61, 66, 67
 Tashkent, 35
 Task, 102, 107
 Taunting, 202
Tawbah, 199
Tawḥīd, 18, 19, 20, 21, 22, 23, 25, 33, 42, 121, 149, 155, 160, 169, 186, 196, 202
Tawrāt, 29, 30, 156
 Tax, 135
 Tax Collector, 136
Tayammum, 48
Tayyib, 88, 142
 Teacher(s), 14, 65, 89, 121, 145
 Teaching, 33, 34, 122, 128, 139, 203
 Technique, 114
 Tehran University, 61
 Temple, 121, 152, 153
 Temptation, 89, 120
 Temptress, 167
 Tension, 116
 Territory, 79, 137, 178
 Test, 14, 28, 37
 Testimony, 33
 Thailand, 209
 Thankfulness, 199
Thawr, 106
 Theft, 195
 The Greek, 167
 The Roman, 167
 The Nile, 156
 The West, 166, 170
 Threat(s), 103
 Thunder, 151
 Tin, 203
Tirmidhī, 197, 198, 199, 200, 201, 202
 Togo, 205
Tolaiḥah, 131
 Tolerance, 192
 Toleration, 198
 Topkapi, 35
 Torah, 29, 92, 156, 157
 Torture, 98, 101, 121
 Trade, 174
 Tradition, 73, 86
 Training, 42, 109
 Training Programme, 74, 76
 Transaction, 109, 173
 Transgression, 136, 190
 Transgressor, 188
 Transliteration, 11
 Treacherous, 73, 114
 Treachery, 113
 Treasure, 63, 64
 Treatment, 102
 Treaty, 107, 113, 116, 117, 123
 Tree, 149
 Tremendous, 34, 39, 86, 109, 138
 Trench, 114
 Trial, 118
 Tribe(s), 103, 107, 116, 117
 Tribulation, 119
 Trinidad and Tobago, 209
 Trinity, 158, 160
 Trip, 87

Tripoli, 136
 Triumph, 95
 Triumphant, 111, 187
 Trumpet, 28
 Trust(s), 136, 173, 178, 188, 200
 Trustworthiness, 93, 99, 192
 Trustworthy, 103
 Truth, 15, 84, 85
 Truthful, 103, 191
 Truthfulness, 14, 99, 135, 191, 198
 Tunisia, 136, 205
 Turkey, 35, 151, 205
 Turmoil, 138
Tuwā, 155
 Tyrant, 196

U

U. A. E., 205
'Ubādah Ibn Aṣ-Ṣāmit, 34
'Ubay Ibn Ka'b, 34
 Uganda, 209
Uḥud, 112, 113, 124, 131, 171
 U.K., 209
 Ultimate, 33
 Ultimatum, 117
Umaina bint Khalaf, 94
'Umar, 34
'Umar Al-Fārūq, 139
'Umar bin Al-Khayyāb, 100
Umayya bin Qahāf, 130
Umayyah, 135
Ummah, 82, 137, 138, 200
Umm Jamīl, 97
Umm Kulthūm, 88, 142, 144
Umm Rūmān, 144
Umm 'Ubais, 97
Ummul Khair, 129
'Umrah, 124
 Unambiguous, 30
 Unbelief, 37
 Unbeliever(s), 37, 103, 104, 105, 106, 110, 111, 112, 137, 151
 Uncompromising, 130
 Unconditional, 118
 Undertaking(s), 191, 198
 Unemployment, 162
 Unfavourable, 116
 Ungrateful, 59
 Unhappy, 103
 Unintentional, 77
 Unique, 102
 Unique System, 21
 United, 109
 Unit of Prayer, 50
 Unity, 60, 74

Universal, 162
Universe, 13, 19, 20, 21, 22, 23, 24, 25, 53, 84,
85, 90, 102, 126
Unjust, 57
Unusual, 110
Upper Volta, 205
Uranium, 203
Urchins, 101
U.S.A., 209
Usāmah bin Zaid, 130
U.S.S.R., 209
Usury, 195
Uswatim-Hasanah, 84
'Urbah bin Rabī'ah, 98
'Uthmān, 129, 135, 137
'Uthmān Al-Ghanī, 139
'Uthmān bin 'Affān, 94, 135, 142
'Uthmān bin Maz'ūn, 94
'Uthmān's Khilafah, 136

V

Validity, 33
Valour, 111
Vehicle, 21
Veil, 124
Vengeance, 118
Verse(s), 34, 36, 39, 59, 82, 126
Vicegerency, 177
Victim(s), 117
Victorious, 97
Victory, 71, 110, 113, 116, 133
Vigour, 112
Vindictiveness, 138
Violation, 14, 113, 117
Virgin, 157
Virtue, 135, 139, 190, 191, 202
Vision, 87
Voice, 113

W

Wahshī, 112, 131
Wājib, 164
War, 104, 116
War Fund, 130
Waraqah bin Nawfal, 92, 127
Warrior(s), 112, 118, 198
Wash, 44
Weakness, 82
Wealth, 70, 74, 75, 76, 103, 142, 169, 173, 174,
175, 179, 189, 193
Weary, 102, 114
Wedding, 88
Weight, 191
Welcome, 28
Welfare, 86, 90, 109, 128, 134, 161

Welfare Contribution, 41, 74, 109
West, 13
Wickedness, 198
Widow(s), 34, 167
Wife, 93, 143, 145, 165, 166, 169, 170, 197
Wine, 124, 162, 195
Wisdom, 90, 135, 157, 172, 187
Wise, 29, 177
Witness, 47, 48, 49, 56, 109
Witr, 50, 51, 58
Womb, 29, 31
Women, 166, 167, 168, 169, 170, 172
Wonderful, 61
Wool, 203
World, 203, 205
Worship, 15, 20, 26, 42, 53, 56, 59, 68, 71, 73,
74, 76, 78, 90, 94, 95, 119, 121, 148, 149,
150, 152, 153, 156, 159, 160, 196
Wrong, 14, 24, 28, 38, 74, 148, 179
Wrong-doing, 87
Wuḍū', 44, 45, 47, 48, 52, 60, 66, 93

Y

Yahyā, 27
Ya'qūb, 27, 154
Yarmūk, 133
Yathrib, 103, 106
Yawmuddīn, 18, 37
Yawmul Akhir, 37
Yazid bin Abi Sufiān, 131
Yemen, 131
Youth, 31
Yugoslavia, 209
Yūnus, 27
Yūsuf, 27, 154
Yūsuf Al-Qaraḍāwi, 75

Z

Zabūr, 29, 30
Zaid bin Ḥarīthah, 93, 94, 101, 127
Zaid bin Thābit, 34, 35
Zainab, 88, 142, 144
Zaire, 209
Zakāh, 40, 41, 74, 75, 76, 81, 82, 83; 99, 109,
119, 121, 123, 130, 161, 169, 174, 175, 176,
177, 179, 180, 188, 190, 196
Zakariyya, 27
Zambia, 209
Zechariah, 27
Zenith, 51
Zubair bin 'Awwām, 94, 135
Zuhr, 43, 50, 51, 52, 56, 58, 60

For more information and literature on Islam, please contact Mawlana
Feizel Chothia on :

m. 0402 603 845
t. (08) 9456 4056
e. fzlchothia@gmail.com

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