ISLĀM
BELIEFS AND TEACHINGS

Ghulam Sarwar

THE MUSLIM EDUCATIONAL TRUST
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Author's preface to the 8th edition

Allahubdiva (praise be to Allah), our only Creator, Sustainer and Watcher of all our deeds; and peace and blessings of Allah be upon Muhammad pbuh, the final messenger of Allah and the best example for us to follow. I feel humbled to note that 275,000 copies of my book Islam: Beliefs and Teachings have been printed in English since 1980. This has been possible due entirely to the mercy of Almighty Allah, Whom I always beg to accept my efforts and grant me Najah (salvation) in the Akhiraah (life after death). This is and has been my only aim in writing this book.

This edition has been thoroughly revised, with additions and improvements in language and content. I have now included the Arabic words for the English words in the Glossary. I have also added the Arabic verses of the Qur‘an to chapter 12. A number of corrections, including Arabic words and names, have been made. Nonetheless, there may still be mistakes. I shall greatly appreciate if the readers would inform me of any remaining errors.

The book is widely used in the English-speaking world, and is also increasingly used in maintained schools in England to teach Islam as a part of the Religious Studies curriculum. This book has also motivated a number of non-Muslims to come to the eternal bliss of Islam. This trend, alhamdulillah, continues.

I am indebted to Usamah K. Ward, Prof Dr Muhammad Abdul Jabbar Beg, Dr Faria Nazul Afrin, Dr Muhammad Qasimul Hasan and Nasreen Sarmar for their suggestions and comments which have helped me to correct errors and improve the quality of the book. I pray to Allah to reward Fathal Yaseen Sarmar for redrafting all the exercises and notes for parents and teachers. I am grateful to Ruqaiyyah Warsi Maqbool (Rosalyn Kondrack), a former Head of Religious Studies, who has improved the exercises. Syed Dastan Noh has enhanced the book by designing the cover, may Allah reward him for his contribution. I beseech Allah to bless and reward my wife, who has patiently supported me in the discharge of my Islamic duties since the day we were bonded together in wedlock. Lastly, I am grateful to readers who have contacted me with their own suggestions.

It is sad to note that the book has been pirated in the USA, India and the Far East. We do not know how many thousands of copies have been pirated, but the estimated number is quite substantial. We would urge publishers, booksellers, teachers and all readers not to sell or buy pirated copies of the book. Piracy is a menace and dealing in pirated books is like dealing in stolen goods. We hope the combined efforts of honest publishers, booksellers and readers will help us stop the cancer of piracy.

I hope and pray that the book will continue to receive support from teachers, parents and young people, Muslims and non-Muslims.

I implore Allah, my Creator, to accept my sincere efforts. I beg Him to guide and help me to dedicate everything I have for His sake. May He pardon my countless lapses and favour me with His mercy and blessings. Amin.

"And my success in my task can only come from Allah. In Him I trust and unto Him I turn.”
(The Qur‘an, 11:88)

London
Muharam 1427 AH
January 2006 CE

Ghulam Sarmar
Khalid bin al-Walid narrated the following hadith:

A Bedouin came one day to the Prophet ﷺ and said to him, "O Messenger of Allah! I've come to ask you a few questions about the affairs of this Life and the Hereafter."

He ﷺ replied, "Ask what you wish."

"I'd like to be the most learned of men."

"Fear Allah, and you will be the most learned of men."

"I wish to be the richest man in the world."

"Be contented, and you will be the richest man in the world."

"I'd like to be the most just man."

"Desire for others what you desire for yourself, and you will be the most just of men."

"I want to be the best of men."

"Do good to others and you will be the best of men."

"I wish to be the most favoured by Allah."

"Engage much in Allah's praise, and you will be most favoured by Him."

"I'd like to complete my faith."

"If you have good manners you will complete your faith."

"I wish to be among those who do good."

"Adore Allah as if you see Him. If you don't see Him, He sees you. In this way you will be among those who do good."

"I wish to be obedient to Allah."

"If you observe Allah's commands you will be obedient."

"I'd like to be free from all sins."

"Bathe yourself from impurities and you will be free from all sins."

"I'd like to be raised on the Day of Judgement in the light."

"Don't wrong yourself or any other creature, and you will be raised on the Day of Judgement in the light."

"I'd like Allah to bestow His mercy on me."

"If you have mercy on yourself and others, Allah will grant you mercy on the Day of Judgement."

"I'd like my sins to be very few."

"If you seek the forgiveness of Allah as much as you can, your sins will be very few."

"I'd like to be the most honourable man."

"If you do not complain to any fellow creature, you will be the most honourable of men."

"I'd like to be the strongest of men."

"If you put your trust in Allah, you will be the strongest of men."

"I'd like to enlarge my provision."

"If you keep yourself pure, Allah will enlarge your provision."

"I'd like to be loved by Allah and His messenger."

"If you love what Allah and His messenger love, you will be among their beloved ones."

"I wish to be safe from Allah's wrath on the Day of Judgement."

"If you do not lose your temper with any of your fellow creatures, you will be safe from the wrath of Allah on the Day of Judgement."
"I'd like my prayers to be responded."

"If you avoid forbidden actions, your prayers will be responded."

"I'd like Allah not to disgrace me on the Day of Judgement."

"If you guard your charity, Allah will not disgrace you on the Day of Judgement."

"I'd like Allah to provide me with a protective covering on the Day of Judgement."

"Do not uncover your fellow creature's faults, and Allah will provide you with a covering protection on the Day of Judgement."

"What will save me from sins?"

"Praise, humility and illness."

"What are the best deeds in the eyes of Allah?"

"Gentle manners, modesty and patience."

"What are the worst evils in the eyes of Allah?"

"Hot temper and rashness."

"What assuages the wrath of Allah in this life and in the Hereafter?"

"Concealed charity and kindness to relatives."

"What extinguishes Hell's fires on the Day of Judgement?"

"Patience in adversity and misfortunes."

(Related by Ahmad ibu Hanbal)

Source: A Hadith booklet published by The Islamic Call Society, Tripoli Libya.

Declaration of faith
Correct pronunciation of Arabic words is very important. Incorrect pronunciation changes the meaning of an Arabic word. Arabic words have to be pronounced correctly.

Transliteration marks are 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 Allah should be pronounced correctly with the two /l/ sounds distinctly, and the last /i/ has to be a long sound. The name Muhammad should be pronounced with a glottal sound of /h/ rather than the normal /kh/ sound, with the two /m/ sounds clearly.

I have used phonetic transliteration for the benefit of younger learners, e.g., Sinan al-Faham rather than Sinan al-Faham, al-Tashlabh rather than al-Tashlah, etc.

Ideally, it is best to listen to an Arabic-speaking person, or someone who has learned how to say Arabic words correctly. Audio and video resources can be immensely helpful.

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Arabic Symbols

- Sallallahu 'alaihi wasallam
  Peace and blessings of Allah be upon him

- Alhamdulillah
  Peace be upon him

- Radhiyallahu 'anhu (plural: 'anhum)
  May Allah be pleased with him

- Radhiyallahu 'anha (plural: 'anha)
  May Allah be pleased with her

Arabic Dates

The Islamic calendar is lunar (based on the cycle of the moon). The Islamic year has twelve lunar months, and is about 11 days shorter than the Western solar year. Islamic years are dated from the Hijrah (migration) of Prophet Muhammad ﷺ in 622 CE (Christian or Common Era), so the first year of the Islamic calendar is 1 AH (After Hijrah).

Formula to change AH to CE

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

Example: 1421 AH = \( \frac{32}{33} (1421) + 622 = 2000 CE \) (approx.)

Formula to change CE to AH

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

Example: 2000 CE = \( \frac{33}{32} (2000 - 622) = 1421 AH \) (approx.)

The Islamic months are: Muhamram, Safar, Rab\'ul Awwal, Rab\'ul Akhir, Jum\'adul Ola, Jum\'adul Akhirah, Rajab, Sha\'b\'in, Ramad\'an, Shaww\'al, Dhul Qa\'dah, Dhul Hijjah.

References from the Qur'an

Quotations and references from the Qur'an are followed by the number of the S\'urat (chapter) then the number of the verse, e.g. (2:177) means S\'urat 2, verse 177.

Verses in the same chapter are separated by a comma, e.g. (2:36, 47–49) means S\'urat 2, verse 36 and verses 47 to 49.

Verses quoted from different chapters are separated by a semicolon, e.g. (2:255; 5:56–59) means S\'urat 2, verse 255 and S\'urat 5, verses 56 to 59.

11
Dedication & Dua’

I dedicate this book to those sincere and selfless slaves of Almighty Allāh, especially the youth, who willingly and consciously decide to sacrifice everything they have to seek His pleasure.

O Almighty Allāh,
my Creator, Owner and Sustainer,
Watcher of all my deeds,
I implore You, beseech You, beg You
to accept this humble effort of mine,
help the readers of this book to the Light of Guidance
and grant me pardon on the Day of Judgement
When nothing except Your Mercy and Blessings
will be of any help.
Amin.
Islam is a complete way of life. It is the guidance for all mankind from Allah, the Creator of the Universe. It covers all the things people do in their lifetime. Islam 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 and public affairs, including social, political, economic, moral and spiritual activities.

Islam is an Arabic word which means submission and obedience. Submission is acceptance of Allah's commands. Obedience means putting Allah's commands into practice. Submission and obedience to Allah bring peace, which is why Islam also means peace. A person who accepts the Islamic way of life and acts upon it is a Muslim.

Allah, another Arabic word, is the proper name of God. Muslims prefer to use the word Allah rather than the word God. Allah does not mean 'the God of the Muslims', as some people wrongly believe. Rather, it is the name the Creator has chosen for Himself. Allah is the Creator of everyone and everything. He is unique and has no son or daughter. Muslims should begin their actions by saying Bismillah, which means 'in the name of Allah'.

Islam is the way of peace and harmony. If we look around, we see that all things — the sun, the moon and the stars, the high mountains and the mighty oceans — obey a law: the Law of Allah. We find no disorder or chaos in them. Everything is in its right place. We see perfect order and total harmony in the system of Nature that Allah has created. The sun rises in the east and sets in the west and there has been no exception to this rule. The moon and the stars shine at night. Night passes, a new day comes, and so the process goes on. Flowers blossom and the trees have green leaves in the spring. Everything has a set course that cannot be violated. Have you ever noticed any violation in the Law of Allah by these objects of Nature? No, of course not. Why? Simply because they are made to obey Allah. They have no choice but to obey.
This is why we find eternal peace in the system of Nature. But human beings are different. Allah has given us the knowledge and ability to choose between right and wrong. Not only this, in case we forget He has also sent us constant reminders, by sending His prophets and books for our guidance. The final messenger of Allah is Muhammad ﷺ, and the final book of guidance is the Qur’an.

Yet He does not force us to obey Him. He has given us the choice either to obey or disobey Him. Why? Because He wants to test us. After this test there will be a Day of reward and punishment. This is the Day of Judgement (Yawmuddah). Those who pass the test will be rewarded with everlasting happiness and peace in Paradise (al-Jannah) and those who fail will suffer terrible punishment in Hell (al-Jannah). We can earn this reward and escape punishment by obeying and worshipping Allah.

We know there is peace and harmony in all of Nature; because nothing ever disobeys Allah. Neither the sun nor the moon, the mountains nor the trees, the animals on land or in the sea, can disobey Allah — they just behave as He has created them to behave. They have no choice.

The only exceptions are human beings and the Jim (creatures we can’t see); they have free will, which means they can choose whether to obey or disobey Allah. But if we follow the guidance given to us through the prophets, 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 things. For example, we all like truthfulness and hate lies. Even a liar does not like to be called a liar! Why? Because we know in our hearts that 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, lies, hurting others, disrespect to parents and teachers, using foul language, drug addiction, stealing, violence and other bad conduct are disliked by everyone. So, we can say that human nature likes the Right and dislikes the Wrong. Right is Ma`rifah (عُرفَة) and wrong is Munkar (مُنكَر) in Arabic — the language of the Qur'an.

It is also human nature to love peace and hate disorder. Peace comes from obedience to Allah’s Law, whilst disorder is the outcome of disobedience. Islam establishes peace, which is part of man’s nature; so, Islam is called the Religion of Nature, in Arabic this is Iman Fitrah (طَرَاهُ). To achieve peace in society, Islam calls upon Muslims to work together towards what is right and to keep away from what is evil. This joint effort to root out evil and establish truth is called Jihad (جهاد) which means to try one’s utmost to see Truth prevail and Falsehood disappear from society. The aim of Jihad is to seek the pleasure of Allah. You will learn more about Jihad later in this book.

The Purpose of Human Creation

Allah created human beings to do His bidding and obey His commands. Allah says in the Qur’an, His final guidance for 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 Allah’s commands. The Qur’anic word for worship is Ibadah (عبادة). Every good thing we do is Ibadah, if we do it for Allah’s sake. The purpose of our life is to please Allah through Ibadah.

Ibadah is the way to achieve success and happiness in this life and in the life after death.

Islam or ‘Mohammedanism’

Islam is sometimes incorrectly called ‘Mohammedanism’ and 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 Islam has not been named after Muhammad ﷺ. It is the name of Allah’s Guidance for mankind revealed through all the prophets, the last of whom was Muhammad ﷺ.

Islam and Muslims are words used in the Qur’an. The Qur’an says, “Surely, the way of life acceptable to Allah is Islam.” (3:19) “He named you Muslims before and in this.” (22:78) The message of all the prophets from Adam ﷺ to Muhammad ﷺ is the same: obey Allah and none other. This message, sent through prophets, was completed at the time of Muhammad ﷺ who was the last in the chain of prophethood. This is mentioned in the Qur’an: “This day I have perfected your religion for you, completed my favour upon you and have chosen for you Islam as your way of life.” (5:3) It is wrong, then, to call Islam ‘Mohammedanism’ and Muslims ‘Mohammedans’.
What did you learn? (1a)

Key Stage 3 (11–14)
1. What is Islam?
2. Explain why the word ‘religion’ does not give the full meaning to the word Islam.
3. How do you think Islam can bring peace?
4. Why do you think Allah does not force us to obey Him?
5. What does being a Muslim really mean?
6. What do we mean when we say that things in Nature are in complete harmony?
8. What do the following Arabic words mean:
   a. Islam (إسلام)
   b. ‘Ibadah (عبادة)
   c. Murtaf (متحف
   d. Mun’af (متكار

Key Stage 4 (15–16)
1. What is Islam?
2. What does being a Muslim really mean?
3. Why did Allah create us?
4. What special characteristic has Allah given to humans and why?
5. Why is Islam called Diniul Fittah?
6. Write a paragraph on why just having a Muslim name does not always make a person Muslim.
7. Write down in your own words why Islam should not be called Mohammedanism.
8. Briefly describe the ideals of the Islamic way of life and why we should try to live by them.
9. Discuss how observing Nature and how it works points to the existence of a Creator. Use verses from the Qur’a to clarify your answer.

Key Stage 5 (17–18)
1. “Living true Islam in the modern world is definitely a challenge.” Discuss this statement with regards to advancements in technology and the search for spirituality.
2. “To live means continual submission. Some submit to hedonism, or to a political idea; and some to faith. We all submit to something but we are free to choose.” Explain the meaning of this statement in relation to Islamic teaching.
The basic beliefs of Islam are:

1. Allah
2. Angels of Allah (Mala'ikah)
3. Books of Allah (Kutubullah)
4. Messengers of Allah (Rusulullah)
5. The Day of Judgement (Yumauddin)
6. Destiny (al-Qadr)
7. Life after death (Akhirah)

These beliefs have been stated precisely in al-I'manul Mufassal (الإيمان المفصل) the Faith in detail:

"I believe in Allah, 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 Allah, the Almighty, and in the life after death."

* Note:
The basic beliefs appear as six in some texts where The Day of Judgement is included in Life after death.
The seven beliefs may be grouped into three:

Tawḥīd (oneness and uniqueness of Allah)

Risālah (prophethood)

Ākhirah (life after death)

*Tawḥīd, Risālah and Ākhirah summarise the whole of the Islamic system of life. So, we must understand them thoroughly and very clearly.*

*Tawḥīd* means the oneness or uniqueness of Allah. It is the main part of Ḥauda (Faith) and is beautifully expressed in *Sūrat al-Ikhlas* in the Qur’ān:

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

*Tawḥīd* is the most important Islamic belief. It means that everything on this earth is created by Allah, Who looks after and provides for all the needs of every creature. He is the only Source of Guidance for jinn and human beings.

*Tawḥīd* is the belief in Allah with all His powers. Allah is All-Knowing, All-Wise and All-Powerful. He is the Merciful, the Kind and the Most-Loving. He is with us all the time. He sees us, but we do not see Him. He was, is and always will be. He is the First and the Last. He has no partner, son or daughter, nor has a father or mother. He gives us life and takes it away. Everyone 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 — *la ilaha illallahu Muhammadu rasūllallahu* — (there is no god except Allah; Muhammad is Allah’s messenger). The saying of
these Arabic words is called as-Sūrah al-Iṣrāʾīlīyyah (سورة الإسراء). There are two parts of this declaration: (1) La ilāha illallāh, (2) Muḥammadun rasūllullāh.

The first part, La ilāha illallāh, has two aspects: Negative and Positive. La ilāha is the negative aspect, whilst illallāh is the positive one.

A believer must first cleanse his heart of the idea of any other god or any other object of worship; only then can faith in the Oneness of Allāh take root inside his/her heart.

Let us try to understand this with an example. Suppose we have a piece of land which is full of weeds and bushes where we want to grow 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. We can thus 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 Taḥwīd to take root there. So it must be cleansed of any other god or object of worship; only then will Taḥwīd take root and the light of faith will shine.

Taḥwīd shapes and influences the entire course of our life. This is why we must have a clear understanding of its meaning.
The vast and majestic universe with its amazingly flawless system clearly indicates that there is one Creator and one Supreme Controller of this wonderful universe.

When we think about the unique system and perfect order of the universe, we find no chaos in it. 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 cooperation and harmony in the system. Everything is nicely set in its place. No improvement can be suggested and no defect 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 (21:22). 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 car 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.

**The Effect of Tawhid on Human Life**

Belief in La ilaha illallah or Tawhid has a far-reaching impact on our life:

1. A believer in Tawhid surrenders himself completely to the Will of Allah and becomes His true servant and subject. Allah has created all that is on the earth and in the sky for the service of mankind. When a person surrenders himself to Allah's commands, he understands and appreciates that Allah has made all creation for his benefit and use.

   The Qur'an confirms this when it says, "Have you not seen how Allah has made all that is in the earth subservient to you?" (22:65) "Do you not see how Allah has harnessed whatever is in Heaven and whatever is on earth for you? He has lavished His bounties on you both apparent and hidden..." (31:20)

   These two verses clearly indicate that Allah has created everything on the earth and in the sky for the service and comfort of humans. The blessing of being served by other objects and creatures is only apparent when we believe and practise Tawhid. This means we must be totally obedient to Allah.

2. It produces in the believer a high degree of self-respect, confidence and contentment. He knows that he depends on none but Allah for the fulfillment of his needs. He firmly believes that Allah alone has the power to provide all his requirements.
and no one else has any power to do good or harm 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 all his needs. He does not worry because he knows that Allah will take care of all his needs if he is truly obedient.

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

Belief in Tawhid 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 the life hereafter. This awareness keeps him away from neglecting his duties and from other sins.

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 Allah who will cause death at the appointed time and none but He can harm the believer’s safety. So, if he obeys Allah, he has nothing to worry about. He goes on doing his duty without any fear.

A believer in Tawhid consciously feels himself to be part of the whole universe. He is the best of all creations of Allah — the Powerful Master of the whole universe. This belief broadens his horizon and his outlook expands.

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.

Imagine 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 in any direction by every wave.

Similarly, when a believer surrenders himself to Allah alone, he can go forward in the affairs of life without fear. But if he does not obey Allah, 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 Allah alone, his life is not ruled by such fears.

The most important effect of the belief in La ilaha illallah is that it makes a person obey Allah’s commands. A believer in Tawhid is sure that Allah knows and sees everything and he cannot escape Allah’s ever-watchful eye for a single moment. In fact, Allah is nearer to him than his own jugular vein (50:16). So, a true believer does not commit a sin either secretly or in the darkness of the night because he firmly believes that Allah sees everything all the time.

A believer in Tawhid seeks the pleasure of Allah by making his actions reflect his beliefs. Belief without practice is worthless in Islam.

We Muslims are believers in Tawhid. We are Allah’s servants and subjects. We must practice what we believe in.
We believe that Allah has created the universe and He is its Absolute Controller and Regulator. Allah has fixed a set course for everything in the universe; this is called al-Qadr. Nothing can happen without the will and the knowledge of Allah. The destiny of every creature is already known to Allah. (25.2, 33:38)

But this does not mean that man has no freedom of will. We know that man is the Khalifa (agent) of Allah on this earth. We also know that Allah 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 Allah knows what we are going to do does not affect our freedom of choice. 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 Allah’s guidance we will be rewarded; if not, we will be punished.

By believing in al-Qadr we testify that Allah is the Absolute Controller of all the affairs of His universe. It is He Who decides what is good and what is bad.

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

Allah knows everything. He is the only One Who can judge His subjects. He commands mankind to follow the Divine Guidance He has prescribed for man’s success in the life after death. But it depends entirely on the mercy of Allah to judge who will be rewarded and who will not.

Allah knows what will happen to everyone, but we do not know. His foreknowledge is one of His Divine qualities (al-Sifat).

Sometimes things happen that do not make sense to us. Why do floods, hurricanes and earthquakes happen? Why do people starve to death in many countries around the world? Why do people suffer? What makes one man good and another a criminal?

We do not know all the answers to these questions. We have only a little knowledge of the universe, but Allah knows everything. We would be wasting time if we blamed Allah 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 Allah’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 contradict the fact that Allah already knows what we do or will do.
Key Stage 3 (11-14)
1. Look at the diagram of the basic beliefs on page 17. Can you design your own diagram to display the seven basic beliefs of a Muslim?
2. What do the following Arabic words mean:
   a. Mala'ikah (ملائكة)
b. Katubbullah (كابعلن الله)
c. Rassalah (رسالة الله)
d. Akhirah ( الآخرة)
3. What does the word Tawhid mean?
4. Carefully read the words of سُنَنَ المَكَّيَةَ. What does it tell us about Tawhid?
5. Who is the Controller of the Universe and how does He control it?
6. Why do you think the presence of more than one Creator would cause problems?
7. Look at the diagram on page 19, and describe in your own words how it explains the belief in Tawhid.

Key Stage 4 (15-16)
1. “Belief in Tawhid ought to change a person’s life.” Explain this statement, giving practical examples to clarify your answer.
2. “Tawhid, Risalah and Akhirah, explain the whole of the Islamic system of life.” Discuss this statement.
3. Group the seven basic beliefs of Islam into the three basic concepts and create a diagram of your own.
4. What is the Arabic word for each of the words listed below:
   a. Faith
   b. Prophethood
   c. The One
   d. Oneness of Allah
   e. Angels
   f. Books of Allah
   g. Declaration of Faith
5. Explain why belief in al-Qadar is so important in the life of a Muslim.

Key Stage 5 (17-18)
1. Discuss the significance of the positive and negative aspects of Tawhid.
2. “Belief in Tawhid has to result in action in order to be effective.” Justify this statement in your own words.
3. Give an outline of the Islamic belief that al-Qadar does not interfere with a person’s free will to choose between right and wrong.
Risālah (Prophethood)

Risālah is a channel of communication between Allāh and mankind. Allāh, the Most Merciful, has provided man with Guidance to follow the right course and to make this world a happy and peaceful place to live in. There is a great reward in the life after death for those who follow this Guidance.

Since the beginning of Creation, Allāh has sent His Guidance for mankind through His chosen agents. These chosen people are called prophets (sing. rasūl, pl. ansābiyya’). They asked the people of their time to obey and worship Allāh alone. They taught, guided and trained the people about how to follow the way of Allāh.

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

The message of all the prophets is one and the same: As Allāh is One, so is His message. The message is to worship Allāh alone and to reject all false gods. “We did send Nūḥ (Noah) to his people, and he said ‘My folk, worship Allāh; you have no other god than Him. I fear for you the torment of an awful day’.” (7:59) In other words, all the prophets preached the message of:

La ilāha illā Allāh

(There is no god except Allāh)

We need Guidance from Allāh. As 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. We are even unable to see what is behind us. Human knowledge invariably changes with time. Humans are unable to make Guidance for themselves which is valid for all times and all conditions. This is the reason why Allāh has blessed us with Guidance through prophets. The Qur’ān is the last book of Allāh’s Guidance.

Allāh has also sent books of Guidance through some of His prophets (2:213, 7:52). They are also called messengers (sing. rasūl, pl. ansāl). Prophets and Messengers showed by their own example how to obey Allāh.

Allāh sent prophets 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 (as-Sirāṭul Mustaqīm).

Prophets of Allāh

According to a saying of Prophet Muhammad ﷺ, the number of prophets is one hundred and twenty-four thousand. As Muslims, we must believe in all the prophets and messengers (2:285). Allāh’s guidance to mankind, which began with Ādam ﷺ, was completed with Muhammad ﷺ. The Qur’ān mentions only the twenty-five most prominent by name:

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Prophets of Allah mentioned in the Qur'an

Adam, Noah, Hud, Salih, Ibrahim, Isma'il, Ishaq, Lot, Ya'qub, Yusuf, Shu'aib, Ayyub, Musa, Harun, Dhul Kifl, David, Sulaiman, Elias, Al Yasa', Yunus, Zakariyya, Yahya, Muhammad

peace be upon them all
We have already mentioned belief in Angels (Malāʾikah) in al-‘Imām al-Mufassal. Who are the angels? What do they do? Can we see them? How are they different from man?

Angels are a special creation of Allah. They have been created from divine light (Nūr) to perform specific duties. By comparison ʿĀdām, the first man, was created from clay, and the ḥāmū from fire. ʿIbīs, the devil, is from the ḥāmū. Some people think ʿIbīs was the leader of the angels. The Qurʾān says ʿIbīs was from among the ḥāmū (18:50).

Allah gave Angels the qualities and powers necessary to carry out their duties, but they do not have free will. They always obey Allah 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 account for his actions on the Day of Judgement.

Angels do what Allah commands them to. They are the sinless servants of Allah’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 Allah. They never get tired. They are always ready to obey Allah. They do not need sleep, nor do they require the things a human being would need.

We cannot see angels unless they appear in human form. Angel ʿIbīl once appeared in human form before a gathering of the companions of the Prophet ﷺ. He came to teach them, but only the Prophet ﷺ knew he was an angel. Angels can take any suitable appearance to carry out their duties.

There are many angels in the kingdom of Allah. Prominent among them are:

- Jibrāʾil or Jibrīl (Gabriel)
- Mikaʾil or Mikāl (Michael)
- ʿĪzrāʾīl (Malakūd Maut, also called Azrāʾīl)
- Isrāʾīl

ʿIbīl brought the revelation from Allah to Prophet Muhammad ﷺ and to all the other prophets. ʿĪzrāʾīl — also called the ‘Angel of Death’ (Malakūd Maut) — is responsible for ending our life. Isrāʾīl 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 Honourable Recorders (Kītābān Kātibān). Not a single word we say goes unrecorded (50:18).

Allah maintains His kingdom perfectly, and angels are His obedient servants. Angels will welcome in Heaven those of us who always obey Allah’s commands and will throw the wrong-doers into Hell (39:71–74).
so far we have learned that we human beings are the servants of Allah and His agents on earth. But we need guidance to carry out our duties as Allah’s agents. We are unable to guide ourselves because we have many weaknesses within us and we have very limited knowledge of the past, present and future. Only Allah is above all these shortcomings and He alone has the power to give us guidance that is suitable for all times and places. We know that Allah has not left us without guidance and that He has sent prophets to show us the right path in life. In addition to this, He has also sent books of guidance through some prophets—His messengers.

Allah’s 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. 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? Allah, the Merciful, of course.

Allah’s greatest favour to mankind is His Guidance contained in the revealed books. The pure, perfect and most useful knowledge comes only from Allah, 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 Tawrāh (Torah) of Mūsā ﷺ (Moses), the Zabūr (Psalms) of Dāwūd ﷺ (David), the Injīl (Gospel) of ‘Īsā ﷺ (Jesus) and the Qur’ān revealed to Muḥammad ﷺ. The Qur’ān also mentions the Sahūf of Ibrāhīm ﷺ (Scripture of Abraham).
Of the divine books, only the Qur’an remains unchanged, preserved in its original form. The original Tawrat, Zabur and Injil no longer exist. The texts available today were written by their followers many years after the death of their prophets. The writers have changed and distorted Allah’s words. They have mixed divine words with those of human beings.

The Bible, which is a collection of the books of the Old Testament and the New Testament, has been translated into English from available Hebrew and Greek manuscripts. A careful reader can easily find some of the additions and alterations made to them.

The Bible, as it is available today, has many human additions which do not appear to be correct. It is not a divine revelation. It contains numerous misleading misconceptions and false accounts of the prophets. The message of Allah sent through them was either lost or distorted, because of the neglect or folly of their followers. On the other hand, the Qur’an contains Allah’s guidance for mankind in its original form and language, unchangeable and undistorted. It restates in clear and unambiguous language the message of Allah which the followers of earlier prophets have lost. The message of the Qur’an is valid for all times and climes.

Notes:

1. The Tawrat was revealed in Hebrew and the Injil most probably in the Aramaic (Syrian) language.
   The Old Testament includes the five books of the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), the books of Joshua, Judges and others.
   The New Testament includes the four gospels: Matthew, Mark, Luke and John. The Gospel of Barnabas, which appears to be the most authentic version of Prophet ‘Isa’s life, is not included in it.
3. The Injil (Gospel) was compiled after Prophet ‘Isa (Jesus) was taken up by Allah. According to Christians, ‘Isa was crucified and died as a result. The Qur’an refutes this and states that ‘Isa was lifted up by Allah (4:157-158).
4a. Prophet Nuh (Noah) is described as drunk and naked in the book of Genesis (ch. 9, verses 20-22), unbecoming of a prophet.
4b. Insult ascribed to ‘Isa (Jesus) in Genesis (ch. 19, verses 31–37) again, cannot be an act of a prophet.
4c. Falsehood attributed to Isma’il (Isaac) in Genesis (ch. 26, verses 7–11).

Key Stage 3 (11–14)
1. What is Risalah?
2. Why did Allah need to send so many prophets and messengers?
3. How many prophets are named in the Qur'an?
4. Write down the names of four great angels and briefly describe their jobs.
5. Draw the diagram of the Books of Allah in your exercise book. To whom was each book revealed?

Key Stage 4 (15–16)
1. Who was the first Prophet of Allah?
2. Who was the last Prophet of Allah?
3. What is as-Siratul Mustaqim?
4. "Prophets and messengers have been sent since the beginning of time to guide us." Why was this necessary?
5. In your own words write ten sentences about the angels of Allah.
6. Name the revealed books mentioned in the Qur'an and the form in which they can now be found.

Key Stage 5 (17–18)
1. Define the word Risalah and explain its significance for our lives.
2. Explain in your own words the status and duties of the angels of Allah.
3. If humans possess free will, explain why they need guidance from Allah. Why can't they just do as they like?
سورة الفلسفة

الحمد لله رب العالمين

الرحمن الرحمن

الرحمن

الرخمن

المليك ووالمدين

إليك تغفر

ولا إياك تستعينين إلا على الصراط المستقيم

الذرائع الذين آمنوا

غير المعصوب عليهم ولا المكلفين

Sūratul Fatīhah
The Qur'an is a unique book. It is the Guidance from our Creator for all humans. It is the sacred book of Muslims and the main source of Law in Islam. Muslims believe every word of the Qur'an is from Allah.

The Qur'an is the final revelation from Allah to mankind. The revelation to Prophet Muhammad ﷺ began in the cave of Hira on the Mount Nan in 610 CE. As we have said, the previous books sent to earlier prophets no longer exist in their original form. Only the Qur'an remains unchanged. It is the Guidance for all of humanity until the end of the world. So, it is clearly very important that this book is preserved and kept free from human distortion.

No other book in the world can match the Qur'an in respect of its recording and preservation. The astonishing fact about this book of Allah is that it has remained unchanged even to a dot over the last fourteen hundred years. Allah the Almighty has Himself taken the responsibility of preserving the Qur'an. He says: "Surely We have revealed this reminder (Dhikr) and Lo, We verily are its Guardian." (15:9) This verse shows that Allah revealed the Qur'an and He will protect it. Indeed, He has protected it from any change whatsoever, and His protection will continue until the end of the world.

None except the Creator could have produced the unique verses of the Qur'an. Allah challenges humans and jinn together to produce anything similar to the Qur'an, whilst informing them that they will never be able to do it (2:23; 10:37–38; 17:88). This challenge remains, and will continue to remain, unanswered.

The Qur'an was recorded as soon as it was revealed under the personal supervision of Prophet Muhammad ﷺ. The Qur'an 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 even the smallest change. Every word of it — every single letter and sound — is in the hearts and minds 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 and comparing the recitation of Muslims from different parts of the world.

Arabic, the language of the Qur'an, unlike the languages of other revealed books, is a living, dynamic and very rich language. Millions of people all over the world use Arabic in their daily lives. This shows the relevance of the Qur'an and its universal usefulness even in today's world.

Through the Qur'an our Creator speaks to us. It is a clear proof of His Sovereignty over the universe, and that He is All-knowing, All-aware.

The subject matter of the Qur'an is Man and his ultimate goal in life. Its teachings cover all areas of this life and the life after death. It contains principles, teachings and guidance for every area of human activity. The theme of the Qur'an consists broadly of the three fundamental concepts of Tawḥīd, Risālah and Ākhirah. Tawḥīd is the basic
theme of the Qur'an. All the prophets of Allah called people towards Tawhîd. The Qur'an gives a vivid description of the Paradise which will be awarded to the truly obedient servants of Allah. The severe punishment to be meted out to the evildoers is also described vividly in the Qur'an.

The Qur'an 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 teachings of the Qur'an. We cannot perform our duties as the servants of Allah and His agents if we do not follow the Qur'an. The Qur'an urges us to use our energies and wealth to establish the supremacy of Allah's Laws and remove all evils from the society in which we live.

The superb style of the Qur'an has a tremendous effect on its readers. It totally changes the pattern of life of those who believe and practice its teachings. It leaves a soothing effect on the mind of its reader, even if he does not fully understand its meaning. The incredible effect is hard to describe, it has to be experienced to really appreciate it.

The revelation, collection and compilation of the Qur'an

The Qur'an was revealed to Muhammad ﷺ through the angel Jibrîl. It was sent down in stages and completed over a period of twenty-three years.

Each and every word of the Qur'an was recorded as soon as it was revealed by Allah to the Prophet ﷺ through the angel Jibrîl. The verses of the Qur'an were sent down at different times according to the needs of the early Muslims. Jibrîl carefully instructed the Prophet ﷺ in which order the verses should be put together. The Qur'an is not put together in the order the verses were revealed, nor according to subject matter. Its arrangement is according to Allah's plan which shows its strikingly unique characteristics.

The Prophet's secretary, Zaid bin Thabit, used to record them exactly as the Prophet ﷺ told him. He would read back to the Prophet ﷺ what he had recorded.

The Qur'an consists of 114 chapters (sing. سورة, pl. سلال). The short opening chapter, سورة الفاتحة (shown on page 32) is followed by the longest chapter of the Qur'an, سورة البقرة (The Cow), with 286 verses. The chapters gradually get shorter. The shortest chapter is the 108th chapter, سورة الكوثر (The Abundance), which has just 3 verses. There are 6236 verses (sing. آية, pl. آيات) altogether. Chapters revealed when the Prophet was living in Makkah are known as MAKKÂH (Makkani) and those revealed in Madinah are called MADÂIN (Madinaani).

The Qur'an is also divided into 30 parts (sing. جزء, pl. أجزاء) of roughly equal size, which is convenient for recitation and memorization.

Many of the early Muslims memorised the Qur'an immediately after the verses were revealed. Some of the famous Hafîz (plural: persons who memorised the Qur'an; singular: Hafiz) were: Wâdi bin Jabal, 'Abdullâh bin as-Sâmîr, 'Abdul Daud', Abû Aybâh al-Anfârî and Ubayy bin Ka'b.
Shortly after the death of the Prophet in 632 CE, 'Umar bin Al-Khattab suggested to the first Khalifah, Abu Bakr, that the Qur'an be compiled into one volume. Up until then, the Qur'an was written down in separate sections. A committee was formed under Zaid bin Thabit to gather the material of the Qur'an into one volume.

Great care was taken to compile the Qur'an exactly as it had been recorded during the time of the Prophet. After careful checking and rechecking the work was completed. During the Khalifah of 'Umar, the copy was kept with Hassah, one of the widows of the Prophet.

Later, many schools were established for the teaching of the Qur'an throughout the Muslim territories. During 'Umar's time, one such school in Damascus had sixteen hundred pupils under Abud Darra', one of the famous Hassah.

As the Islamic state expanded, people in various places recited the Qur'an in their local dialect and accent. To avoid the possibility of any confusion or misunderstanding, the Khalifah, 'Uthman, ordered the preparation of one standard version of the Qur'an to be written in the dialect and accent of the Quraish. Prophet Muhammad was from the Quraish tribe. Zaid bin Thabit, 'Abdullah bin az-Zubair, Sa'id bin al-'Aj and 'Abdur Rahim bin al-Harith were asked to prepare copies from the copy of Hassah.

This far-sighted action by 'Uthman made the uniform recitation of the Qur'an possible. Two original copies from the time of the Khalifah of 'Uthman still exist today — one in
The *Qur'an* was revealed over 22 years, 5 months and 14 days. The last verse of the *Qur'an* was revealed shortly before the Prophet’s death:

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Allāhu 'aqlāni 'alā kum dunyā minkum wa inna 'alā kum bāyī 'aqlāni 'alā kum 'uṣūlī wa rīfātī kum 'alā al-Islām dīnā.
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“This day I have perfected your religion for you, and completed My favour upon you, and chosen for you Islam as your way of life.” (5:3)
Many Arabic words used in the Qur’ān are almost impossible to translate into other languages, including English. However, with the help of the Ahadīth and Sīrah (biography of the Prophet ﷺ and his companions) translations of the Qur’ān have been produced in many languages.

Muslim scholars have devoted years of study to explain and interpret the Qur’ān in Arabic and other languages. These explanations and interpretations (Exegesis) are called Tafsīr (sing. Tafsīr). They help us to understand the Qur’ān. We seek Allah’s help to understand His words and act on them.

Death

Death is an undeniable natural event for all living things. It comes and will come to every one of us. We will all die. The Qur’ān says:

“Everyone shall taste death.” (3:185; 21:35; 29:57)

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 Islam, people mourn for the dead person by reciting the Qur’ān and saying prayers (du’ā’).

Islam reminds us to remain conscious of the fact that death can arrive at any time. Only Allah knows when His servants will die. Death puts an end to our human body but it does not destroy our soul (rūḥ). The soul is taken away by the angel Malakul Maut (Izrā’īl or Azra'īl) to Allah (32:11).

A person will behave well and follow Allah’s commands if he remains aware of death and the life after death.

In Islam, a dead body is ritually washed before it is buried. It is then covered with white sheets and fragrance is spread all over it. A funeral prayer is conducted before the burial. This prayer is called Safatul Janazah.

Akhirah

We have already mentioned two of the most important beliefs in Islam: Tawāhid (oneness of Allah) and Rasūl (prophethood). Now we will look at the Ākhīrah (Life after death).

Belief in the Ākhīrah is vital for all Muslims. Our life on this earth is temporary. It is meant to prepare us for the Ākhīrah, which is never-ending. Life on this earth is meaningless if good actions are not rewarded and bad conduct not punished. Why attend school if bad behaviour goes unpunished and there’s nothing at the end to reward all our efforts? In the same way, life on earth is meaningless if we don’t face the consequences of our actions after death, standing in the majestic Court of Justice of Almighty Allah on the Day of Judgement (Yawmul Ākhīr or Yawmuddīn).

To prepare ourselves for this day, we need to follow the Guidance given through the prophets. There would have been no need for prophets if there were no life after death.
There are people who do not care whether there is a life after death or not. 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 told people to believe. Not to care about Akhīnah 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 Allah can raise men and women after death. But Allah can make human beings out of nothing so why should it be difficult for Him to raise them after death? (22:5-7; 36:77-79).

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 fingertips.” (75:3-4)

Life on this earth would not be peaceful, rather it 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 the Akhīnah has a tremendous influence on the life of a Muslim. He knows that Allah 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 Allah 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 Allah, the Merciful and the Kind, we need to do all that He 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 Allah. This is the safest course for our success in this world and in the Akhīnah.
Key Stage 3 (11–14)
1. What is the Qurʾān?
2. How many parts are there in the Qurʾān?
3. When were the first verses of the Qurʾān revealed?
4. What does the Qurʾān say about death?
5. What is a Ḥafīẓ of the Qurʾān?
6. What is Yaumudīn, and how should we prepare for it?
7. Describe how the Qurʾān came to be in its present form.

Key Stage 4 (15–16)
1. Through whom was the Qurʾān revealed to Muhammad ﷺ?
2. Who suggested the compilation of the Qurʾān, and why?
3. How long did it take for the revelation of the Qurʾān to be completed?
4. Which verse of the Qurʾān was revealed first?
5. “Belief in the Ākhirah helps to keep everything in perspective.” Justify this statement in relation to your understanding of Islam.
6. What is the basic message of the Qurʾān and how can it shape our lives in a modern world?

Key Stage 5 (17–18)
1. “The message of the Qurʾān is universal even though it was revealed over 1400 years ago.” Justify this statement in the form of a newspaper or magazine article.
2. “Enjoy today with no thought for tomorrow.” Explain the disadvantages of this kind of outlook, and discuss why belief in the Ākhirah puts a check on this attitude to life.
3. “Remembering death helps to keep us from being hypnotised by the glitter of worldly things.” What does this sentence mean? Discuss.
Islam has five basic duties which Muslims must do. They are known as the five pillars of Islam (Arkanul Islam). These pillars are mentioned in the following Hadith (a saying of Prophet Muhammad ﷺ):

"Buniyol islamu 'ała khamsa: shahādah an la illāh illā allahu wa anna muhammadan rasūllallahu, wa ḥāmisal salāt, wa ṭa'ī'iz zakāt, wa ḥajj, wa saum ri ramadān."

"Islam is based on five things: declaring that there is no god except Allah and that Muhammad is the Messenger of Allah, the establishment of Salah, the payment of Zakah, the Hajj and Sawm in the month of Ramadan." (Al-Bukhari). The illustration below shows the five basic duties (not as pillars) with the duty of Ash-Shahadah in the Centre.
The five pillars which we call the Five Basic Duties as mentioned in the Hadith are:

**Shahādah**
(declaration of faith)

**Ṣalāh**
(five compulsory daily prayers)

**Zakāh**
(welfare contribution)

**Ḥajj**
(pilgrimage to Makkah)

**Ṣawm**
(fasting during Ramadān)

---

**shahādah**

A Muslim declares or affirms his faith by reciting:

\[
\text{La ilāha illā Allāh, Muhammad rasūl Allāh.}
\]

These Arabic words mean: "There is no god except Allāh; Muhammad is the messenger of Allāh." This declaration is called al-Kalimah Tāyiha. It contains the whole of Islamic belief. There are two parts. The first part (La ilāha illāhā) is about the Oneness of Allāh (Tawḥīd in Arabic) while the second part (Muhammad rasūl Allāh) concerns the prophethood (Risālah) of Muhammad ﷺ. The four Arabic words of the first part are: La which means no; ilāha meaning god; illā meaning except; and Allāh. The second part has three words: Muhammad, rasūl meaning messenger; and Allāh.

The first pillar of Islam is Shahādah, which is about belief in Tawḥīd and Risālah of Muhammad ﷺ. The other four pillars are the main duties in Islam, called Ḥibādah, Ḥibādah, 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 Ḥibādah. 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 make up the training programme which is required to 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 Ṣalāh, Zakāh, Ṣawm and Ḥajj honestly and faithfully.
Salah is the second pillar of Islam. It refers to the five compulsory daily prayers. Salah is offered five times a day individually or preferably, for men and older boys, in congregation. Women and girls may also join in congregation whenever possible. We offer Salah to remember Allah. It brings us closer to Him. The Qur'an says:

" Indeed, I am Allah; there is no god except Myself; so worship Me and establish Salah to remember Me. " (20:14)

Salah is the practical proof of our faith in Allah and Islam. It has been made compulsory at certain fixed times. Allah says in the Qur'an:

"Salah 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 midday until afternoon
- ‘Asr: From late afternoon until just before sunset
- Maghrib: After sunset until daylight ends
- ‘Isha: Night until midnight or dawn

Timings of the five daily Salah
You should know at this stage how to say Salah. First, try to understand clearly why we need to offer Salah. We offer Salah to remember Allah our Creator and to be close to Him and to gain His favour.

To say your Salah you must be pure and clean. The Qur’an says: “Indeed Allah loves those who turn to Him in repentance and loves those who purify themselves.” (2:222) Purification of the body and clothes is called Taharah, and cleanliness is called Nazalat. They are not the same, but they are connected to one another. 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 Salah.

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

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

Prophet Muhammad ﷺ said: “Indeed, on the Day of Resurrection, my followers will be called al-Ghaurid Mujaahideen from the traces of Wudh, so whoever can increase the area of his radiance should do so (i.e. by performing ablation regularly).” (al-Bukhāri)

Before we can begin to say Salah, we must first prepare ourselves. This preparation includes making sure we are clean. We do this by carrying out Wudh. Wudh is essential for performing Salah. We must not say Salah without first making Wudh. Allah says in the Qur’an:

“O you who believe, when you prepare for Salah, wash your faces and your hands to the elbows; wipe over your heads and wash your feet up to the ankles.” (5:6)

This verse refers to the compulsory (Fard) parts of Wudh. The additional actions performed by Prophet Muhammad ﷺ are recommended (Sunnah), and are mentioned in the books of Ahādīth.

The steps to take are:

1. Make Niyyah (intention) saying the Tasmijah (Basmalah or Bismillah):

   بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

   Bismillāhir rahmānir rahīm

   In the name of Allah, the Most Merciful, the Most Kind.
2. Then wash both hands up to the wrists three times making sure that water has reached between the fingers.

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

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

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

6. Wash the right arm, and then left arm, thoroughly from hand to elbow three times.

7. Move the wet palms of both hands over the head, starting from the top of the forehead to the neck.
8. Rub the wet fingers into the grooves and holes of both ears and also pass the wet thumbs behind the ears.

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

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

If you made a full Ṣalāḥ before putting on your socks, it is not necessary to take them off every time you repeat your Ṣalāḥ; it is enough to wipe the upper part of the socks with wet fingers. Leather socks are better for this, but any durable, untorn thick socks will also do. This type of wiping is valid for twenty-four hours only (three days in the case of a journey).

At the end of all the steps, recite:

أَشِهِدُ أَنَّ لا إِلَهَ إِلَّا الَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَاشْهِدُ أَنَّ مُحَمَّدًا عَلَيْهَ وَمُسَلِّمًا

Ash-hadu alla ilaha illallahu wajdalahu la shartika lahun
wa ash-hadu anna Muhammadan wada ala wa nasghita

I testify that there is no god but Allah and He is One and has no partner
and I testify that Muhammad is His servant and messenger.
You should repeat your Wudhū after:

1. Natural discharges (e.g. urine, faeces, passing wind and the like).
2. Flow of blood or pus from any part of the body.
3. Full mouth vomiting.
4. Falling asleep or losing consciousness.
5. Touching the sexual organs.

**Tayammum (Dry Ablution)**

You can perform your Salah with Tayammum (4:43) when:

1. water is not available at all,
2. the water available is insufficient (e.g. available water is enough for drinking only), or
3. use of water is harmful (e.g. in sickness).

For Tayammum you are required to:

1. (a) Make Niyyah by saying: Bismillah rahmān rahim, then (b) place both your hands lightly on earth, sand, stone or any other object having dust on it.
2. Blow the dust off your hands and wipe your face with the hands once the same way as you do in Wudhū.
3. Repeat 1(b) and wipe the right arm from wrist to elbow with the left hand and the left arm with the right hand.

**Adhan (Call to Prayer)**

Prophet Muhammad ﷺ, by his practice and sayings, showed that Muslim men and older boys should offer their compulsory (Kāmil) Salah in congregation in a mosque (Masjid). Women and girls may offer their Salah in a mosque if they wish. All other Salah can be offered privately at home.

To call Muslims to Salah, Prophet Muhammad ﷺ introduced the Adhan to signal that the time of Salah has arrived. The person who calls the Adhan is called the Mu‘āddhir (Caller). While doing so he faces the Qiblah (the direction towards the Karbāh in Makkah). He raises his hands up to his ears and calls out:

\[\text{Allāh akbar, Allāh akbar, Allāh akbar, Allāh akbar} \]

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest

\[\text{I testify that there is no god except Allāh}\]

\[\text{I testify that there is no god except Allāh}\]
Ash-hadu anna Muhammadar rasūlullāh
I testify that Muhammad is Allāh's messenger

Hāiya 'ālam salīh
Rush to Salīh

Hāiya ‘alā salīh
Rush to success

Allāh akbar
Allāh is the Greatest

Lā ilāha illāllāh
There is no god except Allāh

During the Ādhan for Fajr Salīh the following words are added after Hāiya ‘alā salīh:

As-salītu kharīmu minān nāwu
Salīh is better than sleep

Iqamah

Iqamah is the second call to Salīh said inside the mosque at the beginning of Salīh in congregation (jama'ah). When the musallīs (persons saying Salīh) stand in rows, the Mu'ādhīn says Iqamah which is the same as the Ādhan except that after Hāiya ‘alā salīh, the following words are added:

Qad qāmantas salīh
Salīh has begun

Qad qāmantas salīh
Salīh has begun

Usually, the Iqamah is said in a lower voice than the Ādhan.
**Fard (Compulsory) Salah**

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

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Nāk'ahs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr</td>
<td>2 nāk'ahs</td>
</tr>
<tr>
<td>Zuhr</td>
<td>4 nāk'ahs</td>
</tr>
<tr>
<td>'Asr</td>
<td>4 nāk'ahs</td>
</tr>
<tr>
<td>Maghrib</td>
<td>3 nāk'ahs</td>
</tr>
<tr>
<td>'Ishā'</td>
<td>4 nāk'ahs</td>
</tr>
</tbody>
</table>
| Jumu'ah | 17 nāk'ahs | (in place of Zuhr on Friday)

**Sunnah Salah**

Prophet Muhammad ﷺ prayed extra nāk'ahs in addition to *Fard* prayers. These prayers are called *Sunnah*. Prophet Muhammad ﷺ always prayed two nāk'ahs before the *Fard* of Fajr and three nāk'ahs after the *Fard* of 'Ishā' even on a journey. The three nāk'ahs after 'Ishā' are called *Witr* (odd number). Muslims also pray additional nāk'ahs other than *Fard* and *Sunnah*. These are called *Nafi'ah* (optional).

![The Five Daily Salah](image)

<table>
<thead>
<tr>
<th>Prayer</th>
<th>2 <em>Fard</em></th>
<th>4 <em>Fard</em></th>
<th>4 <em>Sunnah</em></th>
<th>4 <em>Sunnah</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr</td>
<td>2 <em>Sunnah</em></td>
<td>4 <em>Sunnah</em></td>
<td>4 <em>Sunnah</em></td>
<td>4 <em>Sunnah</em></td>
</tr>
<tr>
<td>Zuhr</td>
<td>2 <em>Sunnah</em></td>
<td>2 <em>Nafl</em></td>
<td>2 <em>Sunnah</em></td>
<td>2 <em>Sunnah</em></td>
</tr>
<tr>
<td>'Asr</td>
<td>3 <em>Fard</em></td>
<td>3 <em>Fard</em></td>
<td>2 <em>Nafl</em></td>
<td>3 <em>Witr</em></td>
</tr>
<tr>
<td>Maghrib</td>
<td>2 <em>Sunnah</em></td>
<td>2 <em>Nafl</em></td>
<td>3 <em>Witr</em></td>
<td>2 <em>Nafl</em></td>
</tr>
<tr>
<td>'Ishā'</td>
<td>4 <em>Fard</em></td>
<td>4 <em>Fard</em></td>
<td>2 <em>Sunnah</em></td>
<td>2 <em>Nafl</em></td>
</tr>
</tbody>
</table>

(* these *Sunnah* before 'Asr and 'Ishā' are *Ghabr* Mu'akkadah, not done regularly, only occasionally)

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In addition to the five daily Salah, there are Salah for other occasions, e.g. Salah Jummah every Friday, Salahul Idul Fitr, Salahul Idul Adha and Salah Tarawih in the month of Ramadhan. The number of rak'ahs in these Salah are:

<table>
<thead>
<tr>
<th>Jummah</th>
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Wajib is a term used in Hanafi fiqh for something compulsory to a degree less than Fard. Those who follow Hanafi fiqh consider Salah Janazah, Salahul Fitr, Salahul Adha and Witr Salah as Wajib.

Tarawih is offered after the two Sunnah rak'ahs of 'Isha' but before the three of Witr. Between 'Isha' and Fitr, a prayer called Tahajjud was regularly offered by the Prophet ﷺ. It was obligatory for the Prophet ﷺ. Devout Muslims try to follow the practice. Only those who wish to taste the sweetness of being closer to Allah can appreciate the benefits of the Tahajjud prayer.

**Times when you must not pray:**

1. From the beginning of sunrise until 15–20 minutes after full sunrise.
2. When the sun is at its height (zenith or meridian).
3. From the beginning of sunset until it is fully set.
4. For women during menstruation, and for up to 40 days during post-childbirth bleeding.
How to perform Salah

At this stage you should be ready to start saying your Salah. Make sure you have Wudu’, a clean body, clean clothes and a clean place. This is how you should do your Salah:

1. Stand upright in a clean place (like a prayer mat) facing the direction of the Ka’bah. This is called Qiblah and the direction is called the Qiblah in Arabic. In the UK the Qiblah is towards the south-east. In other countries the direction will be different. You will have to find out its direction before doing your Salah.

2. Say your Niyyah (intention) either verbally or in your mind. Niyyah is said with the words:

   "I intend to say three完整salaah of Salatu ‘Aira for Allah facing the Ka’bah."

   (say the one which is relevant)

3. Raise your hands up to your ears (women and girls up to their shoulders) and say:

   الله أَسْمَيْر

   Allah Akbar

   Allah is the Greatest

This is called Takbiratul Inna, meaning that all worldly things are now forbidden to you.
3. Place your right hand on your left hand just below the navel or on the chest (women and girls put their hands on their chest) and recite *Thana*:

سُبْحَانَ اللَّهِ وَبُضُرْكُ وَتَذَكَّرُ إِسْمُكَ وَتَعَالَى جَدَّكَ

وَلَا إِلَهَ إِلَّا يُحْيِيكَ

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

(You may read ghairika)

أَعُوذُ بِاللَّهِ مِنِ الشَّيَطَانِ الرَّجِيمِ

Aَتَّقِونَ اللَّهَ حِيَانًا وَخَافُونَ

I seek refuge in Allah from the cursed Satan (Shaitan).

بِسْمِ اللَّهِ الرَّحْمَنِ الَّحَمِيدِ

In the name of Allah, the Most Merciful, the Most Kind.

4. Recite the rest of *Sura al-Fatiha* (the opening chapter) of the Qur’an:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الْرَّحْمَنِ الْرَّحِيمِ

سَلَّمَ يَوْمَ الْيَوْمِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

إِنَّكَ لَمُسْتَفْدِعُ

مُسْتَفْدِعُ السَّيْرِ

صَرْطَ الْذِّيْنِ يُؤْمِنُونَ عَلَيْهِ

وَلاَ الصَّأَلِينَ

49
Alhamdu lilâh rabbî ilâhî.

All praise is for Allah, the Lord of the Universe.

Arrahmânir rahîm.
The Most Merciful, the Most Kind.

Malikî yawmî idîn.
Master of the Day of Judgement.

Iyyâka na'budu wa iyyâka nasta'ân.
You alone we worship, from You alone we seek help.

Hãdîn usâs irrahîsun mu斯塔qîmu.
Guide us along the straight path.

Širråt hadîtinya an'îmatu 'alâhimun,
The path of those whom You have favoured, not of those who earned Your anger nor of those who went astray (or who are misguided).

gârimu ahsâshu 'alâhimun wa laq dâllu.

Then say, quietly or loudly:

Âmin.

(O Allah accept our Prayer)

The recitation of al-Fîtiha is a must in all prayers.

Recite any other Sûrah or some verses from the Qur'ân. For example:

Bismillahir rahmânir rahîm

In the name of Allah, the Most Merciful, the Most Kind.

Qul huwa Allâh al-ʿâhad.
Say, He is Allah, the One.

Allâh is 'âhad.

Lam yalid wa lam yûlîd.
None is born of Him nor is He born.

Wâlam yaqîl lahu kujîmâna 'âhad.
And there is none like Him.

(Ṣâratul ʾîkhlâṣ 112)
Bow down saying *Allāhu Akbar*, then place your hands on your knees and say three times:

`Subhān Rabbī al-‘azīm`
Glory to my Lord, the Great

This position is called *Ruku* (ركوع).

Stand up from *Ruku* saying:

`Sāmu’ allāhu limān hamdah`
Allāh hears those who praise Him

followed by:

`Rabbana laka lhamd`
Our Lord, praise be to You

This is called *I'tidāl* as you return to the position of *Qiyyām* (قيام) (standing).
Prostrate saying *Allāhu akbar*, with your forehead, nose, palms of both hands, your knees and your toes touching the floor. Recite three times:

**Subhānā rabbī al-a'ālī**

Glory to my Lord, the Highest

This position is called *Sujūd*. Your arms should not touch the floor.

Get up from the floor saying *Allāhu akbar* and sit upright with your knees bent and palms placed on them. After a moment's rest*, prostrate again saying *Allāhu akbar* and recite *Subhānā rabbī al-a'ālī* three times. Get up from this position saying *Allāhu akbar*.

---

*R Here you may say the *du'ā*:  

**Rabbī 'agrāf bil 'arbeeni wa hammi 'arbeeni wa 'a'di 'arbeeni**

My Lord forgive me, have mercy upon me, guide me, give me health and grant me sustenance.
This completes one rak‘ah of Salāh. The second rak‘ah is performed in the same way, except you do not recite Subhānaka, Ta‘āvudtuh (Ar‘adhu billah...), or Tasmiyah (Bismillah...), then after the second prostration you sit upright and recite quietly as-Tashahhd:

All compliments are for Allah, and prayers and goodness.
Peace be upon you, O Prophet, and the Mercy of Allah and His blessings.
Peace be upon us and on the righteous servants of Allah.
I testify that there is no god except Allah and I testify that Muhammad is His servant and messenger.
(at-Bukhārī, Muslim)

If the Salāh has three rak‘ahs (Maghrib) or four rak‘ahs (Zuhr, ‘Asr and ‘Ishā’), stand up for the remaining rak‘ah after Tashahhd. But for a two-rak‘ah Salāh remain seated after the second rak‘ah and recite as-Salāt ‘alā muhdiyy (blessings for the Prophet) or Dārūd (a Persian word):

O Allah, let Your blessings come on Muhammad and the family of Muhammad as You blessed Ibrāhīm and the family of Ibrāhīm.
 Truly You are Praiseworthy and Glorious.
(O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrāhīm and the family of Ibrāhīm.
 Truly You are Praiseworthy and Glorious.
(Muslim)
After this say any of the following du’ā’s (supplications):

اللهُ إِنَّمَا طَلَّمَتْ نَفْسِي طَلَّمَالا كَثِيراً وَلا يُغْفِرُ الذُّنُوبَ إِلَّآ أَنتَ فَاغْفِرْلِي مُغْفَرَةً مِّنْ عِدَّةٍ وَارْحَمْنِي إِلَّآ أَنتَ الْغَفْرَانِ الرَّحِيمُ.

Allahumma an-do zalumnu wa la ufirdu lahu bi bari asta faqiru la maghfiratan min 'indika warhammi inma ala al ghafrur rabbim.

O Allah, I have been very unjust to myself and no one grants pardon for sins but You, so forgive me with Your forgiveness and have mercy on me.

Surely, You are the Forgiver, the Merciful.

(al-Bukhari, Muslim)

رَبَّ أَجْعَلْنِي مُثْقِلًا بِالصَّلَاةُ وَمِنْ ذُرِّيَّةِ رَبِّيِّ وَتَقْبِلُ دُعَاءَ رَبِّيَّ أَغْفِرْ لِي وَلَوْلَدِيَّ وَالْمُؤْمِنِينَ يَوْمَ يَقُومُ الْجَحَّامُ

Rabbijahun maqinun salati wa min dhurrjjiyatt, rabbanu waa taqabhallu du'a'. Rabbanaqhiru la wa lahu tadda'yu wa khalumnnu ala yaumaqarin lisiq.

My Lord, make me steadfast in Salah and also my descendents; our Lord, and accept my prayer.

Our Lord, forgive me and my parents and the believers on the Day of Judgement.

(Sa'dah Ibratim 14:40-41)
Now turn your face to the right saying:

السلام عليكم ورحمة الله

Asalāmu 'alāikum wa rahmatullah

peace and the mercy of Allah be upon you

and then to the left repeating the words.

This completes the two-rak'ah Salah. In the four-rak'ah Salah of Zuhr, 'Asr and 'Isha', the whole procedure is repeated except that when you get up to complete the remaining two rak'ahs (one rak'ah in Maghrib and Witr) after Tashahhud, you only recite al-Fatiha in Fard prayers and no other Sūrah. In a four-rak'ah Sunnah Salah you should recite another Sūrah or some verses of the Qur'ān after al-Fatiha.

In the first two rak'ahs of the Fard prayer of Fajr, Maghrib and 'Isha' the Qur'ān is recited aloud while in Zuhr and 'Asr it is recited silently. In all prayers, Tashahhud (Subhāna rabbīyal 'aẓīm and Subhāna rabbīyal a'lā), Tashahhud and Darud are said quietly. When the Fajr, Maghrib and 'Isha' prayers are said in congregation, only the Imam (one who leads the prayer) recites the Qur'ān aloud. This also applies to the jum'ah prayer (Friday prayer in place of Zuhr).

Some dua' after Salah

It is good practice to ask for forgiveness and mercy from Allah at the end of your Salah. You can make dua' in your own words and in your own language but it is better for you to memorise some dua' in Arabic.

ربنا أسألك في الدنيا
حسنات وفي الآخرة حسنات
وفتا عدداً من النار.

Rabbanā utnā jiddunā hasanah,
wa fil akhirati hasanah,
wa qina 'adhnānāt.

Our Lord, grant us good in this world,
and good in the Hereafter,
and save us from the punishment of
Hellfire. (Sūratul Baqara 2:201)
Salatul Witār

The Witār (odd number) prayer has three ṭakāsh. The first two ṭakāsh are said like the first two ṭakāsh of the Maghrib prayer. Then, after Tashahhud in the second ṭakāsh, stand up saying Allāhu akbar for the third ṭakāsh. Recite Sūratul Fātiḥah and some other verses from the Qur’ān but before going to Rak‘it 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 al-Qunāt.
wa qint sharra ma qadait,
fa'mnaka taqit wa la yuqda 'alai,
amahu la yadhilla man wilai,
tabarahka rabbanu wa ta'alai.

and protect me from
the evil You have decreed,
for verily You decree
and none can decree over You,
indeed to be whom You show
allegiance is never abashed.
O Our Lord blessed and Exalted are You.
(Albá Dhuwwl, at-Tirmidhí, Ibn Májah)

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 Salah, we can make up for it by making two extra sujud (prostrations) as we do in any nákáh of Salah. This is called Sajdatus Sahw. This is done at the end of the last nákáh of Salah. What you have to do is:

1. Say Tashahhud (but not Darud), then turn your face to the right and say Assalamu 'alaihim wa rahmatullah;
2. Turn your face to the front, make two extra sujud (with Tasbiha – Subhána rabbiyad a'áhir);
3. Then recite Tashahhud again with Darud and dhu`
4. Then turn your face, first to the right and then to the left, saying Assalamu 'alaihim wa rahmatullah;

A slightly different sequence is followed by non-Hanafí Muslims; at the end of the last nákáh you say Tashahhud and Darud. Then turn your face to the right and say Assalamu 'alaihim wa rahmatullah. Turn your face to the front, make two extra sujud (with Tasbiha – Subhána rabbiyad a'áhir). Then turn your face, first to the right and then to the left, saying Assalamu 'alaihim wa rahmatullah.

Sajdatus Sahw is necessary if you forget to do any essentials of Salah, for example, the recitation of parts of the Qur'an after al-Fatihah, forgetting to say the first Tashahhud in a four-nákáh Salah, or saying Salám after two nákáhs in a four-nákáh Salah.

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

1. Miss out Niyyah (intention).
2. Miss out Takbiratul Ibtím.
3. Forget to recite al-Fatihah.
4. Forget or do not make náká' or sujud.
5. Do not face the Qiblah.
6. Do not have Wajd.
7. Talk during Salah.
8. Eat or drink during Salah.
9. Do not sit for Tashahhud.

Under these circumstances, you must repeat your Salah. Sajdatus Sahw will not be enough.
O Allah, we seek Your help and ask Your forgiveness and we believe in You and trust in You, and 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 Allah, You alone we worship and to You we pray and we prostrate, and to You we turn in haste, and hope for Your mercy and we fear Your punishment. Your punishment overtakes the unbelievers. (at-Taba'ah)

Then say Allāhu akhār and bow down in Ruku' and complete the rest of the prayer like the Maghrib prayer.

The above ḍhaf is used by Muslims who follow Ḥanafī fiqh. Another ḍhaf' used by Muslims following other fiqh or madhhab is:

O Allah, guide me with those You have guided, pardon me with those You have pardoned, be an ally to me with those whom You are an ally to, bless me for what You have bestowed.
**Qada' (الجارية): making up for missed salah**

We must always try to offer *Salāh* at the right time and make every effort not to miss our *Salāh*. If you miss your *Salāh*, you must do it at the first opportunity. Performing a missed *Salāh* after its proper time is called *Qada'*. 

**Salatul Jumu‘ah (Friday Prayer)**

*Salatul Jumu‘ah* or Friday Prayer (not *Jumma* or *Juma*, as some Muslims incorrectly say) is offered in congregation. All adult Muslim men 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 *Salāh* immediately after noon. Upon arrival at the mosque or the prayer hall, they offer four or more *rak‘ahs* *Sunnah* prayer and then the *Imām* (prayer leader) delivers a *Khutbah* (sermon). After the *Khutbah*, the *Imām* leads two *rak‘ahs* *Fard* prayer. After the *Fard* prayer, six or more *rak‘ahs* of *Sunnah* and *Nafl* prayers are offered individually by each person.

Muslims are a community. *Salatul Jumu‘ah* is a community prayer. Every week, on Friday, Muslims living in an area get together to offer this prayer. This day is likened to a weekly *‘Id* (festival) for Muslims.

Mosques were the centre of all Islamic activity during our Prophet’s time, but this is not so nowadays.

Friday prayer is an occasion for the assembly of Muslims in any given area. It gives them an opportunity to meet, discuss and solve their community problems. It develops unity, cooperation, cohesion and understanding.

In an Islamic state, the Head of State or his representative or the local leader is supposed to lead the five daily prayers and the Friday prayer at the central mosque of the capital city or the central mosque of the locality. Prophet Muhammad ﷺ, the first head of the Islamic state in Madīnah, used to lead all the prayers in *al-Masjid an-Nabawī*.

How nice it would be to live in a country where the Head of State or his representative or the local leader leads the prayer in the central mosque of the capital city or of the area! May Allah help us to revive this practice in all Muslim countries. *Amin*!

**Salatul Janazah (Funeral Prayer)**

We have already briefly mentioned death and *Salatul Janazah*. We shall all die. When a Muslim dies, the body is given a simple ritual wash and then a funeral prayer called *Salatul Janazah* is offered in congregation. This *Salāh*, unlike other *Salāh*, has neither any *rak‘ah* (bowing) nor any *sajdah* (prostration) and you don’t have to recite *Tashahhud*.

It is a collective duty (*Fard‘u Kafiyah*) on all the Muslims of the locality of the dead person. If a number of them join in, the duty is discharged on behalf of all. If no one joins in, everyone of the locality will be considered sinful before Allah. This is how the prayer is offered.
1. Make *Niyah* (intention) that you are saying this prayer to Allah for the dead person.

2. Stand in rows facing the Qiblah. The coffin is placed in front of the congregation on a bier.

3. Say *Allah akbar* after the *Imam* (this is Takbiratul Ijtima; there are three more *takbirat* after this), raising your hands up to your ears. Then lower them, placing them on or below your chest, putting the right hand on the left, and recite the following:

\[
\text{Subhanakahumma wa bismikum,}
\text{wa talaakum,naka}.
\text{wa jalla, thana'ika}
\text{wa la illaha ghairaka,}
\text{O Allah, glory and praise are for You,}
\text{and blessed is Your Name,}
\text{and exalted is Your Majesty,}
\text{and Glorious is Your Praise,}
\text{and there is no god but You.}
\text{(for you may read ghairikun,)}
\text{(Some Muslims not following Hanafi fiqh recite Suraatul Fatiha instead of the above).}
\]

4. Now the *imam* will say *Allah akbar* loudly; you follow him repeating the words softly. There is no need to raise your hands up to your ears this time. Then, recite *Danial*.

5. After this, the third *takbir* will be said loudly by the *imam* and those in the congregation will repeat it quietly. Then, if the dead person is an adult male Muslim, recite the following *du'a*:

\[
\text{Allahuma aanfa 'ala} waa 'inna waa gha'ma wa-shahida wa-ghaniyya wa-munafika}
\text{wa-dakirna waa wutha'na,}
\text{O Allah, forgive those of us who are alive}
\text{and those who have passed away,}
\text{those present and those absent,}
\text{and our young and elderly,}
\text{the males and the females.}
\text{Allahuma,}
\text{he whom You keep alive from among us,}
\text{make him live according to Islam,}
\text{and he whom You wish to die from}
\text{among us,}
\text{let him die in the state of Imara (faith).}
\text{(at-Tirmidhi, Abu Dawud).}
\]
If the dead person is an adult female Muslim, then the second part of this *du'a* is replaced by:

\[
\text{Allāhummā}
\]
\[
\text{man ahyātalā minnā}
\]
\[
\text{ja'alyahā 'adal islām,}
\]
\[
\text{wa man kasaafsūtalā minnā}
\]
\[
\text{fatīmāhā 'adal inān.}
\]

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

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

\[
\text{Allāhummaj'alhu lanā faṣūtan}
\]
\[
\text{wj'āliu lanā ajran wa dhwqātan}
\]
\[
\text{wj'āliu lanā shafi'tan}
\]
\[
\text{wa musaffa'ā.}
\]

O Allāh, make him our forerunner and make him for us a reward and a treasure and accept his pleading.

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

\[
\text{Allāhummaj'alhā lanā faṣūtan}
\]
\[
\text{wj'ālahā lanā ajran wa dhwqātan}
\]
\[
\text{wj'ālahā lanā shafi'tan}
\]
\[
\text{wa musaffa'ah.}
\]

O Allāh, make her our forerunner and make her for us a reward and a treasure and accept her pleading.

6 After reciting whichever *du'a* is appropriate for the dead person, the Inām says the fourth *rak'ah* loudly and those in the congregation repeat it quietly.

7 Then the Inām turns his face first to the right saying *Assālimu alaikum wa rahmatullāh,* and then to the left repeating the same words. Follow the Inām, repeating the words quietly.

This completes Ṣalātul Janāzah.
Key Stage 3 (11-14)
1. Name the five basic duties of Islam and explain why they are so important in the life of a Muslim.
2. Write out the declaration of faith.
3. Name the five daily prayers, and explain the reason behind their spacing.
4. What does Fard mean? Add up how many Fard sakâlas there are in the five daily prayers?
5. What is Tahârâh?
6. What are the times in which we should not pray?
7. Write the meanings of:
   a. Qiblah
   b. Qiyâm
   c. Rakât
   d. Sujûd

Key Stage 4 (15-16)
1. "Islam is based on five things..." Read the Hadith stated on page 40 about the five pillars of Islam, and explain how they are intended to transform a Muslim’s life.
2. If performing regular Salah does not affect our lives, there must be something wrong in our awareness of Allah. Why? Explain in detail.

Key Stage 5 (17-18)
1. "One Salah is the first thing we will be asked about when we die and stand before Allah." Explain the significance of this statement in relation to the benefits of Salah.
2. Making Niyyah (intention) is vital at the start of Salah. Why is a Niyyah so important in every action of a Muslim?
Key Stage 3 (11–14)

1. Write the names of the five daily prayers with their timings.
2. What should you recite after you finish your Wudhū? Write its meaning in English.
3. When does Wudā‘ need to be done again?
4. Why is Ṭahāṭah important in the life of a Muslim?
5. What is Taqāwun, and why would a Muslim do this?
6. Write the meaning of:

Key Stage 3 (11–14)

1. What is the meaning of Tasbīh which is recited in Rukū‘?
2. What do we recite in Sajūd?
3. What is Sajātus Sahw? Give two examples of instances when Sajātus Sahw could be done.
4. Give four examples of things which invalidate your Šalāh.
5. What is the importance of Šalātul Jumu‘ah?
6. When are you not allowed to say your Šalāh?
7. What is Šalātul Janāzah? When would you be guilty if you did not join it?
In the name of Allah, the Most Merciful, the Most Kind.

All praise is for Allah, 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 have favoured, not of those who earned Your anger nor of those who went astray (or who are misguided).
2 Sūratun Nās (114)

Bismillāhīr rahmānir raḥiim.
Qul a’īdhu bīrabbir nās,
Malikin nās,
Īṭārin nās,
Min sharīl wassāsil khamūs,
Alladīr yuwaṣurin fi sudārin nās,
Minal jumāra wan nās.

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 secretly),
who whispers into the hearts of mankind,
from among Jin and mankind.

3 Sūratul Falaq (113)

Bismillāhīr rahmānir raḥiim.
Qul a’īdhu bīnabbil jalaq,
Min sharī mā khalaq,
Wa min sharī ghasīrin idhā wataa,
Wa min sharī naffāsīn ilā ‘inād,
Wa min sharī básīrin ilā ḥasād.

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,
and from the evil of the darkness when it is intense,
and from the evil of those who blow on knots (practise witchcraft),
and from the evil of the envier when he envies.
Sūratul Ikhlāṣ (112)

Bismillahir rahmānir rahīm.

In the name of Allah, the Most Merciful, the Most Kind.

Say, He is Allah, the One.

None is born of Him nor is He born.

And there is none like Him.

Sūratul Lahab (111)

Bismillahir rahmānir rahīm.
Tāhbat yada ‘alit lahhūn ustabhī.
Mā aqīla ‘anhu ma‘lūdūn wa mā kaskūb.
Saya’ilā nārā dhāta lahhī.
Wāmā‘atūhī haffālat al-hatāb,
Fī jidākā khāshi‘in mim mīsād.

In the name of Allah, the Most Merciful, the Most Kind.

May the hands of Abū Lahab perish—doomed he is.

His wealth and his gains shall not help him.

He shall enter a blazing fire,

and his wife, the carrier of firewood,

shall have a rope of palm fibre around her neck.
6 Sūratun Naṣr (110)

In the name of Allah, the Most Merciful, the Most Kind.

When the help of Allah comes and the conquest, and you see the people accepting the religion of Allah in large numbers, then glorify the praises of your Lord, and seek His forgiveness. He is ever ready to forgive.

7 Sūratul Kāfirūn (109)

In the name of Allah, the Most Merciful, the Most Kind,

Say: O unbelievers!
I do not worship what you worship, and you do not worship what I worship.
Nor will I worship what you worship, and you will not worship what I worship.
You have your own religion and I have mine.
Sūratul Kawthar (108)

Bismillahir rahmānir rahīm.
Innā 'a'ta'kal ka'farān.
Fasallī linabīka wa마bā.
Inna shā'ī 'akā hune 'alātān.

In the name of Allāh, the Most Merciful, the Most Kind.
Indeed we have given you the Kawthar (Fountain of Abundance).
So pray to your Lord and make sacrifice.
Surely your hater is the one cut off (i.e. without an heir).

Sūratul Mā'ān (107)

Bismillahir rahmānir rahīm.
Azikil hādi 'yukaddalilahu baddiilī.
Fadhkilāk labād yaddi 'alī ilamī.
Wā tā yaqudd 'alā tā 'āmil miskīnī.
Fasāroof ilā naqā'ilīlīn.
Allālichin hum 'an yā'limīlīn shā'īn.
Allālichin hum yuttā'amīn.
Wā yamīna'tnā nē'īn.

In the name of Allāh, the Most Merciful, the Most Kind.
Have you seen him who denies the religion (the judgement)?
It is he who (harshly) pushes aside the orphan,
and does not urge others to feed the poor and the needy.
Woe to those who do their Ṣalāh
but are forgetful of their Ṣalāh,
who show off
but refuse to give even the smallest help to others.
10 Sūrah Quraish (106)

In the name of Allah, the Most Merciful, the Most Kind.

For the tradition of the Quraysh:
their tradition of travelling in winter and summer.
So they should worship the Lord of this house,
Who has fed them and protected them from hunger, and made them safe from fear.

11 Sūratul Fīl (105)

In the name of Allah, the Most Merciful, the Most Kind.

Have you not seen how your Lord dealt with the people of the elephant?
Did He not make their schemes to be nothing,
and send against them flocks of birds,
which pelted them with stones of hard-baked clay?
Thus he made them like eaten straw.
Lessons of Salah

Salah is the most important of the five basic duties of Islam after Shahadah. We come closer to Allah by performing it correctly, regularly 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 Islamic duties. Allah has created us to worship Him. He says in the Qur'an: “Indeed I created Jinn and human beings for no other purpose but to worship Me.” (Suratul Dhatirāt 51:56) So, whatever duty we carry out, we must bear in mind that we are doing it for the sake of Allah. Only then can we expect to gain the desired benefits of the performance of Salah.

The lessons of Salah are:

1. It brings men and women closer to Allah.
2. It keeps human beings away from indecent, shameful and forbidden activities. (Suratul Ankabūt 29:45)
3. It is a training programme designed to control evil desires and passions.
4. It purifies the heart, develops the mind and softens the soul.
5. It is a constant reminder of Allah and His greatness.
6. It develops discipline and willpower.
7. It is a guide to the most upright way of life.
8. It is a proof of true equality, solidarity 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 a programme which prepares us to match our actions with our words.
14. It is the solid programme of preparing oneself for Jihad — striving one's utmost to please Allah.

If our Salah does not improve our conduct we must think seriously about where we are going wrong.

Zakah

Zakah (welfare contribution) is the third pillar of Islam. The Arabic word Zakah means "to purify or cleanse". Zakah 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 Zakah is a means of keeping our wealth clear of greed and selfishness. It also encourages us to be honest in our earnings and expenditure.

Zakah 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 Zakah has to be spent under fixed headings like helping the poor, the needy, payment of salaries to its collectors,
<table>
<thead>
<tr>
<th>Wealth on which Zakāh is payable</th>
<th>Amount which determines the payment of Zakāh (Niṣāb)</th>
<th>Rate of Zakāh</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Agricultural produce</td>
<td>5 Ḥeṣāṣa (also Ḥeṣāṣ) 653 kg per harvest*</td>
<td>5% in case of irrigated land; 10% of produce from rain-fed land</td>
</tr>
<tr>
<td>2. Gold, silver, ornaments of gold and silver</td>
<td>85 grams of gold or 595 grams of silver*</td>
<td>2.5% of value</td>
</tr>
<tr>
<td>3. Cash in hand or at the bank</td>
<td>Value of 595 grams of silver*</td>
<td>2.5% of amount</td>
</tr>
<tr>
<td>4. Merchandise</td>
<td>Value of 595 grams of silver*</td>
<td>2.5% of value of goods</td>
</tr>
<tr>
<td>5. Cows and buffaloes</td>
<td>30 in number</td>
<td>For every 30, one 1-year-old; for every 40, one 2-year-old.</td>
</tr>
<tr>
<td>6. Goats and sheep</td>
<td>40 in number</td>
<td>One for the first 40; two for 120; three for 300; one more for every 100.</td>
</tr>
<tr>
<td>7. Produce of mines</td>
<td>Any quantities</td>
<td>20% of value of produce</td>
</tr>
</tbody>
</table>
| 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, one 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 |

to free captives and debtors, for travellers in need, to win over hearts of new converts and for the cause of Allāh (9:60).

Zakāt is an act of ‘Ibādah. ‘Ibādah is an Arabic term which means worship and obedience. It includes all those activities which Allāh approves and these should be done for Allāh’s sake. We pay Zakāt to gain Allāh’s favour.

Zakāt 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 Zakāt as an obligatory part of ‘Ibādah. The words Zakāt and Sadaqah are used interchangeably in the Qur‘ān.

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. Zakāt 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 Zakāt, Muslims are encouraged to make voluntary contributions to help the poor and needy, and for other social welfare purposes. This voluntary contribution is called Sadaqah (charity).

Through the payment of Zakāt, the rich share their wealth with the poor and thus the process of concentration of wealth is checked and a fair distribution of wealth is ensured. The categories for the use of Zakāt are mentioned in the Qur‘ān (Sūratu Tawbah 9:60).

Sawm

Sawm (fasting), the fourth basic duty of Islām, is another act of ‘Ibādah. All adult Muslims must fast from dawn to sunset every day of Ramadān, the ninth month of the Islāmic calendar. This means abstaining from eating, drinking and conjugal relations during the hours of fasting. Travellers and the sick can defer fasting during Ramadān 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 doing our duties for Allāh, our Creator and Sustainer. Sawm enables us to experience the pangs of hunger and thirst. We feel for ourselves what it is like to be hungry. We can begin to appreciate what it must be like for the poor and the unfortunate — the millions who go hungry every day. Fasting develops self-control, and teaches us not to think just about comfort. It also helps us to restrain our sexual passions. We must learn to control our appetite for food, love of comfort and sexual desires if we would like to be true servants of Allāh.

Sawm helps us to remain truly obedient to Allāh’s commands. That is why the Qur‘ān 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 muttaq (a person with taqwa) and his true obedience or piety — developed through Sawm — is known as taqwah in Islām. Taqwah keeps a person away from sins and vices.

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Ramadan is a month of Allah's blessings (barakah), mercy (rahmah) forgiveness (maghfirah). It helps us to escape from the punishment of Hell in the life after death. Fasting is only for Allah's sake and he will give delightful and attractive rewards 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 (sex between husband and wife).

An injection in the muscle is allowed during fasting but not a 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 unbefitting of a Muslim.

The very purpose of fasting is to enable a Muslim 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 Ramadan, a Muslim may fast during other times of the year. These fasts are treated as Sunnah.

Women are exempted from fasting during menstruation or post-childbirth bleeding. They are required to make up the days lost during this period at some other time of the year. A Muslim must not fast:

a. On the day of ‘Idul Fitr.
b. On the day of ‘Idul Adha.

The Qur'an was first revealed in the month of Ramadan. 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 Hadith, this night occurs during the last ten days of Ramadan (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 Tarawih (20 rak‘ah or 8 rak‘ah) is offered during Ramadan after ‘Isha’. This is a Sunnah prayer in which efforts are made to recite as much of the Qur’an as possible. In many mosques, the whole Qur’an is recited in Tarawih prayer. This prayer is generally offered in congregation. Those who cannot join a congregation should offer Tarawih at home. A pre-dawn meal known as Sakou is taken in Ramadan.

At the end of Ramadan Muslims celebrate ‘Idul Fitr, a day of thanksgiving and happiness. It is one of the happy and joyful occasions for the Muslim community. On this day, Muslims offer special prayers in congregation and thank Allah for His blessings and mercy.
**Hajj**

Hajj is the fifth pillar of Islam. It is a visit to al-Masjid al-Haram (the Ka'bah) in Makkah, once in a lifetime by those Muslims who can afford and are physically fit to make the journey. It is performed during the period 8–13 Dhu al-Hijjah, the twelfth month of the Islamic calendar (3:197; 2:277; 2:197).

Al-Ka'bah, also known as Ba'ttullah (بُلُوط اللَّهٍ) (House of Allah), is a cube-like one-storey building which was built originally by Prophet Ibrahim (Abraham) and his son Isma'il (Ishmael). It is the first house ever built for the sole purpose of the worship of Allah (3:96). Allah has blessed al-Ka'bah. Muslims from all over the world come here every year.

The occasion may rightly be called the Annual International Muslim Assembly. During Hajj, Islamic brotherhood becomes particularly apparent 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 Allah — the status of His servant.

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

1. **Putting on Ihram** (2:200).
2. **Going around the Ka'bah seven times** (2:200), called Tawaf (الطواف).
3. **A fast walk between As-Safa and Al-Marwah near the Ka'bah** (2:158). (Saa'ee السعي)
4. **Visiting and staying at Mina,‘Arafat and Mount Arafat** (2:198).
5. **Throwing pebbles at three fixed places in Mina** (2:200).
6. **Shaving or trimming hair** (2:200; 48:27).
7. **Sacrifice of an animal** (2:196, 200).

At the time of _Hajj_, while approaching Makkah, a pilgrim must put on _Ihram_.- before reaching a point called _Migri_ (station). For men, _Ihram_ 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, _Ihram_ is her ordinary normal dress.

This change is very significant. It reminds the pilgrim of his position in relation to Allah. 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. The humility, simplicity and commonality become evident.

When putting on _Ihram_, pilgrims express their intention (Niyyah) by saying: “I intend to put on _Ihram_ for _Hajj_.

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

1. **use perfume** — to help forget enjoyment of ordinary daily life
2. **kill or harm animals, even insects** — to feel that everything belongs to Allah
3. **break or uproot plants** — to kill one’s urge for aggression and feel a love for nature
4. **hunt** — to develop mercy
5. **marry or take part in a wedding** — to forget normal life and think of the Creator
6. **do anything dishonest or arrogant** — to behave like a servant of Allah
7. **carry arms** — to give up aggressive attitudes
8. **cover the head (males)** — to express humbleness
9. **cover the face (females)** — to feel a pure atmosphere
10. **wear shoes covering ankles** — to express simplicity
11. **cut hair or clip nails** — to express non-interference with nature
12. **have conjugal relations** — to forget worldly pleasure
All these restrictions make a pilgrim think of Allah and his ultimate goal in life — success in the life after death — and nothing else. While in Ḥaṭim the pilgrim recites Taḥiyah (الطيب) as follows:

LABBAAKALLAHUMMA LABBAIKA, LABBAIKA, LA SHAIKHAA LAAKA LABBAIKA,
LABBAIKA LA SHAIKHAA LAAKA LABBAIKA.

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.

One of the important things pilgrims do is to drink from the well of Zamzam, located to the south of al-Ka‘bah. Hajar (Hagar), the mother of Prophet Islam’s eldest son, discovered the well as she ran between al-Safa and al-Marwah, desperately searching for water for baby Islam.

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

Muslims from all parts of the world who are able and can afford, also perform a lesser pilgrimage called Umrah (2:158). It can be performed at any time of the year. For Umrah, a person has to put on Ḥaṭim and do rituals 1, 2, 3 and 6 only (see page 79).

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

What do we learn from all these exercises during Hajj? We learn that we belong to Allah, we will return to Him and we must do as He commands us. If we do, we will surely be successful in this life and enjoy an everlasting bliss in the Akhirah.

**jihād**

jihād is the use of all our energies and resources to establish the Islamic system of life, in order to gain Allah’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 passions 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‘rif (right) and removing Munkar (evil) from our lives and from society.
in which we live. It demands the use of all our material and mental resources. Eventually when the need arises, we even have to give our life for Allah's sake.

The aim of *jihād* is to seek the pleasure of Allah. This must not be forgotten because this purpose is the basis of all Islamic endeavours.

Earlier, we learned about the basic duties of *Shahādah, Salah, Zakah, Sawm* and *Hajj*. All these duties teach us how to obey Allah 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 should prepare and motivate us to live and die for the cause of Islam, which we believe to be the only sure way to success in this life and in the hereafter. In other words, all Islamic duties should prepare us to engage in *jihād*. *Jihād* is the end result of our efforts in *Salah, Zakah, Sawm* and *Hajj*. We cannot think of Islam 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 Islamic duties will be meaningless if they do not motivate us to engage in *jihād*.

The method of *jihād* is the one practised by Prophet Muhammad ﷺ. His life is the perfect example for us and we will learn about it later.

Our duty as Muslims is to practise Allah’s commands and to urge others to do the same. This duty has been given to us by Allah 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 Allah.*” (3:110)

We should ask others to be obedient to Allah in a persuasive and convincing way. Our own lifestyle will count for much here. It is most important that we try hard to practise what we say Allah does not like those who say something but do something different. 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, Allah says, “*O you who believe! Why do you say that which you do not do? It is most hateful to Allah 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 do good ourselves and also 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* for Allah’s sake only.
Key Stage 3 (11–14)
1. What does the word Zakāth mean, and how often should it be paid?
2. What is the rate of Zakāth on your cash savings?
3. What are the times during which we fast in Ramadān?
4. Why is Lailatul Qadr such an important night?
5. Write a letter telling a non-Muslim friend about 'Idul Fitr.
6. What is the Hājj and what is it intended to teach us?

Key Stage 4 (15–16)
1. What lesson do we learn from the payment of Zakāth?
2. Which people are helped by our giving Zakāth?
3. What does Sawm develop in us and how is it a training programme?
4. What actions make our fasting invalid?
5. Hājj is called the Annual International Muslim Assembly. Explain why, discussing the whole concept of Islamic Brotherhood (and Sisterhood).
6. Does the phrase ‘Holy War’ correctly explain the full meaning of Jihād? Give examples to explain your answer.

Key Stage 5 (17–18)
1. Explain the importance of Zakāth in the context of social welfare in an Islamic society.
2. What are the moral and social lessons of Sawm? Give examples of how this month of training should improve our conduct for the rest of the year.
3. What is the significance of putting on ihram during Hājj?
4. “Living as a Muslim in a non-Muslim society can be described as Jihād.” Explain this statement with practical examples from your own experiences.
Introduction

"Indeed, in the Messenger of Allah, you have for you an excellent model (uswatan hasanah), for all who hope to meet Allah and the Last Day and remember Allah very much." (33:21)

"We sent you (Muhammad) not but as a mercy 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 victorious over all religions, however much idolaters may hate it." (61:9)

So far you have been learning the basics of Islam. Now it is time to learn about our great and dear Prophet, Muhammad ﷺ. It is through Muhammad ﷺ that Allah has completed the Islamic way of life.

No other person in the history of mankind has left so great an impact on the life of his followers as Muhammad ﷺ, the last and final messenger of Allah. His life is the best example (uswatan hasanah) for us to follow. He has shown us how to obey Allah, the Lord of the Universe and live as a true Muslim. Allah says in the Qur’an:

"Say (O Muhammad), if you love Allah, follow me; Allah will love you and forgive your sins, Allah is Forgiving and Merciful." (3:31)

It means that Allah will be pleased with us only if we practise Islam as practised by Muhammad ﷺ. He has been described in the Qur’an as “a mercy for the universe (rahmatul lil ‘alamin)” (21:107).

Muhammad’s ﷺ duty, according to the Qur’an, was to make Islam prevail over all other systems of life (61:9, 48:28, 9:33). In other words, you can say that Muhammad’s ﷺ duty as the final messenger of Allah was to establish the truth and remove falsehood
from the society in which he lived. As Muslims, we must also work towards the establishment of the supremacy of Allāh's Law and the removal of evil from the society in which we live. This is ḥiḍāth, which he left for us as his legacy.

The difference between Muhammad and us is that he received guidance direct from Allāh through revelation (Waḥī), but we have not. He was the final messenger of Allāh. Muhammad was not only a messenger but a human being as well. He was not a superhuman being, but a mortal man (18:110, 33:49). Yet he had extraordinary qualities that distinguished him as the very best human being in the whole history of mankind, a shining example for all to follow. He is a mercy not only to Muslims, but to all humans.

Birth and Childhood

Muhammad was born into the noble tribe of the Qurāsh in Makkah, Arabia, in 571 CE (Christian/Common Era). His father, ‘Abdullāh, died before his birth and ‘Umānah, his mother died when he was only six. A few days after his birth he was given to Halimah, who nursed him until he was five years and one month old, when he was returned to the care of his mother. It was the custom of the Qurāsh to give their new-born babies to foster-mothers (wet-nurses) for breast-feeding.

After his mother's death, his grandfather, ‘Abdul Muttaqīih, looked after him. From early childhood Muhammad suffered one shock after another. His grandfather died when he was only eight years old. Muhammad was then looked after by his uncle, Abū Tālib, a leader of the Qurāsh and a businessman. The name Muhammad means 'praiseworthy'. He is also known as Alīnād (61:6).

Business Trip to ash-Shām (now Syria)

Muhammad was growing up in the affectionate care of his uncle, Abū Tālib, when at the age of twelve he accompanied him on a business trip to ash-Shām. When their caravan reached Basra in ash-Shām, a Christian monk called Bahīšīa invited them to a dinner. This was unusual. Abū Tālib and his caravan had passed this way many times before but had never been asked in by the monk. All members of the caravan went to the dinner except Muhammad who stayed behind, probably to look after the camels and their baggage. Bahīšīa insisted on Muhammad's joining in the dinner. When he did, Bahīšīa asked him a few questions, and Muhammad answered precisely and to the point.

When he heard the answers, Bahīšīa — a person knowledgeable in Christianity and the Bible — recognised from what he knew that the boy, Muhammad, was going to be a prophet in the future. He advised Abū Tālib to take special care of his nephew. When they finished their trading, Abū Tālib lost no time in returning to Makkah with Muhammad.

* The Prophet's biographers have differed about the exact year of his birth. Some give 569 CE or 570 CE, but I have preferred Shi'i Naʻima's view from his famous Sunāc Nūtūt, 571 CE.
Young Shepherd

Whilst still a boy Muhammad ﷺ tended sheep, so he had plenty of time to think and reflect upon the situation around him. He moved around with his flock in the vast expanse of the Arabian desert. It provided him with a unique opportunity to acquire a clear vision of nature and to contemplate over the wonders of Allah’s creation. Muhammad ﷺ took pride in spending his boyhood as a shepherd. He used to say, “Allah sent no prophet who was not a shepherd. Moses (Musa) was a shepherd, David (David) was also a shepherd.” (al-Bukhari)

The reason for this might be that Allah wanted His prophets to gain the experience of life as a shepherd, to acquire patience whilst preaching Allah’s message. It is very difficult to control a flock of sheep, goats or camels which do not have the human understanding or sense of right and wrong. It needs a lot of patience to handle animals. This experience was very useful for the prophets in carrying out their real duty of preaching the message of Allah to human beings of their time.

Teenager, Ḥarbūl Fījār and Ḥilfūl Fudūl

When Muhammad ﷺ was fifteen, a local war broke out during the Ḥajj season between the tribes of Quraish and Ḥārām. According to Makkah tradition, war was forbidden in the pilgrimage season (known as ‘sacred months’). Despite this, the war lasted for four years, with intervals, and caused tremendous hardship to people on both sides. Life was becoming intolerable because of the unnecessary bloodshed. Hence it was called the Sacrilegious War (Ḥarbūl Fījār).

The reason for the war seemed silly to Muhammad ﷺ and he felt quite disgusted at the senseless bloodshed. It made some people ponder over how to stop the nonsensical bloodshed and take steps to stop the war and make peace.

Upon the initiative of az-Zubair bin ‘Abdul Muttalib, Muhammad’s ﷺ uncle, a meeting was called at the house of ‘Abdullah bin Juz‘an, who was a person of influence and wealth. A society called Ḥilfūl Fudūl (Alliance for Charity) was formed at this meeting to help those affected by this senseless war, the oppressed, the poor and the needy. Muhammad ﷺ was present at the meeting and took the following oath: “I uphold the part concluded in my presence when Ibn Juz‘an gave us a great banquet. Should it ever be revoked, I shall immediately rise to answer the call.”

The participation of Muhammad ﷺ in this alliance is a proof of his concern and interest in welfare activities, even when he was a youth. There is a lesson for you here. As young people, when you study the life of Muhammad ﷺ, 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 Muhammad ﷺ, 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 do whatever you can to remedy injustices and wrongdoings. If you do so, Allah will reward you in this life and in the life after death (Akhira).
Marriage

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

Muhammad accepted the offer and set out for Ḥudaydah with the merchandise of Khadijah, accompanied by her slave called Maisarah. This was Muhammad's second business trip to Ḥudaydah. He sold the goods and bought what he was told to before returning to Makkah. He made big profits for Khadijah on this trip because of his intelligence, skill and honesty. It was almost double what anyone else had earned for Khadijah before. During the journey, his companion Maisarah noticed that Muhammad was protected from the heat of the sun by clouds. On their return, Maisarah hurried to Khadijah and told her about this unusual experience and the large profits he had made for Khadijah.

Khadijah, the daughter of Khuwa'ilid, was a determined, intelligent and noble woman. She was impressed by the ability, noble character and excellent performance of Muhammad. Khadijah decided to send a proposal of marriage to Muhammad. On the advice of his uncle, Abū Thālib, Muhammad agreed to the proposal and the wedding ceremony went ahead. Now Muhammad was a family man and the marriage marked the beginning of a new phase in his life. He was twenty-five years of age and Khadijah was forty and a widow.

From the marriage, they had six children — two boys, al-Qasim and Abūdullāh (also known as Thābi and Ta'īyib), and four girls, Zainah, Ruqayyah, Umm Kulthūm and Fātima. Both sons died before his prophethood but the daughters lived into Islam, embraced it and later migrated to Madīnah.

Physical Features

Muhammad was a handsome man of medium build — neither very tall nor short. He had a large head, thick black hair, a wide forehead, heavy eyebrows and large dark eyes with long eyelashes. 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 and a natural leader.

Rebuilding of the 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 clans of the Qurash. Muhammad 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-Hajar al-Aswad*, on the south eastern corner of the *Ka'bah*. The Black Stone was regarded as very sacred by the Makkans and it is still regarded as sacred by Muslims. At the time of *Hajj*, the pilgrims kiss this stone as a mark of respect and as the *Sunnah* (practice) of *Muhammad* ﷺ.

There were arguments about who should have the honour of placing this holy stone in its place. The situation became tense and there was the possibility of a civil war over the issue. To avoid bloodshed, an idea put forward by *Abû Umayrah*, the oldest man in *Makkah*, 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 *Muhammad* ﷺ! All the people shouted in a chorus, “This is the trustworthy one (*al-Ămin*), this is *Muhammad*. We accept his judgement.”

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. *Muhammad* ﷺ then picked up the stone and put it in its place on the wall of the *Ka'bah*. In this way he acted as an umpire (arbiter) among his people and averted a bloody civil war. The rebuilding continued and was completed by the *Quraish*. *Muhammad* ﷺ was then thirty-five years old.

This event shows beyond any doubt that even before his prophethood, *Muhammad* ﷺ was regarded as a judge and a referee for the *Quraish* at the time of their disputes and crises. He earned the titles of *al-Ămin* (the trustworthy) and *as-Ădîq* (the truthful). The irony was that after his prophethood, many of those same people turned against him because of their ignorance and arrogance which made them too stone-hearted to respond to the call of the truth.

**Search for the Truth**

*Muhammad* ﷺ was a soft spoken, gentle person who loved to think and meditate. He was not like others of his age, in that he had no interest in the attractions of the worldly life, a characteristic suited to a person destined to be the guide and teacher for the whole of mankind.

*Muhammad* ﷺ very often used to retreat in seclusion and solitude to a cave, *Hira*, in mount *Nîn*. There he passed his time in meditation and devotion. He used to pass the month of *Ramadhan* in this cave, where he immersed himself deep into thoughts about the mysteries of nature. He had an eager longing in his heart and searched seriously for the truth.

*Why did he do this?* He did it because he did not find the answers to the questions agitating his inquisitive mind about man, his creation and his ultimate goal. He was also unhappy about the feuds, conflicts, strife and divisions in the society around him.
He was 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 low status of women.

The Makkans worshipped idols made by themselves. Muhammad used to think about the stupidity of idol worship. The idols could not move, talk or do anything. How could they respond to the prayers of human beings?

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

These idols, including the three biggest, Hūdāl, al-Lāt, and al-‘Uzza, 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. Muhammad's curious mind was searching 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 Ramadan that Allah, the Lord of the Universe, favoured Muhammad with His blessing — the first revelation of the Qur'an.
Receiving the Truth

Muhammad ﷺ had reached the age of forty when one night, while meditating in his mountain retreat in Hira’ during Ramadān, an angel appeared before him.

“Read!” said the angel. “I am not a reader,” replied Muhammad ﷺ. At this, the angel squeezed him so hard that he thought he would die of suffocation. He was then released and the angel again said, “Read!” Muhammad ﷺ gave the same reply. The angel squeezed him harder and then released him. The angel asked him a third time, “Read!” Muhammad ﷺ repeated his reply, “I am not a reader.” The angel hugged him again even harder for the third time, Muhammad’s fear of suffocation increased, so he asked, “What shall I read?” The angel then released him, saying:

آرَا أَنْتَ عَلَمَ أَلْفَ مِثْلَ ذِلْلِيْلِ
خَلَقَ الْإِنسَانَ مِنۡ عَلَقٍ
إِنَّ أَمْرَكَ الْأَكْرَمُ
أَلْدَى عَلَمَ أَلْدَىٰ عَلَمٌ
غَلِبَ الْإِنسَانَ مَا غَلِبَ

“Read in the name of your Lord Who created,
Created man from something that clings.
Read, and your Lord is most generous,
Who taught by the pen,
Taught man what he did not know.”

(96:1–5)

Muhammad ﷺ recited the verses and felt as though the words were written on his heart. These are the first revealed verses of the Qur’ān.

How wondrous that Allāh should choose for His messenger an ummiyyah (امیّ) — someone who could neither read nor write (7:157–158; 29:48–49; 62:2). In those days only very few people in Arabia learnt to read or write. The verses of the Qur’ān excelled all literature of the time, and have never been matched since. Indeed, they cannot be equalled (17:88; 2:23; 10:37–38). Imagine the astonishment of the Arabs to hear such powerful, perfect words coming from Muhammad ﷺ, a man thus far unlettered.

Muhammad ﷺ was greatly troubled by this strange experience. He looked around and saw nothing. He was fearful and terrified. He stood motionless.

Muhammad ﷺ looked at the sky and was surprised to see the angel Jibā’il flying in the shape of a giant man. The angel said, “O Muhammad, you are the Messenger of Allāh and I am Jibā’il.”
And wherever he looked, Muhammad \( \& \) saw Jib\( n \)a'\( il \) flying in the distance. He stood still until the angel disappeared.

Muhammad \( \& \) rushed home in a panic and sat close to Khadijah. He told her all that had happened. Khadijah, his noble, loving and caring wife who had total faith in her husband 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 Allah will not let you down." Muhammad \( \& \) asked Khadijah to wrap him up in blankets. He was wrapped up and fell asleep.

Khadijah then went to her cousin, Wanaqah bin Nausaf bin Asad bin 'Abdul 'Uzza. He was a blind old man and a Christian. He had knowledge of the scriptures of the Torah and the Gospel. Wanaqah heard all that had happened from Khadijah and said, "Holy! Holy! By Him in Whose Power is Wanaqah's soul, if what you narrate is true, O Khadijah, then this is the same one who keeps the secrets (angel Jib\( n \)a'\( il \)) whom Allah had sent to Moses. Tell him to be patient and firm." Khadijah returned home to comfort and reassure her husband with the good news Wanaqah had told her.

There was a pause for some days or may be a few months between the first revelation and the second revelation when Muhammad \( \& \) was very sad. Then he saw the angel Jib\( n \)a'\( il \) 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 Jib\( n \)a'\( il \) brought the second revelation to him which was:

"O you who are 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 \( \& \) to rest a little longer. But Muhammad \( \& \) was now reassured and said in a firm voice, "O Khadijah, the time of slumber and rest is past. Jib\( n \)a'\( il \) has asked me to warn men and call them to Allah and to His worship. But whom shall I call? And who will listen to me?"

Khadijah encouraged and assured Muhammad \( \& \) about the success of his prophethood and declared her own acceptance of Islam, the first person to do so. It is very important to note and appreciate that the first human to accept Islam was Khadijah.

How marvellous is it! Khadijah accepts her husband as the Prophet of Allah! Who can better testify to the integrity of a person than his wife? She knew Muhammad \( \& \) better than anyone else did, and could testify to his honesty, integrity and trustworthiness. No man can hide his weakness from his wife because she knows him so closely and intimately. We Muslims should aim to imitate the excellent example of our beloved Prophet Muhammad \( \& \). The world will surely be a much better place if we could achieve such trust from our wives by the Grace of Allah.
The Islamic Movement Begins

The revelation marked the beginning of Muhammad’s role as a messenger of Allah. It was also the starting point of the Islamic 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 and revolution) to the end of 612 CE.

To begin with, Muhammad preached the message of Allah only to his friends, his closest relatives and those whom he could trust. ‘Ali, his cousin, the son of Abī Ṭālib, was the second Muslim and the third was Zaid son of Ḥarithah (Muhammad’s servant). Abū Bakr was the first among Muhammad’s friends to become a Muslim. It is worth noting the composition of the early Muslims.

First, Khadijah, Muhammad’s wife, accepts Islam; second, ‘Ali, his cousin; third, Zaid, his household servant. Outside the household, Abū Bakr, a respected businessman and a close friend of Muhammad, accepted Islam without the slightest doubt or hesitation. All of them were near and dear to him.

‘Ali Accepts Islam

This, briefly, is how ‘Ali, the cousin of the Prophet and then a boy of only ten, accepted the truth. Allah taught Muhammad through angel Jibril how to make ablution (Wudū’) and how to pray. Muhammad in turn taught Khadijah and both of them used to offer Salāt together.

‘Ali watched the Prophet and his wife kneeling and prostrating and reciting the Qur’ān. He 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 Allah who has sent me as a Prophet and has commanded me to call human beings unto Him.”

The Prophet then invited ‘Ali to worship only Allah and to accept the message of Allah revealed to him.

He also recited to him some verses from the Qur’ān. ‘Ali felt excited and thrilled but thought for a moment and said he would consult his father, Abī Ṭālib, about this. He passed the night agitated and restless, thinking about the call of Muhammad. Next morning, he rushed to the Prophet and declared his faith in Islam. The young boy said, “Allah created me without consulting Abī Ṭālib, my father. Why then should I consult him in order to worship Allah?”

The story of young ‘Ali should inspire and motivate young people to work for Islam to make living on this earth meaningful and purposeful. Rest assured, this is the way to peace and happiness. ‘Ali, the first Muslim boy, accepted this peace — Islam.

Notable Early Muslims

We should learn some of the names of the people who accepted Islam and later became famous in Islamic history and made a tremendous impact on mankind.

Among the great women to accept Islam were: Khadijah bint Khawlah, Fatimah bint al-Khaṭṭāb, Asma bint Abī Bakr, Fātimah bint al-Mugith, Bukairah bint Yassīn, Asma bint ‘Umar, Asma bint Sallamah, Ramlah bint Abī ‘Aṣūr and Humaydh bint Khālid. Khadijah was the first among the women and men to accept Islam.

End of the First Phase

During the first phase of the Islamic movement, Muhammad ﷺ preached the message of Allah discreetly and it spread gradually among all age groups, especially the youth, in Makkah. People in Makkah began to talk about Muhammad ﷺ 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 Allah continued to spread far and wide in the valley of Makkah.

Islamic Movement Becomes Public

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

‘Ali and the Dinner

The Prophet ﷺ 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 Muttalib, 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. Allah 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 ‘Ali stood up and said, “I am the youngest of you; I may be a boy, my feet may not be strong enough, but O Muhammad, 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 ‘Ali! How bravely and firmly he spoke about his faith! Does it not, as young people, inspire you to follow the example of ‘Ali? To uphold the Truth and work for it is the best of everything in this world. The reward of the eternal bliss and happiness is guaranteed in the Ḥāji̇lah aswell.
The Prophet ﷺ on Mount Ṣafî

Muhammad ﷺ now prepared himself to openly call the Makkans to the message of Allah. He climbed on top of as-Ṣafî and called out to the people who, seeing him standing there, had gathered below. Muhammad ﷺ 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.”

Muhammad ﷺ said, “Know then, that I am a warner and that I warn you of severe punishment. O Banî ‘Abîd Mufallîh! O Banî ‘Abîd Mzaal! O Banî Zuhrah! O Banî Taim! O Banî Makka [Zida!] O Banî Asad! Allah 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 except Allah.” Abû Lahab, his uncle, became red with anger and exclaimed, “May your hands perish on this day! Did you gather us for this?”

Muhammad ﷺ was severely shocked and looked towards his uncle for a moment. Allah comforted His messenger and informed him of the fearful punishment awaiting Abû Lahab. Allah revealed, “May the hands of Abî Lahab perish; doomed is he. His wealth and his properties shall not save him. He shall be thrown into a flaming fire of hell.” (11:1-3)

The open invitation to Allah’s message brought hostility and opposition to the Prophet ﷺ and his followers. A new stage of the Islamic movement began. We will see how the followers of Islam overcame this opposition with vigour and steadfastness. Indeed, it is rare to find such examples of heroic sacrifices for the noble cause of Allah.

Hostility and Persecution

The Makkans who, for a long time, had taken no serious notice of the movement became very hostile to the open call of Muhammad ﷺ. They now realised the threat to their idolatry and began to harass the followers of Islam 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 Quraysh first tried to settle the matter through Abî Thalib and asked him to withdraw his support from Muhammad ﷺ. Delegations of influential people went to meet Abî Thalib twice for this purpose. He listened to them calmly and sent them back with conciliatory words. Abî Thalib asked Muhammad ﷺ not to put him under so much strain, for he was the leader of the Quraysh. The Prophet ﷺ faced a dilemma but remained firm and said to his uncle, “O my uncle, by Allah, 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 Allah has made it victorious or I perish therein!”

Abî Thalib was moved by the firmness of his nephew and said, “Go and say what you please for, by Allah, I shall never withdraw any support from you.”

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

Bilāl bin Rabah, an Abyssinian slave, was tortured by his master for becoming a Muslim. He was pinned down on the burning-hot sand, a heavy stone placed on his chest, and left to sweeter under the blazing desert sun — for no reason other than his acceptance of Islam. Bilāl bravely endured this torture, proclaiming, “Allāh, the One! Allāh, the One!” They could not turn him away from his faith. Abū Bakr, moved by Bilāl's suffering, paid his infidel master and freed him.

Others who suffered terribly at the hands of unbelievers were: 'Ammāt, Abī Fākaibāh, Suhāb ar-Rāmi and Khabab. The infidels did not even spare women Muslims. Among the women tortured were: Sumayyah, Lubainah, Naḥdīyah, and 'Umm 'Uhaiṣ.

The Prophet ﷺ himself was ridiculed, insulted and accused of being a magician and of being possessed. Once he was almost strangled by an unbeliever while praying. Abū Bakr arrived just in time to rescue him. Abī Lābāh's wife, 'Umm Jordil, used to throw rubbish and thorny bushes in Muḥammad's path, and all that Muḥammad ﷺ did was to remove them. Surprisingly, when one day he found his doorway clear of rubbish he visited her to find out whether she was ill. This shows how generous and noble he was. He was kind and considerate even to his enemies.

Muḥammad ﷺ 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 Islamic movement continued to flourish among the Makkans despite false propaganda, persecution and harassment from the idolaters.

During this period Hamzah, the young uncle of the Prophet ﷺ, joined the Islamic movement. His acceptance of the faith added strength to Islam, for Hamzah was a brave man. His entry into Islam compelled the Quraish to abandon some of their harassment.

Abū Jahl and the Camel Seller

One day a man from Jādš came to an assembly of the Quraish, whilst the Prophet ﷺ was sitting nearby next to the Ka'bah. The man called, “Who among you will help me to get what is due to me from Abū Hākam bin Hishām? I am a stranger, a wayfarer, and he will not pay his debt.”

Abū Hākam bin Hishām was one of the most powerful people in Makkah. His hatred, hostility and violence towards the Muslims was intense. He was known as Abū Jahl, which means ‘the father of ignorance’. Most of the people who heard the stranger were friends of Abū Jahl, and would not wish to displease him. Rather, they
would prefer to fuel the enmity of Abū Jahl towards Muhammad ﷺ.

They said, “Do you see that man sitting over there?” pointing to Muhammad ﷺ.
“Go to him. He will help you.”

The stranger went to Muhammad ﷺ, unaware that Abū Jahl was one of his fiercest enemies. The Prophet ﷺ listened as the stranger explained that he had sold camels to Abū Jahl, who had still not paid him despite his repeated pleading. Without hesitation, the Prophet ﷺ offered to help. He accompanied him to Abū Jahl’s house. In the distance, the Quraysh watched, expecting a serious confrontation. They asked one of their supporters to follow the Prophet to find out exactly what would happen.

Muhammad ﷺ knocked on the door.
“Who is it?” called Abū Jahl.

“Muhammad! Come out to me!”

Abū Jahl came out, pale-faced and agitated.

“Pay this man his due,” Muhammad ﷺ said firmly.

“One moment while I fetch his money,” replied Abū Jahl. He went back inside, then returned quickly with the money and gave it to the stranger.

“Go about your business,” the Prophet ﷺ told the stranger, who was very happy to be paid.

The stranger from Ḥadāth went back to the gathering of Quraysh and said, “May Allah reward him, for he has recovered my due.” And he went happily on his way.

Then the man sent to watch the confrontation returned to report all he had seen.

“It was amazing!” he began. “Hardly had Muhammad ﷺ knocked on the door when out came Abūl Hakam (Abū Jahl), breathless and agitated.” He continued to narrate all that he had seen.

Then Abū Jahl came upon the gathering. Immediately they asked, “What happened? We have never seen anything like this! What have you done?”

“Damn you!” he exclaimed angrily. “By Allah, as soon as he knocked on my door and I heard his voice, I was filled with terror. Then when I went out to him, I thought I saw a camel towering above his head, with shoulders and teeth such as I have never seen. By Allah, if I had refused to pay, it would surely have eaten me.”

How amazing was the courage and strength of Prophet Muhammad ﷺ’s character! He always stood for justice and helped those in need, even in the face of his bitterest enemy, Abū Jahl, despite his hatred, arrogance and pride, was unable to resist the force of Muhammad ﷺ’s extraordinary personality, who was supported by hidden help from Allah.

We should learn a valuable lesson here. We should follow Allah’s commands and follow the example of Prophet Muhammad ﷺ. We should Stand for justice and speak out for the weak, the oppressed and the disadvantaged. This is ḥiṣb fi sabil lillāh — working for Islam using all our resources. We should not only read about the Prophet ﷺ, we should try to follow his example.
The Offering of ‘Utbah bin Rab‘ah

‘Utbah bin Rab‘ah, a leader of the Quraysh, put some proposals to the Prophet ﷺ. 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 ﷺ declined these offers and recited verses from Sūrah 41 (Hiz Mina as-Sajdiyah) of the Qur‘an. ‘Utbah returned to his companions with a changed face and reported to them that he heard from Muhammad ﷺ what he had never heard before: No worldly temptation could keep the Prophet away from the Truth.

Another Cunning Proposal

The Quraysh failed in all their attempts to discourage Muhammad ﷺ 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 Quraysh now plotted a shrewd plot. They proposed to the Prophet ﷺ that he should adore their gods and they in return would adore his Allāh; in this way there would come about a compromise and hostility would cease.

Allāh commanded the Prophet ﷺ to tell the unbelievers in clear terms that there could be no such compromise on matters of basic principles. Muhammad ﷺ was asked to declare to them, “You have your religion, and I have mine.” (109:6) Thus, 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 ﷺ, increased the levels of their persecution. The threat to life and property intensified. The Muslims who were not well-off were particularly insecure and vulnerable. Muhammad ﷺ advised those Muslims who felt insecure to emigrate to Abyssinia where Negus (as-Najashi), a noble king, ruled. Eighty-three Muslims 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 Emigrants Back

A delegation of the Quraysh consisting of ‘Amr bin al-‘Āz and ‘Abdullāh bin Abī Rab‘ah went to the Negus to try 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 Thālīh 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 exploiting 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 relatives, 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 ﷺ. Jafar 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 Mūsā (Moses) must have both issued from the same source. Go forth into my kingdom, I shall not deport you at all."

Thus the spiteful plans of the pagans against the Muslims were frustrated once again.

‘Umar Accepts Islām

‘Umar bin al-Khattāb, a strong and tough person in his late twenties, became a Muslim in the sixth year of the prophethood of Muhammad ﷺ. His acceptance of Islām is remarkable in the sense that he went out with a vow to kill the Prophet ﷺ. On his way to carry out his oath, he met Nā‘ūm bin ‘Abdullāh who told him he should set his own house in order, referring to ‘Umar’s sister Fāṭimah and her husband Sa‘īd bin Zaid who had become Muslims. On hearing this, ‘Umar became enraged and immediately set out for his sister’s house.

As he approached the house, he heard some recitation of the Qur’ān. Khalīb bīn al-Anas was reading Sūrah Tā Hā (the 20th chapter) to Fāṭimah and Sa‘īd. ‘Umar entered the house without knocking and demanded angrily, "What was that nonsense I heard?"

Fāṭimah and Sa‘īd refused to answer. They had hidden Khalīb before ‘Umar barged in. ‘Umar was furious and began hitting Sa‘īd. Fāṭimah was injured as she tried to intervene to protect her husband.

Seeing his sister bleeding, ‘Umar stopped and composed himself. He demanded to see what they were reading. Fāṭimah told him it was from the Qur’ān, and that he must first cleanse himself before touching the Qur’ān. So ‘Umar washed himself before being given the verses to read.
‘Umar was deeply moved by the beauty of the words, their captivating rhyme and rhythm, and the power and authority in their meaning. He immediately requested, “Lead me to Muhammad ﷺ, so that I may accept Islam.” Khadijah came out from hiding and led him to al-Arqam al-Makhzumi’s house (Danim/Arqam) where the Prophet ﷺ was staying at that time. Al-Arqam’s house, located at as-Safa, was then the centre of Islam. The Prophet ﷺ welcomed ‘Umar at the gate and asked him his intention. ‘Umar expressed his wish to be a Muslim and the Prophet ﷺ was very pleased.

‘Umar was a powerful man. His entry into Islam gave a strong boost to the Muslims. Before him, Hamzah, the Prophet’s uncle, became a Muslim. He was also a powerful man. The entry into Islam of these two great and brave men was a turning point in the history of the early Islamic movement.

**Boycott and Banishment**

The Quraysh 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 Hashim and Mutalib. They were banished to a pass named Shabat as-Safa. The boycott continued for three years and the clans of Hashim and Mutalib suffered badly during that time. Eventually the boycott had to be withdrawn because of differences amongst the Quraysh themselves. The clans of Hashim and Mutalib demonstrated great firmness and unity during the boycott.

The document of boycott, which was kept in the Khadijah, was all eaten up by white ants, except the name of Allah at the top!

The Prophet ﷺ continued his work amidst intimidation and persecution with rare patience and determination. Truth must prevail over falsehood (17:81). The call to Allah must win over paganism. The popularity and strength of Islam was on the increase. It was going from strength to strength. That was what Allah destined for Islam.

**Year of Sorrow**

Time passed. Muhammad ﷺ reached the age of fifty. In the tenth year of his prophethood, apart from stiff opposition and hostility he had to face more sorrow and grief.

His uncle Abu Talib died. It was Abu Talib who always gave protection to his nephew. However, he died as an unbeliever. Muhammad ﷺ was heartbroken. Still more sadness was to come. The Prophet ﷺ 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, you should recall, to accept him as the Messenger of Allah.

*Note:*
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 Saudah, Fatimah, Hazmah, Zainab bint al-Harith, Zainab bint Jahsh, Utbah bint Khaldah, Umam Salamah, Juwayriyah bint al-Harith, Manimah bint al-Harith and Sa’iyah bint Huwayri.
It was a terrible blow to *Muhammad* 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. *Allah* tested him all through his life. The responsibility of the final prophethood needed unmatched endurance and patience. The Prophet passed all the tests of life, however intolerable and difficult, including persecution, torture and death blows. That was how the Almighty Creator prepared *Muhammad* to make Islam victorious over all other systems of life. We must remember here that to live as true Muslims, we also have to go through tests and trials. The eternal bliss of *al-Jannah* (Paradise) will then be given to us by our most loving and kind Creator, in the *Akhirah*.

**TA’IF — THE MOST DIFFICULT DAY**

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

On arriving in *Ta‘if*, accompanied by Zaid bin Harithah, he went to three important people of the city and invited them to Islam. All three refused and insulted him. They even incited street urchins to drive him out of the city.

The urchins pelted stones at the Prophet’s legs and feet. They hooted at him and drove him out. He was weary, distressed and very sad. He 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 Christian servant, ‘Addah, who later became a Muslim.

The Prophet used to say that the day in *Ta‘if* was the most difficult day in his life. But look at his greatness; he was bruised, hurt and bloodstained, yet he never pronounced one word against the people who had abused him. He rather prayed to *Allah* to give them guidance. Such was the greatness and noble character of *Muhammad*, the mercy of *Allah* to the universe. We must follow his example for our success and happiness in this world and in the *Akhirah*.

**AL-MI’RĀJ (THE ASCENT) — A TIMELY BOOST TO MORALE**

After the severe shocks of the deaths of Aby Thabit and Khadijah, and the cruel and harsh treatment received at *Ta‘if*, *Muhammad* longed for some comfort and solace. It was not long before he got it in the form of a remarkable and eventful night journey to Jerusalem called al-Isra’. And an ascent to heaven in the same night called al-Mi’rāj.

The Mi’raj was a remarkable event for the Prophet. *Allah* honored him by this unique and extraordinary journey during which *Muhammad* saw with his own eyes the Glory and Majesty of *Allah*. It was the great morale boost he sorely needed.
It further strengthened his faith that Allah was always with him. No amount of dismay could prevent him from his task of calling people to the way of Allah.

The Prophet ﷺ himself gave vivid details about the journey and the ascent. He said that the angel Jibril awoke him from his sleep and took him to al-Masjid al-Åqsa in Jerusalem (Baytul Maqdis) riding on a white animal which looked like a horse with large wings. The name of the animal was Buraq.

In Jerusalem, he met all the prophets including Adam, Ibrahim, Musa, Harun (Aaron) and Ishaq. He led them in prayer. He was then taken to different heavens and he saw the Paradise and the Hell. The most important of all was his experience of the Glory and Majesty of Allah. It is simply not possible to describe this unique experience in human language. 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 Allah to grasp the significance of these things. He had to have such experiences to fulfill his duty as Allah's final messenger.

Five times daily prayers were laid down for Muslims at the time of al-Miraj. The whole miraculous journey lasted for a short part of the night. Amazing and incredible! But very real and undoubtedly true.

Next morning, when Muhammad ﷺ described his experience, the Makkan's 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. Muhammad ﷺ gave graphic details of the journey and a caravan which he had seen on his way to Jerusalem confirmed details he gave when it arrived in Makkah.

Remember here that Muhammad ﷺ was nicknamed by his own people al-Anbiya (the Trustworthy) and as-Sadiq (the Truthful). Later, these same people behaved quite strangely. Muhammad ﷺ , after receiving his prophethood, had done everything according to Allah's wish. Understanding and accepting the truth is not as easy as it may appear. Guidance in life comes from Allah alone. He guides whom He wills and does not guide whom He wishes.

Abi Bakr, upon hearing about al-Miraj, believed without hesitation all the Prophet ﷺ had narrated. For this reason the Prophet ﷺ called him as-Sadiq (the testifier to the truth).

First Covenant of al-Åqabah

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

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

**Second Covenant of al-‘Aqabah**

A second covenant with the Muslims of *Madinah* was concluded in 622 CE in the same place, al-‘Aqabah. In all, seventy three men and two women took part in this pledge. This covenant was an extension of the first. In it they invited the Prophet to *Madinah*. It was agreed that the Muslims of *Madinah* 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 *Abdul-Aziz*, the Prophet’s uncle, to the Madinan Muslims in clear terms. However the Madinan Muslims still said, “We take him (the Prophet) despite all threats to property, wealth and life. Tell us, O Prophet of Allah, 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 made it a duty of the Madinan Muslims to defend the Prophet in the event of external attacks from Makkah.

**Hijrah (Emigration) to Madinah**

The conclusion of the second covenant of al-‘Aqabah was another turning-point in the history of the Islamic movement. The Muslims now had a place in which to take shelter. They had an ally for support in time of war and danger.

The unbelievers eventually came to know about the covenant after it was completed. 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 *Madinah*.

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

He commanded the Muslims of Makkah to start emigrating to *Madinah* and strengthen the bond with the Muslims there. The Muslims of *Madinah* are known as the *Ansar* (Helpers) and those of Makkah as the *Muhajirun* (emigrants) in Islamic history. Following the command of the Prophet, the Makkah Muslims started moving to *Madinah* individually and in small groups. The unbelievers tried relentlessly to stop this and became even more malicious and ferocious.

Think of the emigration! The Makkah Muslims left their homes for the sake of Allah and to seek 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. We will then be able to do our duty as Allah’s true slaves.

The Hijrah of the Prophet ﷺ

After most of his companions had left for Madinah, Muhammad ﷺ waited for permission from Allah to emigrate himself. Abū Bakr, his closest friend, wanted to leave for Madinah.

Prophet Muhammad ﷺ would answer to the request of Abū Bakr, “Don’t be in a hurry; it may be that Allah will give you a companion.” Abū Bakr hoped that it would be Muhammad ﷺ himself. When Allah granted Muhammad ﷺ permission to migrate, Abū Bakr accompanied the Prophet ﷺ. He was very lucky indeed.

The unbelievers now plotted to kill Muhammad ﷺ. Permission for him to migrate to Madinah had also come so Muhammad ﷺ 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. ‘Ail was left behind to sleep in the Prophet’s bed and the Prophet ﷺ quietly left, without the unbelievers noticing him. Such was the plan of Allah. When Allah wants to do something he only says “Bel!”
and “it is there” (36:82). In the morning, the unbelievers found ‘Ali in the Prophet’s bed and were dumbfounded. They looked very foolish.

The Prophet ﷺ 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 Madinah.

The unbelievers, fooled by the way the Prophet ﷺ had escaped despite their vigilance, now organised a thorough search on the road to Madinah and offered a prize of 100 camels for the capture of Muhammad ﷺ. Surūq bin Malik almost succeeded, but when his horse stumbled three times in his pursuit of Muhammad ﷺ, he gave up his sinister aim, taking the falls as bad omens. He later accepted Islam.

After a tiresome, exhausting and very difficult journey, the Prophet ﷺ, accompanied by Abū Bakr, reached Qubā’, a place near Madinah. They stayed there for two weeks and the Prophet ﷺ founded a mosque in Qubā’ where ‘Ali had joined them.

The Prophet ﷺ entered Madinah 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 Abū Ayyāth al-Ansārī’s house which became the first residence of the Prophet ﷺ in Madinah.

The People of Madinah, who had anxiously awaited the arrival of Muhammad ﷺ, became very happy and excited when they found him among them. They gave him a hero’s welcome.

The Hijrah of the Prophet ﷺ started a new chapter in the history of the Islamic movement. There are two contrasting aspects to this historic migration: the heart-breaking feeling of leaving the beloved birthplace; and the feeling of security together with the hope that Islam would spread more freely than before.

The Islamic calendar starts from the day of the Hijrah of Prophet Muhammad ﷺ from Makkah to Madinah. It occurred in 622 CE in the 13th year of the prophethood of Muhammad ﷺ.

The Hijrah was the beginning of a new role for the Prophet ﷺ 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 Allah.

The Prophet ﷺ at Madinah

Muhammad’s ﷺ arrival in Madinah was a memorable and important event for the people of the city. They felt elated and jubilant because they had Allah’s messenger among them.

Madinah, situated to the north of Makkah (447km by road, 360km by air), was known at that time as Yathrib. From the time of the Prophet’s arrival, it came to be known as Madinatun Nabīyy — the Prophet’s city. Later it became known simply as Madinah.

The Makkah migrants added a new dimension to the life of Madinah. The city now
had three communities the Āṣār (the Helpers) of the tribes of Aṣṣ and Ḥuḍayr, the Jēsār from the tribes of Qāmuṣ, Nādir and Qāmūṣah and the Muhājirūn (migrants from Makkah). The Muhājirūn had to be accommodated by the local community of the Āṣār.

Some of the companions of the Prophet ﷺ had reached Madīnah before Muhammad ﷺ himself and were living with the Āṣār as their guests. With the arrival of the Prophet ﷺ, the situation became more settled. The Muhājirūn arrived with almost no material wealth.

The Prophet’s first task was to form a solid bond of faith and brotherhood between the Āṣār and the Muhājirūn.

He called a meeting of both communities and asked each of the Āṣār to take one of the Muhājirūn as his brother-in-faith. He also suggested they should share their
property and other belongings with their migrant brothers. The Ansar did as they were asked by the Prophet ﷺ. This was a rare event unmatched in human history; such was the powerful influence of Islam on the Ansar. The worldly belongings and wealth were less important to them than the reward in Akhirah.

The Ansar practically shared their property with the Muhajirun equally, on the basis of a shared faith. It sounds too good to be true, but it is the fact of Islamic history.

Muhammad ﷺ became the leader of the city. With the cementing of the bond of brotherhood, he had virtually inaugurated the Islamic society. Madinah was now the capital of the Islamic community, the first Islamic state.

The Islamic State of Madinah knew no distinction between the ruler and his subjects. Every citizen enjoyed equal rights. Islam does not recognize any preference of one over another, except on the basis of piety (taqwa). "The noblest among you to Allah is the one who is the most pious," says the Qur’an (49:13). In the Islamic state of Madinah, there was no discrimination on the basis of color, class, or descent.

The Madinan Treaty between the Muslims and the Jews

After laying the foundations of the Islamic state, Allah’s messenger took steps to secure its internal peace. A treaty was drawn up between the Muslims (the Muhajirun and the Ansar) and the Jews of Madinah (then still known as Yathrib) on the instructions of Prophet Muhammad ﷺ. It joined the various communities living in Madinah as a single community, offering mutual support and protection, based on justice and kindness. The Prophet ﷺ ensured this unique treaty was written down. An English translation of the treaty is given here:

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

This is a document from Muhammad, the Prophet ﷺ for the believers and the Muslims from the Quraysh and Yathrib and whoever follows them, joins them and fights alongside them; they are a single community (Ummah), apart from all other people. The Muhajirun of the Quraysh are in charge of their own affairs, paying collectively among themselves the blood money (compensation paid to the relatives of a murdered person) they incur. They pay for the release of those taken prisoner from among them, with the familiar kindness and justice of the believers.

The Banu ’Awf according to their present custom shall pay the blood money as they have been paying before (i.e. before Islam). Every clan shall pay for the release of its prisoners with the familiar kindness and justice of the believers.

The treaty goes on here to repeat these last words with each of the Ansar clans and every house including: Banu Sai’dah, Banu al-Harith, Banu Jusham, Banu al-Najjar, Banu Amra bin ’Awf, Banu al-Nabat and Banu al-Auf. It then continues:

The believers shall not leave any one of them destitute without reasonably helping him in the payment of blood money or ransom. No believer shall take as an ally the freedman of another believer without the permission of his previous master.
All pious believers (those with taqwā) stand together against anyone amongst themselves who transgresses or is guilty of oppression or indulges in an act of sin or aggression or corruption. They shall stand together against him even though he may be the son of any one of them.

No believer shall kill another believer in retaliation for the killing of an unbeliever, nor shall he support an unbeliever against a believer. Just as Allah's Protection is One, so all believers shall stand behind the commitment of protection given by even the weakest of them. Believers are one another's friends to the exclusion of outsiders. Any Jew who joins us shall have our support and equal rights with us, suffering no oppression and fearing no alliance against him. The peace of the believers is one; no believer shall make a peace agreement to the exclusion of another believer in fighting for Allah's cause unless this agreement applies to all of them equally and fairly. In every military expedition, each group shall follow another. The believers must retaliate if the blood of any one of them is shed in the way of Allah. The pious believers follow the best and straightest guidance.

No mushrik (one who makes partners with Allah) shall extend protection to any property or any person belonging to the Quraysh, nor shall he stand between them and any believer. Whoever is convicted of killing a believer deliberately and without good reason shall be subject to retaliation, unless the victim's next of kin forgives his right. All the believers shall unite against the killer but it shall not be lawful for them to do anything other than bring him to justice.

No believer who accepts this agreement and believes in Allah and Last Day shall protect or give shelter to any criminal. Anyone who gives such support or shelter to a criminal incurs Allah's curse and His anger on the Day of Judgement. No compensation shall be accepted from him. On whatever you may differ, the matter must be referred for judgement to Allah and to Muhammad ﷺ.

The Jews shall share expenses with the believers as long as they are fighting alongside them. The Jews of Banū 'Awf are one Ummah with the believers. The Jews have their own religion and the Muslims have their own religion; both enjoy the security of their allies, except the unjust and criminal among them who hurt but themselves and their families. The Jews of the clans of Banū an-Najäh, Banū al-Harith, Banū Sā'idah, Banū Jusham, Banū al-Aus and Banū Tha'labah enjoy the same rights as the Jews of Banū 'Awf. Jafnah is a branch of Banū Tha'labah, who enjoy the same rights. Banū ash-Shu'aybah have the same rights as the Jews of Banū 'Awf. Fulfilment of these conditions should be a barrier which prevents their violation. Whatever applies to the clans of Banū Tha'labah also applies to their allies. The families and households of the Jews are in the same position as themselves. None of them shall go to war without the permission of Muhammad ﷺ. Nothing shall be allowed to prevent retaliation for an injury. Whoever murders anyone actually murders himself and brings his household to ruin, with the exception of one who is a victim of injustice. Allah is Guarantor for those who observe their undertaking.

The Jews shall bear their own expenses and the Muslims shall bear their own expenses.
Each shall assist the other against anyone who fights any party to this agreement. Their relationship shall be one of mutual advice and consultation. Fulfilment of the terms of this agreement should prevent its violation. No one is responsible for a sinful action of his ally. The wronged must be helped. The Jews are required to share the expenses with the believers as long as the war continues. The city of Yathrib shall be a sanctuary to the parties of this agreement. Their neighbours shall be treated as themselves as long as they do no harm or commit a sin. No woman shall be offered protection without the consent of her family. Anything that takes place between the parties to this agreement, or any dispute that may develop between them, shall be referred for judgement to Allah and to Muhammad the Messenger of Allah ﷺ. Allah is the Guarantor of piety and goodness that is contained in this agreement. The Quraysh and their helpers shall not be given protection. The parties to this agreement shall support each other against anyone who attacks Yathrib. If they are called upon to cease hostilities and to enter into any peace agreement, then they will do so. If they are invited to something like that, then the believers are required to support it, except with those who fight to suppress the religion. Everyone shall have his share from the side to which he belongs. The Jews of Bani al-Aws, their own people and their allies, have the same rights and obligations as the parties to this agreement, and this shall be sincerely honoured by the parties to this agreement. Fulfilment of the terms and conditions of this agreement shall prevent their violation. There is no responsibility except for one’s own deeds. Allah is the Guarantor of the truth and the goodwill of this agreement. This agreement does not give protection from punishment to the unjust and the criminal. He who goes to fight as well as who stays at home shall be safe unless he is guilty of injustice or sin. Allah is the Protector of those who fulfil their pledges and the pious, and so is Muhammad the Messenger of Allah ﷺ.

This treaty, which Prophet Muhammad ﷺ concluded in the seventh century CE, shows the importance Islam places on freedom of faith and expression, and the sanctity of human life and property. It also demonstrates the upholding of justice, equality and fairness. This unique document also forbade exploitation, injustice, crime and violation of treaty terms. This agreement, drawn up fourteen centuries ago, undoubtedly demonstrates the extraordinary statesmanship and the wisdom of the last and final messenger of Allah ﷺ.

The building of the mosque in Madinah

The Prophet ﷺ now decided to build a mosque in Madinah. Soon, work began at a place which was purchased from the orphan brothers who owned it, Suhail and Suhayl, the sons of Rafiq bin Aih ‘Amr al-Balad. This was the place where the Prophet’s camel had first knelt before it finally knelt in front of the house of Aih Ayyish al-Anjari. The Prophet’s residence was built next to the mosque.

Muhammad ﷺ himself took part in the construction as an ordinary labourer. In fact it was difficult to identify him from other workers on the site. Muhammad ﷺ 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 to emulate.

Adhān (Call to Prayer)

You have already learnt that Ẓalāh five times a day was laid down for Muslims at the time of the Mi'raj (the Ascent). In Madīnah, Muslims were now a cohesive and united community and the Prophet ﷺ felt it necessary to call the believers to offer Ẓalāh in congregation. Usually during this time, the Muslims would collect themselves together for Ẓalāh when the time came. Many suggestions were put forward about how to announce the Ẓalāh time. When ʿAbdullāh bin Zaid bin Thaʿlabah told Prophet Muhammad ﷺ of a dream which he had seen, the Prophet ﷺ confirmed that the dream was a true vision willed by Allāh. The Prophet ﷺ then asked Bilāl, the Abyssinian Muslim who had a sonorous voice, to use those words which ʿAbdullāh heard in his dream to call the Muslims to Ẓalāh. The words were:

Allāh is the Greatest! (four times)
I bear witness that there is no god except Allāh (twice)
I bear witness that Muhammad is the messenger of Allāh (twice)
Rush to prayer! (twice)
Rush to success! (twice)
Allāh is the Greatest! (twice)
There is no god except Allāh.

When ʿUmar bin al-Khattāb heard the words used by Bilāl, he rushed to Prophet Muhammad ﷺ and told him that he too had seen the same dream.

This is the Adhān (the call to prayer) and Bilāl bin Rabah thus became the first Muʿadhdhīn of Islam. 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 used are wonderful and inspiring. The Arabic words for the Adhān are given on pages 44–45.

More Islamic Duties Laid Down

Madīnah, the first Islamic state, began to thrive under the unique and dynamic leadership of Muhammad ﷺ. The Islamic society of Madīnah needed more guidance and training from the messenger of Allāh for its development, welfare and prosperity. This society, which was passing through its infant stage, made a tremendous and lasting contribution to the history of mankind.

The programme of training introduced during the second and third years of the Hijrah
included Ṣa‘īm (fasting in the month of Ramadān), Zakāh (welfare contribution) and the prohibition of drinking wine and transactions involving interest (Riba). 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 Shawwāl) the direction of prayer (Qiblah) was changed by revelation from Baitul Maqdis in Jerusalem to al- Ka‘bah in Makkah (2:144).

**Hard Task**

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

1. to maintain cohesion and discipline among the rank and file of the Islamic society;
2. to guard against the intrigues and conspiracies of the Hypocrites (Munāfiqūn);
3. to remain alert to the dangers from the Quraysh of Makkah, and
4. 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 Islamic state towards more and more success and to the eventual victory over all other systems of his time.

The duty of the final messenger of Allāh was to make Allāh’s Din (Allāh’s system) victorious and supreme over all other man-made systems and laws (9:33, 48:28, 61:9).

**The Battle of Badr (624 CE)**

Muḥammad ﷺ was a brilliantly wise and an exceptionally practical man. Almighty Allāh made him so. 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 had very little human and material 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 was sure that Allāh’s help would be coming at the right moment. What the Muslims needed more was the strength of faith (Imān) supported by actions (A’mal) was far more important.

The unbelievers of Makkah were raging with anger at the comparative safety of the Muslims in Madīnah. All their previous attempts to finish off Muḥammad ﷺ had failed. Their trade route to ath-Shām was now within easy reach of the Muslims. They became restless and were simmering with anger within themselves, unable to find a way to tackle Muḥammad ﷺ. They were desperately looking for some excuse to attack the new Islamic 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 ath-Shām. The leader of the caravan was Abū Sufyān — a chief of the Quraysh of Makkah. Abū Sufyān feared
there might be an attack from the Muslims and lost no time in sending exactly such a message to Makkah. Soon an army of a thousand was ready to march on to Madinah to attack the Muslims.

News of the Makkah army reached the Prophet ﷺ and he decided to confront them outside Madinah with the help of Allah. The aggression of the unbelievers must not go unchallenged. A small army of three hundred and thirteen people, including young teenagers, ill-equipped with arms and ammunition, started from Madinah under the Prophet’s command and camped at a place called Badr, 128 km south-west of Madinah. The Muslim army had only a few horses and a small quantity of armour but they had courage, valour and determination and above all an unwavering faith in Allah’s help. They knew they were on the right side.

Meanwhile, ‘Abd al-Sufyan’s caravan changed its route and was out of any danger. However the Makkah army would not leave until they had finished off the Muslims. An encounter between the two armies took place on the 17th day of Ramadan 2 AH.

The Muslims responded to the Makkah attack with unmatched bravery and determination. They repelled the Makkah army and the unbelievers were decisively defeated. They left seventy dead and another seventy were taken as prisoners of war by the Muslims.

The Battle of Badr proved beyond doubt that real strength lies in faith in Allah 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). Indeed, the victory at Badr was possible only with Almighty Allah’s help and mercy (8:17). Of course, the Muslims, under the leadership of Prophet Muhammad ﷺ, fought valiantly with total reliance on Allah.

In the battle of Badr, each Muslim soldier had to face three infidels, because the size of the Makkah 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 Uhud (625 CE)

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

The Muslims were consolidating the gains they had made at Badr and strengthening their community ties. The Prophet ﷺ sent messengers and delegations to various parts of Arabia during this time.
In the battle, the enemy violated all norms of civilised behaviour. They mutilated the dead bodies of Muslims and \textit{Hiiid}, the wife of \textit{Ab\th Sufyan}, was so terrible that she took out the liver of \textit{Hamzah} and chewed it raw.

By the end of the day the regrouped Muslim army was ready for a counter attack, but the Makkani army had already left, satisfied that they had taken revenge for \textit{Badr}.

On his return to \textit{Madinah}, the Prophet \& sent out a contingent of Muslims to pursue the Makkans, to ensure that they did not come back. When \textit{Ab\th Sufyan} heard of it, he quickened his pace to \textit{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, spurred on by their love for the spoils of war (booty), caused the Muslims to suffer badly in a battle which they had almost won.

How costly the love of worldly things was! Love for this world should not distract us from our true goal of salvation and reward in the \textit{Akhira}.

Discipline and obedience to the commander are very important in a battlefield. Had the fifty archers under \textit{Abdullah bin Jahir} not disobeyed him, the outcome of the battle of \textit{Uhud} would have been different.

\textbf{The Battle of Ahzab or Khandaq (627 CE)}

\textit{Muhammad} \& 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 Makkani infidels. They joined together against the Muslims.

The Jewish tribe of \textit{Bani Nadir} violated treaty obligations 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 \textit{Madinah} but later they were expelled for their treachery. They moved to \textit{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.

\textit{Badr} had been a fatal blow to the dreams of the Makkans; at \textit{Uhud}, their mission remained unfulfilled. But it gave them encouragement to launch another attack, because the impression they had of the Muslims at \textit{Badr} had changed at \textit{Uhud}. Incitement by \textit{Bani Nadir} added fuel to their evil objectives.

Envoys were sent on secret trips between the Makkans and the Nadirites. Finally an agreement was reached about the new assault on \textit{Madinah}. Forces were gathered to make the assault, drawing on people from \textit{Makkah}, \textit{Qura\'\i\'an}, \textit{Tariq}, \textit{Fazara} and other towns.

News of these sinister moves reached the Prophet \&, and he consulted his companions about the preparations to counter the latest enemy offensive. The decision
Al-ʿAbdulls, one of the uncles of the Prophet ﷺ, still lived in Makkah though he accepted Islam. 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 Muhammad ﷺ in Madinah with the details of the Makkans' preparations for war.

The Prophet ﷺ received news that an army three thousand strong, including two hundred horsemen, was marching towards Madinah. Muhammad ﷺ called for the elders and consulted them on the matter. The elders of Madinah, among them Aqīq and Mufarrad, favoured defence from inside Madinah but the younger men, vibrant with their youthful energy and vigour, wanted combat outside Madinah. They saw it as an opportunity to be a Shāhid (martyr) for Ailath's Din. Those elder companions of the Prophet ﷺ who could not participate in Badr also favoured combat outside. ‘Abdullāh bin Umayr bin Salīl, leader of the Khazaraj tribe, did not want combat outside the city.

After Jumuʿah prayer one Friday, the Prophet ﷺ started out for Mount Uhud with an army of one thousand. When the Muslim army reached ab-Sharq, between Madinah and Uhud, ʿAbdullāh bin Umayr withdrew with a third of the men. So the Prophet ﷺ had to fight with just seven hundred men. ʿAbdullāh bin Umayr thus became the leader of the Munafiqin (hypocrites). The Quraish of Makkah had already camped there. The Prophet ﷺ 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 ʿAbdullāh bin Jumair 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 Makkans were 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 ʿAbdullāh bin Jumair. This indiscipline provided Khalid bin al-Walid, one of the Makkani commanders, with a rare opportunity to make a counterattack from the rear. ʿAbdullāh bin Jumair and six other archers who had not left their position put up a desperate fight until, finally, all of them were martyred. Khalid'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 Walsīt. Many other Muslims became Shāhid and the Prophet ﷺ himself was injured.

A rumour that Muhammad ﷺ was dead caused confusion amongst the Muslims, draining their morale and leading some of them to flee. The Prophet ﷺ 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 and ordered them to regroup. Before long the scattered and battered Muslims regrouped, seeing that the Prophet ﷺ was alive.
The terms of the agreement were apparently against the Muslims, but they eventually turned out to be favourable for them. Later events proved beyond doubt that the agreement gave rare opportunities to Muslims to gain decisive victory.

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

We might wonder in what way was this one-sided treaty a victory? The treaty eased the long years of tension and made possible communication between the two parties. The Makkans could now come to Madinah 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 Hudaybiyyah treaty, the number of new Muslims increased dramatically. Khālid bin al-Wāhid, (خالد بن واد) who later became the most famous general in Islamic history, and ‘A‘ās bin al-‘As, (عثبة بن العاص) the conqueror of Egypt, became Muslims during this time.

The treaty proved beyond doubt that the Prophet ﷺ 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 Hudaybiyyah agreement also opened the way to the conquest of Makkah in 630 CE — the eighth year of Hijrah.

During the years that followed the Hudaybiyyah treaty, the Prophet ﷺ sent emissaries to the Roman Emperor, the Persian Emperor, the ruler of Egypt, the King of Abyssinia, the chiefs of ash-Shām, and other leaders, inviting them to accept Islam.

Letter to Heraclius — the Emperor of Byzantine

The Prophet ﷺ asked his companions: “Who is prepared to carry my letter to the ruler of Byzantine and be rewarded with Jannah (Paradise)?” A man asked, “Even if he rejects it?”

The Prophet ﷺ replied that the reward would still be his even if Heraclius rejected the message. Dihyah bin Khalifah, a pleasant and handsome man of the Kuhb tribe, accepted the Prophet’s ﷺ offer, and set forth to carry the Prophet’s message to Heraclius, the Byzantine emperor (Eastern Roman Empire).

Heraclius had just conquered the territory lost to the Persians, who had taken away the Holy Cross (crucifix) from Jerusalem. He vowed to restore the crucifix and place it in the Church of Jerusalem. He was given a hero’s welcome when he came to Jerusalem to replace the crucifix. A grand celebration was organised for the occasion.

It was at this time that Dihyah arrived there to deliver the Prophet’s message, which read as follows:

In the name of Allah, the Most Merciful, the Most Kind.

From Muhammad, the servant of Allah and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be on those who follow right guidance. I call on you to believe in Islam. Accept Islam and you will be safe and Allah will give you a double reward. If you refuse, you shall bear the responsibility for the Arians (the followers of Arian, who denied the Trinity and
believed in the oneness of God). And (I recite to you Allah’s statement), “O People of the Book (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah and that we associate no partners with Him, and that none of us shall take others as lords beside Allah. Then, if they turn away, say, ‘Bear witness that we are Muslims.’” (Sūrah 3, verse 64)

Heraklius treated the Prophet’s representative (envoy) with dignity but he wanted to find out for himself about the Prophet’s claim. So he ordered his aides to find any person from Arabia that he could ask questions about the Prophet. Aḥḥār Sufyān bin Ḥāth, the Quraish leader who considered the Prophet his enemy, happened to be in Gaza with some of his companions on a business trip. They were taken to Heraklius who asked them through a translator: “Who among you is the closest relative of Muhammad who claims to be a Prophet?” Aḥḥār Sufyān said that he was the closest relative. Heraklius asked Aḥḥār Sufyān to come forward and answer his questions. He also asked Aḥḥār Sufyān’s companions to point out if Aḥḥār Sufyān would tell any lie.

Heraklius then asked Aḥḥār Sufyān a series of questions:

Heraklius: What is his family status amongst you?
Aḥḥār Sufyān: He belongs to a good (noble) family amongst us.

Heraklius: Was any of his forefathers a king?
Aḥḥār Sufyān: No.

Heraklius: Has anyone among you made a similar claim before him?
Aḥḥār Sufyān: No.

Heraklius: Do the rich or the poor follow him?
Aḥḥār Sufyān: It is the poor who follow him.

Heraklius: Are his followers increasing or decreasing?
Aḥḥār Sufyān: They are increasing.

Heraklius: Does any of them become displeased or turn away from his religion after having embraced it?
Aḥḥār Sufyān: No.

Heraklius: Have you ever known him to be before he started to make his claim?
Aḥḥār Sufyān: No.

Heraklius: Does he ever betray or break his promises?
Aḥḥār Sufyān: No. We, however, have a peace agreement with him for the time being, and we do not know what he will do during this period.

Heraklius: Have you ever had a war with him?
Aḥḥār Sufyān: Yes.

Heraklius: What was the outcome of your battles?
Aḥḥār Sufyān: Sometimes he was victorious and sometimes we.

Heraklius: What does he order you to do?
Aḥḥār Sufyān: He tells us to worship Allah alone, and not to worship anything along with Him. He tells us not to follow our forefathers. He commands us to pray and to be truthful and chaste and kind to our relations.
Herodius: I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers came from noble families amongst their respective peoples. Then I asked you whether anyone of his ancestors was a king. Your reply was to the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I questioned you whether anybody else amongst you claimed such a thing. Your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man’s statement. Then I asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Messengers have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is the sign of true faith, when its delight enters the hearts and mixes with them completely. I further asked whether he was ever accused of telling lies before he said what he had said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betrayed. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I know it (from the Scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if we were with him, I would certainly wash his feet.

Herodius thus was close to accepting Islam, but he did not do so for fear of the loss of his throne. He therefore sent back a diplomatic reply, pretending that he personally accepted Islam but was not in a position to announce this publicly. He sent gifts to the Prophet ﷺ through Dilyah, and the Prophet ﷺ gave them away to the poor Muslims in Madinah.

Letter to the Negus (an-Najashi) the ruler of Abyssinia

The Prophet ﷺ sent ‘Amr bin Ummayyah ad-Dama to the Negus (an-Najashi) about Ja’far bin Abi’thlib and his companions and sent a letter with him. This letter was sent before the conquest of Makkah. The translation of the letter is given here:
In the name of Allah, the most Merciful, the most Kind.

From Muhammad, Allah's messenger, to the Negus, the King of Abyssinia. Peace be with you. I praise Allah, the One, the King, the Praised one, the Peace and the One Who watches over everything. I bear witness that Jesus, son of Mary, was Allah's spirit and His word given to Mary, the Virgin, the chaste. She thus conceived Jesus, whom Allah created of His own spirit, as He created Adam with His own hand. I call upon you to believe in Allah alone, and not to make partners with Him, and to His obedience, and to follow me and to believe in that which has been revealed to me. I am Allah's messenger and I call upon you and upon your subjects and soldiers to believe in Allah, the Almighty. I have thus conveyed my message and given good counsel. It is better for you to accept my good counsel. Peace be upon all those who follow true guidance.

`Amm bin Ummayyah ad-Damir also spoke to the Negus, saying:

"You are kind to us as one of us, and we trust you as if we belong to your people. You have met all our good expectations and we feared nothing from you whatsoever. However, we find in your own words what supports our case. The Bible is our ultimate witness and fair arbiter (judge). There can be no clearer evidence or stronger argument. If you do not submit to its word, then your attitude towards the Prophet is like the attitude of the Jews towards Jesus, son of Mary. The Prophet has sent envoys to all people, but he has far greater hopes in you than in them. He has trusted you with what he has not been able to trust them with, for your history of good deeds. Besides, a fine reward awaits you."

The Negus sent a reply to the Prophet's letter:

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

From the Negus, al-Asham bin Abjar, to Muhammad, Allah's Messenger. Peace be upon you, O Prophet of Allah, and mercy and blessings from Allah, beside Whom there is no God, Who has guided me to Islam. I have received your letter in which you mention about Jesus. By the Lord of Heavens and the Earth, Jesus, son of Mary, is nothing more than what you have stated. We know that with which you were sent to us and I have extended hospitality to your cousin and his companions. I declare that you are Allah's Messenger who tells the truth. I pledge my allegiance to you and to your cousin and I have surrendered myself through him to the Lord of all the Universe."

Thus, the Negus became a Muslim, and his was the most favourable response received by the Prophet.

The rulers of Persia, Egypt and the chiefs of ash-Sham either ridiculed the Prophet's envoys or delayed the acceptance of his message on this or that pretext.

By sending envoys to almost all known areas of his time, the Prophet performed his duty of conveying the message of Islam to all the human race of every creed and colour. Thus he accomplished his responsibility of being "a mercy to all mankind."
was made to face the enemy from within the city and Salama al-Farad, a Persian Muslim, advised digging trenches around the city to hold the enemy hordes outside the boundary of the city of Madinah. This novel idea was put into effect.

Deep, wide trenches were dug around Madinah and it took twenty days to complete the digging. Muhammad ﷺ himself took part in the digging. After the trenches had been completed, the Prophet ﷺ placed the Muslims in position to defend the city from inside.

An allied force ten thousand strong marched against Madinah 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 and valiant Muslims repelled them.

The stocks of the enemy’s food and other supplies were depleting and they felt worried, anxious and undecided about what to do.

A treacherous plot was now hatched to instigate a surprise attack on the Muslims at night by the Jews of the Banu Qainazah who were still in Madinah at the time. The Prophet ﷺ heard of the plot and took measures to foil it. He sent a message to the Jews in Madinah asking them to think over the consequences of their treachery should the allied enemy forces be defeated! After the battle of Alzahab, the Jews of Banu Qainazah were besieged for about two to three weeks following which all male adults were killed on a judgement by Sa’d, chief of the Ans tribe, an ally of the Qainazah.

Allah, the Almighty, is always with the lovers of Truth. His help is crucial for success. The Muslims besieged in Madinah badly needed such help. Indeed, they did get that help at the time chosen by Almighty Allah.

The weather changed suddenly. Strong winds, thunder and heavy rain storms made the enemy flee in disarray. Soldiers were trampled under the feet of the 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 Allah! He is the Most Powerfull and the Most Wise. He does what He chooses (85:16).

The enemies were greatly dispirited, while the Muslims were equally relieved and elated. The Muslims expressed their gratitude to Allah, the Merciful, for His timely help and mercy.
Hudaiyyah Agreement (628 CE)

In the sixth year of the Hijrah (مُحَرَّم), the Prophet ﷺ 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 Madinah? The Muslims, they decided, must be stopped.

Plans were put in hand. The top generals — Khalid and Quraysh — were alerted to be ready with their armies to stop the Prophet ﷺ and his followers from entering Makkah.

The Muslims continued their journey to Makkah until they had reached a place called Hudaiyyah. Steps were taken to find out what sort of mood the Quraysh were in; it was clear they were in no mood to let the Muslims into Makkah, they were in the mood for a battle.

The Quraysh on their part gathered information about the strength and armoutry 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 ﷺ made his intentions crystal clear to the Quraysh through his envoy but the Quraysh misbehaved with the Muslim envoy and threatened the Muslims. The patience of the Muslims was put to a severe test. They could teach the Quraysh a good lesson even with their traveller's swords, but Allah's Prophet ﷺ ordered them to show extreme restraint.

The Quraysh were determined not to allow the Muslims into Makkah 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? Allah's messenger was their leader and all his steps were guided by Allah, so they had to be followed.

Eventually, after intense negotiations, an agreement between the Quraysh and the Prophet ﷺ was signed. This agreement is the Hudaiyyah agreement.

The terms of the agreement 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 ﷺ would be handed over on demand to the Quraysh, but Muslims taking refuge in Makkah would not be handed over to the Prophet ﷺ.

c. There would be peace for ten years and during this period Muslims could go to Makkah and Ta'if and the Quraysh could go to ash-Shim 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 Quraysh would be able to do so.
The Conquest of Makkah (630 CE)

In the seventh year of the Hijrah, an expedition was made against the Jews of Banū Nāīṯr who had been expelled to Khaybar. Khaybar became the centre of anti-Islamic 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 ever on the increase and new followers were joining. The Hudabiyah treaty gave freedom to the tribes to make agreements with either the Quraysh or the Muslims. The tribe of Banū Khuzā'ah sided with the Muslims, while Banū Bakr went on the side of the Quraysh.

Two years after the agreement, Banū Bakr attacked Banū Khuzā'ah while they were asleep. Banū Khuzā'ah took refuge in al-Karbah, but were butchered in the sacred area of al-Kabah. The news of this violation of the treaty reached the Prophet, and he sent an ultimatum to the Quraysh 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 Hudabiyah agreement no longer holds valid.

The Quraysh did not agree to the first two options and declared the Hudabiyah treaty to be null and void. The Prophet then had no alternative but to take action against the Quraysh. 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 Quraysh had no power to resist the mighty Muslim advance. All the famous warriors were now on the Muslim side. How could the Quraysh fight? They were totally demoralised by the might of the Muslim army.

Abū Sufyān, the arch-enemy of the Prophet, saw that there was no route to escape. He asked al-'Abbas, the Prophet's uncle, to take him to the Prophet. Muhammad granted an unconditional pardon to Abū Sufyān. Such a generous person was the final messenger of Allah to his arch-enemy. Abū Sufyān embraced Islam on this occasion.

The Muslim army entered Makkah without any unfavourable 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 Quraysh could not believe it! But even if they were unable to understand, it was the beauty and splendour of Islam which Muhammad, Allah's messenger, was trying to make them understand and follow. Now they saw it with their own eyes. It was Muhammad whom they compelled to migrate, called a sorcerer, a madman and an apostate; it was the same Muhammad who granted a pardon to them at the crucial time of their utter helplessness.

Now Makkah was safe, peaceful and free of vengeance and enmity. Everyone enjoyed peace and happiness in their hearts.
The conquest of Makkah without any bloodshed is one of the most memorable events in Islamic history. The amnesty granted by the Prophet ﷺ was unique and unmatched. The greatness of Islam and its Prophet ﷺ is proved splendidly in the conquest of Makkah. Where can you find an example of such forgiveness and mercy? It is only in Islam, which ensures real peace, happiness and contentment of heart.

The Prophet stayed in Makkah until the 9th day of Shawwal in the eighth year of the Hijrah.

The Farewell Address

The Prophet ﷺ completed his mission and the duty given to him by Allah. He had endured every sort of trial and tribulation for the sake of his Master and Creator. For twenty long years he left no stone unturned and did everything he could to make the rule of Allah supreme on earth. He carried out this difficult duty on the soil of Arabia, a country which was most reluctant to accept the rule of the One God, Allah.

The system to guide the whole human race for all time was now complete. The Prophet ﷺ could feel that his days were coming to an end.

After the performance of his last Hajj, he delivered his farewell speech at ‘Arafat before about 120,000 of his followers. This speech was one of the most memorable and important for its contents in the history of Prophet Muhammad’s ﷺ life.

The Prophet ﷺ delivered the speech sitting on his camel and his devoted followers listened intently to every word of it. Praising and thanking Allah, Muhammad ﷺ, the last and final messenger of Allah 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 Allah and answer for your actions.

Return the things kept with you as a trust (Amanah) to their rightful owners. All dues of interest shall stand cancelled and you will have only your capital back; Allah has forbidden interest, and I cancel the dues of interest payable to my uncle al-‘Abbas bin ‘Abdul-Muttalib.

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 Allah, 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 Allah. 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’an and my example (Sunnah), and if you follow these, you will not fail."
Listen to me carefully! Worship Allah and offer Salah, observe Sawn in the month of Ramadhan and pay Zakah.

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 these to others again.”

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

As the Prophet ﷺ finished the following revelation came to him:

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

May the Almighty Allah bless us with His Mercy and His ever-flowing Kindness to follow His Din only for His sake and only to seek His Pleasure. May He grant us the ability to think of our death and shape our life emulating the excellent example of the last and final messenger of Allah, Muhammad ﷺ — the mercy to all creation. Âmîn.

The Sad News

Back in Madina, the Prophet ﷺ was taken ill. His health deteriorated and the illness became life-threatening. He was unable to lead Salah. So, he asked Abu Bakr, his closest friend, to lead the Salah in his place.

During his last days of illness, he had terrible headaches and a high fever. The illness eventually ended the Prophet ﷺ, 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 bin Al-Khaifat, one of the closest companions of the Prophet ﷺ, became so furious on hearing the news that he threatened to kill anyone who said Muhammad ﷺ was dead. It was the depth of his love and attachment to the Prophet ﷺ that made him behave this way.

The Prophet ﷺ was a man (18:110). He was mortal. He died. However painful, sad and upsetting the news was for the Muslims, they had to believe it. Abu Bakr, pale and saddened with grief, went in and kissed the Prophet’s ﷺ 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 Muhammad should know that Muhammad is dead, but he who worshipped Allah should know that Allah is alive and never dies.”

He then recited the verse of the Qur’an, “Muhammad 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 Allah and Allah will reward the thankful.” (3:144)

These words of Abu Bakr brought the Muslims back to face the hard reality, and gave them the confidence and hope they needed. Allah was there to help them and the Qur’an and the Sunnah of the Prophet ﷺ were there to guide them.
Mission Accomplished

The victory at Makkah was followed by an expedition led by Khālid to demolish the Temple of al-'Uzza, the battle of Hunain, the siege of Ta'if and the battle of Takūr. During the last two years of the Prophet's life, laws regarding Zakāh, Jizyah (a tax on non-Muslims, who were exempt from paying Zakāh and performing Iḥlād, to provide for their security), Ḥajj and interest dealings were revealed.

Muhammad ﷺ had a mission, a goal to achieve. It was to make the Law of Allah hold supreme in all human affairs. His duty was to call people to worship Allah alone and none other. His task was to form a society based on the worship of Allah, obedience to Tawḥīd, belief in Ruṣūl and a firm conviction in the Ākhirah.

Muhammad ﷺ, the Prophet of Allah, superbly accomplished his assigned mission. He started preaching in the centre of idolatry, suffered torture, faced strong opposition, tolerated harassment and finally had to leave his own home and birthplace for the sake of the truth and the pleasure of Allah, 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 ignored and rejected all such traps and went on unceasingly to achieve his assigned duty.

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 is the perfect example of total obedience to Allah's commands.

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

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.

Muhammad's ﷺ 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 Islam, based on the Qur'an, the complete book of guidance from Allah.

Muhammad ﷺ was sent as a Prophet to show mankind the best way to worship Allah. During his twenty-three years as Allah's messenger he fulfilled this duty perfectly and meticulously.
### Life at Makkah

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>571 CE</td>
<td>Birth (الاسى) 571 CE (see footnote on page 85). Father 'Abdulrahman died before the Prophet's birth.</td>
</tr>
<tr>
<td>6 y/o</td>
<td>Death of mother 'Aminah.</td>
</tr>
<tr>
<td>8</td>
<td>Grandfather 'Abdul Muttalib died.</td>
</tr>
<tr>
<td>12</td>
<td>First business trip to ash-Sham (Syria).</td>
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<tr>
<td>15</td>
<td>Hajjul Fijar.</td>
</tr>
<tr>
<td>16</td>
<td>Member of Hilful Fadil.</td>
</tr>
<tr>
<td>24</td>
<td>Second business trip to ash-Sham.</td>
</tr>
<tr>
<td>25</td>
<td>Marriage with Khadijah.</td>
</tr>
<tr>
<td></td>
<td>Settlement of al-Hajj al Aswad dispute.</td>
</tr>
<tr>
<td>610 CE</td>
<td>Prophethood in 610 CE.</td>
</tr>
</tbody>
</table>

**1st year of prophethood**

1st-3rd year
- Secret preaching of Islam at al-Asqam's house.

3rd year
- Open call to Islam from Mount Safa.

3rd-5th year
- Hostility of Makkani infidels.

5th year
- Migration of Muslims to Abyssinia (Ethiopia).

6th year
- Hamzah and Umar accept Islam.

7th-9th year
- Boycott and confinement by Makkani infidels at Shi'bi Abi Talib.

10th year
- Year of Sorrow — uncle Abu Talib and wife Khadijah died.

10th year
- Visit to Ta'if.

10th year
- Mi'raj (27 Rajab) — five times daily Salah made obligatory.

11th year
- First covenant of al-'Aqabah, 621 CE.

12th year
- Second covenant of al-'Aqabah, 622 CE.

13th year
- Hijrah to Yathrib (Medina) 622 CE (27 Safar).
Life at Madinah

1st Hijrah
- Arrival at Quba', 8 Rabi'ul Awal.
- Arrival at Madinah on a Friday in 622 CE.
- Treaty with the Jews.
- Construction of al-Masjidun Nabawi.
- Establishment of the first Islamic State.

2nd Hijrah
- Jihād ordained (12 Safar).
- Adha'an and Zakah introduced.
- Change of Qiblah revealed (15 Sha'ban).
- Ramadān prescribed as month of fasting.
- ‘Iḥād Fīr (1 Shawwal).
- Battle of Badr (17 Ramadān).
- Marriage of ‘A‘lī and Fatimah after Badr.
- Siege of Bani Qainuqa’.

3rd Hijrah
- 1st restriction on drinking wine revealed.
- Battle of Uhud (5 Shawwal).
- First order about Rihā (interest) revealed.
- Revelation of laws about orphans, inheritance, marriage and the rights of wives.

4th Hijrah
- Order of Hijāḥ for women revealed.
- Revelation of prohibition on drinking wine.

5th Hijrah
- Battles of Daudatul Janad and Bani al-Mustaliq.
- Laws about adultery and slander revealed.
- Battle of Alzūb.
- Punishment of Bani Quraizah.

6th Hijrah
- Hudaibiyah agreement.
- Khālid bin al-Walid and ‘A‘am bin al-‘Aj accept Islam.

7th Hijrah
- Letters to rulers of different countries.
- Siege of Khaybar.
- Performance of postponed ‘Umrah.
- Laws about marriage and divorce revealed.

8th Hijrah
- Conquest of Makkah (20 Ramadān).
- Battle of Hunain (month of Shawwal).
- Siege of Ta‘if.
-Battle of Tabuk.
-Final order prohibiting Rihā (interest) revealed.
- Order of jizyah (a tax on non-Muslims) revealed.
-Hajj prescribed.

9th Hijrah

10th Hijrah
- Farewell address (9 Dhul Hijjah).

11th Hijrah
- Death of Muḥammad ﷺ, the Final Messenger of Allah, on 12 Rabi‘ul Awal (632 CE).
- Wafat Rasūlullāh ﷺ wa ḥalāmatan sirātun sahīh al-‘Aj (632 CE).
Key Stage 3 (11–14)
1. Where and when was Muhammad ﷺ born?
2. Who were his father and mother?
3. What does the name Muhammad mean?
4. Describe the rebuilding of al-Ka‘bah.
5. What other names were given to Muhammad ﷺ because of his good character?
6. Name his first wife. How old were they when they got married?
7. Name Muhammad’s ﷺ children.

Key Stage 4 (15–16)
1. Describe Muhammad’s ﷺ meeting with Bahrām?
2. How might the important events of Muhammad’s ﷺ childhood experiences have taught him compassion?
3. What was the Ŧalīf Pudāl?
4. What do you think impressed Khadijah about Muhammad ﷺ?
5. What were the titles given to Muhammad ﷺ by the Makkans before he became a prophet? What was ironic about their attitude after he became a prophet?

Key Stage 5 (17–18)
1. What do you think were the main qualities in the Prophet’s ﷺ character that made him a suitable person to receive prophethood?
2. Discuss the role of young Muhammad ﷺ in social welfare activities. What lessons can you learn from this?
3. Choose some of the key events in Muhammad’s ﷺ early life before prophethood, and explain their implications for his later life.
Key Stage 3 (11–14)
1. When and how did Muhammad ﷺ become a prophet of Allah ﷻ?
2. How is the story of ‘Ali and the Dinner such a good example for young Muslims?
3. Who was an-Najjāh? How did the Muslims convince him to give them his protection?
4. Describe the story about ‘Umar’s acceptance of Islam. Why was it such an important event in the history of the early Muslims?
5. Write down the names of five early male Muslims and five female Muslims.
6. Why did Prophet Muhammad ﷺ have to leave Makkah?
7. Describe the Hijrah of the Prophet ﷺ.

Key Stage 4 (15–16)
1. When and where did Muhammad ﷺ receive the revelation from Allah ﷻ?
2. Describe in your own words how ten year old ‘Ali accepted Islam.
3. Write a newspaper article describing the story of the Prophet ﷺ on Mount Sa’d.
4. What were the chief results (bad and good) of the Prophet’s ﷺ starting to preach in public?
5. Discuss the ways in which the Quraish tried to make the Prophet ﷺ give up his mission. Why do you think they did not work?
6. What were al-Inṣā’ and al-Mi’rāj?
7. Why did the Prophet ﷺ leave Makkah? What is this important event called?
8. Describe the Prophet’s ﷺ emigration to Madinah. Why was this a turning point in the spread of Islam?

Key Stage 5 (17–18)
1. Describe the circumstances that led to the Hijrah of Prophet Muhammad ﷺ from Makkah to Madinah.
2. Discuss the reasons behind the hostility of the Makkans to the message of Prophet Muhammad ﷺ.
3. Write an account of al-Mi’rāj and explain its significance.
Key Stage 3 (11–14)
1. What is the meaning of:
   a. *Muhājirūn*
   b. *Anṣār*
2. What was the first *Qiblah* (direction of prayer), and what was it changed to?
3. Which uncle of the Prophet was martyred during the battle of *Uhud*?
4. Who was *Salmān al-Fārisī*, and how did he help the Muslims prepare for the battle of *Ahzāb*?
5. Write about what happened during *al-Mī'ād*.
6. Imagine you witnessed the conquest of *Makkah* by the Muslims. Describe what you would have seen.
7. When did Prophet *Muhammad* die?

Key Stage 4 (15–16)
1. Why did *Madinah* become so important to Muslims everywhere?
2. Why was *Adlān* introduced? Write the sentences which are said loudly at the time of *Adlān* in English.
3. How did the Prophet ensure solidarity between the *Muhājirūn* and *Anṣār* in *Madinah*?
4. Write in your own words about the *Hudaybiyyah* agreement.
5. Give some examples from the Prophet’s life in *Madinah* that show Islam’s rejection of any form of racism.

Key Stage 5 (17–18)
1. Write an account of the battle of *Badr* and comment on the outcome of this battle.
2. What vital lessons should we learn from the battle of *Ulūd*?
3. What were the main features of the *Hudaybiyyah* agreement? In what way was it helpful for the Muslims in the long run?
4. Describe the conquest of *Makkah* and comment on the general amnesty declared by the Prophet at the time of this conquest.
Key Stage 3 (11-14)
1. What did Prophet Muhammad ﷺ leave behind for us?
2. Write about what makes Prophet Muhammad ﷺ character special. How can we learn from his good character?

Key Stage 4 (15-16)
1. Choose five of the important events in the Prophet Muhammad’s ﷺ life, and explain why they were important.
2. Describe in detail the character of the Prophet ﷺ. Use examples of incidents from his life to explain your answer.
3. What did Muhammad ﷺ leave behind for our guidance?
4. Describe any one of the famous battles during the Prophethood of Muhammad ﷺ, and explain its importance.
5. Who were these people, and what part did they play in the Prophet’s ﷺ life:
   a. Abu Talib
   b. Khadijah
   c. Abu Bakr
   d. Umar

Key Stage 5 (17-18)
1. “Indeed in the Messenger of Allah, you have for you, the best example.” (33:21) Explain in your own words the meaning of this verse of the Qur’an.
2. Highlight the important changes made by the Prophet ﷺ to the social structures of Makkan and Madinan society.
3. Describe the principles established by Muhammad ﷺ for warfare, treaties and the treatment of prisoners, and explain their importance for conduct in the 21st century.
Now that the beloved Prophet ﷺ was dead, who would lead the Muslim community? That question was in the minds of all those present at al-Masjid al-Nabawi. It was a crucial matter — a community cannot function without a leader. Without a leader, a community becomes disorganised, indisciplined, chaotic, eventually loses its potential and prospects.

Indeed, so great was its importance that the issue of leadership of the Madinan Muslim community had to be decided before Allah’s messenger ﷺ could be buried.

There was much discussion amongst the Sahabah (companions of the Prophet ﷺ). After consultation, Abu Bakr was unanimously chosen as the leader of the Muslim community. He was the first Khalifah (Caliph or successor to the Prophet ﷺ) of the Muslims. Who else could lead the Muslim community at this crucial time except Abu Bakr? He was the closest friend of the Prophet ﷺ and had acted as the Prophet’s deputy, leading the prayers when the Prophet ﷺ was ill.

After the election of the Khalifah, the Prophet ﷺ was buried on the night of 13 Rabit al-Awwal 11 AH.

Abu Bakr’s real name was ‘Abdullâh. He had been given the title of as-Sâlih (testifier to the truth). His father, ‘Uthmân, was known as Abî Quhafa and his mother, Salma, was known as Ummul Khair. He was two and a half years younger than Muhammad ﷺ.

After his election as the Khalifah, Abu 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.

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

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

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

He was the first among the Prophet’s friends to accept Islam and he accompanied the Prophet ﷺ during the Hijrah to Madinah.

Abu Bakr was a trader. He was kind and willing to help others. He freed a number of slaves, including Bilal bin Rabah, ‘Amir bin Fuhaishah, Umm ‘Uthain, Zainab, Nahidyah
and her daughter. He participated in all the battles which the Prophet ﷺ had to fight against unbelievers.

`Abd Bahr loved his faith more than anything else. At Badr, his son `Abdur Rahman was fighting on the side of the unbelievers. After accepting Islam, `Abdur Rahman 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, `Abd Bahr replied, “Son, if I had you only once under my sword, you would have been no more.” So uncompromising was `Abd Bahr’s faith!

At the time of the battle of Tabuk, he donated all his belongings to the war fund and when the Prophet ﷺ asked, “What have you left for your family?” he replied, “Allah and His messenger.” A rare example of sacrifice indeed!

Before his death, the Prophet ﷺ appointed Usman bin Zaid to lead an expedition to ash-Sham against the Roman (then called Byzantine) army on the northern border of Arabia. The Romans killed the envoy of the Prophet ﷺ and refused to accept any negotiated settlement. Usman could not go on because of the death of the Prophet ﷺ. `Abd Bahr sent Usman to complete the expedition initiated by the Prophet ﷺ, even though he had to attend to internal problems facing the Islamic state that had arisen after the death of the Prophet ﷺ.

Indeed, the news of the Prophet’s death made some new Muslims think that the Islamic state would crumble, so they refused to pay the Zakat. These new Muslims were not used to their new faith and its requirements. `Abd Bahr declared, “By Allah! Even if a single sheep is due from a man, he must give it. If he refuses, I will declare war against him.”

A number of imposters appeared, causing a great deal of trouble and confusion. Already, during the Prophet’s lifetime, al-Awsa bin ‘Amr bin ‘Abd al-Aziz had claimed prophethood, and was taken care of by the Muslims in Yemen. Other imposters and fake prophets were: Musa bin Umayr, ‘Abd al-Rahman bin Khawand and a woman named Sa‘dah bin al-Harith. Malik bin Nuwayrah happily sided with the claim of Sa‘dah. ‘Abd Bahr was quick to take strong action against these imposters. Khalid bin al-Walid was sent to deal with ‘Abd al-Rahman, who fled to ash-Sham and later became a Muslim. Malik bin Nuwayrah was also killed.

`Imran bin Abi Jahl and Shu‘ayb bin Hasanah were sent to take action against the notorious Musa bin Umayr, but they were defeated. So ‘Abd Bahr dispatched Khalid to tackle Musa bin Umayr, who by now had married Sa‘dah. In the fighting that followed, Musa bin Umayr was killed by Walsheh. Walsheh had become a Muslim after the conquest of Makkah. He felt deep remorse about killing the Prophet’s uncle, ‘Abd al-Aziz, at Uhud. Killing Musa bin Umayr, he thought, would help make up for his earlier mistake.

‘Abd Bahr’s swift and bold steps saved the Islamic state from the serious threat of chaos and confusion. He could now attend to other urgent problems.

During his Khilafah (Caliphate), `Abd Bahr had to take action against the Persian empire. The emperor of Persia, Khosrau Parvinds II (Arabic: Khusrau, English: Chosroes II),
tore up the letter the Prophet & sent to him through 'Abdullah bin Hudayfah and demanded that the Prophet & be arrested. However, Khosrau II was murdered by his son, Shihab (Qubad II or Kavad II) and the whole empire fell into chaos and disorder. Husam, the Persian governor in ‘Iraq, was very hostile and was cruel to the Muslims living in his area.

‘Abd Bakr sent al-Muhannâ (مَهْمَنَة) to take action against the Persians in ‘Iraq. His forces were insufficient and Khalid was then sent with reinforcements. The Muslim army captured large areas of the Persian empire in several battles.

Khalid ‘Abd Bakr then turned his attention to the Romans, who were causing trouble on the Islamic state’s north-western borders. The Prophet & himself led an expedition against the Romans and this is known as the Battle of Mu‘a‘a‘ (مُؤَا‘َة).


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 ‘Abd Bakr asked Khalid to hand over the command of the ‘Iraqi front to al-Muhannâ and rush to the Syrian front to help fight the colossal Roman army.

‘Abd Bakr fell ill during this time and he died on 21 Jumâdâ I al-‘Akha‘ar (جمادٍ أُخْرَى) 13 AH (22 August 634 CE). His rule had lasted two years and three months.

The armies met in Yarmuk after ‘Abd Bakr’s death during the Khalifah of ‘Umar and the Romans were defeated.

One of the many contributions of ‘Abd Bakr was the compilation of the Qur’an into one volume.

‘Abd Bakr lived a simple, pious and upright life. He was a true servant of Allah and a meticulous follower of the Prophet &.

Abū Bakr’s advice to the Muslim Army
1. Always fear Allah; 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 enemy.
10. Be sincere to all with whom you deal.
11. Give up cowardice and dishonesty.
12. Give up bad company.
Before his death, Abū Bakr consulted the senior companions of the Prophet \( \& \) and selected 'Umar as the second Khilafah of the Muslims.

'Umar was the son of al-Khaṭṭāb and he is famous in Islamic history as al-Fārūq (one who distinguishes between right and wrong). His acceptance of Islam is notable and was mentioned earlier in the Prophet's \( \& \) biography.

'Umar was a brave and straightforward 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 Islamic state expanded greatly.

'Umar was a strong administrator. He noticed the tremendous popularity of Khalid, the Commander-in-Chief of the Muslim forces, and feared the people might think too highly of him. So he removed Khalid and appointed Abū 'Ubaydah bin al-Jarrah 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 wars was actually due to Allah's help. According to Shibli Nu'man, the deposition of Khalid (الخالد) took place in 17 AH after the conquest of Syria (الشام). Some historians, however, maintain that this was the first command given by Khilafah 'Umar.

Khalid, who had been given the title of the 'Sword of Allah' (نفرت الله) by the Prophet \( \& \), gracefully accepted the Khilafah's order. He worked as an ordinary soldier under Abū 'Ubaydah. Thus he was an example of the Islamic teaching of obedience to leadership.

Khalid had left al-Muthanna in command of the Muslim forces on the Iraqi front when he rushed to Yarmuk. Muthanna was finding it difficult to counter the enemy and went personally to Madinah to ask Abū Bakr for reinforcement. Abū Bakr was by then on his deathbed.

Al-Muthanna's absence from Iraq 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 'Ubayd al-Thaqaff (أبو عبيد الثاقف) 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 Bihmaw. The two armies fought and the Muslims were defeated in the Battle of the Bridge (الجسر).

Khilafah 'Umar raised another large army and al-Muthanna 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 al-Muthanna to withdraw. The report of the new situation was sent to 'Umar and reinforcements were sent under Sūd bin Abī Waqqas (سعد بن أبي وقاص).

The Persian army and the Muslim army met at Qadisiyyah. After a prolonged battle on several fronts, the outnumbered Muslim army defeated 120,000 Persian
troops and recaptured Hinah and other areas in 14 AH (636 CE).

Muslims laid siege to Damascus during the Khilafah of Abu Bakr. They continued after Abu Bakr's death and the siege lasted 70 days during the rule of 'Umar. After this long siege, Khalid took the Romans by surprise and entered the city. The Governor surrendered and a peace treaty was signed.

Meanwhile, 'Amr bin al-'As was laying siege to Jerusalem. Later, Khalid, Abu 'Usaidah bin al-Farahi 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 Khilafah 'Umar himself came to Jerusalem.

The proposal was relayed to Madinarah and the Khilafah 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 Khalifah would walk and the attendant would ride and other times the Khalifah would ride and the attendant would walk. This is an example of equality of rights. The ruler and ruled have equal rights. The ruler of an Islamic state must acknowledge the rights of the citizens over his own rights.

The Khilafah 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 a strong leader and the most able ruler of his time. He had no pride, no pomp and no grandeur. This is the teaching of Islam. This is what present-day Muslim rulers have forgotten and what Muslims need to restore.

A treaty to guarantee the safety and security of the Christians in Jerusalem was signed.

During the Khilafah of 'Umar, vast areas of the Roman and Persian empires and the whole of Egypt were brought under Islamic 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 Khilafah 'Umar died after being stabbed by a Persian non-Muslim, Firoz, nicknamed Abu Lat'lu. Firoz complained to 'Umar about his master al-Maghfalah bin Shihah who imposed a tax on him. 'Umar heard the details of the complaint and told Firoz that the tax was reasonable. This made Firoz angry and the next day during the dawn prayer he struck the Khalifah with a dagger six times, wounding him fatally. 'Umar al-Farajr 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: 'Uthman bin Affan, 'Abdur Rahman bin 'Amr, 'Ali bin Ali Jafik, az-Zubair bin al-'Awwaan, Sa'id bin Ali Waqqas, and Talha bin 'Ubaidullah.

'Umar al-Farajr ruled the Islamic 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 Salah and Samaq; rather look into his faithfulness 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 get.
12. Be grateful to him who points out your defects.

The six-member committee appointed by 'Umar al-Fārūq, after long deliberations and consultation, elected 'Uthmān, the son of 'Affān, as the third Khalīfah of Islam.

'Uthmān was born six years after the Prophet ﷺ and he belonged to the Umayyah clan of the Qurāsh. He was a cloth merchant and was very rich. His title was al-Ghanī (the rich).

He had accepted Islam on Abī Bakr's invitation and migrated to Abyssinia with his wife Ruqayyah (one of the Prophet's daughters). He acted as the Prophet's envoy during the Hudaybiyyah negotiations. After the death of Ruqayyah he married Umm Koolthum, another daughter of the Prophet ﷺ. This is why he is called Dhu Nuṣair (ذو النصير) - The One with Two Lights.

His state policy can be understood from his letter to the officers of the Islamic army. He wrote:

"You are the protectors of Islam 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 hear reports 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 Allah has entrusted to my care."

He once spoke to the tax collectors with these words:

"Allah 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 made a covenant. Allah will punish those who will do so."

Sa‘d b. Abī Waqqās was the Governor of Kūfah in Iraq. 'Uthmān dismissed him for non-payment of a state loan. He was succeeded by al-Mughīrah.

During the Caliphate of 'Uthmān, the rebellion in Ādhanbajr and Armenia was quelled. Mu‘āwiyyah, Governor of ash-Shām, with the help of Abī Abī Sahl, the Governor of Egypt, made a naval attack on Cyprus and brought it under Islamic rule. Vast areas of North
Africa including Tripoli were brought under Islamic rule during the Khilafah of 'Uthmaan.

The Romans, although defeated several times by the Muslim army in the past, made another attempt during the Khilafah of 'Uthmaan to recapture the territories they had lost.

Constantine, then Emperor of Rûm (Byzantium), 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 Ibu Abi Sa‘ib (إبى أبي سهيب) and Mu‘awiyah (م Avg w A j y n).

During the last six years of his Khalifah, 'Uthmaan faced internal dissension and trouble. This trouble took the shape of a civil war which eventually led to his murder by an unruly and angry mob.

'Uthmaan’s Khalifah lasted for twelve years. He was murdered by rioters on Friday, 17 Dhul Hijjah 35 AH (656 CE).

'Uthmaan was a very kind-hearted man. His simplicity and soft-heartedness did not allow him to take strong action against the trouble-makers and rioters. Above all, because of his polite and soft nature, the administration was not as good as it had been during 'Umar’s time.

'Uthmaan was a generous man. He used to spend a lot of money for Islam and to free slaves. He was a pious man who feared and loved Allah above everything else. The compilation of al-Qur’an into a book (musnad م م ح ت) was the crowning achievement of ‘Uthmaan’s Khalifah.

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"I am the youngest of you. I may be a boy, my feet may not be strong enough but, O Messenger of Allah, I shall be your helper. Whoever opposes you, I shall fight him as a mortal enemy."

These were the words of 'Ali, the cousin of the Prophet ﷺ and then only a boy of ten. He spoke these words before the elders of the Quaish during the dinner hosted by the Prophet ﷺ to invite them to Islam.

'Ali was the person who risked his life for the Prophet ﷺ and slept in the Prophet’s bed when the unbelievers laid a siege to the Prophet’s house to kill him on the night of his migration.

The same 'Ali was elected the fourth Khalifah of Islam after 'Uthmaan. He was the son of Abu Jahl, the Prophet’s uncle.

'Ali was married to the Prophet’s daughter, Fatiha (فاضلة). They had three sons: al-Hasan, al-Husain and al-Muhassin; and two daughters: Zainah and Umm Kahlidin. Al-Muhassin died in his infancy. The Prophet ﷺ loved al-Hasan and al-Husain very dearly.

He took part in the battles of Badr, Alzahh and Khaibar. At Khaibar it was 'Ali who subdued the Jews by his daring assault.

'Ali held many important positions during the life of the Prophet ﷺ and the
three Caliphs (Khulafa') before him.

He was elected Khalifah at a very delicate time, when the Muslim Ummah (community) was torn by internal strife after the sad incident of the murder of Uthman, the third Khalifah, had taken place.

'Ali first concentrated on consolidating his administration and pledged then to take action against Uthman’s murderers. The supporters of Uthman would not listen to the Khalifah until he took action against Uthman’s murderers.

The murder of Uthman had tremendous consequences for Islamic history. It divided the once cohesive, united and determined Muslim Ummah into factions who fought bloody battles among themselves. The damage to Muslim unity was irreparable.

The once powerful Islamic army which fought the wrongdoers and rescued those suffering from the exploitation and tyranny of the mighty Persian and Roman empires had now become seriously involved in internal strife.

The talented ruler 'Ali, 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 divided and catastrophic consequences followed.

During this turmoil, 'Ali, the fourth Khalifah of Islam, was fatally wounded during Salatul Fajr by one Ibn Muljam. 'Ali died on Friday, 20 Ramadan 40 AH (661 CE).

'Ali’s rule lasted for four years, nine months and the whole of that time was a period of unrest.

'Ali lived a very simple and austere life. He was a very courageous person and had a keen sense of justice.

'Ali loved learning. He was given the title of Babul Ilmu (باب العلم) – ‘Gate of Learning’ – by the Prophet ﷺ. He was also called al-Mustada (المستضعف) (the one with whom Allah is pleased) and Asadullah (اسماع الله) (Lion of Allah).

**Some important sayings of 'Ali**

1. One who knows himself, knows his Creator.
2. If you love Allah, tear out your heart's love of the world.
3. The fear of Allah 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 gained.
16. Knowledge is wisdom and the educated man is the wise man.
17. Experience is knowledge gained.
18. He 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 Allah’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 backbiting: it sows the seeds of bitterness, and separates you from Allah 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 as-Siddiq, ‘Umar al-Fārūq, ‘Uthmān al-Ghanī and ‘Ali al-Murtada were the consecutive successors of the Prophet ﷺ. These four Khulafa’r Rṣidūn are called al-Khulafa’r Rṣidūn or the rightly-guided Khulafa’.

Together, these four Khulafa’ ruled the Islamic 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’an and the Sunnah of the Prophet ﷺ.

Despite the unpleasant happenings, this period of Islamic rule is the golden period of justice unrivalled in human history. Islamic principles were put into practice in full during this time.

A detailed and serious study of the lives of al-Khulafa’r Rṣidūn would open before us a treasure of knowledge and experience about the Islamic system of life which could solve the present and future problems of mankind. We need to follow the Islamic teachings most faithfully in order to get the promised good out of it. Mere lip service to the greatness and beauty of Islam will not establish the Islamic system. Even though the projection of Islam using all modern means of communication is commendable, it is only the practice of Islam which will eventually make a real impact.

Let us resolve to understand, practise and preach Islam. Only then shall we ourselves find peace and happiness and the whole of humanity be freed from unhappiness and injustice.
Key Stage 3 (11–14)
1. What do the words Khilafah and Khalifah mean?
2. What is the title of Abu Bakr?
3. What did he say in his first speech as Caliph?
4. Name Abu Bakr’s son who fought against him at the time of Badr.
5. What is the title of Khalifah ‘Umar?
6. Name one commander of the Muslim army at the time of ‘Umar.
7. When and how did ‘Umar die?
8. Why do you think the Prophet chose Abu Bakr as his special friend?
9. What do you think we can find out about the character of Abu Bakr by studying his twelve points of advice?

Key Stage 4 (15–16)
1. What is the meaning of al-Khilafur Rasyidin?
2. Who were the false prophets against whom Khalifah Abu Bakr fought?
3. What did Abu Bakr say to his son after the battle of Badr? What can we learn from this?
4. Who were the members of the committee formed by Khalifah ‘Umar to elect his successor?
5. Write a newspaper article describing Khalifah ‘Umar’s visit to Jerusalem?
6. Discuss some incidents from Abu Bakr’s life that can inspire us all.
7. What important lessons can be learnt from Khalifah ‘Umar’s twelve points of advice?
8. Describe ‘Umar’s character using specific incidents to explain your answer.

Key Stage 5 (17–18)
1. Discuss the importance of leadership in the Islamic community. Why does Islam prefer elected rulers to a hereditary monarchy?
2. Why was the speech that Khalifah Abu Bakr delivered after his election unusual in relation to leaders of the world today?
3. Why was Khalid bin al-Walid replaced as Commander-in-Chief of the Muslim army?
4. In Islam, the leader is really the servant of the community. What are the dangers and temptations that might corrupt a ruler?
What did you learn? (4b)

Key Stage 3 (11–14)
1. What were the titles given to ‘Ali by Allah and the Prophet ﷺ?
2. Choose ten points from Khalfah ‘Ali’s 30 points of advice and explain why you think they are important.
3. Select one example from each Khalfah to show their noble characters.

Key Stage 4 (15–16)
1. What did Khalfah ‘Uthmân write to the officers of the Islamic Army?
2. What title was given to Khalfah ‘Uthmân?
4. What was Mu’âriyâh’s post when ‘Uthmân was the Khalfah?
5. Which countries came under Muslim rule whilst ‘Uthmân was the Khalfah?
6. Who was the father of Khalfah ‘Ali?
7. Name the children of Fâjîmah and ‘Ali.
8. When and how did Khalfah ‘Ali die?

Key Stage 5 (17–18)
1. Examine the roots of the civil troubles whilst ‘Uthmân was the Khalfah, and discuss his response.
2. What observations could you make about the Khalfah of ‘Ali? Why do Shi‘ites claim him as the first Khalfah?
3. Discuss the concepts of democracy, hereditary control, tyranny and nationalism, as seen in the light of Islam.
When none believed me, Khadijah did. She made me a partner in her wealth." Those are the words of Prophet Muhammad ﷺ about his first wife, Khadijah bint Khuwaylid (Khadijah the Great).

Khadijah, the daughter of Khuwaylid, was born 15 years before the year of the elephant, in 555 CE. Her mother was Fatimah bint Zaidah.

She was a noble, time-natured wealthy lady of Makkah. She married the Prophet ﷺ when she was 40 and he was 25. They had six children: two boys, al-Qasim and 'Abdullah (also known as 'Abd and 'Abd), and four girls, Zainab, Ruqayyah, Umm Kulthum (mother of the two 'Abd), and Fadhlah (daughter of Muslim).

Khadijah lived with the Prophet ﷺ for 25 years and was his only wife during that time.

When the revelation came from Allah and Muhammad ﷺ was made the Prophet, it was Khadijah who immediately accepted the faith and became the first Muslim. She was 55 years old at that time. Her acceptance of Islam greatly helped its spread among the Makkans. She stood by the Prophet ﷺ all the time. In moments of trial and tribulation, the Prophet ﷺ was comforted and comforted by her. She did all she could to help the Prophet ﷺ carry on his mission (da'wah).

Khadijah's wealth was used for the cause of Islam. The Prophet ﷺ remained busy in preaching Islam and his devoted and loving wife looked after the children and family affairs.

The Prophet ﷺ and Khadijah had many sorrows. They had to bear the death of their sons al-Qasim and 'Abdullah in their infancy and in the fifth year of the prophethood their daughter Ruqayyah migrated to Abyssinia with her husband, Ubayy ibn 'Aftah.

Ruqayyah left her parents at the age of 12 and returned after four years; that time was a long and painful separation for her mother, Khadijah.

During the prophethood, the Quraysh did all they could to stop the Prophet ﷺ preaching Islam. None of their resistance worked. The Prophet ﷺ continued his mission, relying on Allah. Khadijah was his source of encouragement and comfort. She also had to bear enormous strain and suffering during the boycott at Shi'bi Abi Tibi for three years.

The great Muslim lady Khadijah, the first Muslim, died on 10 Ramadhan in the tenth year of the prophethood, 620 CE, at the age of 65. Her death was a great loss to Prophet Muhammad ﷺ. He said, "I cannot bear the scene. I believe that Allah has kept much good in it." He loved Khadijah so dearly that after her death he used to remember her often.

The angel jibra'il used to bring salam (greetings) for her from Allah.
Fatimaaz Zahra 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 Khadijah’s acceptance by Allah in Paradise.

Muslim ladies should emulate the example of Khadijah who loved her husband dearly and did everything for Allah’s sake. Any Muslim of today would feel proud to have such a wife. Muslim ladies like Khadijah, could bring about a real change in the present day chaotic world.

Fatimah  

Fatimah was the youngest of the four daughters of the Prophet . She is known as Sayyidatun Nisa’ (Leader of the Women), and one of her titles is az-Zahra (radiantly beautiful), which is why she is also called Fatimah as-Salima’. She was born five years before the prophethood of Muhammad  (605 CE), and migrated to Madinah after the Prophet , with her sisters and step-mother Sawdah.

After the death of her mother, Khadijah, 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 Khadijah and this reminded people of her great mother.

Fatimah was married to ‘Ali 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. ‘Ali, her husband, respected her and the Prophet always advised Fatimah to obey and serve her husband in every respect. She kept her house clean and tidy, giving it a simple and pure look. There was always an atmosphere of peace and quiet.

Fatimah and her husband had five children: three sons, al-Hasan, al-Husain and al-Mahassin; and two daughters, Zainab and Umm Kulthum. Al-Mahassin died while still a baby.

According to Alhaddith (plural of Hadith), Fatimah was regarded as a great and respected lady by the women of her day because of her delightful personality, kindness, politeness and dignity.

The Prophet said, “Among the women of the whole world, four are great: Khadijah, Fatimah, Maryam (Mary) and Asiyah (wife of Faraun [Pharaoh]).”

Fatimah 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.

Fatimah took part in the battle of Uhud and nursed the wounded Muslim soldiers. She bandaged the wound sustained by the Prophet during the battle. She also took part in the conquest of Makka.

The Prophet  was always seen off by Fatimah when he was going out from Madinah and was met by her when he returned home.

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Fatimah died a few months after the death of the Prophet ﷺ, on 3 Ramada 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 ﷺ, she could narrate no more than eighteen or nineteen Ahadith.

Fatimah was an ideal Muslim daughter, a wife and a mother. Her life should be an example for Muslim females of all ages.

Aishah ﷺ

This great Muslim lady was married to the Prophet ﷺ after the death of his first wife, Khadijah. She was born in 613 or 614 CE, the fourth year of the Prophet’s ﷺ mission, and was married to the Prophet ﷺ when she was nine, although she only went to live with him when she was 12 (some say at 15).

Her father was Abu Bakr, the closest friend of the Prophet ﷺ and the first Khalifah of Islam. Her mother was Umm Rumanah (née Qawm). Aishah 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 Islamic environment. Her father was a great Muslim and the Prophet ﷺ 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, Aishah memorised quite a number of Sufrah of the Qur’an. Her father was a man of learning and she inherited his love of knowledge.

Aishah and her elder half-sister, Asma’, helped in packing for the famous Hijrah of the Prophet ﷺ to Madinah.

Aishah was fortunate to be trained under the care of the greatest teacher of mankind, Prophet Muhammad ﷺ. This training made her one of the most notable Muslim ladies in Islamic history. She was totally devoted to the Prophet ﷺ, 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 ﷺ ablutions before prayer. This was significant in 7th century Arabia where water was scarce.

The Prophet ﷺ did not love her only for her physical beauty but also for her intelligence, sound judgement and personality. She liked what the Prophet ﷺ liked and disliked what he disliked.

If Aishah loved anyone more than her husband Muhammad ﷺ, it was Almighty Alh. This was the teaching of the Prophet ﷺ.
The Prophet ﷺ 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 Islam.

‘A’ishah used to pray with the Prophet ﷺ. They would remain standing for long hours in prayer, weeping, sobbing and asking Allah’s forgiveness.

The Prophet ﷺ fell ill in 11 AH and ‘A’ishah nursed him with all the love and care of a devoted wife. He died in her lap.

‘A’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 ﷺ and she told him three. He asked his daughter to wrap him also in three sheets for burial.

‘A’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 Khalīfah of Islam, sent his son ‘Abdullāh to ‘A’ishah to ask her permission for him to be buried beside Abū Bakr. She agreed to ‘Umar’s wish, saying, “Today I prefer ‘Umar to myself,” which shows her generosity and selflessness.

‘A’ishah always stood for the truth. She taught Islam to many people men and women. She was an authority on many matters of Islamic Law, especially those concerning women. She narrated 2,210 Ahādīth. She died at the age of 67 on 17 Ramadān, 58 AH.

Her life shows to what heights a Muslim woman can rise. Before Islam, women had a low status in society; Islam gave them a very high status.

Islam wants to see a woman develop her talents and contribute to society as a mother and a wife and to remain loyal and chaste. Muslim women can rise to prominence within Islam. Allah the Creator has fixed their rights and duties according to their nature and biological make-up.

‘A’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 aptitude for knowledge and learning.
Key Stage 3 (11–14)
1. Give two facts about Khadijah before she married the Prophet ﷺ.
2. How long did she live with the Prophet ﷺ?
3. When did she die?
4. What did the angel Jibril used to do for Khadijah?
5. Who is called Sayyidatun Nisa’ and why?
6. Name the four great women of the world according to the Prophet ﷺ.
7. In which battle did Fatimah take part?
8. Who was ‘A’ishah’s father?
9. Choose one of the great Muslim women and describe something from her life which you really admire.

Key Stage 4 (15–16)
1. Discuss the contribution of the great Muslim lady Khadijah towards the cause of Islam.
2. What were the special qualities of Fatimah, the youngest daughter of the Prophet ﷺ?
3. Write a short narrative on the life of ‘A’ishah, up to the death of the Prophet ﷺ.

Key Stage 5 (17–18)
1. Allah granted enormous rights and responsibilities to Muslim women. Discuss the various attitudes of Muslim men towards these rights and responsibilities.
2. Contrast the status of women in the pre-Islamic period with that in an Islamic society. How does that transformation compare to present-day developments in the status of women?
Stories of Some Prophets

"There is a lesson for the men of understanding in their stories." (12:111)

Long long ago, Allah announced to the Angels and Jinn that He would create human beings to worship Him and live on the earth: "I am going to place my Khalijj (deputy or agent) on earth." (2:30)

The angels asked, "Will You place therein someone who will make mischief and shed blood, while we praise You and glorify You?" (2:30) Allah replied, "Surely, I know what you do not know." (2:30) The angels were silent.

Allah informed the angels, "I am about to create a mortal being (Bashar) from clay. When I have fashioned him and given him life, you must prostrate before him." (38:71–72)

Allah created Adam from clay and gave him the best of forms. He then commanded the angels and Jinn to prostrate before Adam.

The angels obeyed; they never disobey Allah. But Iblis, who was one of the Jinn (18:50), refused to prostrate. Allah asked, "What prevented you from prostrating before that which I have created?" Iblis replied, "I am better than him. You have created me from fire but him You created from clay." (7:12; 15:32–33) His pride led him to disobey Allah.

Allah then said, "Get out of here. You are an outcast. My curse is on you till the Day of Judgement." (15:34–35)

Iblis vowed to misguide Adam and his children (7:14–18). But, as you know, Allah has given man knowledge and guidance to distinguish between right and wrong to avoid being misguided.

Allah taught Adam 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) Allah then asked Adam to say those names, and he did so (2:33).

Turning to the angels, Allah said, "Did I not tell you that I know everything that is in the earth and the heavens and I also know whatever you disclose and whatever you hide?" (2:33)

Allah then asked Adam to live in al-Jannah (Paradise). He had everything to enjoy. But he was alone. So Allah created Hawwa' (Eve) as his wife. Now, Adam was happy and living in al-Jannah.

Allah said to Adam, "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. Allah also wanted to see whether they used the knowledge given to them to save themselves from the tricks of Iblis.

Iblis was trying hard to misguide Adam and Hawwa'. At last, he succeeded and tempted them to go to that tree. As soon as they had eaten from the forbidden tree,
Adam and Hawa’l realised they were 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 Allah, the All-knowing (7:20–22, 20:116–122).

Adam and Hawa’l asked Allah’s forgiveness and it was granted. They prayed:

“O Lord, we have wronged ourselves, and if You do not forgive us and grant us mercy, surely we shall be losers.” (7:23)

Allah then commanded Adam and Hawa’l 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.

Allah revealed guidance to Adam and he was made the first prophet on earth. There are important lessons for us to learn in this story.

Many hundreds of years passed after Adam, and the earth was filled with his children. As time passed, the children of Adam forgot Allah and started to worship statues made of stones. They became bad and would lie and steal and some became mean and greedy.

Allah, the most Merciful, sent Nuh to those people to bring them back to His worship. Nuh invited the people to come back to Taubah. He asked them to give up idol worship and all the other vices which were ruining them. He warned them about the Day of Judgement (7:59–64).

Nuh tried his best for many years to guide his people to worship Allah but they would not listen. They laughed at him, mocked him, despised him and called him crazy and a liar (26:105, 45:9).

Nuh lived for 950 years (29:14) but during this long period of time only a few people responded to his call. Even his son and wife did not believe in him.

Nuh was tired and shocked to see the stone-heartedness of his people. He became so displeased with the stiffness of their opposition to the truth that he ultimately prayed to Allah, “O Lord, leave not upon the land any one from the unbelievers.” (71:26) He cried unto his Lord saying, “I am vanquished, so give help.” (54:30) He also prayed to Allah to rescue him and his followers (26:118).

Almighty Allah accepted Nuh’s prayers and asked him to build an ark. Nuh started to build the ark. It was not an easy task but Prophet Nuh persevered (11:37). When the people saw Nuh 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 is the ark for?” they asked. Soon they were to find out. It was Allah’s plan to cleanse the whole land of unbelievers except the ones who believed and helped Nuh.
Nûh 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 Allâh’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 Allâh asked Nûh to take a pair (one male, one female) of all animals into the ark. He and his followers boarded afterwards (11:40–41).

Suddenly the skies became dark, it began to thunder and rain. Water poured from above and gushed up from the ground. It rained and rained until the whole land was flooded. Every living thing drowned except those that were in the ark, which was floating on the water (54:11–15).

The flood water lasted five months and it destroyed all the disbelievers. Even Nûh’s own son (an unbeliever) was not saved. Nûh had asked permission from Allâh to take his son in the ark but this was refused. He was told that an unbelieving son was no part of his family. Nûh felt remorse for asking Allâh to rescue his son. He begged Allâh to forgive him. Nûh and his followers were safe in the ark (11:45–47).
At last, the skies began to clear and the ark halted at Mount Jâriyy (in Turkey). Niḥl and his followers disembarked (11:44). Thus Allah saved Niḥl and his followers (29:15).

Allah bestowed prosperity and abundance on Niḥl’s children. They spread all over the earth (11:48).

Such is the dreadful punishment meted out to the disbelievers. Allah says in the Qur’an, “We drowned those who denied our signs. Lost they were (such) blind folk.” (7:64) We should take a lesson from this story that disobedience to Allah leads to total destruction!

**Ibrahim (Abraham)**

Ibrahim, known as Khalid Alilith (friend of Allah, 4:125), lived in the country south of present day ‘Iṣlaq. His father, ‘Azar, used to make statues and sell them. The people of the area used to worship these statues, which they had made themselves.

Ibrahim was an intelligent young man. 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. Ibrahim wondered why people were so foolish to worship such powerless statues, which were kept in temple.

Ibrahim’s enquiring mind was in search of Allah. He thought and thought. It occurred to him that the shining moon might be his Lord.

But when the moon vanished he said to himself, “No, a vanishing thing cannot be my Lord.” He looked at the sun and said, “It is the biggest and it is my Lord.” But when the sun also went down, Ibrahim said to himself, “No, this cannot be my Lord.” He came to the conclusion that only the Ever-lasting, Ever-present and All-knowing Almighty can be his Lord. The stars, the moon and the sun cannot be the Lord (6:76–79).

Ibrahim once asked his father, “O my father, why do you worship idols which can neither speak nor hear?” ‘Azar became angry and warned Ibrahim not to ask such questions. Ibrahim wished he could show his people the stupidity of worshipping idols.

He thought of an idea which would give the people a practical lesson. Once, when people were busy celebrating a festival, Ibrahim 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.

Ibrahim 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 (21:38).

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 Ibrahim, the only one who talked disrespectfully about the idols. They confronted Ibrahim, asking “Who broke the idols?” Ibrahim calmly replied, “Ask the biggest one.” The people knew that the idols could not talk. They said, “O
Ibrahîm, don't you know that the idols can't talk?" Ibrahîm retorted, "Why do you worship them, then? They can't talk, move or understand anything. Why do you ask them for favours?" The people had no answer. They were sure that it was Ibrahîm who broke the idols. They could not let the matter rest easily. They called a meeting and decided to burn Ibrahîm alive. They had to defer their gods (21:59–68).

However, Ibrahîm was favoured by Allah, so nothing could harm him as he had done the right thing.

A big fire was prepared and Ibrahîm was thrown into it. But a miracle happened! The fire did not burn him. Allah protected him. People were amazed to see it and they could not believe their eyes. But it was so. Ibrahîm was safe and his persecutors felt sad and helpless (21:69–70).

In this way, Ibrahîm was given the light of the truth by Allah. Ibrahîm was a messenger and servant of Allah (16:120–122; 19:41). He loved Allah more than anything else. He was ready to sacrifice his son Isma'îl on Allah's command. Allah accepted Ibrahîm's readiness and sent a ram to be sacrificed instead (37:101–107).

We observe the festival of 'Id al-Adha to commemorate this.

It was Prophet Ibrahîm who rebuilt al-Ka'bah in Makkah with his son Isma'îl (22:26–27; 2:125–129; 14:35–37).
Mūsā, the son of Imruʿ, was born in Egypt 450 years after Yūsuf (Joseph). In Egypt at that time the kings were known as Firʿawn (Pharaoh).

The followers of Prophet Ya‘qūb (Jacob), father of Prophet Yūsuf, are called Bānū Israʿīl (Israelites). Bānū Israʿīl had lived in Egypt since the days of Prophet Yūsuf. Prophet Ya‘qūb was known as Israʿīl.

Firʿawn, the ruler of Egypt, looked upon the Bānū Israʿīl as ‘foreigners’ and treated them harshly. He feared that one day the Bānū Israʿīl would grow in number and be powerful. So Firʿawn issued orders to kill every male child born in the family of Israʿīl (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 Allah to put Mūsā into a waterproof basket 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‘aun’s family picked it up and was excited to find a lovely baby boy inside. Mīsā was then taken to Fir‘aun’s wife and she was very glad to have the baby and adopted him (28:8–9). Mīsā’s sister went to Fir‘aun’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 Mīsā’s mother (28:12).

So Mīsā came back to his mother’s lap. This is how Allāh protects whoever He wills.

Mīsā grew up in Fir‘aun’s house and during this time he came across an Egyptian who was beating an Israeliite. Mīsā gave the Egyptian a blow and killed him accidentally (28:15).

He left Fir‘aun’s house and went to Mudīyāt (Midian) (28:22–28). He stayed there for ten years before moving on to Tūrūdū, a valley at the foot of Mount Sinai. Here, Mīsā received divine guidance and was selected as a messenger of Allāh (28:30).

Allāh bestowed on Mīsā 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 Mīsā to go to Fir‘aun and invite him to Tūrūdū (20:42–44). He begged Allāh to make his brother Ḥādūn his helper and Allāh granted his prayer (20:24–36).

Mīsā and Ḥādūn went to Fir‘aun. They exhorted him to obey Allāh and grant the Israelites their freedom. Fir‘aun refused to do either (20:47–54, 26:16–17).

Instead, he made fun of Mīsā. Mīsā showed his signs to impress upon Fir‘aun that his message was true. He threw his stick to the ground and it changed into a serpent. Mīsā picked it up and it turned back into a stick. Fir‘aun and his followers were amazed to see this, but he thought that Mīsā was a magician and challenged him to face his own magicians who could show even more stunning magic (26:23–37).

On the appointed day, the magicians of Fir‘aun were badly defeated. The false snakes they produced by their sticks were all swallowed up by the serpent of Mīsā’s stick. Fir‘aun and his magicians could hardly believe their eyes. His magicians bowed to the truth and professed their faith in Allāh (26:36–47).

Fir‘aun became angry and began to torture the Baqī‘a but Allāh even more.

It was during this time that Allāh commanded Mīsā to leave Egypt with his followers (20:77). Mīsā asked his followers to get ready and they slipped out at night to avoid Fir‘aun’s attention and reached the shore of the sea. They were chased by Fir‘aun and his soldiers. They almost caught the Israelites, in front of whom was the mighty sea. At this moment, Allāh ordered Mīsā to throw his stick in the water and, as he did so, the sea was divided into two and a road was ready in the middle, allowing the Israelites to cross (26:52–65).

Fir‘aun followed in hot pursuit. Mīsā and his people safely reached the other
shore. Fir'aun and his soldiers were still in the middle of the sea when suddenly the water on both sides began to pour over them.

Fir'aun and his soldiers were drowned (26:66). This is how Allâh punishes transgressors and helps His servants.

**'Isâ (Jesus)**

The Banû Isrâ'îl were given many favours by Almighty Allâh but they were very ungrateful. They violated Allâh’s orders, ridiculed the prophets and even killed some of them. They started to worship idols and made a mockery of Allâh’s message.

Allâh, the Merciful, again sent a prophet to bring them to the right path. This prophet was 'Isâ, son of Maryam (Mary) (2:87). Allâh bestowed on him the Injîl (Gospel) and 'Isâ confirmed what was in the Taurâh (Torah) (5:46, 61:6).

Prophet 'Isâ had a miraculous birth. He was born of the virgin Maryam (Mary) without a father, by Allâh’s command (19:17–21). Allâh 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 Adam was created by Allâh without a father and a mother. So, it was no wonder that Allâh could create 'Isâ without a father.

'Isâ, born of virgin Maryam, could talk even as a baby. He was made a prophet when he was 30, and he did his duty as a prophet for three years (19:29–34).

Allâh 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. He could do all these miracles by the mercy of Allâh. The Qur’ân mentions the miraculous powers and the birth of 'Isâ in Sûrah Al-'Imrâh:

"(And remember) when the angels said: O Mary! Allâh 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 Allâh. 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). Allâh creates what He wishes. If He decrees a thing, He says 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 Isrâ’îl, (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 Allâh's leave. I heal him who was born blind and the leper, and I raise the dead, by Allâh'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 Allâh and obey me.”

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Allāh is my Lord and your Lord, so worship Him. That is a straight path.” (3:45–54)

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).

Muslims believe in ‘Īsā as a prophet and a servant of Allāh (43:59). They do not believe that he is the son of Allāh. Allāh does not have a son or daughter. He is not like any of the creatures. There is none like Him. Allāh is One and Indivisible. There is no idea of a Trinity in Islam (4:171). Trinity is clear partnership (Shirk). Muslims believe 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 ‘Īsā from the fire and ‘Īsā from Fitna. He is the only Creator of the whole universe and all that is in it.

The chain of prophethood (Risālah) began with the first man on earth ‘Ādām and continued with ‘Isātum, Mūsā, Ibrāhīm, Iṣa and ended with Mūhammad ﷺ. Each and everyone of Allah’s messengers carried the same message. Islam began with ‘Ādām and was completed and finalised as a blessing for mankind with the final messenger of Allāh, Mūhammad ﷺ.
Key Stage 3 (11–14)
1. Who or what lived on earth before human beings?
2. Who was Adam and why did Allah create him?
3. Who was Hawwa’ and why did Allah create her?
4. Where did Adam and Hawwa’ live at first?
5. Who refused to prostrate before Adam and why?
6. What mistakes did Adam and Hawwa’ make when they were in Heaven?
7. Write out the prayer Adam and Hawwa’ made to Allah after they were trapped by the devil.
8. Why did prophet Nuh have to build an ark?
9. What happened to the people who would not listen to Prophet Nuh?

Key Stage 4 (15–16)
1. What does the Qur’an state about the creation of Adam?
2. Why do you think Nuh refused to bow to Adam?
3. Describe what happened to Adam and Hawwa’ after they were sent to live in al-Jannah?
4. Briefly narrate the story of Nuh’s ark. What hard lesson did Nuh learn through the fate of his son?

Key Stage 5 (17–18)
1. What important lessons do we learn from the story of Adam and Hawwa’ as regards the origin of evil, the forgiveness of Allah, and the equality of women with men?
2. “Many people die in catastrophes of nature but they are all judged as individuals.” Discuss this statement.
3. Contrast the Islamic understanding of creation with the theories developed by physicists and evolutionists to explain our existence.
Key Stage 3 (11–14)
1. Who was Khallulah and what does this name mean?
2. Who was Prophet Ibrahimm’s father?
3. What did Prophet Ibrahimm say to his father about the worship of idols?
4. What did Prophet Ibrahimm do on the day of the festival?
5. Did the fire burn Prophet Ibrahimm? What does this show about Allah’s power?
6. Make a list of the miracles that happened during Prophet Musa’s life.

Key Stage 4 (15–16)
1. What was the significance of the incident of Prophet Ibrahimm not being burnt by the fire of the idol worshippers?
2. Why do Muslims think idol worship is foolish and unreasonable?
3. “Prophet Ibrahimm’s life was one of true sacrifice.” Explain this statement using examples from his life.
4. Describe incidents from Prophet Musa’s life to show how his Islaam was tested. Give examples of how Muslims are being tested nowadays.

Key Stage 5 (17–18)
1. “Firaun epitomizes tyrannical rulers of today and clearly displays where arrogance can lead.” Discuss this statement.
2. The prophets Ibrahimm and Musa were ‘saved’ by Allah. Why do you think Allah does not save all noble martyrs? Discuss the importance of faith in Allah’s justice and the Akhirah.
3. How is the story of Prophet Ibrahimm’s life connected with the rituals of Hajj?
Shar'ah (Islamic Law)

Shar'ah is the code of law for the Islamic way of life. The word Shar'ah means a clear straight path or example. It is the system of law from Allah for humanity to follow.

Shar'ah, or Islamic law, is the code of conduct for Muslims and is based on two main sources: the Qur'an and the Sunnah of the Prophet ﷺ. It aims at the success and welfare of mankind both in this life and the life after death.

Shar'ah prescribes a complete set of laws for the guidance of mankind so that Good (Ma'rūf) is established and Evil (Munākar) is removed from society. It provides a clear and straight path which leads to progress and fulfillment in life and the attainment of Allah's pleasure. It is the best system of law for humans from Allah.

The Qur'an is the main basis of Shar'ah. It states the principles while the Sunnah of the Prophet ﷺ provides the blueprint of how to apply them. For example, the Qur'an says: establish Salāt, observe Sawm, pay Zakāt, 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 ﷺ which shows us how to act on Allah's commands.

The Qur'an is the main book of guidance and the Prophet ﷺ taught us how to follow it. The Prophet ﷺ not only told us how to follow the guidance, he also practised it himself. Prophet Muhammad's ﷺ life was the living Qur'ān.

Shar'ah has rules for every aspect of life. It is complete and perfect, and its application guarantees success, welfare and peace here on this earth and in the Ākhirah.

Man-made laws differ from Shar'ah in a number of significant ways.

**Man-made Law**

1. Men make laws when they feel the need; these laws start from a few and then grow in number over the years.

2. Laws made by men are not permanent; they are changed to suit people's wishes and desires. 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 all alcoholic drinks, but removed the ban after a time because it could not be enforced.

**Shar'ah or Allah’s Law**

Islamic Law is complete and perfect, and covers all aspects of human life. Men of learning explain and clarify Shar'ah for the benefit of ordinary people.

Shar'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 Islamic law. No one can change this; it is law that is valid for all time and for all places.
Key Stage 3 (11-14)
1. Who was ‘Isa?
2. Who was Prophet ‘Isa’s mother? Briefly write about his birth.
3. What book did Allah reveal to Prophet ‘Isa?
5. What was special about Prophet ‘Isa?

Key Stage 4 (15-16)
1. “Prophet ‘Isa’s life includes many miraculous things, but he was still a human being.” Justify this statement.
2. What was the teaching of Prophet ‘Isa? Did he ask his followers to worship him?

Key Stage 5 (17-18)
1. Explain the doctrine of ‘Inqilāb and the doctrine of the Trinity. Can you reconcile the two? Give your reasons.
2. “Risālah was the channel of communication between man and Allah.” Discuss.
3. Although Islam is totally opposed to shirk, can you outline the teaching in the Qur’ān that commends some Christians?

5. **Jami' at-Tirmidhī** (Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī, date of birth not recorded, died 279 AH/892 CE).


In addition to this, the *Muṣhattā* of Imām Mālik (born 93 AH, died 179 AH), Musnad of Ahmad bin Ḥanbal (born 164 AH, died 241 AH/855 CE) and Mishkāt al-Mashhūr of Abū Muḥammad al-Husayn bin Mas'ūd (died 516 AH) are also well known. There are many more collections and commentaries of Al-Jādīdī.

**Fiqh**

*Fiqh* is the science of Islamic law or jurisprudence. It refers to the explanation, collection and compilation of Islamic laws based on the Qur'an and the Sunnah of the Prophet ﷺ. The word *Fiqh* means knowledge and understanding.

The scholars of Islamic Law have made Shari'ah easier to understand and practise by the science of *Fiqh*. A person who has a detailed knowledge and understanding of *Fiqh* is called a *Faqīh*. A person qualified to give a ruling on issues in Shari'ah is called a *Muftī*. The ruling he gives is called a *fatwa* (pl. *fatwāt*).

Some great Muslims devoted themselves to the task of developing the science of understanding Islamic law and its practice. The four best known compilers and interpreters of Islamic law or Shari'ah are:

1. Abū Ḥanīfah Nu'mān bin Thābit, known as Imām Abū Ḥanīfah (born 80 AH, died 150 AH/767 CE).

Islamic law divides human activities into: (1) *Fard* واجب (duty or obligatory) — performance of these actions is rewarded and their omission is punished. (2) *Mubah* مَتَاب (recommended) — actions the performance of which is rewarded but omission of which is not punished. (3) *Mutlaḥ* خَفْر (silent) — actions permitted by silence. (4) *Makrūh* معْرَف (disliked or reprehensible) — actions disapproved of but not punishable. (5) *Haram* منْكَر (forbidden) — actions punishable by law.

Islamic Law or Shari'ah embodies the ideal Islamic life. Islam is the complete way of life and Shari'ah is the means to arrive at the ideal life recommended by Islam. Shari'ah enables us to synchronise our life with the will of Allah. It is the means of achieving our goal of life, which is to have blissful life here and in the hereafter.
Key Stage 4 (15–16)
1. What is Shari'ah and why do we need it?
2. What are the sources of Shari'ah?
3. What is Sunnah and where can we find examples of it?
4. What are the six authentic books of Sunnah?
5. What does the word Fiqh mean and what does it cover?
6. What are the names of the four most famous compilers of Islamic Law?
7. Discuss the importance of Shari'ah in comparison with man-made laws.
8. Divide human activities into five groups according to Islamic Law.

Key Stage 5 (17–18)
1. Discuss the need for Shari'ah in the modern world. Include the shortcomings of man-made laws.
2. What are Sunnah and Fiqh? Discuss how they help Muslims to answer problems facing them in the present day.
3. Many societies are afraid of Shari'ah. Are these fears justified? How might Shari'ah be abused? Is Western society too 'soft' on criminals?
Family Life in Islam

Family is the basis of Islamic society. Its origin goes back to the beginning of the creation of man and woman — Adam and Hawa’ (Eve). So, it is an institution founded by Allah’s will. Allah says in the Qur’an:

“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 Islamic 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 cooperation between the husband and wife. It gives peace of mind and provides a secure and solid basis 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 Muhammad ﷺ.

Marriage (Nikah)

Marriage is a sacred social contract between a bridegroom and a bride. A great deal of thought is necessary therefore before a man and a woman decide to marry.

Piety should come before all other considerations. Prophet Muhammad ﷺ 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.” (Ibn Majah) “A woman is married for four things: her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser.” (al-Bukhari)

A Muslim man is expected to marry a Muslim woman 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 Islam, 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 man and the woman. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Islam does not approve of the boyfriend/girlfriend system, or mixed parties which may lead to pre-marital sex.

Arranged Marriages, Forced Marriages

Islam recognises a marriage arranged by parents or relatives where the bride and groom have freely and willingly given their consent; indeed, consent of both parties to a marriage is a must. Without this a marriage is not valid.

This was made very clear by the Prophet ﷺ. Khansa bint Khudlan al-Ansariyya
narrated that her father gave her in marriage when she was a matron (childless woman, divorcee or a widow) and she disliked that marriage. So, she went to Allah’s Messenger ﷺ, and he declared the marriage null and void (al-Bukhari).

Abu Hurairah narrated that the Prophet ﷺ said, “A matron should not be given in marriage except after consulting her (i.e. getting her consent), and a virgin should not be given in marriage without her permission (consent).” (al-Bukhari)

There is no room for forced marriages in Islam. To force anyone into a marriage is not lawful in Islam. Freely-given consent is a basic requirement in Islamic marriage. No one should force either a male or a female into marriage; even the parents who always want the best for their children should not force them into marriage to which they have not consented. Lack of the correct knowledge about Islam and insistence on local customs and culture may be the reason for doing un-Islamic things. Muslims should follow the teachings of the Qur’an and the Sunnah of the Prophet ﷺ. There is nothing wrong in following local customs and culture if they do not violate Islamic teachings.
Divorce

Islamic society is based on submission and obedience to the will of Allah. Husband and wife, bound by marriage, are Allah’s servants and representatives (Khalifah). Marriage must not conflict with the purpose of life (seeking Allah’s pleasure), rather it should lead towards its achievement.

Divorce is allowed but is regarded as the least desirable of all lawful acts. Prophet Muhammad ﷺ said, “Of all things which have been permitted, divorce is the most hated by Allah.” (Abû Davûd, Ibn Mîlah) Islam encourages adjustment, reconciliation and happiness but when living together is impossible, Islamic law does not prohibit divorce (Talâq).

Status of Women in Islam

Women are an important and integral part of Islamic society. Unlike a number of other religions, Islam holds a woman in high esteem. Her importance as a mother and a wife has been clearly stated by Prophet Muhammad ﷺ.

A man came to the Prophet ﷺ and said, “Messenger of Allah, I desire to go on a military expedition and I have come to consult you.” The Prophet ﷺ asked him if he had a mother, and when he replied that he had, he said, “Stay with her, for Paradise is at her feet.” (an-Nasa’î)

Once a person asked the Prophet ﷺ, “Who deserves the best care from me?” The Prophet ﷺ replied, “Your mother (he repeated this three times), then your father and then your nearest relatives.” (al-Bukhârî)

In his farewell speech at Arafât in the tenth year of the Hijrah, the Prophet ﷺ 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 ﷺ also said, “The best among you is the one who is the best towards his wife.” (at-Tirmidîh)

These sayings clearly prove the important position given to women in Islam, yet there are people, especially in the West, who have misgivings about the status of women in Islam. To these people, the Muslim woman is seen almost as ‘a prisoner within the four walls of the house’, a ‘non-person’, and ‘someone who has no rights and living always under the domination of a man’. These notions are totally wrong and are based on ignorance rather than correct knowledge of Islam.

One of the rites of Hajj is a fast walk between Safâ and Marwâ, which is observed to remember the event of Hâjir (Hâgar), mother of Prophet Isâ’s (Jesus) who ran between these two hills to find water. This is another proof of the importance and respect given to women by Islam.

In order to judge the incorrect 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 Adam from Heaven. 

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 pyre.

In pre-Islamic Arabia, a woman was treated as a cause for grief and unhappiness and baby girls were sometimes buried alive after birth. This is mentioned in the Qur’an when Allah says: “And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned. For what sin was she killed?” (81:8–9)

In France, in 587 CE, a conference 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 1882.

If we keep this status in mind and look into the position of the women in Islam, we must conclude that Islam liberated women from the dark age of obscurity, insecurity and being non-entities fourteen hundred years ago.

Islam is a religion of common sense. It conforms 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 according to their different biological make-up (2:228). Allah has not made man and woman identical, so it would be 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, children born outside marriage 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 resulted from a permissive outlook and the so-called freedom of women championed by feminists.

Rights of Women in Islam

Allah has created every living being in pairs, male and female (51:49), including mankind. Allah has honoured the children of Adam — both male and female (17:70). Men and women who believe are friends of one another (9:71). Allah will reward both men and women in the life after death (3:195).

Notes:
2 Islam: beliefs, legislation and morals, Dr Ahmad Shalaby, p. 308, (1970 Cairo)
3 ibid — pp. 312, 314
two or three or four; and if you fear that you cannot deal justly (with them), then one only or (slaves) that your right hands possess. Thus it is more likely to prevent you from doing injustice.” (4:3) This verse says that in order to marry more than one woman, a man must be fair and just to each of them. If he is unable to do so, he should marry only one woman.

Another verse of the Qur’an says: “You will not be able to deal fairly between wives, however much you wish. So do not incline too much to one of them so that you leave another in suspense; if you come to a friendly understanding and fear Allah, Allah is ever Forgiving and most Merciful.” (4:129) This further emphasizes fair treatment. But in special circumstances Islam 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 chores, the husband may marry another woman and thus help restore family stability.

3. Polygamy may be the solution to the problem of a society which has more women than men. This happens especially after a war. The verse in the Qur’an allowing more than one wife was revealed after the battle of Uhud 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.

Islam strictly forbids any sexual relationship outside marriage. There is no such thing as a mistress in Islamic society. Islam has given dignity to women by marriage and has protected them from exploitation of greedy and selfish men. Having more than one wife is better and more dignified than having a number of mistresses. Islam holds you responsible for your actions. You cannot just enjoy women and avoid the responsibilities of fatherhood. This is inhuman and unjust.

There should be no one-parent families or illegitimate children in an ideal Islamic society. It is only possible in a cultural climate of irresponsible and uncontrolled 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 some Muslims have more than one wife has become a matter for propaganda against Islam and such propaganda can give a misleading impression of
the Islamic way of life. This is especially so when non-practising Muslims are given prominence in this propaganda.

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 solving 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 be the wife of more than one husband seems almost impossible. A woman can bear children from only one husband at a time. Polyandry is forbidden in Islam.

Islam is a pragmatic 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, fair and completely logical.

Allah, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islam provides the best answers to all problems. We cannot blame Islam if we do not know it or fail to understand it. We need to look at Islam as a whole, not only at a part of it. This is because Islam views life as a whole and does not divide it into different parts.

All areas of life are inter-related; the status of women, marriage and family life are essential aspects of the whole Islamic system. One has to take a holistic view of Islam, there is no room to 'pick and choose' and for prejudicial comments.

what did you learn? (8)

Key Stage 4 (15–16)

1. Discuss the role of marriage as the basis of the Islamic family. Why does Islam not allow extramarital relationships? Give your reasons.
2. What status is given to women by Islam? How do men abuse this status?

Key Stage 5 (17–18)

1. Under what circumstances is polygamy allowed in Islam? Discuss the practicality and responsibility of this provision in Islam.
2. "Women in Islam have been given both respect and dignity." Discuss this statement with reference to their rights and duties. To what extent are Western misconceptions about Muslim women based on what they observe from Muslim men who are ignorant or negligent of real Islam, or on prejudicial coverage in the Western media?
Economic System of Islam

Islam is a complete way of life. No part of the life of an individual or a community is left out of Islam. The economic aspect is an important part of life, so Islam gives detailed guidelines for the conduct of our economic life. It concerns mainly how we earn and use our wealth. The Islamic system is balanced and places everything in its right place.

Earning and spending money is essential for our living, but we do not live only for this. Man needs bread to live but he does not live for bread alone. We have a greater purpose in life: We are Allah's agents (Khaitfah) on earth. We not only have a body but we also have a soul (Rislah) and a conscience. Without a conscience, our behaviour would be worse than wild animals and would create enormous problems in society.

Everything in Islam is for the benefit and welfare of humanity. The economic principles of Islam aim to establish a just society in which we behave responsibly and honestly, not selfishly fighting for the biggest slice of the cake without regard for the rights of other humans, honesty, truth, decency, trust and responsibility.

The economic system of Islam is based on the following principles:

1. Earning and Expenditure by Halal Means

Muslims are not allowed to earn and spend in any way they like. Islam has laws, based on the Qur'an and the Sunnah, to regulate earning and expenditure:

   a. Earnings from the production, sale and distribution of alcoholic drinks are unlawful, as are earnings from gambling, lotteries and from Risalah (interest or usury) transactions (5:90-91; 2:275).

   b. Earning by falsehood, deceit, fraud, and theft is unlawful (Harâm). Taking orphans' property deceitfully has been particularly forbidden (2:188; 4:2; 6:152; 7:85; 83:1-5).

   c. Hoarding food stuff and basic necessities, smuggling and the artificial creation of shortages for immediate profit and gain are unlawful (3:180; 9:34-35).

   d. Earnings from brothels and from other immoral sources which are harmful to society are also unlawful (24:23).

Islam strikes at the root of evil and wants to establish a just and fair society. A Muslim must earn his living in Halal ways and he should always bear in mind that whatever he does is known to Allah. He will be accountable for his actions on the Day of Judgement. He cannot hide anything from the knowledge of Almighty Allah.

Unlawful expenditure is not allowed in Islam. A Muslim should not spend his money irresponsibly. Rather, he should spend wisely and thoughtfully. Extravagance and waste are strongly discouraged (7:31; 17:26; 19:27-31; 25:28).
Bank interest

Money from rich to the poor

Zakah
2. Right to Property and Individual Liberty
In Islam a person has a right to his earnings. The Islamic state does not interfere with the freedom of speech, work or earnings of an individual provided this freedom does not harm the greater good of society. Every individual is answerable to Allah for his or her actions on the Day of Judgement (4:7; 30:71; 16:111).

3. System of Zakāh (Welfare Contribution)
Compulsory payment of Zakāh is one of the basic principles of an Islamic economy. It is one of the basic duties (Ibādah) of Islam. Every Muslim who has sufficient wealth must pay the fixed rate of Zakāh to the Islamic state (see Chapter 2). Zakāh helps to narrow the gap between the rich and the poor. It is a form of social security. An ideal Islamic state is responsible for providing the basic necessities of food, clothing, housing, medicine and education for every citizen. No one should have any fear of insecurity, poverty or hunger (9:60, 103; 98:5).

The voluntary giving of charity (Sadaqah) is greatly recommended, and charitable giving to good causes to ensure human welfare has been particularly emphasized in Islam. It is a further means of helping the poorest and most vulnerable in society. It encourages those blessed by Allah with more than they need, to show consideration for the less fortunate and discharge social responsibility.

4. Prohibition of Riba (interest or usury)
An Islamic economy prohibits all transactions involving Riba (interest or usury). In Islam there is no distinction between interest and usury. Islam allows only a zero rate of interest, that is, no interest at all. Whatever the name used, interest or usury, it is prohibited in Islam.
Interest is neither a trade nor a profit. It is a means of exploitation and concentration of wealth. The Qur'an says:
"They say, 'trade is like interest.' But Allah has allowed trade and forbidden interest." (2:275)
"Whatever you pay as interest, so that it may increase in the property of (other) men, it does not increase with Allah," (30:39)
"O you who believe, do not take interest, doubting and multiplying, and keep your duty to Allah, so that you may prosper." (3:130)
"O you who believe, observe your duty to Allah 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 Allah and His messenger; and if you repent, then you shall have your capital. Do not exploit and be not exploited." (2:278–279)
Interest (Riba) is an integral part of modern free-market economies. Unlike Zakáh, which distributes wealth from the rich to the poor, interest takes wealth from the poor to the rich. Modern economies entirely depend on interest (Riba). It is assumed
that no economy can function without interest. This false assumption is challenged by the existence and the growth of successful interest-free facilities offered by Islamic banks and investment companies throughout the world, including the UK.

A fully-fledged interest-free economy is not yet a reality. It is a complex situation. Nevertheless, we should work towards an interest-free economy to ensure social justice and equal access to opportunities for everyone in the world. An interest-free economy is only possible when an Islamic government carefully and systematically plans and implements the economic system of Islam. Political or state authority is essential to implement an Islamic economic system.

5. Law of Inheritance (Mīrāth)

The Islamic law of inheritance (Mīrāth) is a marvellous system that ensures the fair distribution of wealth after someone dies. It details the rights of relatives 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, 176).

Conclusion

Islam has laid down many more rules and guidelines about economic life. All human and natural resources should be put to good use in an Islamic state. Corruption and all immoral pursuits must be rooted out, even if they are economically lucrative. Some individual freedoms may have to be sacrificed for the greater good of society. Islam encourages simplicity, modesty, charity, mutual help and cooperation. It discourages selfishness, miserliness, greed, extravagance, exploitation and unnecessary waste.

We have discussed the main points of the Islamic economic system. It is beyond the scope of this book to go into greater depth. Interested readers who would like to study further are encouraged to read some of the many books on Islamic economics. You will find a list in the bibliography at the end of this book.

What did you learn? (9)

Key Stage 4 (15–16)

1. Explain the concept of Zakāh and contrast it with Ribā (interest). Why is Ribā so unfair to the poor?
2. What are the main principles of the Islamic economic system?

Key Stage 5 (17–18)

1. “Man does not live by bread alone.” “The best things in life are free.” Discuss these statements.
2. Outline the principles of the economic system of Islam. Explain how it should lead to a more equal distribution of wealth.

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Political System of Islam

Politics is a part of Islam. It cannot be separated from it. Indeed, the separation of religion and politics is meaningless in Islam. We have already learnt that Islam is a complete system of life, and politics is very much a part of our collective life. Just as Islam teaches us how to say Salah, observe Sawm, pay Zakat, and undertake Hajj, so it teaches us how to run a state, form a government, elect representatives, make treaties and conduct trade.

A detailed discussion of the Islamic political system is not possible in this book, so we will have to content ourselves with its basic principles and main features. The interested reader will find references for further reading in the bibliography at the end of the book.

The Islamic political system is based on the following main principles:

1. Sovereignty of Allah
Sovereignty means the source of power and authority. In Islam, Allah is the source of all powers and laws (3:154; 12:40; 25:2; 67:1). It is Allah Who knows what is good and what is bad for His servants. His say is final. Human beings should not and must not change His Law. For example, the Qur’an says, “As for the thief, male and female, chop off their hands. It is the reward of their own actions and exemplary punishment from Allah. Allah is Mighty, Wise.” (5:38) According to Islam, this order cannot be changed by any ruler or government claiming to be Islamic (5:44; 2:223). There are many laws in the Qur’an concerning our life, and those laws must be put into practice by an Islamic state for the greater good of all human beings.

2. Khilafah of Mankind (Vicegerency of Man)
Man is the vicegerent, the agent or the representative of Allah on earth (2:30; 6:165). Allah is the sovereign and man is His representative. Man should do as Allah commands him to do. Man can choose either to obey or disobey Allah, but because of this freedom of choice he will be answerable to Allah on the Day of Judgement. In the political sense, Khilafah means that human beings should implement the will of Allah on earth as His deputy or agent, on His behalf as a trust (‘Amn). An agent is always expected to behave as his master wants him to behave (10:14).

3. Legislation by Shura (Consultation)
Islam teaches us how to run a government, to legislate and to arrive at decisions by the process of Shura. Shura means “to take decisions by consultation and participation” (3:159; 42:38). This is an important part of the Islamic political system. There is no room for despotism and tyranny in Islam. Shura must be based on the Qur’an and the Sunnah. It must not contradict or attempt to overrule the Qur’an and the Sunnah.
4. Accountability of Government

The Islamic political system makes the ruler and the government responsible firstly to Allah and then to the people. The ruler must work for the welfare of the people according to the Qur'an and the Sunnah of Prophet Muhammad ﷺ. In Islam, the ruler is a servant of the people. Citizens of an Islamic state have the right to question the ruler and the government about any matters that concern them. In turn, the people must obey their ruler, so long as he follows the Qur'an and Sunnah.

Both the ruler and the ruled are the Khutbah of Allah. They will appear before Allah and account for their actions on the Day of Judgement. The responsibility of the ruler is heavier than the ruled.

5. Independence of the Judiciary

In the Islamic political system, the judiciary is independent of the executive. The head of the state, the government and any member or employee of the government can be called to the court when necessary. They would be treated no differently from other citizens. The Qur'an has many injunctions about justice. One of the main functions of the Islamic state is to ensure justice for all citizens (4:58, 135:5:8). The ruler and the government have no right to interfere in the system of justice.

6. Equality Before the Law

The Islamic political system ensures equality for all citizens before the law. It does not discriminate against anyone on the basis of language, colour, class, race, religion or sex. Allah distinguishes between us on the basis of Taqwah (piety or fear of Allah). One who loves and fears Allah most is the best and noblest in Islam (49:13).

Conclusion

The duty of an ideal Islamic state is to establish Salat and Zakah, promote the right and forbid the wrong (22:44). The state is responsible for the welfare of all citizens - Muslims and non-Muslims alike. It must guarantee the basic necessities of life (food, clothing, housing, medicine and education). All citizens of the Islamic state should enjoy freedom of belief, thought, conscience and speech. Every citizen should be free to develop his potential, improve his capacity, earn wealth and own such wealth within the limits set by the Qur'an and the Sunnah. A citizen should enjoy the right to support or oppose any government policy which he thinks right or wrong with the following in mind:

a. The Islamic state is duty bound to implement the laws of the Qur'an and the Sunnah. The Qur'an strongly denounces those who do not decide their matters by Allah's revelations (5:42-50).

b. An ideal Islamic state should ensure a fair distribution of wealth. Islam does not believe in equal distribution as it is against the law of creation and basic human nature and instinct. Islam ensures equitable distribution of wealth.
There is not a perfect Islamic state in the world today. There are many Muslim countries. An Islamic state is based on the model of the Prophet's state in Madinah while a Muslim state is one which has a majority Muslim population and some Islamic features.

However, organised efforts are being made in many parts of the world to establish an Islamic system of government to implement the laws of the Qur'an and Sunnah. Notable among the organisations which have been working to Islamise society are: al-Ikhwan al-Muslimin in the Middle East, Jama'at-e-Islami in Pakistan, Bangladesh and Kashmir, Adalet ve Kalkınma Partisi (AKP) in Turkey, Nahdaan 'Ulama' (NU) in Indonesia, Islamic Salvation Front (FIS) in Algeria, National Islamic Front in Sudan, Parti Islam SeMalaysia (PAS) in Malaysia, and Hizb ut-Tahrir in Tunisia. There are many more Islamic organisations which have also been working towards the Islamisation of societies.

The efforts for Islamic revival in Egypt, Pakistan, Sudan, Iran, Turkey, Malaysia, Bangladesh, Algeria and elsewhere have generated great hope and enthusiasm among Muslim adults and youth all over the world. This hope can only become a reality when Muslims make actions match their words. Presently, there is a marked trend among the parties and organisations to present Islam in words more than in practice. But we must ensure our actions reflect what we profess. Only then will Almighty Allah guarantee their success. It is hoped that a real Islamic state will emerge from these efforts which will guide the world towards justice, happiness and peace.

What did you learn? [10]

Key Stage 4 (15-16)

1. "Politics is part of religion in Islam." Discuss this statement.
2. "Muslims living in the West should be wary of getting involved in politics." Do you agree with this? Give reasons for your answer.

Key Stage 5 (17-18)

1. Discuss the institution of Shi'a in Islam and the principle of Khalifah. Why is it that religion and politics cannot be separated in Islam? Why do so many societies wish to separate them?
2. What should be done to establish a real Islamic state in the world according to the model set by Prophet Muhammad ﷺ? Consider modern countries that are said to be 'Islamic', and discuss in what ways they fall short of the ideal.
3. Explain the concept of sovereignty in Islam. How does it contrast with the concept of sovereignty in a democracy?
Food and Drink

Food and drink affect our health, growth and state of mind. Islam has given regulations about our food and drink. Islam aims to establish a healthy and moral society. It allows all wholesome and pure things to be taken as food and drink. The Qur'an says:

"O Mankind, eat the lawful and good things from what is in the earth and do not follow the footsteps of the devil. Surely, he is your open enemy." (2:168)

It follows from this that Islam has forbidden only what is impure and harmful. Lawful things are called Halal and forbidden things called Haram in Shari'ah (Islamic law).

Islam forbids eating the meat of the following:

a. dead animals (i.e. those which died 'naturally');
b. animals slain without invoking Allah's name;
c. animals strangled to death;
d. pigs;
e. carnivorous animals;
f. animals devoured by wild beasts.

Islam also forbids the eating of the blood of an animal (2:173; 5:3; 6:145; 16:115).

Islam teaches respect and consideration for the life and welfare of animals. It is one
of the many favours of Allah that He has created animals for mankind to eat by His permission, provided we slaughter them in the way He has prescribed. Islamic law requires an animal to be slaughtered by a sharp knife penetrating the inner part of the animal’s neck, ensuring it dies quickly and allowing the maximum drainage of blood. Allah’s name must be mentioned at the time of slaughter.

The meat and by-products of animals not slain in this way are Haram. Efforts should be made to obtain Halal meat from Muslim butchers. If there is no Muslim butcher nearby, then the Kosher meat of the Jews is regarded as Halal for Muslims.

There are now plenty of Muslim butchers in most of the European countries, USA, Canada, Australia and New Zealand. In case of doubt, Muslims can eat vegetarian food (without alcoholic ingredients).

Fish and vegetables are lawful. All kinds of intoxicating (alcoholic) drinks such as beer, wine and spirits are prohibited. Alcoholic drinks are not at all conducive to a healthy society. The Qur’an says:

"O you who believe, intoxicants and gambling, idols and divine 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 Allah from Salat. So will you not give them up?" (5:90–91)

Drinking alcohol causes serious social problems in society. It leads to many crimes and sins. Islam aims to root out all evils to ensure that society remains healthy and peaceful. Islam also forbids the taking of drugs except for medical purposes.

Muslims should begin meals by saying Bismillahir Rahmanir Rahim (In the name of Allah, the Most Merciful, the Most Kind), and finish by reciting the following dua’:

أَحْمَدُ اللَّهَ الَّذِي أَطْعَمَنَا وَسَفَرَنَا وَجَعَلَنَا مِنَ النَّاسِ

All praise is for Allah who gave us to eat and to drink and made us Muslims.

Prophet Muhammad ﷺ 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 ﷺ 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.

The Islamic food regulations and guidelines are healthy, wholesome and beneficial for people. We should not find excuses to avoid Islamic laws and regulations; rather, we must make serious efforts to follow Allah’s commands, in order to live a healthy and happy life.

**Dress**

Islam asks us to look nice and decent. Allah 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. Proper dress helps prevent indecency, immoral behaviour, and adds beauty to our personality.
The Qur'an says: "O children of Adam, we have revealed to you clothing to conceal your private parts and as a thing of beauty. But the garment of Taqwa (piety) is the best of all." (7:26)

Islam does not recommend any particular type of dress for us. However, there are guidelines which include:

1. Men must cover their body at least 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 Islamic jurists allow the face to remain uncovered.
3. Men and women must not wear clothing that arouses base feelings. This includes clothing that is see-through, skin-tight or revealing.
4. Men are not allowed to wear pure silk, clothes decorated with gold or gold jewellery.
5. Muslim men are not allowed to wear women's clothing and vice versa.
6. Muslims are not allowed to wear dress with symbols of other religions.

Islam encourages simplicity and modesty. Dress expressing arrogance is disliked. The style of dress to wear depends on local custom and climatic conditions but the above guidelines still apply.

### Festivals

Like all other religions, Islam has a number of special occasions of celebration and enjoyment. These occasions are observed with devotion to seek the pleasure of Allah, not just for our own pleasure.

Festivals in Islam are occasions of thanksgiving, happiness and joy. The two major festivals in Islam each year are 'Idul Fitri and 'Idul Adha.

'Idul Fitri is observed on the 1st of Shawwal (the tenth month of the Islamic calendar), the day after the month of Ramadan. 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, otherwise in Mosques or hired halls. They express their gratitude to Almighty Allah for enabling them to observe a month of fasting. 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.

'Idul Adha is on the 10th of Dhul Hijjah (the twelfth month of the Islamic calendar) and is followed by three further days of celebrating called Aaisyah Ta'hin. 'Idul Adha commemorates Prophet Ibrahim's (Abraham) readiness to sacrifice his son Isma'il (Ishmael) following the command of Allah. Allah accepted Ibrahim's devotion and obedience and asked him to sacrifice a ram 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 'Idul Fitri.

After the prayer, Muslims who can afford it sacrifice animals like goats, sheep, cows or
camels to seek Allah's pleasure. The meat of the sacrificial 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 Allah. This is the lesson of the occasion.

We must remember that what Allah wants is not the animal nor its meat or blood; rather He wants our devotion and submission to His command (22.37).

Other festive occasions include Lailatul Qadr (Night of Power), the day of 'Arafah (9th of Dhu al-Hijjah), and 'Ashura' (10th of Muharram).

The Sabtu (Jumu'ah) on each Friday may also be regarded as a weekly festival for Muslims, when they gather together for congregational prayer.

Islamic festivals are observed according to the Islamic calendar which is based on lunar months. The lunar year is shorter than the solar year by about eleven days. Festival dates are determined by the sighting of the new moon.

A practising Muslim in today's world genuinely feels unhappy when he sees injustice, inequality and oppression. Muslims in some parts of the world are under bad leadership and suffer from hunger and poverty. In other parts of the world Muslims are persecuted and killed for their beliefs. So, even on festival days, Muslims feel some sadness in their hearts when they think of those less fortunate than themselves.

Sometimes, in countries where Muslims are a minority, the sighting of the moon is a controversial issue and 'Id is observed on different days. The unity of Muslims is less visible when we do not celebrate together. Muslims should ask Almighty Allah to help them to resolve this unhappy situation. When Allah's mercy and blessings flow, peace and happiness will be established in society and Muslims will be able to enjoy their festivals which are meant to make them happy and joyful.

What did you learn? (11)

Key Stage 4 (15–16)
1. What are the dietary rules of Islam? Make a list of the things that Muslims are not allowed to eat.
2. What are the Islamic regulations for dress? What is meant by modest dress and why is it important?
3. Write an essay on the festivals of Islam.

Key Stage 5 (17–18)
1. Discuss the significance of the Islamic dress code for both men and women. In what ways might men dress immodestly?
2. Discuss the evil effects of alcoholism for society as a whole.
3. "Why should we kill animals for food?" In the light of the growth of vegetarianism, discuss the Islamic attitude to eating meat.
Surely, this Qur’an guides to that which is most just, 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 (Muttaqûn).” (6:153)
"He it is Who has sent His messenger with the guidance and the religion of truth, that He make it victorious over every other religion, however much the idebates may dislike." (61:9)

Ākhirah

"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 something that chings, then from a lump of flesh shapely and shapeless, so that We may make (our power) dear to you.

And We cause what We wish to remain in the woods 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 pitiful 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 Allah. 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 Allah will raise those who are in graves." (22:5–7)
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 wills. His Authority (Kurš) extends over Heaven and Earth; Preserving them both does not overburden Him. He is the Most High, the Most Great." (2:255)

Risālah

And surely, We have sent a messenger to every nation (proclaiming) serve Allāh (Alone) and turn away from false gods (Tāqūt)...." (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)

* (This verse is called Ayatul Kurś.)
"Those who disbelieve say: when we have become dust like our forefathers, shall we truly be raised up again?" (27:67)

"Do you think then that We have created you for nothing and that you would not be returned to Us?" (23:115)

"Allah 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 a Mu’min

"Successful indeed are the believers, who are humble in their prayers (Salāh), 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 (Salāh).  
These are indeed the inheritors  
Who will inherit the Paradise wherein they will live forever." (23:1-11)

"O believers, fear Allāh as He should be feared and do not die except as Muslims."  
(3:102)

Luqmān’s Advice to his Son

“...And (remember) when Luqman said to his son when he was advising him: ‘O my son!  
Do not make any partner to Allāh. Truly, making anyone partner to Allāh is a terrible sin  
great Zuhd.” (31:13)

“‘O my son! Establish Salāh 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 arrogant boasters. Be modest in your behaviour and lower your voice.  
Truly the harpest of all voices is the voice of the ass.” (31:17–19)

* Luqman was famous for his sound intelligence and wisdom in Arabia. He was most probably an Arabic-speaking African.
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 fasting spell after another fasting spell, while his weaning takes two years.

Thank Me as well as your parents; towards Me lies the final destination." (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)

 Аллăх 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)

وَإِذَا حَرَّمَ الْقَرْبَاءَ وَالْوَرَّاحَ وَالْبَيْضَاءَ وَالْمَسْكِينَ

"...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)

أرَى ذَلِلَتَ الْأَمْوَالَ تَكُونُ بَيْنَ الْيَدِينِ وَلَوْ قُلْتُ لَيْتَنِى أَنْ آتَى الْمَسْكِينَ

"Have you seen him who rejects the judgement? That is the person who pushes the orphan aside and does not encourage feeding the needy." (107:1–3)

Orphans

"Therefore, do not treat the orphan with oppression." (93:9)

إِذَا أُصِيبَ أَمْوَالُ الْأَمْوَالِ فَلْيَُّمْ أَمْوَالُ الْأَمْوَالِ طَلَّبَتُ إِنْ شَاءَ اللَّهُ فِي نَفْسِهِ

"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)

وَأُمُوا الْبَيْنِ الْأَمْوَالَ وَلَا تَكُونُ إِلَّا قَطَرٌ بِالْبَيْنِ

"Give orphans their property and do not exchange something bad for something good..." (4:2)

وَلَا تَقْرَبُوا مَالَ الْأَمْوَالِ إِلَّا أَنْ يُؤْتَى مَالُ الْأَمْوَالِ أَنْ يَكُونَ أَحَدٌ غَايَةً

"Do not approach an orphan's estate before he comes of age except to improve it..." (6:152; 17:34)
Brotherhood

"Believers are but brothers; so set things right between your brothers and observe your duty to Allah 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 enter houses salute one another with a greeting from Allah, 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)

“And hold fast together to Allah’s rope (Islam) 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 Salāh and pay Zakāh and obey Allah and His messenger…” (9:71)
Meetings

"O you who believe, when you are asked to make room in meetings, then make room. Allah will make room for you (in the Akhira).
And when it is said, "Move up," then move on. Allah will raise in rank those of you who believe as well as those who are given knowledge. Allah knows whatever you do." (58:11)

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

"And keep from the paths of every evil-doer...
Our Lord, listen to our prayers..."

If you do not find anything wrong in them, enter them. Allah is Knower of everything..." (48:24)
"O you who believe! Do not enter houses other than your own without first seeking permission and greeting 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 contracts (promises, covenants)...” (5:1)

"...Keep your promise, every promise will be enquired into.” (17:34)

"Among the believers are men who are true to the contract they made with Allah...” (33:23)

"...And (the pious are those) who honour their contracts when they make them...” (2:177)

**Basic Virtues**

**Honesty**

"And give full measure when measuring out, and weigh with proper scales...” (17:35)

"And give just weight 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 Allah and stand by those who are truthful.” (9:119)
"That Allah may reward the truthful for their truth and punish the hypocrites, if He wills..." (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... Allah has promised them forgiveness and a great reward." (33:35)

"Allah 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. Allah is pleased with them and they are pleased with Him. That is the greatest success." (5:119)

**Patience, Steadfastness and Forgiveness**

"...Seek help from Allah and be patient, the earth belongs to Allah. He gives it as heritage to whom He wills from among His slaves..." (7:128)

"...Our Lord, fill us full of patience and make our feet firm. Help us against the disbelievers." (2:256)
“And anyone who acts patiently and forgives, that truly would be from the things recommended by Allāh.” (42:43)

“Tolerate patiently what (unbelievers) say and part from them in a polite manner.” (73:10)

“O you who believe! Seek help in steadfastness (patience) and prayer. Surely Allāh is with those who are steadfast (patient).” (2:153)

“. . .and those who are steadfast in poverty and illness and during the time of battle. Such are they who are on the right track and such are Allāh-fearing (Muttaqīn).” (2:177)

“O you who believe, endure and outdo all others in endurance, be firm in the battlefield, and observe your duty to Allāh, so that you may be successful.” (3:200)

“Be patient (O Muhammad) with the finest patience.” (79:5)

“Then have patience (O Muhammad) as the most determined of the messengers (before you) had patience...” (46:35)

“Practise forgiveness, command decency and avoid ignorant people.” (7:199)

**Punctuality and Time-keeping**

“...Surely Salāt at fixed hours has been ordained on the believers.” (4:103)
"Those to whom people said: Truly the people have gathered against you, so fear them.
(The threat of danger) but it increased their faith and they said:
Allah 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 Allah and His messenger promised us.
Allah and His messengers told the truth. It strengthened their faith and obedience." (33:22)

Kindness, politeness and mercy

"It is because of mercy from Allah that you (Muhammad) were so gentle with them,
for if you had been harsh and cruel-hearted they would have broken away from around you.
Pardon them, seek forgiveness for them and consult them about the matter..." (3:159)

"...Be kind (or do good) as Allah has been kind (good) to you..." (28:77)

"And say (O Muhammad), 'My Lord, forgive and have mercy,
and You are the best of those who show mercy!'" (23:118)
Trustworthiness

“Surely, I am a trustworthy messenger to you, so observe your duty to Allah and obey me.”
(26:107-108)

“Allah 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 balance (justice), so that people may deal with justice…” (57:25)

“Allah commands justice and fairness…” (16:90)

“...Let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to piety…” (5:8)

Hijab and Chastity

“Tell the believing men to lower their gaze (from looking at forbidden things) and guard their private parts (from illegal sexual acts). That is purer for them. Surely Allah knows what they do.” (24:30)
"And tell the believing women to lower their gaze and guard their private parts and not show off their beauty except what is apparent, to draw cloaks (head coverings) over their juyub (bosoms, bodies, necks and heads) 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 brother's sons or sisters or their women or their maids or old male attendants having no sexual vigour or small children who have no sense of women's private parts. And let them not stamp their feet so as to reveal what they hide of their beauty. And turn to Allah 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 to be annoyed. Allah is ever Forgiving and Merciful." (33:59)
In Islam a woman has a distinct and separate identity. She is not just an appendage of her husband. Islam 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 use her earnings and property as she wishes, within the bounds of *Halāl* (lawful) and *Haram* (unlawful).

Islam 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 the right to seek separation (*Khul‘*) 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’an asks the Muslims to treat women kindly (4:19). It makes Muslim husbands responsible for their wife’s maintenance. Women, in return, are expected to remain loyal and chaste (4:34).

A woman has a right to develop her talents and to work within the limits of Islam. Islam 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. However, a Muslim husband’s Islamic lifestyle is expected to persuade his non-Muslim wife to accept Islam.

**Duties of a Woman in Islam**

Islam 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 *Tawhid* and the practice of Islam should be her foremost duty. A Muslim woman must perform her *Salah*, observe *Sawm*, pay *Zakāh* on her own wealth (if it is applicable) and go to *Hajj* if she can afford it. She is exempted from *Sawm* and can defer *Sawm* during her monthly period, but she must make up the days lost afterwards. Friday prayer (*Salāt al Jummah*) is optional for women.
2. She is required to maintain her chastity at all times. She must not have any extramarital relationship. The same is the case with men.
3. It is her duty to bring up children according to the rules of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and cooperation. She is the queen of the family and is the manager of household affairs.
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 dress as a man.
5. She is her husband's helpmate. A faithful wife is like a garment, a source of peace, love, happiness and contentment for her husband (30:21, 2:187) and the family.

6. If she is asked to go against the commands of Allah, she must defy even her husband, father or brother (9:23).

7. She is expected to look after her husband's property and belongings in his absence. Islam considers a husband and a wife as complementary to one another. Neither dominates the other. Each has his or her own individual rights and duties — together they form a peaceful and happy family which is at the core of a sound, stable and peaceful society.

Man and woman are not exactly equal in Islam. They have different physical and biological features. Islam recognises the leadership of a man over a woman (4:34, 2:228) but that does not mean domination.

An average man is usually stronger, heavier 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. Allah has given different qualities to a man and a woman, and in marriage they are expected to love, support and help one another to build a happy family.

Throughout history, men and women have never been treated the same. Islam has given women the right position and has not attempted to violate divine laws. Other religions and man-made systems have failed to define the exact and appropriate role of women. In the West, women have been reduced almost to a plaything of enjoyment and fancy. Women have tended to degrade themselves probably unwittingly in modern times for the sake of real or imaginary equality. They have become objects of exploitation by men and the slogans of liberty and equality have virtually reduced them to playthings of commoditises. Even a cursory look at advertisements in the media shows how women continue to be exploited for commercial purposes. The display of scantily-clothed and even naked women to exploit male desires has become the hallmark of Western materialism. They have neither gained liberty nor achieved real equality; rather they have lost their natural place in the home.

The natural balance, fairness and mutuality have been disturbed. The outcome has been horrendous for social peace and stability. The institution of family has to be put back in its rightful place in the society to restore natural peace at home.

### Polygamy and Islam

Islam is a practical religion. It can answer all human problems. Islam allows restricted polygamy — marriage to more than one woman (polygyny), with a maximum of four. The normal Muslim practice is monogamy — one man married to one wife; polygamy is not the norm.

The Qur'an has imposed strict conditions for marrying several wives: "And if you fear that you will not deal justly with the orphans, marry of the women who seem good to you,"
Bringing About Social Change

"...Surely Allah does not change the condition of a people
as long as they do not change what is in themselves..." (1:3:11)

Generosity and Spending for Allah's sake (Infaq)

"You will not attain righteousness (al-Birr)
until you spend what you hold is dear to you..." (3:92)

"Those who spend their wealth (for the sake of Allah) night and day,
both secretly and openly, will get their reward from their Lord,
they shall have no cause to fear nor shall they grieve." (2:274)

Reliance on Allah (Tawakkul)

"If Allah is your helper none can overcome you and if He does not help you,
who is there to help you? And on Allah let the believers rely." (3:160)

"... and he who relies on Allah, He is enough for him..." (65:3)
Lying

... Give up the filth of worshipping idols and stop lying.” (22: 30)

... Allah's curse will be on him if he is of those who tell a lie.” (24: 7)

Backbiting, Spying and Suspicion (Ghibah, Tajassus, Zann)

"O you who believe! Avoid much suspicion, for indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? You hate that (so hate backbiting)! And keep your duty to Allah. Surely, Allah is Forgiving and the most Kind.” (49: 12)

Cheating and Fraud

"The cheaters will suffer terribly. Those who insist on full measure when they have people measure something for them; but when they have to measure or weigh things for others, they give less than their due.” (83: 1-3)

Extravagance (Tabdhir)
“... Do not squander (your money) extravagantly. Truly the extravagant are the brothers of devils, and the devil is ever ungrateful to his Lord.” (17:26-27)

**Arrogance**

 ولأنت في الأرض مرحًا إن كن لغزو الأرض وكن سلم


“Do not walk in the earth arrogantly. Surely, you can never split the earth apart nor rival the mountains in height.” (17:37)

 وَلَهُمْ لا يَلْهُبُهُ كِلّ مَسْتَنَكَرٍ


“... Allah does not love arrogant boasters.” (57:23)

**Hoarding**

 وَلَيَفْحَصْ الَّذِينَ يَخْبَئُونَ بَعْضًا عَلَى بَعْضٍ مِّنَ اللَّهِ مَن فَضَّلَهُمْ فَهُمُ الْمُهْتَدُونَ


“And let the hoarders not think that what Allah 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)

 المَكْرَى يَكْرُهُ أَلْحَرُوبُ الْجَهَّالَةَ وَأَلْسِفُهَا وَلاَ يَفْقَهُونَ


“... Those who hoard gold and silver and do not spend them for Allah's sake, announce to them a painful punishment.” (9:34)

**Mischief and Corruption**

 وَلَسْتُوا وَإِخْرَاجًا مُّسْتَرِقَّينَ فِي الأَرْضِ مَعَ مَيْتَهُمْ مَعَ وَرَاعَاهُمْ


“... Eat and drink that which Allah 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 Allah and the Last Day but actually they do not believe."
(2:8)

"When the hypocrites come to you (O Muhammad) they say: We testify that you are indeed Allah's messenger, and Allah knows that you are His messenger, and Allah declares that the hypocrites are liars indeed."
(63:1)

Abortion and Fear of Poverty

"Do not kill your children in the poverty, we shall provide for them and you. Killing them is a big sin."
(17:31)

Interest and Usury

"...Allah has permitted trading and forbidden interest and usury..."
(2:275)

Wine and Gambling

"O you who believe! Wine (all kinds of alcoholic drinks) and gambling, stone altars and divining arrows are only a filthy work of Satan; give them up so that you may prosper."
(5:90)
Fornication and Adultery

"And keep away from illegal sexual intercourse. Surely, it is a hateful filthy work and a very bad thing." (17:32)

"The man and the woman who commit illegal sexual intercourse, flog each one of them with a hundred lashes..." (2:230)

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 Allah.
Allah is the Mighty and the Most Wise." (5:38)

What did you learn? (12)

Key Stage 4 (15–16)
1. What does the Qur’an teach about Tawḥīd, Rīḍālah and ʿAbīhālah? Find out as many verses as you can on these three topics from the Qur’an.
2. Summarise the advice Ṭūqāmīn gave to his son.
3. What are the duties of a Muslim towards parents, relatives, neighbours and the needy? Use verses from the Qur’an to justify your answer.
4. What lessons do we learn from the Qur’an about social manners?
5. List ten basic virtues which Allah expects Muslims to acquire.

Key Stage 5 (17–18)
1. "Islam is a complete way of life. It is not just a matter of praying or doing things ‘parrot fashion’.” Justify this using references from the Qur’an.
2. "Muslims should not just be recognised by their heads and hijabs, but by their manners and behaviour.” Discuss.

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Hadith (pl. Ahadith) means news or information. It has a special meaning in Islam. It refers to the sayings and doings of Prophet Muhammad ﷺ and the actions he approved.

**Duties and Obligations**

**Jihad**

"The most excellent man is the one who works hard in the way of Allah with his life and property." (Al-Bukhari)

"The best jihad is to speak the truth before a tyrant ruler." (Al-Bukhari)

**Iman, Islam and Ihsan**

"Faith (Iman) is that you believe in Allah (Tawhid) and His angels and His messengers (Risalah) and in the Life after Death (akhirah).

Islam is that you worship Allah and not associate anyone with Him, keep up Salat, pay Zakah and observe Sawm in Ramadhan.

Ihsan is that you worship Allah as if you see Him and if you do not see Him, surely He sees you." (Al-Bukhari).

**Love of the Prophet ﷺ**

"None of you has faith unless I am dearer to him than his father, and his son and all mankind." (Al-Bukhari)
 صلى الله عليه وسلم

Parents

“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

“By Allah, he has no faith (the Prophet ﷺ repeated it three times) whose neighbours are not safe from his wickedness.” (Bukhari)

“You are not a believer who eats his fill while his neighbour remains hungry by his side.” (Baihaqi)

“Oh, and part of the faith is to maintain good relations towards the neighbours so much that I thought he would give them the right to inherit.” (Bukhari)
Orphans

“The best house among the Muslims is the house in which an orphan is well treated and the worst house among Muslims is the house in which an orphan is badly treated.” (Ibn Majah)

The needy

“One who tries to help the widow and the poor is like a warrior in the way of Allah.” (al-Bukhārī)

Basic Qualities

Intention (Niyyah)

“Actions shall be judged only by intention, a man shall get what he intends.” (al-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 high-handedness.” (al-Baihaqī)

“Surely truth leads to virtue, and virtue leads to Paradise.” (al-Bukhārī)

Keeping promises

“Do not quarrel with your brother Muslim, nor jest with him nor make him a promise which you cannot keep.” (at-Tirmidhī)

Tolerance

“There are two traits in me which Allah likes, toleration and deliberation in undertakings.” (Abū al-Fadl, at-Tirmidhī)

Politeness

“Allah is polite and likes politeness.” (condensed from Muslim)

Modesty

“Modesty (haya’) is part of faith.” (al-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.” (at-Tirmidhī)

“Believers are like the parts of a building to one another — each part supporting the others.” (al-Bukhārī)
“None of you can be a believer unless he loves for his brother what he loves for himself.” (al-Bukhari)

“A Muslim is he from whose tongue and hands, other Muslims are safe.” (al-Bukhari)

Charity

“Every good action is a charity and it is a good action to meet a friend with a smiling face.” (al-Bukhari)

“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.” (al-Bukhari)

“Removing from a road that which is harmful is charity.” (al-Bukhari)

Contentment

“Wealth does not come from abundance of goods but from a contented heart.” (al-Bukhari, Muslim)

Learning

“The best of you is he who has learnt the Qur’an and then taught it.” (al-Bukhari)

“The seeking of knowledge is a must for every Muslim man and woman.” (Mishkat)

“The learned are the successors of the prophets. They leave behind knowledge as inheritance. One who inherits it obtains a great fortune.” (al-Bukhari)

Kindness

“Allah is not kind to him who is not kind to people.” (al-Bukhari, Muslim)

“Those who are kind and considerate to Allah’s creatures, Allah bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allah may be kind to you.” (Abu Dawud, at-Tirmidhi)

Thankfulness

“He who does not thank people does not thank Allah.” (at-Tirmidhi)

Steadfastness

Sufyân bin ‘Abdullâh said, “I asked: ‘O Messenger of Allah, tell me something about Islam which I can ask of no one but you.’ He said: ‘Say, I believe in Allah — and thereafter be upright.’” (Muslim)

Repentance (Tawbah)

“By Allah, I (Muhammad) ask Allah’s forgiveness and turn to Him in repentance more than seventy times a day.” (al-Bukhari)
Gifts

“Give gifts to one another, for gifts take away malice.” (Mishkât)

“The messenger of Allah used to accept gifts and give gifts in return.” (al-Bukhârî)

Visiting the sick

“Visit the sick, feed the hungry and free the captives.” (al-Bukhârî)

Meeting and greeting

“When one of you arrives at a meeting where people are seated, he should say salâm to them. And when he wishes to leave, he should say salâm to them.” (Abû Dâwûd)

“Do not sit between two men without the permission of both of them.” (Abû Dâwûd)

“Meetings are like trusts, except three kinds of meeting: for shedding prohibited blood, or for committing adultery or for taking property unlawfully.” (Abû Dâwûd)

“When one of you meets his brother, he should say salâm to him.” (Abû Dâwûd)

“The young should say salâm to the old, the passer-by to the one sitting and the small group to the large one.” (al-Bukhârî)

“The best way of saying salâm is shaking hands.” (at-Tirmîdî)

Talking

“He who truly believes in Allah and the last day should speak good or keep silent.”

(al-Bukhârî, Muslim)

“He who keeps silent, remains safe.” (at-Tirmîdî)

Eating and drinking

“The blessing of food is to wash hands at the beginning and washing after taking it.” (Mishkât)

“Say Allah’s name (Bismillah) and eat with your right hand and eat from near you.”

(al-Bukhârî)

“When one drinks, he should not breathe into the vessel (glass).” (al-Bukhârî)

Clothing

“Eat and drink, give sadaqah and wear good clothes as long as these do not involve excess or arrogance.” (at-Nasîr, Ibn Majâh)

“Indeed he who wears silk in this world (will) have no share in it in the life after death.” (al-Bukhârî and Muslim)
“Gold and silk are lawful to the women of my Ummah and forbidden to the men.”
(at-Tirmidhi, an-Nasa’i)

“Allah’s messenger cursed the men who put on women’s clothes and the women who put on men’s clothes.” (Abû Dâwûd)

“The Prophet ﷺ said to Asma’, the daughter of Abû 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.’ (Abû Dâwûd)

**Leave that which does not concern you**

“An excellent Islamic practice is to give up what is not one’s business.” (Mâlik, Ahmad)

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**Bad Conduct**

**Lying**

“Woe to him who tells lies to make people laugh! Woe to him! Woe to him!”
(Ahmad, at-Tirmidhi)

“It is great treachery that you tell your brother something he accepts as truth from you, but you are lying.” (Abû Dâwûd)

**Backbiting**

“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 backbiting and refrain from adultery and similar sins, I shall assure him of Paradise.” (al-Bukhârî)

**Suspicion**

“Beware of suspicion, for suspicion may be based on false information, do not spy on another, do not disclose others’ hidden defects.” (al-Bukhârî)

**Jealousy**

“Keep away from jealousy for as fire burns wood, so jealousy consumes good actions.” (Abû Dâwûd)

“Nothing is more atrocious than injuring unjustly a Muslim’s reputation.” (at-Tirmidhi)

**Anger**

“He is not strong who throws down another, but he is who controls his anger.”
(al-Bukhârî, Muslim)

“If anger rouses anyone, he should sit down and if that does not help, he should lie down.” (at-Tirmidhi)
Pride

"If anyone has got an atom of pride in his heart, he will not enter Paradise." (al-Bakhtīrī)

Abuse

"Abusing a Muslim is sinful and killing him is disbelieving (kufr)." (al-Bakhtīrī, 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." (al-Bakhtīrī)

Taunting

"A believer neither taunts, nor curses nor speaks foul nor chats nor babbles." (at-Tirmidhi)

"Do not rejoice over the distress of a brother Muslim for Allah may relieve his distress and put you in his position." (at-Tirmidhi)

Sickness of heart

"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." (al-Bakhtīrī, Muslim)

Key Stage 4 (15–16)

1. Give some examples of the sayings of the Prophet ﷺ about duties and obligations.
2. Write down ten Ḥadīth which ask us to avoid bad habits and conduct.
3. Give examples from the Prophet’s ﷺ life in which he was steadfast, kind, and truthful. Include sayings of the Prophet ﷺ about these qualities.

Key Stage 5 (17–18)

1. Explain the concept of brotherhood/sisterhood in the context of the Prophet’s ﷺ sayings.
2. Why was the Prophet ﷺ known as ‘The Living Qur’an’?
Muslims, wherever they are, form one nation (Milîhati Wâhidah). It is faith that binds people together in Islam, not the geographical territory, colour, race or language. Citizenship of an Islamic state may be determined by geographical boundaries.

There are 54 Muslim countries (see note on page 205) in the world on the basis of a majority of the population. The total Muslim population in the world is nearly 1.4 billion, 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 considerable amount of natural gas in the Muslim countries.

If we look at a world map, we find the Muslim countries situated at strategically important positions. 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 unite on the basis of Islam. Real human progress can only be achieved by the faithful observance of the teachings of Islam. We should consciously try to restore the glory of Islam 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 Milîhat has the potential and the need is for the faithful practice of the teachings of Islam. The Milîhat also needs leaders who lead by example which the ordinary people can emulate. Material resources can be harnessed for the greater good of all humans if the Muslim Milîhat can once again demonstrate their superiority in the field of knowledge and technology as in the period from the 7th to the 12th Centuries. This excellence in acquired and revealed knowledge must also accompany the moral and spiritual excellence (Taqwa).
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<thead>
<tr>
<th>Name</th>
<th>Area (sq. km)</th>
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Sources:
1. Figures supplied by the London embassies of some of the above countries in the year 2004.
2. The World Factbook 2004, CIA.

*Population figures and the proportion of Muslims are approximate, and have been rounded off for inclusion in the table. Calculation of the number of Muslims is based on figures before rounding, and are themselves rounded off to the nearest thousand.*

*The territories of the Palestinian Authority (including the West Bank and East Jerusalem) are still being negotiated with Israel.*

**The Organisation of Islamic Conference (OIC) based in Jeddah, Saudi Arabia has 57 member states which include Bosnia, Cameroon, Gabon, Guyana, Mozambique, Suriname, Togo and Uganda. OIC list of member states does not include Bosnia Herzegovina, Ethiopia and Eritrea.
<table>
<thead>
<tr>
<th>Name</th>
<th>Area (sq. km)</th>
<th>Total population (in millions)</th>
<th>Proportion of Muslims (%)</th>
<th>Number of Muslims</th>
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4. 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.
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<td>Rwanda</td>
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<td>Uganda</td>
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</tr>
</tbody>
</table>

The total Muslim population of the world is estimated to be over 1,431 million, out of a world population of more than 6,234 million, about 23% of all the people on Earth.

Sources:
1. Figures supplied by the London embassies of some of the above countries in the year 2002.
2. The World Factbook 2004, CIA.
4. www.adherents.com (for percentage of Muslims).
5. Muslim World Minorities, Islamabad, 1993 (for percentage of Muslims).
Key Stage 5 (17–18)
1. Discuss the material and numerical potential of the Muslims in the present day world.
2. Study a map giving the location of Muslim countries in the world and make your own observations in the light of their location and importance.
3. "There is a lot to be desired from the British Muslims in terms of their unity, practice of Islam and contribution to the society they live in." Discuss this objectively and subjectively.
4. "Muslims in the world are almost about 1.3 billion, but they have not been able to use their numerical strength and their material resources for the common good of humanity." How will you comment on this statement?
5. How do you visualise the future of Muslims in the present day technology-dominated world? Discuss your vision in detail.
Teaching Islam to young people requires careful planning and skill. Teachers and parents need to be clear about the aims of providing such teaching. The objective is to educate young people in Islam, to enable them to become conscious and practising Muslims.

The Muslims of the U.K. do not yet have a well-organised system of Islamic teaching, although sincere and dedicated efforts are being made in different parts of the country to provide basic Islamic education for our young generation.

The Muslim Educational Trust has made some modest contribution towards making the teaching of Islam systematic. The Trust published a syllabus and guidelines for Islamic teaching in 1980. The first edition of this textbook, *Islam: Beliefs and Teachings*, was published in October 1980, based on the syllabus.

In the second edition, we incorporated some suggestions for teachers and parents on how to use the book. The book is now in its 7th Edition.

A. This book is mainly aimed at school pupils aged 11-16 and covers briefly the essential aspects of Islam. Younger pupils may not fully understand some of the topics. Until now we could not publish five or six separate books on Islam to cater for the needs of pupils of different age groups. The topics covered in this book have been arranged so that they can be studied progressively as the young people move up the school. The topics near the end of the book will also be useful for pupils aged 17-18 when studied in tandem with other books and resources on those topics, for depth and breadth.

B. Books on their own cannot achieve miracles. Committed Islamic teachers need to guide the pupils and to explain to them the various topics. Without clarification and explanation, some of the material in the book may be unclear to some pupils. Teachers and parents should be conscious of this.

C. Teachers and parents should consult other books for detailed analysis of different topics and guide the pupils accordingly. The select bibliography at the end of this book may be of help in this regard.

D. Correct pronunciation of Arabic words needs care and attention. We must take as much care as possible to see that the pupils pronounce Arabic words correctly. The transliteration guide given at the beginning of the book will be useful. We would request Islamic teachers and parents to avoid different spellings of Arabic words. Given care and attention, young people will be able to pronounce and spell Arabic words correctly. A few examples of varying spellings and pronunciations should make this point clear:

<table>
<thead>
<tr>
<th>Standard</th>
<th>Other commonly-used spellings</th>
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</thead>
<tbody>
<tr>
<td>i. Muhammad</td>
<td>Mohammed, Muhammed, Muhammad, Mohamad</td>
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<tr>
<td>ii. Ramadhan</td>
<td>Ramadhan, Ramadan</td>
</tr>
<tr>
<td>iii. Dina</td>
<td>Deeu</td>
</tr>
<tr>
<td>iv. Mousa</td>
<td>Masa, Moosa</td>
</tr>
</tbody>
</table>
It is strongly recommended that the standard spellings be followed.

E. The use of charts, maps, posters, slides and videos, DVDs of related topics should also be used to make the teaching interesting and effective. Islamic teachers should use them in order to give an audio-visual aspect to the teaching of Islam.

F. At the end of each topic, we have included questions for different age groups. The use of the exercises will help to deepen the impact of the teaching, and pupils will grasp lessons better this way. The questions also indicate to the teacher how well the lessons have been understood by each pupil.

G. With pupils in year 7, you may find the book *Islam for Younger People* more useful, especially the stories given in the book.

H. In years 8 and 9 you should arrange your lessons to include some stories of the prophets.

I. In years 10–12, the pupils should be encouraged to do more extensive research projects and not be limited to this book alone. These should cover the following topics:
   i. Salat and its importance in our life.
   ii. The role of the Mosque in Islam.
   iii. Al-Ka'bah.
   iv. Masjidum Nabti.
   v. Hajj.
   vi. Festivals: *Idul Fitri* and *Idul Adha*.
   viii. Muslim countries and their resources.

J. For pupils in years 10–12 class discussions on various issues related to living in a non-Muslim society should be included to allow pupils to freely express their views and answer any questions on the issues discussed.

K. It is the challenging task of the Muslim teachers and parents to make their lessons both interesting and motivating for pupils of all age groups to ensure the knowledge learnt is not just memorised but internalised and therefore practised in their day to day lives. The lessons have to therefore be varied to engage the pupils and not become lectures given by the teachers. It is also the teacher's responsibility to differentiate the teaching according to the ability of different pupils. The questions at the end of each topic vary in difficulty and can be selected to cater for pupil's individual needs. (Tiered Questions)

L. Qur'anic references are included throughout the book and should be utilised fully in lessons to enable pupils to understand its role as the divine guidance for all humans.
Suggested arrangement of study topics according to age group

Key Stage 3: Year 7 (age 12)

Total no. of lessons for a year: 25

1. **Islam**: two lessons:
   - i. **Meaning and Way of Life**
   - ii. **Everything in nature is obeying the law of Allah**

2. **Purpose of Creation**: one lesson

3. **Basic Beliefs**: one lesson

4. **Al-Husnun Majeedah**: one lesson

5. **Tawhid**: two lessons:
   - i. **Meaning and Sura Tahlil**
   - ii. **Powers of Allah**

6. **Risalah**: two lessons:
   - i. **Meaning of Risalah and its importance**
   - ii. **Names of prominent prophets**

7. **Adhan**: two lessons:
   - i. **Death and its implications**
   - ii. **Day of Judgment**

8. **Shahadah**: one lesson: Meaning word by word

9. **Salah**: one lesson: Names and timings

10. **Wudu':** three lessons:
    - i. **Importance, Niyyah**
    - ii. **How to make Wudu'**
    - iii. **What makes Wudu' invalid?**

11. **Fard Salah**: one lesson: Rak'ahs in each Salah

12. **How to perform Salah**: seven lessons:
    - i. **Niyyah and Subhanaka**
    - ii. **Tawwudh, Tasbihah and Suraat Fatiha (recitation)**
    - iii. **Meaning of Suraat Fatiha**
    - iv. **Suraat Tahlil (meaning and recitation)**
    - v. **Ruku', Qiyam, Tasbih and Sujud**
    - vi. **Tashahhud**
    - vii. **Darood and Du'ah**

13. **Lessons of Salah**: one lesson
Key Stage 3: Years 8 & 9 (age 13–14)

Total no. of lessons for a year: 25

1. Islam (introduction): one lesson
2. Purpose of Creation: one lesson
3. Mohammedanism is a misnomer: one lesson
4. Basic Beliefs: one lesson; Seven Beliefs and Al-Ismi wal Mufassal
5. Grouping of Basic Beliefs: one lesson:
   - Tawhid, Rijallah, Akhlah
6. Tawhid: two lessons:
   i. Shari'ah
   ii. Powers and attributes of Allah
7. Rijallah: two lessons:
   i. Meaning of Rijallah and its significance
   ii. Names of 25 prophets mentioned in the Qur'an
8. Akhlah: two lessons:
   i. Effect of this belief on human life
   ii. Death and Day of Judgement (explanation)
9. Basic Duties: six lessons:
   i. Names of Duties and the meaning and significance of Shahadah
   ii. Salah — names, times, importance
   iii. Saum — meaning and explanation
   iv. Zakah — meaning and significance with rate
   v. Hajj — meaning and important rituals
   vi. Jihad — meaning and explanation
10. Life of Muhammad ﷺ: eight lessons:
    i. Explanation of verses (33:21) and (21:107) of the Qur'an
    ii. Birth, Childhood and Business Trip to Yathrib
    iii. Marriage and Prophethood
    iv. First revelation (5 verses of Suraul 'Alaq)
    v. 'Alī's acceptance of Islam, 'Alī and the Dinner
    vi. The Prophet ﷺ on Mount Safa
    vii. Hostility of the Quraysh
    viii. 'Umar accepts Islam
Key Stage 4: Years 10 & 11 (age 15–16)

Total No. of lessons for a year: 25

1. Islam (introduction): one lesson
   Explanation of the complete code of life

2. Purpose of Creation: one lesson
   Explanation of ‘Ibadah and the verse 51:56 of the Qur’an

3. Three Basic Concepts: three lessons:
   i. Tawhid and al-Qadr
   ii. Effect of Tawhid on human life
   iii. Risalah and Akhlakah

4. Basic Duties: four lessons:
   i. Shahadah and its significance
   ii. Salah and its teachings
   iii. Sawm and Zakah
   iv. Hajj and Jihad

5. Life of Muhammad ﷺ: twelve lessons:
   i. The best example for mankind and the last prophet
   ii. Birth, Childhood, Teenager and the `Harb` Ul Fitr and `Hijrul Fudul`
   iii. Marriage and Search for the Truth, receiving the Truth
   v. The Prophet on Mount Safa
      Hostility begins
      Emigration to Abyssinia
   vi. ‘Umar accepts Islam, Boycott and confinement, Year of sorrow
   vii. Al-Miraj and Hijrah
   viii. Battle of Badr
   ix. Battle of Uhud
   x. Battle of Ahzab
   xi. Conquest of Makkah
   xii. Farewell Address and Death
6. Islamic Personalities: two lessons:
   i. Abū Bakr and ‘Umar
   ii. ‘Uthmān and ‘Aṭīr

7. Economic and Political System of Islam: two lessons:
   i. Economic System
   ii. Political System

Key Stage 5: Years 12 & 13 (age 17–18)

Total no. of lessons: 25

1. Islamic way of life: two lessons:
   i. Islam is a complete code of life. Verse 3:19 of the Qur'ān and explanation
   ii. Excellence and practicality of Islamic way of life for all ages

2. Basic Duties of Islam: three lessons:
   i. Basic Beliefs of Tawḥīd, Risaḥta, Akhlāq and Shukr
   ii. Ṭabīḥah — the purpose of life — Sāḥa, Sāmū, Zakkāh
      and Ḥajj
   iii. Ḥijrah, the end result of Ṭabīḥah

3. Prophet Muhammad’s life: seven lessons:
   i. a) The mission of the Prophet (6:1-9)
      b) The last Prophet
      c) The best example for mankind
   ii. a) The beginning of the Islamic Movement
      b) Hostility
      c) Ḥijrah
   iii. a) First Islamic State at Madīnah
      b) Battle of Badr
   vi. a) Battle of Uhud
      b) Battle of Ḥāzārah
   v. Conquest of Makkah
   vi. Farewell address
   vii. a) Mission Accomplished
      b) The example of the ideal way of life

4. Shari‘ah: two lessons:
   i. a) Shari‘ah and its meaning
      b) Sources of the Shari‘ah
ii.  a) Six most authentic Books of *Ahadith*
    b) *Fiqh*

5. Family Life in Islam: three lessons:
   i.  a) Basis of Social Life
       b) Marriage — Basis of Family
   ii. Rights of Women
       iii. Polygamy and Islam

6. Economic System of life: two lessons:
   i.  Islam and Economic System
       ii. Basic Features of Islamic Economic System

7. Political System of Islam: two lessons:
   i.  Islam and Politics
       ii. Features of Islamic Political System

8. Qur’anic Quotations: two lessons:
   i.  Basic Virtues of Life
       ii. Bad Conduct

9. Selected *Ahadith*: two lessons:
   i.  Basic Duties
       ii. Bad Conduct

Note: Teachers and parents are free to arrange the topics and decide the number of lessons to adequately deal with them for pedagogic purpose. The above arrangement should be treated as a guide only.
Select Bibliography

Only a selection of the many sources consulted during the preparation of this book is given here. Some of these are now out of print. Many more new books on Islam in English are now available.

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Hajj

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Glossary

It is difficult to translate Arabic terms into English (or any other language), especially those used in the Qur'ān and the Hadith. A brief explanation of the meaning of the important Arabic words used in this book is given below. Note that some words in Arabic have 'al-' (meaning 'the') at the beginning, e.g. al-Qur'ān. In these cases we omit the 'al-', e.g. just Qur'ān. We retain it, however, in names and phrases. We have also used a phonetic transcription, e.g. as-NUH (not as-NUH).

The Arabic Salālīhu 'alāhi wa-Salām, written after the name of Prophet Muhammad ﷺ, meaning 'peace and blessings of Allah be upon him.'

Adhān
The call to Salāh.

Abādīth
(sing. Hadith) Reports of the sayings, deeds and actions approved by Prophet Muhammad ﷺ.

Al-jābar
Meaning the Troops or the Confederates. The thirty-third Sūrah of the Qur'ān and the name of the third important battle fought by Prophet Muhammad ﷺ.

Akkūrah
Life after death. It includes the Day of Judgement and the never-ending life after death.

Al-saq
Something that clings. Also translated as clot of blood or leech.

Al-Lālah
Name of the ninety-sixth Sūrah of the Qur'ān.

Al-Lālah
The proper name of God. Allah is the Maker of all creatures. He is not just the God of Muslims, but of all human kind.

Al-Imrān
The third Sūrah of the Qur’ān meaning the family of Imrān.

Anfāl
(sing. Yathrib) Actions or deeds.

Amūr al-Muṣāmah
(also ‘Amūr al-Muṣāmah) Meaning trust. (2:283; 4:58; 8:27)

Yāmūn
The word said after the recitation of Sūrah Al-Fatihah or any surah to Allah. The word means: 'Accept our prayer, O Allah.'

Al-Ammīn
Meaning 'the Trustworthy', one of the titles of Prophet Muhammad ﷺ.

‘Ankabūt
Twenty-ninth Sūrah of the Qur’an, meaning 'the spider'.

Anṣār

Aṣaqābāh
The place near Makkah where Madhbi Muslims made a covenant with Prophet Muhammad ﷺ.

Aṣrāf
The plain 25km south-east of Makkah where people gather during Hajj. (2:198)

Aṣrām al-Islām
The five pillars (or basic duties) of Islam.

Aṣwālīth
Lion of Allah. One of the titles of Khālid ibn al-Walid.

Āṣīr
The tenth day of the first Islamic month, Muharram.

Al-‘Awās
A tribe of Madhbi.
Awniq (also Awnaq, unq, Awnaq) 5 Awniq are equivalent to 653 kg, the Najah for Zakah on agricultural produce.

Āyah (pl. Āyah) A verse of the Qur'ān.

Badr The place 120 km south-west of Makkah where the Muslims fought their first battle against the idolaters of Makkah. (3:13; 8:41)

al-Bithaṭqī Refers to a collection of Abd al-Muttalib bin Hashim al-Bithaṭqī.

Baṣra The Sacred House situated in Jerusalem, i.e. Masjid Alqub (The House of Allāh) in Makkah, Saudi Arabia.

Bani (also Bani) This word means 'children of' or 'tribe of'.

Bashar Meaning 'sunit', (18:110)

Baṣrah (see Taqīyarah)

Birr Meaning 'righteousness'. The Qur'anic term refers to all good actions and efforts done to gain Allāh's favour and blessings.

al-Bukhārī Refers to Sahih al-Bukhārī, the most authentic collection of Hadith of Imam al-Bukhārī.

Darud Reciting al-Salāh 'ala Nabī during Salāh or at any other time. This is a Persian word.

Diwār Remembering or praising Allāh.

Dhul Hijjah Twelfth month of Islamic calendar, when Salāh (the pilgrimage) is performed every year.

Dun Meaning 'religion', 'way of life', 'judgement'. (13:3; 19:5; 107:1; 109:5; 110:2)

Dhul Fitrāh The natural way of life or the religion of nature. (30:30)

Dua' A supplication to Allāh, or asking Allāh for favour, blessing and mercy.

Fajr Name of the Salāh at dawn.

Faqīh A person with a sound knowledge and understanding of Fiqh.

Fard Compulsory duty prescribed by Allāh.

Fardu Kifūyah A collective obligation or duty of the Muslims. When some of the Muslims in an area do this, the obligation is discharged. If no one does it, everyone in the area would be considered guilty - e.g. Salāh, Jumātah.

al-Fārāq The title of Khālid bin ‘Umar meaning 'the distinguisher between the right and the wrong'.

Fatwa (pl. Fatīwā) A ruling on an issue given by a person well versed in the Qur'ān and the Sunnah.

Fiqh Litterally 'understanding'. The term refers to the science of Islamic law or jurisprudence.

Fiqhuz Zakāh Islamic law regarding Zakah. (Also the name of a book written by Yusauf al-Quraishī.)
Fir'awn (English: Pharaoh) Title of the rulers of ancient Egypt.
Ghaznud Mu'akkadah (Sunnah) Refers to the Salat performed only occasionally by Prophet Muhammad ﷺ. As opposed to this, there are Sunnah Mu'akkadah Salat which Prophet Muhammad ﷺ performed regularly, e.g. 3 Salah of Sunnah before Salatul Fajr.
al-Ghanî The title of Khalîfah 'Uthmân meaning 'the rich'.
al-Ghururul Mukhjîfîn Meaning 'distinctly bright'. The parts of the body of the Muslims washed during Hajj will shine on the Day of Resurrection and angels will call them by this name.
Ghusl غسل Wasing the whole body for Hajj. (4:43; 5:6)
Hadîth حديث (pl. Ahadîth) A report of a saying, deed or action approved by Prophet Muhammad ﷺ.
Hafîz حافظ (pl. Hafîzûn) One who memorizes the whole Qur'an.
Hajj حاج (English: Haj) One of the five pillars of Islam, and the mother of Prophet Ibrahîm.
al-Hujjatul Aswad The Black Stone at the southeast corner of the Ka'bah.
Hajj The pilgrimage to 'The House of Allah' (Bay'tullah) in Makkah. One of the five pillars of Islam. (2:125, 196-203; 3:66, 97; 5:2; 2:230).
Halal حلال That which is lawful (permitted) in Islam.
Harâm حرام That which is unlawful (forbidden) in Islam.
Harb al-Fîjar حرب الفحر A sacrificial war which broke out during Muhammad's ﷺ youth when he was between fifteen and twenty years old. It is so called because the war was fought during the months when war was conventionally forbidden.
Hawwâ' حواء (English: Eve) Wife of Aadam, first man and the Prophet of Alî on earth.
Haya حِيَأ Meaning 'modesty', 'self-respect', 'bashfulness', etc. Refers to the feeling of shame when a bad act is done or something indecent happens.
Hidîyah هدیyah Guidance from Alî.
Hijâb حجاب A Muslim woman's veil or head-covering when meeting strangers and going out.
Hijrah هجرة The migration of Prophet Muhammad ﷺ from Makkah to Madinah.
Hilfûl Fudûl حلف الفضلî The charitable organization which Muhammad ﷺ joined as a young man of Makkah.
Hijr حجر Name of the cave on Mount Nûr at Makkah where the first revelation of the Qur'an was brought by the angel Jibûlîr to Prophet Muhammad ﷺ.
Hubal Hubal The chief idol of the Makkah people in the pre-Islamic period of ignorance. It was destroyed when Makkah was conquered by the Muslims.
Husayn

A well-known place 16 km from Makkah on the way to Jeddah.

'īd al-Adha

Translated as 'worship', it refers to any permitted activity performed to gain Allah's pleasure.

'īd al-Fitr

The annual festival of sacrifice between 10-13 Dhu al-Hijjah.

'Ifran

The devil or Satan (Shaitan) who disobeyed Allah and tried to misguide humans from Allah's path.

'Irak

The annual festival on 1st Shawwal, after a month of fasting in Ramadan.

Ijara

The special dress worn by pilgrims during Hajj.

Ihsan

The highest stage of Ihsan when a believer obeys Allah's commands as if he is seeing Allah, and though he does not see Allah, he knows Allah sees him all the time. (11:90)

Ihsan

Consensus reached by the Islamic jurists on a matter of Islamic law. One of the sources of Islamic Sharia.

Imam

The person who leads prayer in a congregation, or a leader.

Iman

Faith or belief.

al-Imam Mufayyal

The faith in detail.

Injil

Gospel. The book revealed to Prophet 'Isa (Jesus).

Iqama

The second call to prayer, made when Salat is about to begin in congregation.

Iqra

Meaning 'read', the first word of the Quran revealed to Prophet Muhammad ﷺ at cave Hira (96:1)

'Ishaa

Name of the Salat at night.

Islam

This is the name given by Allah to the religion for mankind. The word means submission and obedience to Allah's commands to attain peace in this life and in the hereafter. It began with the first prophet Adam and was completed at the time of Prophet Muhammad ﷺ.

Isra

Name of the angel who will blow the trumpet signalling the end of this world, the resurrection of mankind and the start of the Judgement. (Qur'an: 18:99; 36:51; 23:101; 39:68; Sahih Muslim: vol.1, no. 1694)

Ish'at

Another name of Prophet Ya'qub (Jacob), hence Banu (or Bani) Ish'at meaning 'The children of Ish'at'.

Izkar

Returning to the position of qiyam after sujud.

Izkar-Yi


Jahannam

Hell, the place of eternal suffering.

Jamah

Congregation, when people say Salat as one group.

Jannazah

The funeral Salah.

Jannah

Heaven, the place of eternal bliss. Literally 'Garden', also called Paradise.
Jerusalem

The city known in Arabic as al-Quds, where al-Masjid al-Aqsa is situated. This was the first Qiblah of the Muslims. It is the third most sacred place in Islam. It is now under Israeli occupation.

Jibr'ill

The angel (Gabriel) who brought revelation from Allah. (39:67–68).

Jihād

One of the important duties in Islam, it means to strive. Jihād fi sabil Allah (Striving for the sake of Allah) means exerting all one's efforts to establish Mūstaf's and remove Muslim from society in order to gain Allah's pleasure.

Jinn

Allah's creatures with free will, created from smokeless fire.

Jizyah

The tax levied on non-Muslim citizens of an Islamic state. (9:29; also al-Bukhari, vol. 4, 384–386).

Jūdiyy

The mount of Judiy in Turkey where Prophet Nūh's ark rested. (11:44).

Jumādāl Akhirah

The ninth month of the Islamic calendar.

Jumma

(see Sulṭan Junu'ah).

Ka'bah

The first place built for the worship of Allah in Makkah. Also called 'The House of Allah' (Baitullāh).

Kāfir

(pl. Kāfirūn or Kafīrā) A person who does not believe in Islam.

al-Kalimatūr Ţairābāh

The pure sentence, i.e., the words said in ar-Rahalah.

Khaibar

An Arabian town inhabited by Jews during Prophet Muhammad's time, situated 40 km north of Madinah.

Khalīfah

An agent or vicegerent of Allah on earth.

Khalīfah

Friend of Allah. The title of Prophet Šebīb

Khandaq

Meaning 'trench' or 'ditch'. Refers to the battle of Al-'Utub or the battle of Khandaq.

Khazraj

A tribe of Madinah during Prophet Muhammad's time.

Khulūf

The Caliphs. The rule by a Khulūf.

Khulūf

A wife's right to seek separation from her husband under Islamic law, when the marriage is unsustainable.

al-Khalīfah'ur

Rashīdūn

The rightly-guided Khulūf or the four consecutive successors of Prophet Muhammad, i.e., Abu Bakr al-Siddiq, 'Umar al-Mukhtar, 'Uthmān al-Ghanī, and 'Abd al-Malik.

Khurāb

The sermon given before Şakir jumā. Usually a lecture about Islam.

Kirāmān Kātibīn

Meaning 'respected scribes.' (82:11). The angels who wrote down everything man does on earth.

al-Kubrā

al-Kubrā

The Great (female of al-Kubrā). A title of Khulūf, the first wife of Prophet Muhammad.

Kudūbullah

The books revealed by Allah.

al-Lāt

The idol worshipped by the tribe al-'Utub in 105 CE. It was destroyed by al-MA'sih ibn Sīrūt.
Madinatun Nabiyya  

The city of Prophet Muhammad ﷺ, commonly shortened to Madinah.

Maghrib  

Name of the Sunāt just after sunset.

Makkah  

The city where the Ka'bah is located and the birthplace of Prophet Muhammad ﷺ. Also called Bakkah in the Qur'an (3:96).

Makrūh  

Those things which are disliked and are reprehensible in Islamic Shur'ah.

Malak'āt  

(pl. Malākūt) Angels.

Malakul Maut  

The angel of death. Also known as 'Isra'il. (32:11)

Mandūb  

The word used in Islamic Shur'ah to mean 'recommended'.

Ma'rūf  

Right actions. Its opposite is Munkar (wrong).

Marwah  

The fallock on the other side of Safa (2:158).

Masjid  

Literally 'a place of prostration'. A mosque.

al-Masjidul Aqsa  

The mosque in Jerusalem which was the first Qiblah for Muslims before al-Masjidul Haram. (17:1)

al-Masjidul Harām  

The mosque in Makkah where the Ka'bah is situated.

al-Masjidun Nabawi  

The Prophet's Mosque at Madinah.

Mika'Il  

(also Mīkā'il) The angel who is mentioned in the Qur'an. (2:98)

Millah  

(also Milī) Nation or community.

Millatan Wāījīdah  

One nation.

Minā  

A place situated 6.5 km to the east of Makkah.

Miqāt  

(pl. Miqātūn) Five fixed places from where the Hajj is compulsory for those intending to go on 'Umrah or Hajj.

Mi`raj  

The ascent of Prophet Muhammad ﷺ to Heaven, which happened on 17 Rajab. (53:11–12)

Mirāth  

Inheritance in Islamic law.

Mishkāh  

Refers to Mishkatul Masābī'h, a collection of Ahādīth by Abu Muhammad al-Husayn ibn Mas'ūd (died 516 AH).

Mu`ādh al-Habīb  

The person who calls the Adha.

Mubāh  

A term of Islamic law meaning silent, i.e. neither recommended nor reprehensible.

Muṣīṣ  

One who is qualified to give a Fatwā (Islamic ruling).

Muhājirūn  

The Makkans who migrated to Madinah. Literally, those who make Hijārā.

Ma`ṣūnum  

The final messenger of Allāh to mankind. He was Muhammad ibn 'Abdullāh.
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<tr>
<th>Term</th>
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<td>Mu'min</td>
<td>(pl. Mu'minun) A believer.</td>
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<tr>
<td>Munatiq</td>
<td>(pl. Munatiqun) Meaning 'hypocrite'. A person who claims to be a believer but does not act according to his beliefs.</td>
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<tr>
<td>Mukarrar</td>
<td>Wrong actions. Its opposite is Mu'af (right).</td>
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<tr>
<td>Musafir</td>
<td>A local resident.</td>
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<tr>
<td>Muqaddid</td>
<td>A Muslim who prays behind an Imam.</td>
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<tr>
<td>al-Murtadi</td>
<td>A ruler of Khulafa 'Ala meaning 'the one with whom Allah is pleased'.</td>
</tr>
<tr>
<td>Musalli</td>
<td>A person saying Salat.</td>
</tr>
<tr>
<td>Musafir</td>
<td>A copy of the Qur'an.</td>
</tr>
<tr>
<td>Muslim</td>
<td>A person who freely and consciously accepts the Islamic way of life, and sincerely practices it. Also, refers to Salat, the authentic collection of Hadith of Imams Muslim.</td>
</tr>
<tr>
<td>Muttaqi</td>
<td>An Allah-conscious person. A person having Taqat is called a Muttaqi.</td>
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<td>Mu'azzam</td>
<td>A place between 'Asqar and Min' located 11.5 km to the east of Makkah. Pilgrims are required to stay here (called al-Masjid al-Haram) on the night of 10 Dhu Hijjah. (2:198)</td>
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<td>Nadiir</td>
<td>Nadiir was a Jewish tribe in Madinah.</td>
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<td>Madina</td>
<td>(pl. Madina) Optional.</td>
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<tr>
<td>an-Nasabi</td>
<td>Refers to Susan an-Nasabi, one of the six most authentic collections of Hadith.</td>
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<tr>
<td>Na'fi'</td>
<td>Cleanliness.</td>
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<tr>
<td>Nikah</td>
<td>Meaning marriage between a man and a woman.</td>
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<td>Nashib</td>
<td>The amount of annual savings of a Muslim on which payment of Zaka'ah is compulsory.</td>
</tr>
<tr>
<td>Niyyah</td>
<td>Intention.</td>
</tr>
<tr>
<td>Nuriyah</td>
<td>Allah's light. Angels are created from Nuriyah.</td>
</tr>
<tr>
<td>Qaidah</td>
<td>Making up for a missed prayer.</td>
</tr>
<tr>
<td>Qadisiyyah</td>
<td>A place in Iraq where the Muslim and the Persian army fought a battle in the year 636/637 CE.</td>
</tr>
<tr>
<td>Qadr</td>
<td>Meaning 'measure', 'power' or 'destroy'. Al-Qadr refers to the foreknowledge of Allah about all of creation.</td>
</tr>
<tr>
<td>Qaimuq</td>
<td>Bani Qaimuq was a Jewish tribe in Madinah.</td>
</tr>
<tr>
<td>Qiblah</td>
<td>The direction towards the Ka'bah in Makkah to which Muslims face during Salat.</td>
</tr>
<tr>
<td>Qiyam</td>
<td>Standing upright in Salat.</td>
</tr>
<tr>
<td>Qiyas</td>
<td>An analogy or reasoning in Islamic Shari'ah on the basis of similar circumstances.</td>
</tr>
</tbody>
</table>
Quwat

The special word said during Salatul Jum'a.

Qur'an

The sacred book of Muslims, the final book of guidance from Allah, sent down to Muhammad ﷺ through the angel Jibril (Gabriel) over a period of 23 years.

Quraysh

Bani Quraysh was a Jewish tribe in Madinah.

Rab'i ul Awwal

The third month of the Islamic calendar.

Rajab

The seventh month of the Islamic calendar.

Rak'ah

(pl. Rak'ah) A unit of Salat, each Salat having two, three, or four rak'ahs.

Ramadan

Ninth month of the Islamic calendar, the month of obligatory fasting.

Rasul


Ribat

Interest, which is unlawful in Islam. (2:275-276)

Riskah

Messengership. The channel of communication between Allah and His Messengers, through His angels, books, and messengers.

Ruh

Souls, which exists after death. (3:94) Also used in the Qur'an to refer to the angel Jibril. (97:4)

Rukn

Bowling during Salat.

Sadaqah

Charitable expenditure in Islam. Also used to refer to Zakah. (9:60)

as-Sadiq

One of the titles of Prophet Muhammad ﷺ, meaning 'The Truthful'.

Safa

The hillock near Banudh (House of Allah) from which pilgrims make a fast walk to the hillock of Manafil. (2:158)

Safar

Second month of the Islamic calendar.

Sahaba

Sahabah (sing. Sahabi) Companions of Prophet Muhammad ﷺ.

Sajdah

A pre-dawn meal taken by Muslims during the fasting month of Ramadan.

Sai'ullah

Sword of Allah. The title of Khalid bin al-Walid, the famous commander in the Muslim army.

Saiyidatun Nisa

Leader of the women in jannah. This is the title given to Fatimah, the youngest daughter of Prophet Muhammad ﷺ.

Sajdah

Prostration during prayer.

Sajdatus Sahw

Prostrations to make up for a mistake made during Sahw.

Salah

The compulsory prayer, offered at five set times every day in a particular way.

Salam

Turning the head to the right and left at the end of Sahw, saying Assalamu 'alaikum us-salamuddin.

as-Salatu 'alaa Nabiyy

The Dua' recited after al-Tahâhib at the end of a particular Salat.

Salatul Jum'a

The special congregational Salat said at midday every Friday.
Fasting in the month of Ramadan, one of the five pillars of Islam.

Eighth month of the Islamic calendar.

Testifying that "There is no god but Allah, Muhammad is Allah's messenger". The first pillar (basic duty) of Islam.

A Muslim who sacrifices his life for Allah's sake.

The Arabic word for devil or evil forces from Jinn.

Way, path, law, or code of conduct.

The tenth month of the Islamic calendar.

Attributing partnership to Allah. A great sin.

Consultation among learned Muslims. (42:38)

The title of Khadij Abi Talib, meaning forever true to the truth.

Biography of the life of Prophet Muhammad ﷺ and his companions.

Prostrating during Salat.

(pl. Sunan) The example of Prophet Muhammad ﷺ in what he did, said and approved.

Also, the additional Salat practiced by Prophet Muhammad ﷺ.

(pl. Suna) A chapter of the Qur'an.

Saying: "Allahu Akbar, now I bisect the sajda.

Detailed explanation of the meaning of the Qur'ān.

Optional Salat between midnight and dawn.

To be clean and pure.

Saying: Allah! Abdu.

Saying: "Allah Akbar at the start of the Salat.

A husband's right to divorce his wife in Islamic Shari'ah when the marriage is not sustainable. (2:228–232, 65:1–7) Al-'Idā is the name of the 65th Surah of the Qur'ān.

Literally 'response' or 'compliance'. The words "La illāha illā allahu, labaika labbaka..." recited while in ihram during ’Umrah or Hajj.

Piety, Allah consciousness or fear of Allah.

The special Salat said after 'Isha' in Ramadan.

Saying: Subhāna rabbi, subhīyi... (Glorification of Allah).

The recitation after two salāhs and at the end of Salat.

The three festive days following Ḥajj. Also called the Baqarayah.

Saying: Bismillah risalatun wabīka. Also called the Baqarayah.

Meaning 'repentence'. To ask Allah's forgiveness for our mistakes and sins. Al-Tawbah is the name of the 9th Surah of the Qur'ān.
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<tr>
<th>Term</th>
<th>Meaning</th>
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<tr>
<td>Tawrāh</td>
<td>Torah. The book revealed to Prophet Muhammad by Allah.</td>
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<tr>
<td>Tayammum</td>
<td>Dry ablution, performed when water is scarce, unavailable or when using it would be harmful.</td>
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<tr>
<td>Thaniyyah</td>
<td>Meaning 'praise' or 'appreciation'. Saying Subhanaka Allahumm, ... after Tahammum.</td>
</tr>
<tr>
<td>Thawr</td>
<td>A mountain near Makkah in which there is a cave where Prophet Muhammad and Abu Bakr took shelter whilst migrating to Madinah. (9:40)</td>
</tr>
<tr>
<td>at-Tirmidhi</td>
<td>Refers to Ḥadīth as-Tirmidhi, one of the six most authentic collections of Ḥadīth.</td>
</tr>
<tr>
<td>Twāwā</td>
<td>The name of the sacred valley at Mount Sinai where Prophet Muhammad received Allah’s message. (20:12)</td>
</tr>
<tr>
<td>Uḥrud</td>
<td>A mount north of Madinah where the second battle was fought by Prophet Muhammad and the Muslims against the infidels of Makkah. (3:121–128)</td>
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<tr>
<td>Ummanah</td>
<td>Community, nation. (3:110)</td>
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<tr>
<td>Umniyya</td>
<td>A person who cannot read or write. The Qur’ān uses this term to describe Prophet Muhammad.</td>
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<tr>
<td>‘Umrah</td>
<td>The lesser pilgrimage to the Ka‘bah in Makkah any time of the year. (2:158)</td>
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<td>Uswatun Hasanah</td>
<td>Meaning 'an excellent example'. The Qur’ānic term refers to Prophet Muhammad.</td>
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<tr>
<td>al-‘Uzza</td>
<td>The idol of the Banū Shab‘ah located at Nabolah. It was destroyed by Khulād bin al-Walid.</td>
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<tr>
<td>Wājib</td>
<td>Obligatory.</td>
</tr>
<tr>
<td>Witr</td>
<td>Literally 'odd' (opposite of even). Refers to the Salah offered after 'Isha’).</td>
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<tr>
<td>Wujūd</td>
<td>Washing for Salah in a prescribed way.</td>
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<td>Yathrib</td>
<td>A pre-Islamic name of Madinah. (33:13)</td>
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<tr>
<td>Yawmuddīn</td>
<td>The Day of Reckoning or of Judgement in the life after death.</td>
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<tr>
<td>Yawmud Akhirah</td>
<td>The Last Day or the Day of Judgement.</td>
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<td>az-Zahrā’</td>
<td>A title of Fatimah, the youngest daughter of Prophet Muhammad, meaning ‘radiantly beautiful’.</td>
</tr>
<tr>
<td>Zakāh</td>
<td>Welfare contribution — a compulsory payment from a Muslim’s annual savings, one of the five pillars (basic duties) of Islam. It is an act of Ḥudūd (worship) and should not be confused with any tax.</td>
</tr>
<tr>
<td>Zamzam</td>
<td>Literally ‘bubbling’ or ‘abundance of water’. The famous well near the Ka‘bah, discovered by Ha‘ir.</td>
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<td>Zuhr</td>
<td>Name of the Salah just after midday.</td>
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