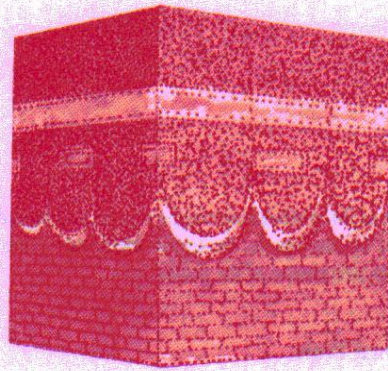


ISLĀM

BELIEFS AND TEACHINGS



Ghulam Sarwar



THE MUSLIM EDUCATIONAL TRUST

Contents

	<i>Author's preface to the 8th edition</i>	7
	<i>A Saying of Prophet Muhammad ﷺ</i>	8
	<i>Transliteration</i>	10
	<i>Arabic Symbols</i>	11
	<i>Changing the Lunar Calendar</i>	11
	<i>References from the Qur'an</i>	11
	<i>Dedication & Du'a'</i>	12
1	Introduction and Basic Beliefs	13–37
	Islam: Introduction	13
	<i>What did you learn? (1a)</i>	16
	Basic Beliefs	17
	Tawḥīd	18
	The Effect of Tawḥīd on Human Life	20
	Al-Qadr	22
	<i>What did you learn? (1b)</i>	23
	Risālah (Prophethood)	24
	Angels	26
	The Books of Allāh	27
	<i>What did you learn? (1c)</i>	29
	The Qur'an	31
	Death	35
	Ākhirah	35
	<i>What did you learn? (1d)</i>	37
2	Basic Duties of Islām	38–78
	Shahādah	39
	Ṣalāh	40
	Wuḍū'	41
	Adhān (Call to Prayer)	44
	Iqāmah	45
	How to perform Ṣalāh	48
	Some du'a' after Ṣalāh	55
	Ṣalātul Witr	56
	Sajdatus Sahw (prostration of forgetfulness)	58
	Qaḍā': making up for missed Ṣalāh	59
	Ṣalātul Jumu'ah (Friday Prayer)	59
	Ṣalātul Janāzah (Funeral Prayer)	59
	<i>What did you learn? (2a)</i>	62
	<i>What did you learn? (2b)</i>	63
		3

	<i>What did you learn? (2c)</i>	63
	Eleven Sūrahs of the Qur'ān	64
	Lessons of Ṣalāh	70
	Zakāh	70
	Ṣawm	72
	Hajj	74
	Jihād	76
	<i>What did you learn? (2d)</i>	78
3	The Life of Muḥammad ﷺ	79–118
	Birth and Childhood	80
	Business Trip to ash-Shām (now Syria)	80
	Young Shepherd	81
	Teenager, Harbul Fijār and Hilful Fuḏūl	81
	Marriage	82
	Physical Features	82
	Rebuilding of the Ka'bah	82
	Search for the Truth	83
	Receiving the Truth	85
	The Islāmic Movement Begins	87
	'Alī Accepts Islam	87
	Notable Early Muslims	87
	End of the First Phase	88
	Islāmic Movement Becomes Public	88
	'Alī and the Dinner	88
	The Prophet ﷺ on Mount Ṣafā	89
	Hostility and Persecution	89
	Abū Jahl and the Camel Seller	90
	The Offer of 'Utbah bin Rabr'ah	92
	Another Cunning Proposal	92
	Emigration (Hijrah) to Abyssinia (Ethiopia)	92
	Efforts to get Emigrants Back	92
	'Umar Accepts Islām	93
	Boycott and Banishment	94
	Year of Sorrow	94
	Ṭā'if — the Most Difficult Day	95
	Al-Mi'rāj (The Ascent) — a timely boost to morale	95
	First Covenant of al-'Aqabah	96
	Second Covenant of al-'Aqabah	97
	Hijrah (Emigration) to Madīnah	97
	The Hijrah of the Prophet ﷺ	98

	The Prophet ﷺ at Madinah	99
	Adhān (Call to Prayer)	104
	More Islāmic Duties Laid Down	104
	Hard Task	105
	The Battle of Badr (624 CE)	105
	The Battle of Uḥud (625 CE)	106
	The Battle of Aḥzāb or Khandaq (627 CE)	108
	Ḥudaibiyah Agreement (628 CE)	110
	Letter to Heraclius — the Emperor of Byzantine	111
	Letter to the Negus (an-Najāshi) the ruler of Abyssinia	113
	The Conquest of Makkah (630 CE)	115
	The Farewell Address	116
	The Sad News	117
	Mission Accomplished	118
	Prophet Muḥammad's ﷺ Life at a Glance	119
	<i>What did you learn? (3a)</i>	121
	<i>What did you learn? (3b)</i>	122
	<i>What did you learn? (3c)</i>	123
	<i>What did you learn? (3d)</i>	124
4	Al-Khulafā'ur Rāshidūn (Rightly guided Caliphs)	125–135
	Abū Bakr ؓ	125
	'Umar ؓ	128
	'Uthmān ؓ	130
	'Alī ؓ	131
	<i>What did you learn? (4a)</i>	134
	<i>What did you learn? (4b)</i>	135
5	Three Great Muslim Women	136–140
	Khadījah ؓ	136
	Fāṭimah ؓ	137
	'Ā'ishah ؓ	138
	<i>What did you learn? (5)</i>	140
6	Stories of Some Prophets	141–152
	Ādam ؑ	141
	Nūḥ (Noah) ؑ	142
	Ibrāhīm (Abraham) ؑ	144
	Mūsā (Moses) ؑ	146
	'Isā (Jesus) ؑ	148
	<i>What did you learn? (6a)</i>	150
	<i>What did you learn? (6b)</i>	151
	<i>What did you learn? (6c)</i>	152

7	Shari'ah (Islāmic Law)	153–156
	<i>What did you learn? (7)</i>	156
8	Social Life in Islām	157–164
	Family Life in Islām	157
	Marriage (Nikāh)	157
	Status of Women in Islām	159
	Polygamy and Islām	162
	<i>What did you learn? (8)</i>	164
9	Economic System of Islām	165–168
	<i>What did you learn? (9)</i>	168
10	Political System of Islām	169–171
	<i>What did you learn? (10)</i>	171
11	Some other aspects of life	172–175
	Food and Drink	172
	Dress	173
	Festivals	174
	<i>What did you learn? (11)</i>	175
12	Selected verses from the Qur'ān	176–195
	Duties and Obligations	181
	Social Manners	183
	Basic Virtues	185
	Bad Conduct & Prohibitions	192
	<i>What did you learn? (12)</i>	195
13	Selections from the Aḥādīth	196–202
	Duties and Obligations	196
	Basic Qualities	198
	Manners	200
	Bad Conduct	201
	<i>What did you learn? (13)</i>	202
14	Muslim Countries of the World	203–210
	Population and Resources	203
	Muslim Majority Countries	204
	Map	206
	Muslim Minority Countries	208
	<i>What did you learn? (14)</i>	210
	Notes for Teachers and Parents	211
	Suggested arrangement of study topics	213
	Select Bibliography	218
	Glossary	221
	Index	231

Author's preface to the 8th edition

Alhamdulillah (praise be to Allāh), our only Creator, Sustainer and Watcher of all our deeds; and peace and blessings of Allāh be upon *Muhammad* ﷺ, the final messenger of Allāh and the best example for us to follow. I feel humbled to note that 275,000 copies of my book *Islām: Beliefs and Teachings* have been printed in English since 1980. This has been possible due entirely to the mercy of Almighty Allāh. Whom I always beg to accept my efforts and grant me *Najāh* (salvation) in the *Ākhirah* (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'ān* 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 Islām 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 Islām. This trend, *alhamdulillah*, continues.

I am indebted to *Usamah K. Ward*, *Prof Dr Muhammad Abdul Jabbar Beg*, *Dr Fariq Nurul Arefin*, *Dr Muhammad Qamarul Hasan* and *Nasreen Sarwar* for their suggestions and comments which have helped me to correct errors and improve the quality of the book. I pray to Allāh to reward *Farhat Yasmeen Sarwar* for redrafting all the exercises and notes for parents and teachers. I am grateful to *Ruqaiyyah Waris Maqsood* (*Rosalyn Kendrick*), a former Head of Religious Studies, who has improved the exercises. *Syed Dohan Nuh* has enhanced the book by designing the cover; may Allāh reward him for his contribution. I beseech Allāh to bless and reward my wife, who has patiently supported me in the discharge of my Islāmic 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 Allāh, 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. *Āmīn*.

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

London
Muharram 1427 AH
January 2006 CE

Ghulam Sarwar

A Saying of Prophet Muhammad ﷺ

Khālid bin al-Walīd 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 Allāh, 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 Allāh."

"Engage much in Allāh'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 Allāh 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 Allāh."

"If you observe Allāh'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 Allāh to bestow His mercy on me."

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

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

"If you seek the forgiveness Allāh 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 Allāh, you will be the strongest of men."

"I'd like to enlarge my provision."

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

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

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

"I wish to be safe from Allāh'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 Allāh 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 Allāh not to disgrace me on the Day of Judgement."

"If you guard your chastity, Allāh will not disgrace you on the Day of Judgement."

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

"Do not uncover your fellow creatures faults, and Allāh will provide you with a covering protection on the Day of Judgement."

"What will save me from sins?"

"Tears, humility and illness."

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

"Gentle manners, modesty and patience."

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

"Hot temper and miserliness."

"What assuages the wrath of Allāh 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 ibn Hanbal)

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

Declaration of faith



Transliteration

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 *Allāh* should be pronounced correctly with the two *Ls* sounded distinctly, and the last *A* has to be a long sound. The name *Muḥammad* should be pronounced with a glottal sound of *H* rather than the normal *H* sound, with the two *Ms* sounded clearly.

I have used phonetic transliteration for the benefit of younger learners, e.g. *Sūratul Fātiḥah* rather than *Sūrah al-Fātiḥah*, *at-Tashahhud* rather than *al-Tashahhud*, 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.

Arabic symbol	Transliteration symbol	English sound	Example	Arabic symbol	Transliteration symbol	English sound	Example
ا	a	add	<i>Akbar</i>	ف	f	far	<i>Fāṭimah</i>
ب	b	bit	<i>Bilāl</i>	ق	q	–	<i>Qur'ān</i>
ت	t	tap	<i>Tirmidhī</i>	ك	k	king	<i>Ka'bah</i>
ث	th	think	<i>'Uthmān</i>	ل	l	list	<i>Luqmān</i>
ج	j	just	<i>Jannah</i>	م	m	mist	<i>Māsā</i>
ح	h	–	<i>Muḥammad</i>	ن	n	name	<i>Nāh</i>
خ	kh	loch	<i>Khalfah</i>	و	w	wait	<i>Wudū'</i>
د	d	dawn	<i>Dāwūd</i>	هـ	h	rehash	<i>Ibrāhīm</i>
ذ	dh	worthy	<i>Tirmidhī</i>	ي	y	year	<i>Yāsīn</i>
ر	r	rip	<i>Rahmān</i>	ة	t if followed, h otherwise	–	<i>Ṣalāt</i>
ز	z	zip	<i>Zakāh</i>	ء	–	–	<i>Qur'ān</i>
س	s	sat	<i>Sunnah</i>	ا (fatḥa)	a	tap	<i>Rajab</i>
ش	sh	shape	<i>Shahādah</i>	آ	ā	Saab	<i>Dāwūd</i>
ص	s	–	<i>Ṣaum</i>	ا (kasra)	i	grim	<i>Jinn</i>
ض	d	–	<i>Ramaḍān</i>	ي (dammah)	i	deed	<i>Khadijah</i>
ط	t	–	<i>Tahṭarah</i>	ي (hamzah)	u	pull	<i>Jumu'ah</i>
ظ	z	–	<i>Zuhr</i>	و	ū	food	<i>Dāwūd</i>
ع	–	–	<i>'Ayr</i>	و	aw	how	<i>Ṣaum</i>
غ	gh	–	<i>Maghrib</i>	ي	ai	tie	<i>Sulaimān</i>

Arabic Symbols

ﷺ	<i>Ṣallāllāhu ‘alaihi wasallām</i> Peace and blessings of Allāh be upon him	should be said when Prophet <i>Muḥammad</i> ﷺ is mentioned
ﷺ	<i>Alaihi salām</i> Peace be upon him	may be said when a prophet of Allāh is mentioned
ﷺ	<i>Radiyallāhu ‘anhu</i> (plural ‘ <i>anhum</i>) May Allāh be pleased with him	may be said when a male companion of Prophet <i>Muḥammad</i> ﷺ is mentioned
ﷺ	<i>Radiyallāhu ‘anha</i> (plural ‘ <i>anḥunna</i>) May Allāh be pleased with her	may be said when a female companion of Prophet <i>Muḥammad</i> ﷺ is mentioned

Arabic Dates

The Islāmic calendar is lunar (based on the cycle of the moon). The Islāmic year has twelve lunar months, and is about 354 days long, 11 days shorter than the Western solar year. Islāmic years are dated from the *Hijrah* (migration) of Prophet *Muḥammad* ﷺ in 622 CE (Christian or Common Era), so the first year of the Islāmic calendar is 1 AH (After Hijrah).

Formula to change AH to CE

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

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

Formula to change CE to AH

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

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

The Islāmic months are: *Muḥarrām*, *Ṣafar*, *Rabi‘ul Awwal*, *Rabi‘ul Ākhir*, *Jumādāl Ūlā*, *Jumādāl Ākhirah*, *Rajah*, *Sha‘bān*, *Ramādān*, *Shawwāl*, *Dhul Qa‘dah*, *Dhul Hijjah*.

References from the Qur’an

Quotations and references from the Qur’an are followed by the number of the *Sūrah* (chapter) then the number of the verse, e.g. (2:177) means *Sūrah* 2, verse 177.

Verses in the same chapter are separated by a comma, e.g. (2:36, 47–49) means *Sūrah* 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 *Sūrah* 2, verse 255 and *Sūrah* 5, verses 56 to 59.



Dedication & Dua'
إهداء و دعاء

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.
Āmīn.*



Introduction and Basic Beliefs I



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

Islam: Introduction

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

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

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

Islām 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 Allāh*. 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 Allāh 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 Allāh by these objects of Nature? No, of course not. Why? Simply because they are made to obey Allāh. They have no choice but to obey,



Inna dīna ʿindallāh al-islām

"Surely, the way of life acceptable to Allāh is Islām." (3:19)

This is why we find eternal peace in the system of Nature. But human beings are different: Allāh 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 Allāh is *Muḥammad ﷺ*, and the final book of guidance is the *Qurʾān*.

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 (*Yaumuddīn*). 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-Jahannam*). We can earn this reward and escape punishment by obeying and worshipping Allāh.

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

The only exceptions are human beings and the *Jinn* (creatures we can't see); they have free will, which means they can choose whether to obey or disobey Allāh. 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'raf* (مَعْرُوف) and wrong is *Munkar* (مُنْكَر) in Arabic — the language of the *Qur'an*.

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

To achieve peace in society, Islām 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 *Jihād* (جِهَاد) which means to try one's utmost to see *Truth* prevail and *Falsehood* disappear from society. The aim of *Jihād* is to seek the pleasure of Allāh. You will learn more about *Jihād* later in this book.

The Purpose of Human Creation

Allāh created human beings to do His bidding and obey His commands. Allāh 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 Allāh's commands. The Qur'anic word for worship is *'Ibādah* (عِبَادَة). Every good thing we do is *'Ibādah*, if we do it for Allāh's sake. The purpose of our life is to please Allāh through *'Ibādah*.

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

Islām or 'Mohammedanism'

Islām 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 Islām has not been named after *Muhammad* ﷺ. It is the name of Allāh's Guidance for mankind revealed through all the prophets, the last of whom was *Muhammad* ﷺ.

Islām and *Muslims* are words used in the *Qur'an*. The *Qur'an* says, "Surely, the way of life acceptable to Allāh is *Islām*." (3:19) "He named you *Muslims* before and in this." (22:78) The message of all the prophets from *Ādam* ؑ to *Muhammad* ﷺ is the same: obey Allāh 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 *Islām* as your way of life." (5:3) It is wrong, then, to call Islām 'Mohammedanism' and Muslims 'Mohammedans'.

What did you learn? (1a)

Key Stage 3 (11–14)

1. What is Islām?
2. Explain why the word 'religion' does not give the full meaning to the word Islām.
3. How do you think Islām can bring peace?
4. Why do you think Allāh 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?
7. Give some everyday examples of 'Ibādah.
8. What do the following Arabic words mean:
 - a. Islām (إِسْلَام)
 - b. 'Ibādah (عِبَادَة)
 - c. Ma'rūf (مَعْرُوف)
 - d. Munkar (مُنْكَر)

Key Stage 4 (15–16)

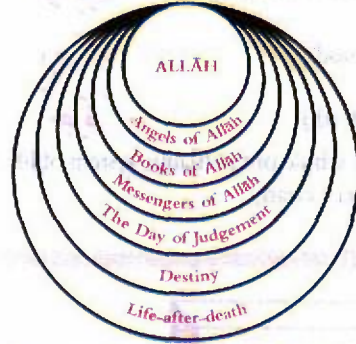
1. What is Islām?
2. What does being a Muslim really mean?
3. Why did Allāh create us?
4. What special characteristic has Allāh given to humans and why?
5. Why is Islām called *Dīn al-Fīrah*?
6. Write a paragraph on why just having a Muslim name does not always make a person Muslim.
7. Write down in your own words why Islām 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'ān* to clarify your answer.

Key Stage 5 (17–18)

1. "Living true Islām 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.

Basic Beliefs

The basic beliefs of Islām are:



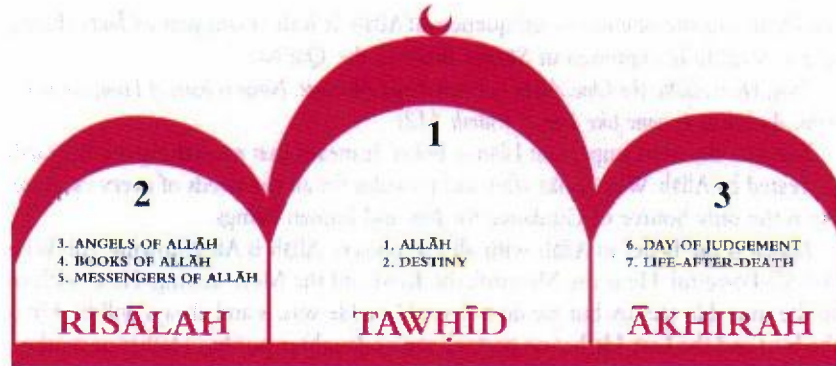
- 1 Allāh
- 2 Angels of Allāh
(Malā'ikah)
- 3 Books of Allāh
(Kutubullāh)
- 4 Messengers of Allāh
(Rusulullāh)
- 5 The Day of Judgement
(Yawmuddīn)
- 6 Destiny (al-Qadr)
- 7 Life after death (Ākhirah)*

These beliefs have been stated precisely in **al-Īmān al-Mufaṣṣal** (الإيمان المفصل), the Faith in detail:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ
خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

*Āmantu billāhi, wa malā'ikatihī, wa kutubihī, wa rusulihī,
wal yawmil ākhiri, wal qadri khairihī wa sharrihī minallāhi ta'ālā, wal ba'thi ba'dal mawt.*

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



* 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 Allāh)

تَوْحِيد

Risālah (prophethood)

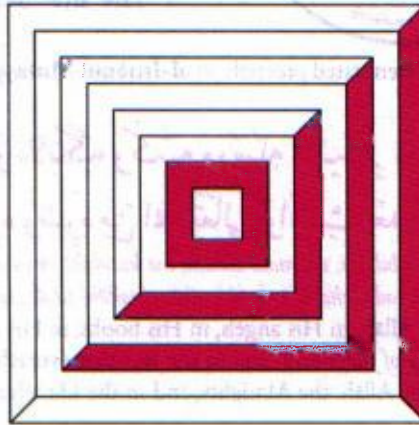
رِسَالَة

Ākhirah (life after death)

آخِرَة

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

Tawḥīd



Allāh

Tawḥīd means the oneness or uniqueness of Allāh. It is the main part of *Īmān* (Faith) and is beautifully expressed in *Sūratul Ikhḷāṣ* in the *Qur'ān*:

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

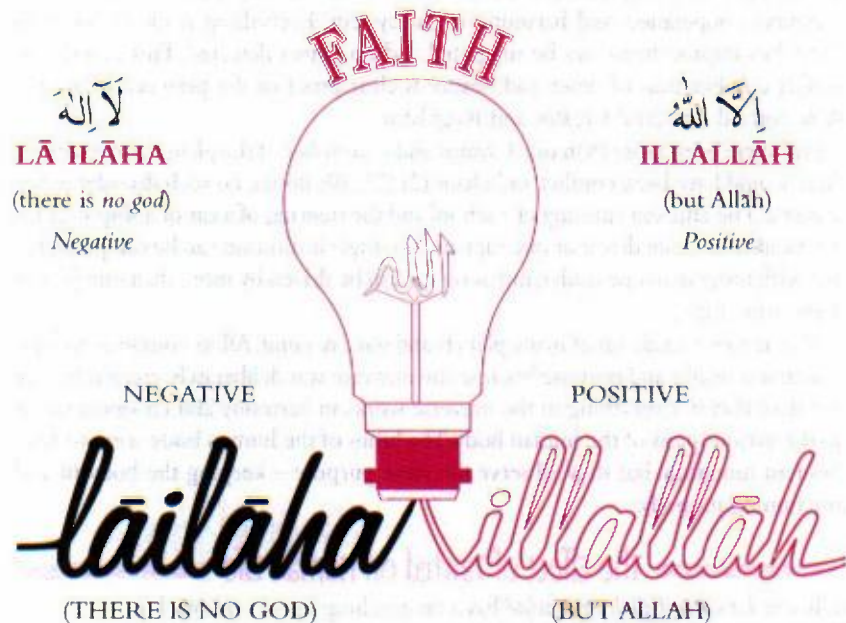
Tawḥīd is the most important Islāmic belief. It means that everything on this earth is created by Allāh, Who looks after and provides for all the needs of every creature. He is the only Source of Guidance for *Jinn* and human beings.

Tawḥīd is the belief in Allāh with all His powers. Allāh 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 ilāha illallāhu Muḥammadur rasūlullāh* — (there is no god except Allāh; Muḥammad is Allāh's messenger). The saying of

these Arabic words is called *ash-Shahādah* (الشهادة) (Declaration of Faith). There are two parts of this declaration: (1) *Lā ilāha illallāh*, (2) *Muhammadur rasūlullāh*.

The first part, *Lā ilāha illallāh*, has two aspects: **Negative** and **Positive**. *Lā 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 *Tawhīd* to take root there. So it must be cleansed of any other god or object of worship; only then will *Tawhīd* take root and the light of faith will shine.

Tawhīd 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:

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

The *Qur'an* confirms this when it says, *"Have you not seen how Allāh has made all that is in the earth subservient to you?"* (22:65) *"Do you not see how Allāh 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 Allāh 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 Allāh.

b It produces in the believer a high degree of self-respect, confidence and contentment. He knows that he depends on none but Allāh for the fulfilment of his needs. He firmly believes that Allāh 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 Allāh will take care of all his needs if he is truly obedient.

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

d Belief in *Tawhīd* 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.

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

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

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

h The most important effect of the belief in *Lā ilāha illallāh* is that it makes a person obey Allāh's commands. A believer in *Tawhīd* is sure that Allāh knows and sees everything and he cannot escape Allāh's ever-watchful eye for a single moment. In fact, Allāh is nearer to him than his own jugular vein (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 Allāh sees everything all the time.

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

We Muslims are believers in *Tawhīd*. We are Allāh's servants and subjects. We must practice what we believe in.

We believe that Allāh has created the universe and He is its Absolute Controller and Regulator. Allāh 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 Allāh. The destiny of every creature is already known to Allāh. (25:2, 33:38)

But this does not mean that man has no freedom of will. We know that man is the *Khalifah* (agent) of Allāh on this earth. We also know that Allāh does not force us to do anything. It is up to us to obey or disobey Him. Whether we will obey or disobey is known to Him. But the fact that Allāh knows what we are going to do does not affect our freedom of 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 Allāh's guidance we will be rewarded; if not, we will be punished.

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

Allāh 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 Allāh 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*.

Allāh 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 Allāh to judge who will be rewarded and who will not.

Allāh knows what will happen to everyone, but we do not know. His foreknowledge is one of His Divine qualities (*aṣ-Ṣifāt*).

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 Allāh knows everything. We would be wasting time if we blamed Allāh for the problems or the bad things that happen, simply because we do not seem to see the reasons behind them.

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

We are unable to understand and interpret many of Allāh's actions. It is meaningless to argue that human beings act without freedom and that we are forced to act the way we do. We decide for ourselves what we will do, and what we will not, and we are responsible for our own actions. This freedom of action does not 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. *Malā'ikah* (ملائكة)
 - b. *Kutubullāh* (كُتُبُ اللَّهِ)
 - c. *Risālah* (رِسَالَةٌ)
 - d. *Ākhirah* (آخِرَةٌ)
3. What does the word *Tawhīd* mean?
4. Carefully read the words of *Sūratul Ikhlas*. What does it tell us about *Tawhīd*?
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 *Tawhīd*.

Key Stage 4 (15–16)

1. "Belief in *Tawhīd* ought to change a person's life." Explain this statement, giving practical examples to clarify your answer.
2. "*Tawhīd*, *Risālah* and *Ākhirah*, 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-Qadr* 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 *Tawhīd*.
2. "Belief in *Tawhīd* 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-Qadr* does not interfere with a person's free will to choose between right and wrong.



Risalah (Prophethood)

Risalah 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. *nabi*, pl. *anbiyā'*). 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 Nūh (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:

Lā ilāha illallāh

(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'an* 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. *rusul*). 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** (*aṣ-Ṣirāṭul 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* ؑ, was completed with *Muhammad* ﷺ. The *Qur'an* mentions only the twenty-five most prominent by name:

Prophets of Allāh

mentioned in the Qur'ān

آدم	Ādam	Adam
إدريس	Idris	Enoch
نوح	Nūḥ	Noah
هود	Hūd	
صالح	Ṣāliḥ	
إبراهيم	Ibrāhim	Abraham
إسماعيل	Ismā'il	Ishmael
إسحاق	Ishāq	Isaac
لوط	Lūṭ	Lot
يعقوب	Ya'qūb	Jacob
يوسف	Yūsuf	Joseph
شعيب	Shu'aib	
أيوب	Ayyūb	Job
موسى	Mūsā	Moses
هارون	Hārūn	Aaron
ذوالكفل	Dhul Kifl	Ezekiel
داود	Dāwūd	David
سليمان	Sulaimān	Solomon
إلياس	Ilyās	Elijah
إليشا	Al Yasa'	Elisha
يونس	Yūnus	Jonah
زكريا	Zakarīyā	Zachariah
يحيى	Yahyā	John
يسوع	Isā	Jesus
محمد	Muḥammad	

peace be upon them all

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

Angels are a special creation of Allāh. They have been created from divine light (*Nūr*) to perform specific duties. By comparison *Ādam*, the first man, was created from clay, and the *Jinn* from fire. *Iblis*, the devil, is from the *Jinn*. Some people think *Iblis* was the leader of the angels. The *Qur'an* says *Iblis* was from among the *Jinn* (18:50).

Allāh gave Angels the qualities and powers necessary to carry out their duties, but they do not have free will. They always obey Allāh and can never disobey Him. Man, on the other hand, has been given free will and can choose between right and wrong. This is why man will have to account for his actions on the Day of Judgement.

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

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

We cannot see angels unless they appear in human form. Angel *Jibrā'il* 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 Allāh. Prominent among them are:

Jibrā'il or **Jibril** (*Gabriel*)

جِبْرَائِيلُ ، جِبْرِيْل

Mikā'il or **Mikāl** (*Michael*)

مِيكَائِيلُ ، مِيكَال

'Izrā'il (*Malakul Mawt*, also called *Azrail*)

عِزْرَائِيلُ (مَلَكُ الْمَوْتِ)

Isrā'īl

إِسْرَائِيلُ

Jibrā'il brought the revelation from Allāh to Prophet Muḥammad ﷺ and to all the other prophets. *'Izrā'il* — also called the 'Angel of Death' (*Malakul Mawt*) — is responsible for ending our life. *Isrā'īl* 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 (*Kirāman Katibūn*). Not a single word we say goes unrecorded (50:18).

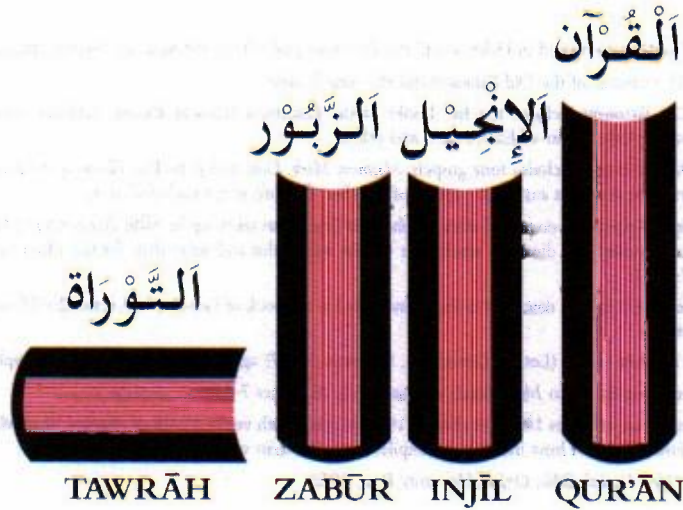
Allāh maintains His kingdom perfectly, and angels are His obedient servants. Angels will welcome in *Heaven* those of us who always obey Allāh's commands and will throw the wrong-doers into *Hell* (39:71-74).

The Books of Allah

so far we have learned that we human beings are the servants of Allāh and His agents on earth. But we need guidance to carry out our duties as Allāh's agents. We are unable to guide ourselves because we have many weaknesses within us and we have very limited knowledge of the past, present and future. Only Allāh 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 Allāh 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.

Allāh'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? Allāh, the Merciful, of course.

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



A Muslim believes in all the revealed books which are mentioned in the *Qur'an*. They are: the **Tawrah** (*Torah*) of *Mūsā* ﷺ (Moses), the **Zabūr** (*Psalms*) of *Dāwūd* ﷺ (David), the **Injil** (*Gospel*) of *ʿĪsā* ﷺ (Jesus) and the **Qur'an** revealed to *Muḥammad* ﷺ. The *Qur'an* also mentions the *Ṣuḥuf* of *Ibrāhīm* ﷺ (Scripture of Abraham).

Of the divine books, only the *Qur'an* remains unchanged, preserved in its original form. The original *Tawrah*¹, *Zabur* and *Injil*² no longer exist. The texts available today were written by their followers many years after the death³ of their prophets. The writers have changed and distorted Allāh'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 correct⁴. It is not a divine revelation. It contains numerous misleading misconceptions and false accounts of the prophets. The message of Allāh 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 Allāh's guidance for mankind in its original form and language, unchanged and undistorted. It restates in clear and unambiguous language the message of Allāh which the followers of earlier prophets have lost. The message of the *Qur'an* is valid for all times and climes.

Notes:

- 1 The *Tawrah* was revealed in Hebrew and the *Injil* most probably in the Aramaic (Syriac) language.
- 2 The *Bible* consists of the *Old Testament* and the *New Testament*.
The *Old Testament* includes the five books of the *Pentateuch* (*Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*), the books of *Ezra*, *Psalms* and others.
The *New Testament* includes four gospels: *Matthew*, *Mark*, *Luke* and *John*. The *Gospel of Barnabas*, which appears to be the most authentic version of Prophet 'Isā's life, is not included in it.
- 3 The *Injil* (Gospel) was compiled after Prophet 'Isā (Jesus) was taken up by Allāh. According to Christians, 'Isā was crucified and died as a result. The *Qur'an* refutes this and states that 'Isā was lifted up by Allāh (4:157–158).
- 4a Prophet *Nāh* (Noah) is described as drunk and naked in the book of *Genesis* (ch. 9, verses 20–22), unbecoming of a prophet.
b Incest ascribed to *Lūṭ* (Lot) in *Genesis* (ch. 19, verses 31–37) again, cannot be an act of a prophet.
c Falsehood attributed to *Ishāq* (Isaac) in *Genesis* (ch. 26, verses 7–11).
d A comparison of verses 16–17 in chapter 19 in *Matthew* with verses 17–18 of chapter 10 of *Mark* in the *New Testament* shows how individual compilers added human words to Allāh's words.

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

What did you learn? (1c)

Key Stage 3 (11–14)

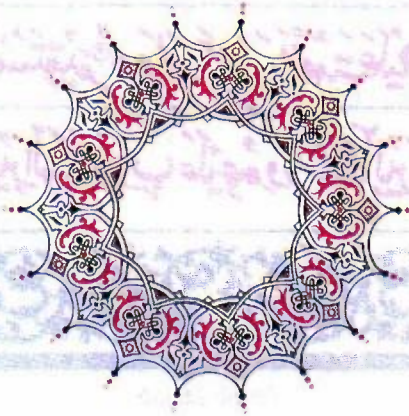
1. What is *Risālah*?
2. Why did Allāh need to send so many prophets and messengers?
3. How many prophets are named in the *Qur'ān*?
4. Write down the names of four great angels and briefly describe their jobs.
5. Draw the diagram of the Books of Allāh in your exercise book. To whom was each book revealed?

Key Stage 4 (15–16)

1. Who was the first Prophet of Allāh?
2. Who was the last Prophet of Allāh?
3. What is *aṣ-Ṣirāṭul Mustaqīm*?
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 Allāh.
6. Name the revealed books mentioned in the *Qur'ān* and the form in which they can now be found.

Key Stage 5 (17–18)

1. Define the word *Risālah* and explain its significance for our lives.
2. Explain in your own words the status and duties of the angels of Allāh.
3. If humans possess free will, explain why they need guidance from Allāh. Why can't they just do as they like?





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ

الرَّحِيمِ ③ مُلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ ⑤ اهْدِنَا الصِّرَاطَ

الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧

Siratul Fāṭihah

The Qur'an

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 Allāh.

The *Qur'an* is the final revelation from Allāh to mankind. The revelation to Prophet *Muhammad* ﷺ began in the cave of *Hira'* on the *Mount Nur* 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 Allāh is that it has remained unchanged even to a dot over the last fourteen hundred years. Allāh 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 Allāh 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*. Allāh 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 *Tawhīd*, *Risālah* and *Ākhirah*. *Tawhīd* is the basic

theme of the *Qur'ān*. All the prophets of Allāh called people towards *Tawhīd*. The *Qur'ān* gives a vivid description of the Paradise which will be awarded to the truly obedient servants of Allāh. The severe punishment to be meted out to the evildoers is also described vividly in the *Qur'ān*.

The *Qur'ān* urges people to follow its guidance and teachings. The success of human beings on this earth and in the life after death depends on obedience to the teachings of the *Qur'ān*. We cannot perform our duties as the servants of Allāh and His agents if we do not follow the *Qur'ān*. The *Qur'ān* urges us to use our energies and wealth to establish the supremacy of Allāh's Laws and remove all evils from the society in which we live.

The superb style of the *Qur'ān* has a tremendous effect on its readers. It totally changes the pattern of life of those who believe and 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'ān

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

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

The Prophet's secretary, *Zaid bin Thābit*, 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'ān* consists of 114 chapters (sing. *Sūrah*, pl. *Suwar*). The short opening chapter, *Sūratul Fātiḥah* (shown on page 32) is followed by the longest chapter of the *Qur'ān*, *Sūratul Baqarah* (The Cow), with 286 verses. The chapters gradually get shorter. The shortest chapter is the 108th chapter, *Sūratul Kawthar* (The Abundance), which has just 3 verses. There are 6236 verses (sing. *Āyah*, pl. *Āyāt*) altogether. Chapters revealed when the Prophet was living in *Makkah* are known as *Makki* (*Makkan*) and those revealed in *Madīnah* are called *Madani* (*Madīnan*).

The *Qur'ān* is also divided into 30 parts (sing. *Juz'*, pl. *Ajzā'*) of roughly equal size, which is convenient for recitation and memorization.

Many of the early Muslims memorised the *Qur'ān* immediately after the verses were revealed. Some of the famous *Huffāz* (plural: persons who memorised the *Qur'ān*; singular: *Ḥāfiẓ*) were: *Mu'adh bin Jabal*, *Ubadah bin as-Ṣamī*, *Abud Dardā'*, *Abū Ayyūb al-Anṣārī* and *Ubayy bin Ka'b*.

Shortly after the death of the Prophet ﷺ in 632 CE, 'Umar bin Al-Khaṭṭāb suggested to the first *Khaliḥfah*, *Abū Bakr*, that the *Qur'ān* be compiled into one volume. Up until then, the *Qur'ān* was written down in separate sections. A committee was formed under *Zaid bin Thābit* to gather the material of the *Qur'ān* into one volume.

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

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

As the Islāmic state expanded, people in various places recited the *Qur'ān* in their local dialect and accent. To avoid the possibility of any confusion or misunderstanding, the *Khaliḥfah*, 'Uthmān, ordered the preparation of one standard version of the *Qur'ān* to be written in the dialect and accent of the *Quraish*. Prophet Muhammad ﷺ was from the *Quraish* tribe. *Zaid bin Thābit*, 'Abdullāh bin az-Zubair, Sa'īd bin al-'Āṣ and 'Abdur Raḥmān bin al-Hārith were asked to prepare copies from the copy of *Hafṣah*.

This far-sighted action by 'Uthmān made the uniform recitation of the *Qur'ān* possible. Two original copies from the time of the *Khilāḥfah* of 'Uthmān still exist today — one in



the *Topkapi Museum* in Istanbul, Turkey and the other in Tashkent, Uzbekistan. The *National Library* of Karachi, Pakistan has a photocopy of the Tashkent original.

The revelation of the *Qur'an* began in 610 CE at the cave *Hira'* on Mount *Nar* in *Makkah*. The first revealed verses are:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ .

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ .

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ .

الَّذِي عَلَّمَ بِالْقَلَمِ .

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ .

Iqra' bismi rabbikal ladhi khalaq,

Khalaqal insana min 'alaq.

Iqra' wa rabbukal akram,

Alladhi 'allama bil qalam.

'Allamal insana malam ya'lam.

“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)

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 ﷺ death:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا .

Al yawma akmaltu lakum dinakum,

wa atmamtu 'alaikum ni'mati,

wa raditu lakumul islama dinan.

“This day I have perfected your religion for you,
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'an* are almost impossible to translate into other languages, including English. However, with the help of the *Aḥādīth* and *Sirah* (biography of the Prophet ﷺ and his companions) translations of the *Qur'an* have been produced in many languages.

Muslim scholars have devoted years of study to explain and interpret the *Qur'an* in Arabic and other languages. These explanations and interpretations (Exegesis) are called *Tafāṣīr* (sing. *Tafsīr*). They help us to understand the *Qur'an*. We seek Allāh'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'an* 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 Islām, people mourn for the dead person by reciting the *Qur'an* and saying prayers (*du'a'*).

Islām reminds us to remain conscious of the fact that death can arrive at any time. Only Allāh knows when His servants will die. Death puts an end to our human body but it does not destroy our soul (*rūḥ*). The soul is taken away by the angel *Malakul Mawt* (*ʿIzrāʾīl* or *Azrail*) to Allāh (32:11).

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

In Islām, 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 *Ṣalātul Janāzah*.

Akhirah

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

Belief in *the Ākhirah* is vital for all Muslims. Our life on this earth is temporary. It is meant to prepare us for the *Ākhirah*, 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 Allāh on the Day of Judgement (*Yawmul Ākhir* 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 *Ākhirah* is a serious failing. We are certain that all human beings die, so it is quite reasonable to prepare for that eternal life which, no doubt, will follow death.

Doubts have been expressed by unbelievers about life after death. They cannot understand how Allāh can raise men and women after death. But Allāh can make human beings out of nothing so 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 Ākhirah* has a tremendous influence on the life of a Muslim. He knows that Allāh is watching all his actions and he will have to account for them on the Day of Judgement. His conduct and behaviour will therefore be responsible, controlled and careful. He will always try to do those things which Allāh will favour and give up those actions which will incur His punishment.

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

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

To prepare for that day and to be rewarded by Allāh, the Merciful and the Kind, we need to do all that 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* ﷺ by Allāh. This is the safest course for our success in this world and in the *Ākhirah*.



Key Stage 3 (11–14)

1. What is the *Qur'an*?
2. How many parts are there in the *Qur'an*?
3. When were the first verses of the *Qur'an* revealed?
4. What does the *Qur'an* say about death?
5. What is a *Hafiz* of the *Qur'an*?
6. What is *Yawmuddin*, and how should we prepare for it?
7. Describe how the *Qur'an* came to be in its present form.

Key Stage 4 (15–16)

1. Through whom was the *Qur'an* revealed to Muhammad ﷺ?
2. Who suggested the compilation of the *Qur'an*, and why?
3. How long did it take for the revelation of the *Qur'an* to be completed?
4. Which verse of the *Qur'an* 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 *Qur'an* and how can it shape our lives in a modern world?

Key Stage 5 (17–18)

1. "The message of the *Qur'an* 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.

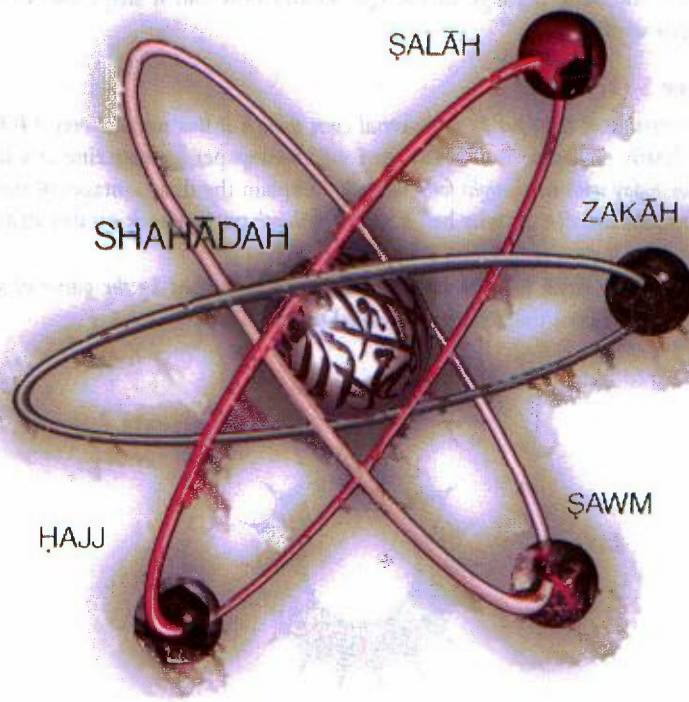


Islām has five basic duties which Muslims must do. They are known as the five pillars of Islām (*Arkānu'l Islām*). These pillars are mentioned in the following *Hadīth* (a saying of Prophet *Muhammad* ﷺ):

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَالْحَجَّ، وَصَوْمَ رَمَضَانَ.

"Buniyal islāmu 'alā khamsin: shahādati an lā ilāha illallāhu wa anna muḥammadan rasūlullāhi, wa iqāmiṣ ṣalāti, wa itā'iz zakāti, wal ḥajji, wa ṣawmi ramadān."

"Islām is based on five things: declaring that there is no god except Allāh and that *Muhammad* is the Messenger of Allāh, the establishment of *Ṣalāh*, the payment of *Zakāh*, the *Hajj* and *Ṣawm* in the month of *Ramadān*." (*al-Bukhārī*). The illustration below shows the five basic duties (not as pillars) with the duty of *Ash-Shahādah* in the Centre.



The five pillars which we call the *Five Basic Duties* as mentioned in the *Hadith* are:

Shahādah	(declaration of faith)	الشَّهَادَةُ
Ṣalāh	(five compulsory daily prayers)	الصَّلَاةُ
Zakāh	(welfare contribution)	الزَّكَاةُ
Hajj	(pilgrimage to Makkah)	الْحَجُّ
Ṣawm	(fasting during Ramadān)	الصَّوْمُ

Shahadah

A Muslim declares or affirms his faith by reciting:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Lā ilāha illallāhu Muḥammadur rasūlullāh.

These Arabic words mean: "There is no god except Allāh; Muḥammad is the messenger of Allāh." This declaration is called *al-Kalimatūṭ Ṭaiyibah*. It contains the whole of Islāmic belief. There are two parts. The first part (*Lā ilāha illallāh*) is about the Oneness of Allāh (*Tawḥīd* in Arabic) while the second part (*Muḥammadur rasūlullāh*) concerns the prophethood (*Risālah*) of Muḥammad ﷺ. The four Arabic words of the first part are: *Lā* which means no; *ilāha* meaning god; *illa* meaning except; and *Allāh*. The second part has three words: *Muḥammad*; *rasūl* meaning messenger; and *Allāh*.

The first pillar of Islām is *Shahādah*, which is about belief in *Tawḥīd* and *Risālah* of *Muḥammad* ﷺ. The other four pillars are the main duties in Islām, called *'Ibādah*. *'Ibādah*, an Arabic term, includes any activity which is done to gain Allāh's favour. *Ṣalāh*, *Zakāh*, *Ṣawm* and *Hajj* are the main forms of worship or *'Ibādah*. If we perform them regularly and correctly we come closer to Allāh, our Creator and Sustainer.

These four basic duties of *Ṣalāh*, *Zakāh*, *Ṣawm* and *Hajj* 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 *Hajj* honestly and faithfully.

Salah

Ṣalāh is the second pillar of Islām. It refers to the five compulsory daily prayers. Ṣalāh 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 Ṣalāh to remember Allāh. It brings us closer to Him. The Qur'ān says:

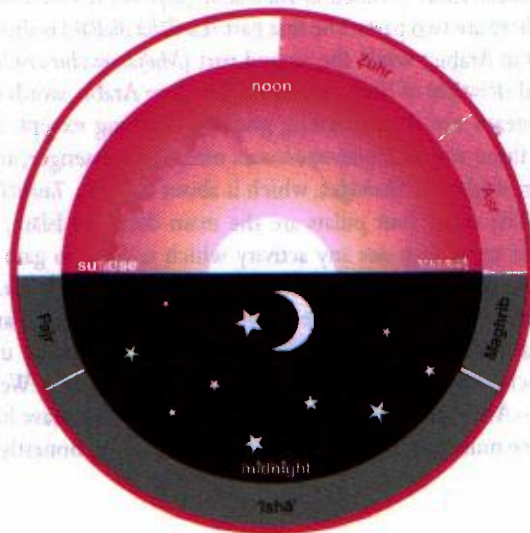
"Indeed, I am Allāh; there is no god except Myself; so worship Me and establish Ṣalāh to remember Me." (20:14)

Ṣalāh is the practical proof of our faith in Allāh and Islām. It has been made compulsory at certain fixed times. Allāh says in the Qur'ān:

"Ṣalāh at fixed times has been enjoined on the believers." (4:103)

The five daily prayers are:

Fajr	From dawn until just before sunrise	صلاة الفجر
Zuhr	After midday until afternoon	صلاة الظهر
'Aṣr	From late afternoon until just before sunset	صلاة العصر
Maghrib	After sunset until daylight ends	صلاة المغرب
'Ishā'	Night until midnight or dawn	صلاة العشاء



Timings of the five daily Ṣalāh

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

To say your *Ṣalāh* you must be pure and clean. The *Qur'ān* says: "Indeed Allāh loves those who turn to Him in repentance and loves those who purify themselves." (2:222) Purification of the body and clothes is called *Tahārah*, and cleanliness is called *Naẓāfah*. 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 *Ṣalāh*.

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 *Wuḍū'* (ablution).

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

Wuḍū' الوُضُوءُ

Prophet Muḥammad ﷺ said: "Indeed, on the Day of Resurrection, my followers will be called 'al-Ghurrul Muḥajjalīn' from the traces of Wuḍū', so whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)." (al-Bukhārī)

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

Wuḍū' is essential for performing *Ṣalāh*. We must not say *Ṣalāh* without first making *Wuḍū'*. Allāh says in the *Qur'ān*:

"O you who believe, when you prepare for *Ṣalāh*, 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 *Wuḍū'*. The additional actions performed by Prophet Muḥammad ﷺ are recommended (*Sunnah*), and are mentioned in the books of *Aḥādīth*.

The steps to take are:

1. Make *Niyyah* (intention) saying the *Tasmiyah* (*Basmalah* or *Bismillāh*):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhīr rahmānīr rahīm

In the name of Allāh, 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.

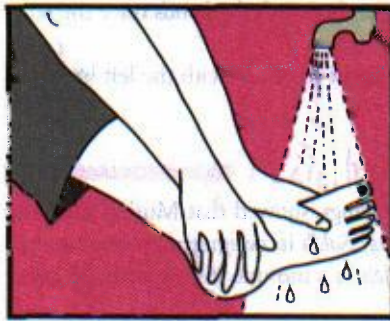


9 Pass the backs of the wet hands over the nape.

(See *Natal Aqib* by 'Allamah Sirr-e-Kamil, 1973, vol. 1, p. 203)



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 *Wudu'* before putting on your socks, it is not necessary to take them off every time you repeat your *Wudu'*; it is enough to wipe the upper part of the socks with wet fingers. Leather socks are better for this, but any durable, untornd 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:

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

*Ash-hadu alla ilaha illallahu wahidahu la sharika lahu
wa ash-hadu anna Muhammadan 'abduhu wa rasuluh.*

I testify that there is no god but Allāh and He is One and has no partner
and I testify that Muḥammad is His servant and messenger.

You should repeat your Wuḍū' 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) التَّيَمُّمُ

You can perform your Ṣalāh 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: *Bismillāhūr raḥmānūr raḥīm*, 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 Wuḍū'.
- 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.

الأذان (Call to Prayer) Adhan

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

To call Muslims to Ṣalāh, Prophet Muḥammad ﷺ introduced the Adhān to signal that the time of Ṣalāh has arrived. The person who calls the Adhān is called the Mu'adhḍhin (Caller). While doing so he faces the Qiblah (the direction towards the Ka'bah in Makkah). He raises his hands up to his ears and calls out:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
Allāhu akbar Allāhu akbar Allāhu akbar Allāhu akbar

Allāh is the Greatest Allāh is the Greatest Allāh is the Greatest Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allā ilāha illallāh

I testify that there is no

god except Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allā ilāha illallāh

I testify that there is no

god except Allāh

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muḥammadar rasūlullāh

I testify that Muḥammad
is Allāh's messenger

حَيَّ عَلَى الصَّلَاةِ

Haiya 'alaṣ ṣalāh

Rush to Ṣalāh

حَيَّ عَلَى الْفَلَاحِ

Haiya 'alal falāh

Rush to success

اللَّهُ أَكْبَرُ

Allāhu akbar

Allāh is the Greatest

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muḥammadar rasūlullāh

I testify that Muḥammad
is Allāh's messenger

حَيَّ عَلَى الصَّلَاةِ

Haiya 'alaṣ ṣalāh

Rush to Ṣalāh

حَيَّ عَلَى الْفَلَاحِ

Haiya 'alal falāh

Rush to success

اللَّهُ أَكْبَرُ

Allāhu akbar

Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illallāh

There is no god except Allāh

During the *Adhān* for *Fajr Ṣalāh* the following words are added after *Haiya 'alal falāh*:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣ-ṣalātu khairum minan naum

Ṣalāh is better than sleep

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣ-ṣalātu khairum minan naum

Ṣalāh is better than sleep

الإقامة Iqamah

Iqamah is the second call to *Ṣalāh* said inside the mosque at the beginning of *Ṣalāh* in congregation (*Jama'ah*). When the *muṣallīs* (persons saying *Ṣalāh*) stand in rows, the *Mu'adhhdhin* says *Iqamah* which is the same as the *Adhān* except that after *Haiya 'alal falāh*, the following words are added:

قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatīṣ ṣalāh

Ṣalāh has begun

قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatīṣ ṣalāh

Ṣalāh has begun

Usually, the *Iqamah* is said in a lower voice than the *Adhān*.

Farḍ (Compulsory) Ṣalāh

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

Fajr	.....	2 <i>rak'ahs</i>	
Zuhr	.....	4 <i>rak'ahs</i>	
'Aṣr	.....	4 <i>rak'ahs</i>	
Maghrib	.....	3 <i>rak'ahs</i>	
'Ishā'	.....	4 <i>rak'ahs</i>	
		<u>17 <i>rak'ahs</i></u>	
Jumu'ah	.....	2 <i>rak'ahs</i>	(in place of <i>Zuhr</i> on Friday)

Sunnah Ṣalāh

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



Fajr	Zuhr	'Aṣr	Maghrib	'Ishā'
2 Sunnah	4 Sunnah	4 Sunnah*		4 Sunnah*
2 Farḍ	4 Farḍ	4 Farḍ	3 Farḍ	4 Farḍ
	2 Sunnah		2 Sunnah	2 Sunnah
	2 Nafl		2 Nafl	2 Nafl
				3 Witr
				2 Nafl
4	12	8	7	17

(* these *Sunnah* before *'Aṣr* and *'Ishā'* are *Ghair Mu'akkadah*, not done regularly, only occasionally.)

In addition to the five daily *Ṣalāh*, there are *Ṣalāh* for other occasions, e.g. *Ṣalāatul Jumū'ah* every Friday, *Ṣalāatul 'Īdul Fitr*, *Ṣalāatul 'Īdul Aḏḥā* and *Ṣalāatul Tarāwīḥ* in the month of *Ramadhān*. The number of *rak'ahs* in these *Ṣalāh* are:

Jumu'ah	'Īdul Fitr	'Īdul Aḏḥā	Tarāwīḥ
4 Sunnah			20 Sunnah
2 Farḍ	2 Wājib	2 Wājib	
4 Sunnah			
2 Sunnah			
2 Nafl			
14	2	2	20

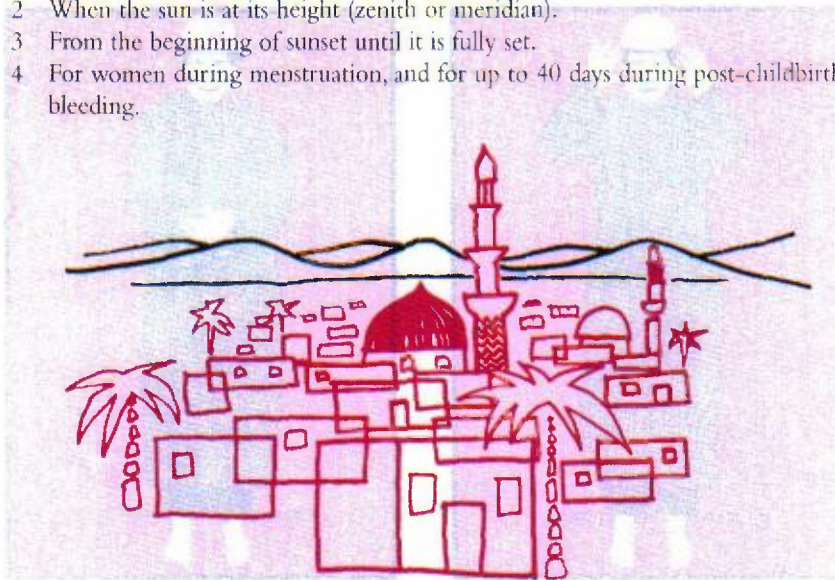
Wājib is a term used in *Hanaḥī fiqh* for something compulsory to a degree less than *Farḍ*. Those who follow *Hanaḥī fiqh* consider *Ṣalāatul Janāzah*, *Ṣalāatul 'Īdul Fitr*, *Ṣalāatul 'Īdul Aḏḥā* and *Witr Ṣalāh* as *Wājib*.

Tarāwīḥ is offered after the two *Sunnah rak'ahs* of '*Ishā*' but before the three of *Witr*.

Between '*Ishā*' and *Fajr*, 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 Allāh 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 *Ṣalāh*. Make sure you have *Wuḍū'*, a clean body, clean clothes and a clean place. This is how you should do your *Ṣalāh*:

1 Stand upright in a clean place (like a prayer mat) facing the direction of the *Ka'bah*. This is called *Qiyām* 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 *Ṣalāh*.

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

two* <i>Fajr*</i>	<i>Fajr*</i>
three <i>Sunnah</i>	<i>Zuhr</i>
four <i>'Ashr</i>	<i>Maghrib</i>
(*say the one which is relevant)	<i>'Ishā'</i>

"I intend to say three *Sunnah* *'Ashr* of *Ṣalātul 'Ashr* for Allah facing the *Ka'bah*."

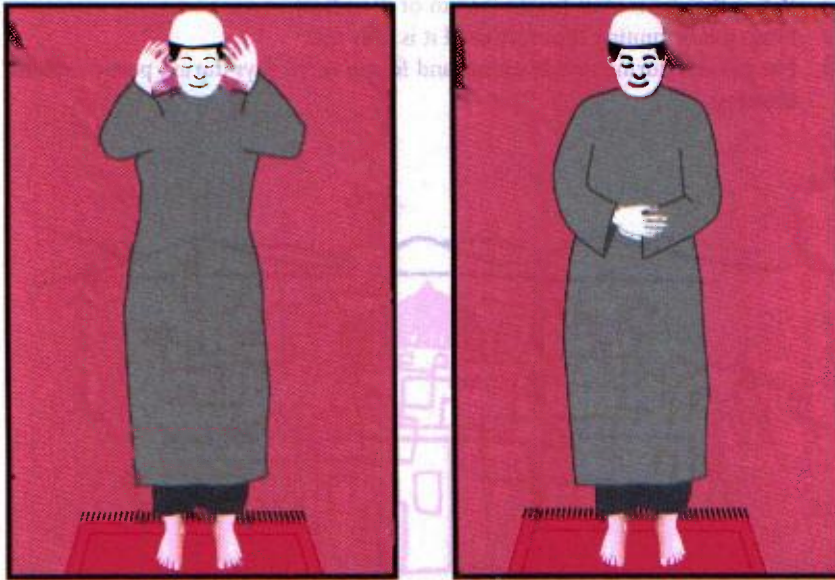
3 Raise your hands up to your ears (women and girls up to their shoulders) and say:

الله أكبر

Allāhu Akbar

Allāh is the Greatest

This is called *Takbīratul Iḥrām*, meaning that all worldly things are now forbidden to you.



- 4 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 *Thanā'*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

*Subhānakallahumma wa bihamdika,
wa tabarakasmuka,
wa ta'ālā jadduka,
wa lā ilāha ghairuk.*
(or you may read *ghairuka*)

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

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu billāhi minash shaiṭānir rajīm

I seek refuge in Allāh from the cursed Satan (*Shaiṭān*).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir rahmānir rahīm

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

- 5 Recite the rest of *Sūratul Fātiḥah* (the opening chapter) of the *Qur'ān*:

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

Alḥamdu lillāhi rabbil 'ālamīn.

ArRaḥmānir raḥīm.

Mālikī yaumīd dīn.

Iyyāka na'budu wa iyyāka nasta'in.

Ihdinaṣ ṣirāṭal mustaqīm.

Ṣirāṭal ladhīna an'amta 'alaihim,
ghairil maḡḡūbīn 'alaihim wa laqḏ ḡāllūn.

Then say, quietly or loudly:

آمين

Āmin

(O Allah accept our Prayer)

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

- 6 Recite any other *Sūrah* or some verses from the *Qur'ān*. For example:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir raḥmānir raḥīm

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

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qul huwallāhu aḥad.

Allāhuṣ ṣamad.

Lam yalid walam yūlad.

Walam yakul lahu kufuwān aḥad.

Say, He is Allāh, the One.

Allāh is Eternal and Absolute.

None is born of Him nor is He born.

And there is none like Him.

(*Sūratul Iḥklās* 112)

7 Bow down saying *Allāhu Akbar*, then place your hands on your knees and say three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhāna rabbiyal 'azīm

Glory to my Lord, the Great

This position is called *Rukū'* (رُكُوع).

8 Stand up from *Rukū'* saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' allāhu liman hamidah

Allāh hears those who praise Him

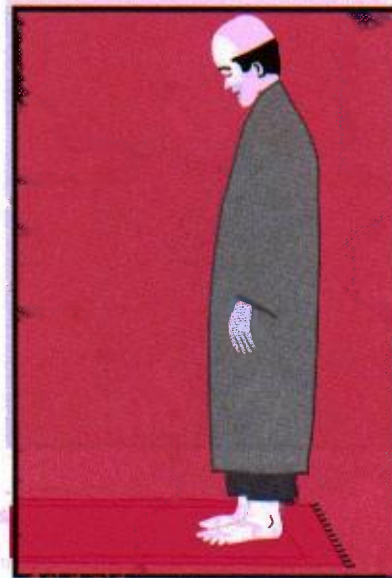
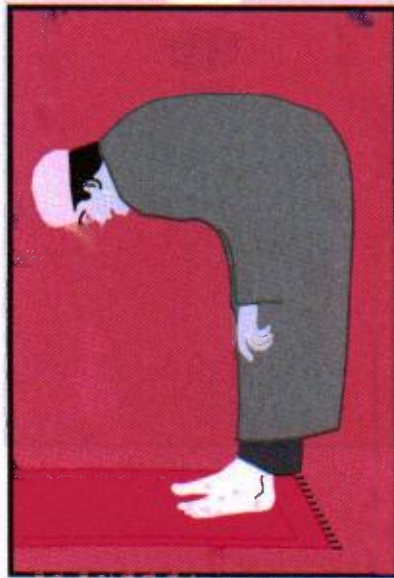
followed by:

رَبَّنَا لَكَ الْحَمْدُ

Rabbanā lakal hamd

Our Lord, praise be to You

This is called *I'tidal* as you return to the position of *Qiyām* (قيام) (standing).



9 Prostrate saying *Allāhu akbar*, with your forehead, nose, palms of both hands, your knees and your toes touching the floor. Recite three times:

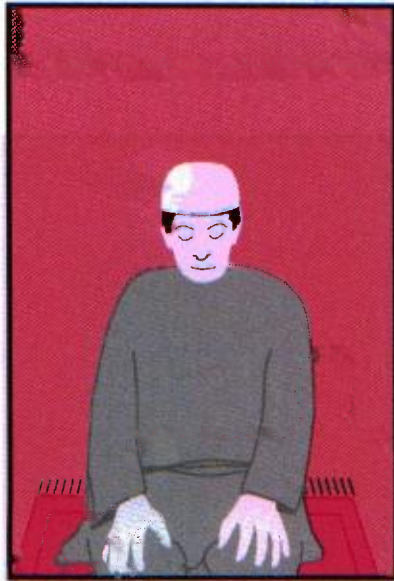
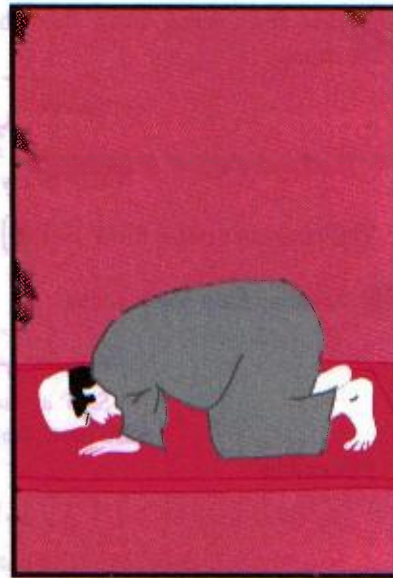
سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhāna rabbiyal a'la

Glory to my Lord, the Highest

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

10 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 *Subhāna rabbiyal a'la* three times. Get up from this position saying *Allāhu akbar*.



* Here you may say the *du'a'*:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَأَرْزُقْنِي

Rabbighfir li warhamni wahdini wa'afini warzuqni

My Lord forgive me, have mercy upon me, guide me, give me health and grant me sustenance.

This completes one *rak'ah* of *Ṣalāh*. The second *rak'ah* is performed in the same way, except you do not recite *Subhānaka*, *Tā'awudh* (*A'ndhu billāhi...*) or *Tasmiyah* (*Bismillāh...*), then after the second prostration you sit upright and recite quietly *at-Tashahhud*:

السَّلَامُ عَلَى الْبَرَكَاتِ وَالطَّيِّبَاتِ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*At-tahyiyātu lillāhi
waṣ ṣalawātu waṭ ṭayyibāt.
As-salāmu 'alaika aiyuhan nabiiyyu
wa rahmatullāhi wa barakatuh.
As-salāmu 'alainā
wa 'alā 'ibādillāhiṣ ṣālihin.
Ash-hadu allā ilāha illallāhu
wa ash-hadu anna Muḥammadan
'abduhu wa rasūluh.*

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

If the *Ṣalāh* has three *rak'ahs* (*Maghrib*) or four *rak'ahs* (*Zuhr*, *'Aṣr* and *'Ishā'*), stand up for the remaining *rak'ah* after *Tashahhud*. But for a two-*rak'ah Ṣalāh* remain seated after the second *rak'ah* and recite *aṣ-Ṣalāh 'alan nabiiyy* (blessings for the Prophet) or *Darūd* (a Persian word):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allāhumma
ṣalli 'alā Muḥammadiw
wa 'alā āli Muḥammadin,
kamā ṣallaita 'alā Ibrāhīma
wa 'alā āli Ibrāhīma,
innaka ḥamīdum majīd,
Allāhumma bārik 'alā Muḥammadiw
wa 'alā āli Muḥammadin,
kamā bārakta 'alā Ibrāhīma
wa 'alā āli Ibrāhīma,
innaka ḥamīdum majīd.*

O Allāh,
let Your blessings come on Muḥammad
and the family of Muḥammad
as You blessed Ibrāhīm
and the family of Ibrāhīm.
Truly You are Praiseworthy and Glorious.
O Allāh, bless Muḥammad
and the family of Muḥammad
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):

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ
لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

*Allāhuomma innī zalamtu nafsi ḡalībān kathīrān
wa lā yaghfirudh dhunūba illā anta
faḡfir li maghfiratan min 'indika
warḡamni
innaka antal ḡhafīrur raḡīm.*

O Allāh, 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-Bukhārī, Muslim*)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ.
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

*Rabbij'alni muqīmas ṡalāti
wa min dhurriyyati,
rabbanā wa taqabbal du'ā'.
Rabbanaghfir li wa liwālidaiya
wa lilmu'minīna yawma yaqūmul ḡisāb.*

My Lord, make me steadfast in ṡalāh
and also my descendants;
our Lord, and accept my prayer.
Our Lord, forgive me and my parents
and the believers on the Day of Judgement.
(*Sūrah Ibrāhīm 14:40-41*)



11 Now turn your face to the right saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalāmu 'alaikum wa rahmatullāh

peace and the mercy of Allāh be upon you

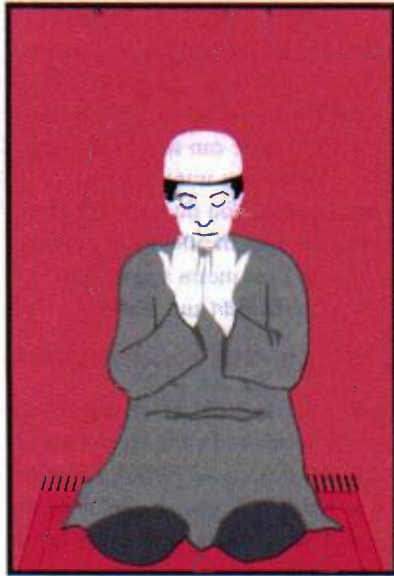
and then to the left repeating the words.

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

In the first two *rak'ahs* of the *Fard* prayer of *Fajr*, *Maghrib* and '*Ishā*' the *Qur'ān* is recited aloud while in *Zuhr* and '*Aṣr* it is recited silently. In all prayers, *Tasbīḥ* (*Subḥāna rabbiyal 'aẓm* and *Subḥāna rabbiyal 'alā*), *Tashahhud* and *Darūd* are said quietly. When the *Fajr*, *Maghrib* and '*Ishā*' prayers are said in congregation, only the *Imām* (one who leads the prayer) recites the *Qur'ān* aloud. This also applies to *الْجُمُعَة* *Jum'ah* prayer (Friday prayer in place of *Zuhr*).

بَعْضُ الْأَدْعِيَةِ بَعْدَ الصَّلَاةِ Some du'a' after ṣalāh

It is good practice to ask for forgiveness and mercy from Allāh at the end of your *Ṣalāh*. You can make *du'a'* in your own words and in your own language but it is better for you to memorise some *du'a's* in Arabic.



رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ.

*Rabbana ātina fiddunyā ḥasanah,
wa fil ākhirati ḥasanah,
wa qina 'adhābannār.*

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

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ .

Rabbanā ḡalamnā anfusana
wa illam taghfir lanā
wa tarḡamnā
lanakūnanna minal khāsirin.

Our Lord, we have wronged ourselves
and if You do not forgive us
and have no mercy upon us,
surely we will be among the losers.
(*Sūratul Araf* 7:23)

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

Allāhumma antas salāmu
wa minkas salāmu
tabārakta
yadhul jalāli wal ikrām.

O Allāh, You are the source of peace
and from You comes peace,
exalted You are,
O Lord of Majesty and Honour.
(*Muslim*)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Lā ilāha illallāhu
wahdahu lā sharika lah,
lahul mulku wa lahul ḡamdu
wa huwa 'alā kulli shai'in qadir.
Allāhumma lā māni'a
limā a'tait,
wa lā mu'fiya limā mana't,
wa lā yanfa'u dhal jaddi minkal jadd.

There is no god except Allāh
and He is One and has no partner,
sovereignty is His, all praise is His
and He has power over all things.
O Allāh, none can stop You giving
what You want to give,
nor give what You do not want given,
and none with means can do anything
with their means against You.
(*al-Bukhārī and Muslim*)

صَلَاةُ الْوَيْتْرِ صَلَاتُ الْوَيْتْرِ

The *Witr* (odd number) prayer has three *rak'ahs*. The first two *rak'ahs* are said like the first two *rak'ahs* of the *Maghrib* prayer. Then, after *Tashahhud* in the second *rak'ah*, stand up saying *Allāhu akbar* for the third *rak'ah*. Recite *Sūratul Fātiḡah* and some other verses from the *Qur'ān* but before going to *Rukū'* 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-Qunūt*:

*wa qinī sharra mā qaḍait,
fa'innaka taqḍī wa lā yuqḍā 'alaik,
innahu lā yadhillu man wālait,
tabārakta rabbanā wa ta'ālait.*

and protect me from
the evil You have decreed,
for verily You decree
and none can decree over You,
indeed to he whom You show
allegiance is never abased,
O Our Lord blessed and Exalted are You.
(Abū Dāwūd, at-Tirmidhī, Ibn Mājah)

سجدة السهو (prostration of forgetfulness) سجدة السهو

Since we are human beings, we are not above mistakes and errors. If we forget to do something in our *Ṣalāh*, we can make up for it by making two extra *sujūd* (prostrations) as we do in any *rak'ah* of *Ṣalāh*. This is called *Sajdatus Sahw*. This is done at the end of the last *rak'ah* of *Ṣalāh*. What you have to do is:

- 1 Say *Tashahhud* (but not *Darūd*), then turn your face to the right and say *Assalāmu 'alaikum wa rahmatullāh*;
- 2 Turn your face to the front, make two extra *sujūd* (with *Tasbīh – Subhāna rabbiyal a'ālā*);
- 3 Then recite *Tashahhud* again with *Darūd* and *du'ā'*;
- 4 Then turn your face, first to the right and then to the left, saying *Assalāmu 'alaikum wa rahmatullāh*.

A slightly different sequence is followed by non-Ḥanafī Muslims: at the end of the last *rak'ah* you say *Tashahhud* and *Darūd*. Then turn your face to the right and say *Assalāmu 'alaikum wa rahmatullāh*. Turn your face to the front, make two extra *sujūd* (with *Tasbīh – Subhāna rabbiyal a'ālā*). Then turn your face, first to the right and then to the left, saying *Assalāmu 'alaikum wa rahmatullāh*.

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

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

- | | |
|--|--------------------------------------|
| 1 Miss out <i>Niyyah</i> (intention). | 5 Do not face the <i>Qiblah</i> . |
| 2 Miss out <i>Takbīratul Iḥrām</i> . | 6 Do not have <i>Wuḍū'</i> . |
| 3 Forget to recite <i>al-Fātiḥah</i> . | 7 Talk during <i>Ṣalāh</i> . |
| 4 Forget or do not make <i>rukū'</i> or <i>sujūd</i> . | 8 Eat or drink during <i>Ṣalāh</i> . |
| | 9 Do not sit for <i>Tashahhud</i> . |

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

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَوَكَّلُ عَلَيْكَ وَنُتَبِّئُ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرِكُ مَنْ يَفْجُرُكَ .
اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نَصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو
رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِقٌ .

Allāhumma innā nastaʿīnuka
wa nastaghfiruka
wa nu'mīnu bika wa natawakkalu 'alaika
wa nuthnū 'alaikal khairā
wa nashkuruka wa lā nakfuruka
wa nakhlu'u wa natrīku
man yafjuruk.
Allāhumma iyyāka na'budu
wa laka nuṣalli wa nasjudu
wa ilaika nas'ā wa nahfidu
wa narjū rahmatāka
wa nakhshū 'adhābāka.
Inna 'adhābāka bil kuffāri mulḥiq.

O Allāh, 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 Allāh, 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. (al-Baihaqi)

Then say *Allāhu akbar* and bow down in *Rukūʿ* and complete the rest of the prayer like the *Maghrib* prayer.

The above *duʿāʾ* is used by Muslims who follow *Hanafi fiqh*. Another *duʿāʾ* used by Muslims following other *fiqh* or *madhhab* is:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّيْتَنِي فِيمَنْ
تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي
وَلَا يَقْضِي عَلَيْكَ، إِنَّهُ لَا يَدْرُؤُ مَنْ وَالَيْتَ، تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ .

Allāhummahdīnī fīman hadait,
wa 'āfīnī fīman 'āfait,
wa tawallānī fīman tawallait,
wa bārik li fīmā a'ṭait,

O Allāh, 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' (إِقْضَاء): making up for missed Salah

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

Salatul Jumu'ah (Friday Prayer) صَلَاةُ الْجُمُعَةِ

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 *Salah* immediately after noon. Upon arrival at the mosque or the prayer hall, they offer four or more *rak'ahs Sunnah* prayer and then the *Imam* (prayer leader) delivers a *Khutbah* (sermon). After the *Khutbah*, the *Imam* leads two *rak'ahs Farq* prayer. After the *Farq* 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 ﷺ 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 *Madinah*, used to lead all the prayers in *al-Masjidun Nabawi*.

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) صَلَاةُ الْجَنَازَةِ

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 *Salah*, unlike other *Salah*, has neither any *ruku'* (bowing) nor any *sujud* (prostration) and you don't have to recite *Tashahhud*.

It is a collective duty (*Fardu Kifayah*) 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 *Niyyah* (intention) that you are saying this prayer to Allāh 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 *Allāhu akbar* after the *Imām* (this is *Takbīratul Imām*; there are three more *takbīrāt* 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:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ
ثَنَّاكَ وَلَا إِلَهَ غَيْرُكَ.

Subhānakallāhumma wa biḥamdika

wa tabārakasmuka

wa ta'ālā jadduka

wa jalla thanā'uka

wa lā ilāha ghairuka

(or you may read *ghairuka*).

O Allāh, glory and praise are for You,
and blessed is Your Name,
and exalted is Your Majesty,
and Glorious is Your Praise
and there is no god but You.

(Some Muslims not following *Ḥanafī fiqh* recite *Ṣarāṭul Fāṭihah* instead of the above)

- 4 Now the *Imām* will say *Allāhu akbar* loudly; you follow him repeating the words quietly. There is no need to raise your hands up to your ears this time. Then, recite *David*.
- 5 After this, the third *takbīr* will be said loudly by the *Imām* and those in the congregation will repeat it quietly. Then, if the dead person is an adult male Muslim, recite the following *du'ā'*:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَقَّيْتَهُ مِنَّا فَتَوَقَّهُ عَلَى الْإِيمَانِ.

Allāhummaghfir liḥaiyina

wa maiyitina

wa shāhidina wa ghā'ibina

wa ṣaghīrina wa kabīrina

wa dhakarina wa unthāna.

Allāhumma

man aḥyaitahu minnā

fa'ahyihī 'alal islāmi

wa man tawaffaitahu minnā

fatawaffahu 'alal imān.

O Allāh, forgive those of us who are alive
and those who have passed away,
those present and those absent,
and our young and elderly,
the males and the females.

O Allāh,

he whom You keep alive from among us,
make him live according to Islām,
and he whom You wish to die from
among us,

let him die in the state of *Imān* (faith).

(at-Tirmidhī, Abū Dāwūd)

If the dead person is an adult female Muslim, then the second part of this *du'a* is replaced by:

اللَّهُمَّ مِنْ أَحْيَيْتَهَا مِنَّا فَأَحْيِهَا عَلَى الْإِسْلَامِ وَمِنْ تَوَقَّيْتَهَا مِنَّا
فَتَوَقَّيْهَا عَلَى الْإِيمَانِ .

*Allāhumma
man ahyaitahā minnā
fa'ahyihā 'alal islāmī,
wa man tawaffaitahā minnā
fatawaffihā 'alal imān.*

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

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

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

*Allāhummaj'alhu lanā farāṭan
waj'alhu lanā ajran wa dhukhran
waj'alhu lanā shāfi'an
wa mushaffa'a.*

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

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

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

*Allāhummaj'alhā lanā farāṭan
waj'alhā lanā ajran wa dhukhran
waj'alhā lanā shāfi'atan
wa mushaffa'ah.*

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

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

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

This completes *Ṣalātul Janāzah*.

Key Stage 3 (11–14)

1. Name the five basic duties of Islām 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 rak'ahs* there are in the five daily prayers?
5. What is *Tahārah*?
6. What are the times in which we should not pray?
7. Write the meanings of:
a. *Qiblah* b. *Qiyām* c. *Rukū'* d. *Sujūd*

Key Stage 4 (15–16)

1. “*Islam is based on five things:...*” Read the *Ḥadīth* 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 *Ṣalāh* does not affect our lives, there must be something wrong in our awareness of Allāh. Why? Explain in detail.

Key Stage 5 (17–18)

1. “*Our Ṣalāh is the first thing we will be asked about when we die and stand before Allāh.*” Explain the significance of this statement in relation to the benefits of *Ṣalāh*.
2. Making *Niyyah* (intention) is vital at the start of *Ṣalāh*. Why is a *Niyyah* so important in every action of a Muslim?



What did you learn? (2b)

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 *Wuḍūʿ*? Write its meaning in English.
3. When does *Wuḍūʿ* need to be done again?
4. Why is *Tahārah* important in the life of a Muslim?
5. What is *Tayammum*, and why would a Muslim do this?
6. Write the meaning of:
 - a. *Bismillāh* *rahīmān* *rahīm*.
 - b. *Aʿadhū billāh* *minash* *shaiṭān* *ar* *rajīm*.

What did you learn? (2c)

Key Stage 3 (11–14)

1. What is the meaning of *Tasbeeh* which is recited in *Rukūʿ*?
2. What do we recite in *Sujūd*?
3. What is *Sajdatus Sahw*? Give two examples of instances when *Sajdatus Sahw* could be done.
4. Give four examples of things which invalidate your *Ṣalāh*.
5. What is the importance of *Ṣalātul Jumuʿah*?
6. When are you not allowed to say your *Ṣalāh*?
7. What is *Ṣalātul Janāzah*? When would you be guilty if you did not join it?



إِخْدَى عَشْرَ سُورَةٍ مِنَ الْقُرْآنِ

1 Sūratul Fātiḥah (1)

سُورَةُ الْفَاتِحَةِ

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

Bismillāhī rrahmānir rrahīm.

Alḥamdu lillāhī rabbil 'ālamīn.

Arrahmānir rrahīm.

Mālikī yawmid dīn.

Iyyāka na'budu wa iyyāka nasta'in.

Ihdinaṣ ṣirāṭal mustaqīm.

Ṣirāṭal ladhīna an'amta 'alaihim, ghairil maḡḡūbi 'alaihim wa laḍ ḍāllīn.

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

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

The Most Merciful, the Most Kind.

Master of the Day of Judgement.

You alone we worship, from You alone we seek help.

Guide us along the straight path.

The path of those whom You have favoured, not of those who earned Your anger nor of those who went astray (or who are misguided).

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

Bismillāhir raḥmānir raḥīm.

Qul a'adhu birabbīn nās,

Malikin nās,

Ilāhin nās,

Min sharril waswāsil khannās,

Alladhi yuwāwisu fī sudūrin nās,

Minal jināti 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 Jinn and mankind.

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

Bismillāhir raḥmānir raḥīm.

Qul a'adhu birabbil falaq,

Min sharri mā khalaq,

Wa min sharri ghāsiqin idhā waqab,

Wa min sharrin naḥḥāṭi fīl 'uqad,

Wa min sharri ḥāsidi idhā ḥasad.

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

Say, I seek refuge in the Lord of the Daybreak,

from the evil of what He has created,

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَكِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ
 لَهُ كُفُوًا أَحَدٌ.

Bismillāhir raḥmānir raḥīm.

Qul huwallāhu aḥad.

Allāhuṣ ṣamad.

Lam yalid wa lam yūlad.

Wa lam yakul lahū kufuwan aḥad.

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

Say, He is Allāh, the One.

Allāh is Eternal and Absolute (lives forever and is above all needs).

None is born of Him nor is He born.

And there is none like Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ.
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ. وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ.
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ.

Bismillāhir raḥmānir raḥīm.

Tabbat yadā abī lahabin watabb.

Mā aghnā ‘anhu māluhū wa mā kasab.

Sayaṣṣā nāran dhāta lahab,

Wamra’atuhā ḥammālatat ḥaṭab,

Fī jīdihā ḥablum mim masad.

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

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

His wealth and his gains shall not 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا.

Bismillāhir raḥmānir raḥīm.

Idhā jā'a naṣrullāhi wal fatḥ.

Wa ra'aitan nāsa yadkhulūna fi dīmillāhi afwajā.

Fasabbih biḥamdi rabbika wastaghfirhi.

Innahu kāna tawwābā.

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

When the help of Allāh comes and the conquest,
 and you see the people accepting the religion of Allāh in large numbers,
 then glorify the praises of your Lord, and seek His forgiveness.

He is ever ready to forgive.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ يَا أَيُّهَا الْكَافِرُونَ. لَا أَعْبُدُ مَا تَعْبُدُونَ.
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ.
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

Bismillāhir raḥmānir raḥīm.

Qul yā'ayyuḥal kāfirīn,

Lā a'budu mā ta'budūn, wa lā antum 'ābidūna mā a'bud,

Wa lā ana 'ābidum mā 'abattum, wa lā antum 'ābidūna mā a'bud,

Lakum dīnukum wa liya dīn.

In the name of Allāh, 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ . فَصَلِّ لِرَبِّكَ وَأَنْحَرِ .
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ .

Bismillāhir raḥmānir raḥīm.

Innā a'ṭainākal kawthar.

Faṣalli lirabbika wanḥar.

Inna shāni'aka huwal abtar.

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).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ . فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ .
 وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ . فَوَيْلٌ لِلْمُصَلِّينَ .
 الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ . الَّذِينَ هُمْ يُرَاءُونَ . وَيَمْنَعُونَ الْمَاعُونَ .

Bismillāhir raḥmānir raḥīm.

Ara'aital ladhi yukadhhibu biddīn.

Fadhālikal ladhi yad'u-'ul yatīm.

Wa lā yaḥuddu 'alā ṭa'āmil miskīn.

Fawailul lil muṣallīn.

Alladhīna hum 'an ṣalātihim saḥūn.

Alladhīna hum yurā'an.

Wa yamna'anal mā'ūn.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لِإِنلَافِ قُرَيشٍ . إلفهم رةلة الشتاء والصيف . فليعبدوا ربَّ
 هذا البيت . الذي أطعمهم من جوع وءامنهم من خوفٍ .

Bismillāhir rahmānir rahīm.

Li tlaḡi quraish.

Īlāfihim riḡlatash shita'i waṣ-ṣaif.

Falya'budū rabba hādhal bait.

Alladhi aṭ'amahum min jū' wa āmanahum min khauf.

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

For the tradition of the Quraish;

their tradition of travelling in winter and summer.

So they should worship the Lord of this house,

Who has fed them and protected them from hunger, and made them safe from fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ألم تر كيف فعل ربك بأصحاب الفيل . ألم يجعل كيدهم
 في تضليل . وأرسل عليهم طيراً أبابيل . ترميهم بحجارة من
 سجيل . فجعلهم كعصف مأكول .

Bismillāhir rahmānir rahīm.

Alam tara kaifa fa'ala rabbuka bi aṣḡābil fil.

Alam yaj'al kaidahum fi taḡḡil.

Wa arsala 'alahim ṡairan abābil.

Tarmithim biḡijāratim min sijil.

Faja'alahum ka 'aṣḡim ma'kūl.

In the name of Allāh, 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 Ṣalāh

Ṣalāh is the most important of the five basic duties of Islām after *Shahādah*. We come closer to Allāh 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 Islāmic duties. Allāh has created us to worship Him. He says in the Qur’ān: “Indeed I created jinn and human beings for no other purpose but to worship Me.” (*Sūratul Dhāriyāt* 51:56) So, whatever duty we carry out, we must bear in mind that we are doing it for the sake of Allāh. Only then can we expect to gain the desired benefits of the performance of Ṣalāh.

The lessons of Ṣalāh are:

1. It brings men and women closer to Allāh.
2. It keeps human beings away from indecent, shameful and forbidden activities. (*Sūratul ‘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 comforts the soul.
5. It is a constant reminder of Allāh 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, solid unity and universal brotherhood.
9. It is the source of patience, courage, hope and confidence.
10. It is a means of cleanliness, purity and punctuality.
11. It develops gratitude, humility and refinement.
12. It is the demonstration of our obedience to our Creator.
13. It is a programme which prepares us to match our actions with our words.
14. It is the solid programme of preparing oneself for *Jihād* — striving one’s utmost to please Allāh.

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

Zakāh

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

Payment of *Zakāh* is a means of keeping our wealth clear of greed and selfishness. It also encourages us to be honest in our earnings and expenditure.

Zakāh is a compulsory payment and is neither charity nor a tax. Charity is optional and taxes can be used by the state for any purpose, but *Zakāh* has to be spent under fixed headings like helping the poor, the needy, payment of salaries to its collectors,

Niṣāb and Rate of Zakāh

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

* *Fiqhuz Zakāh* — Yūsuf al-Qaradāwī, vol. 1, pages 360, 372-373 (Beirut, 1977).
English translation by Monzer Kahf, pages 232-236 (London, 1999).

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

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

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

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

Through the payment of *Zakāh*, the rich share their wealth with the poor and thus the process of concentration of wealth is checked and a fair distribution of wealth is ensured. The categories for the use of *Zakāh* are mentioned in the *Qur'an* (*Sūratul Taubah* 9:60).

Ṣawm

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

Ṣawm 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. *Ṣawm* 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.

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

Ramaḍān is a month of Allāh's blessings (barakah), mercy (raḥmah) forgiveness (maghfirah). It helps us to escape from the punishment of Hell in the life after death.

Fasting is only for Allāh'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 *Ramaḍān*, a Muslim may fast during other times of the year. These fasts are treated as *Sunnah*.

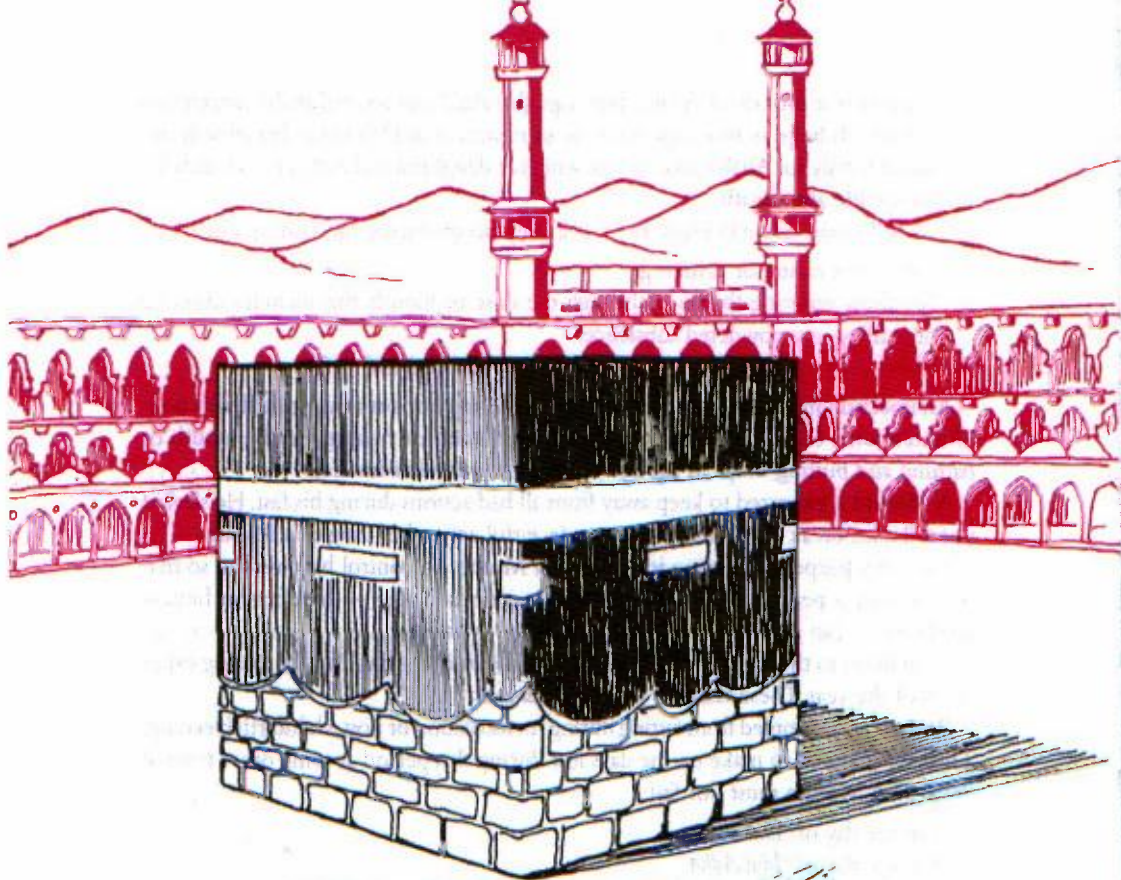
Women are exempted from fasting during menstruation or post-childbirth bleeding. They are required to make up the days lost during this period at some other time of the year. A Muslim must not fast:

- a. On the day of *ʿĪdul Fitr*.
- b. On the day of *ʿĪdul Adḥā*.

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

An additional prayer known as *Tarāwīḥ* (20 *rakʿahs* or 8 *rakʿahs*) is offered during *Ramaḍān* after *ʿIshāʾ*. This is a *sunnah* prayer in which efforts are made to recite as much of the *Qurʾān* as possible. In many mosques, the whole *Qurʾān* is recited in *Tarāwīḥ* prayer. This prayer is generally offered in congregation. Those who cannot join a congregation should offer *Tarāwīḥ* at home. A pre-dawn meal known as *Sahūr* is taken in *Ramaḍān*.

At the end of *Ramaḍān* Muslims celebrate *ʿĪdul 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 Allāh for His blessings and mercy.



Al-Ka'bah — The 'House of Allāh' at Makkah — الكعبة

Hajj

Hajj is the fifth pillar of Islām. It is a visit to *al-Ka'bah*, the house of Allāh in *Makkah*, once in a lifetime by those Muslims who can afford and are physically fit to make the journey. It is performed during the period 8–13 *Dhul Ḥijjah*, the twelfth month of the Islāmic calendar (3:97; 22:27–30; 3:197).

Al-Ka'bah, also known as *Baitullah* (بَيْتُ اللَّهِ) (House of Allāh), is a cube-like one-storey building which was built originally by Prophet *Ibrāhīm* (Abraham) and his son *Ismā'īl* (Ishmael). It is the first house ever built for the sole purpose of the worship of Allāh (3:96). Allāh 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*, Islāmic 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 Allāh — the status of His servant.

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

1. Putting on *Ihrām* (2:200). (الإحرام)
2. Going around al-Ka'bah seven times (2:200), called *Tawaf* (الطواف)
3. A fast walk between aš-Šafā and al-Marwah near al-Ka'bah (2:158). (السعي - السعي)
4. Visiting and staying at Minā, 'Arafāt and Muzdalifah (2:198). (الوقوف بعرفات والمبيت بمنى والمزدلفة)
5. Throwing pebbles at three fixed places in Minā (2:200). (رمي الجمار بمنى)
6. Shaving or trimming hair (2:200; 48:27). (الحلق والتقصير)
7. Sacrifice of an animal (2:196, 200). (الأضحية)

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

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

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

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

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

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

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

*Labbaikallāhumma labbaik, labbaika lā sharīka laka labbaik,
 innal ḥamda wan ni‘mata laka wal mulk, lā sharīka lak.*

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

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 *Ismā‘il* (Prophet *Ibrāhīm*’s eldest son), discovered the well as she ran between *aṣ-Ṣafā* and *al-Marwah*, desperately searching for water for baby *Ismā‘il*.

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

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 *Ihrām* and do rituals 1, 2, 3 and 6 only (see page 79).

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

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

jihād

Jihād is the use of all our energies and resources to establish the Islāmic system of life, in order to gain Allāh’s favour. *Jihād* is an Arabic word which means *to try one’s utmost*. It is a continuous process. In its first phase a Muslim learns to control his own 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‘rāf* (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 Allāh's sake.

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

Earlier, we learned about the basic duties of *Shahādah*, *Ṣalāh*, *Zakāh*, *Ṣawm* and *Hajj*. All these duties teach us how to obey Allāh and gain His favour so that we pass the test on the Day of Judgement and receive the reward of entering Paradise — the place of permanent happiness, joy and peace.

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

We would like to see truth prevail and falsehood vanish, but we are aware that this cannot happen on its own; we have to do our utmost to achieve it. The performance of other Islāmic duties will be meaningless if they do not 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 Allāh's commands and to urge others to do the same. This duty has been given to us by Allāh in His own words in the *Qur'an*:

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

We should ask others to be obedient to Allāh in 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. Allāh does not like those who say something but do something different. The *Qur'an* says: *"Why do you ask of others the right conduct and you yourselves forget?"* (2:44) In another place in the *Qur'an*, Allāh says, *"O you who believe! Why do you say that which you do not do? It is most hateful to Allāh that you say that which you do not."* (61:2-3)

These verses clearly direct us to compare our own deeds with our words. To achieve this, we must 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 Allāh's sake only.

Key Stage 3 (11–14)

1. What does the word *Zakāh* mean, and how often should it be paid?
2. What is the rate of *Zakāh* on your cash savings?
3. What are the times during which we fast in *Ramaḍān*?
4. Why is *Lailatul Qadr* such an important night?
5. Write a letter telling a non-Muslim friend about *‘Īdul Fitr*.
6. What is the *Hajj* and what is it intended to teach us?

Key Stage 4 (15–16)

1. What lesson do we learn from the payment of *Zakāh*?
2. Which people are helped by our giving *Zakāh*?
3. What does *Ṣaum* develop in us and how is it a training programme?
4. What actions make our fasting invalid?
5. *Hajj* is called the Annual International Muslim Assembly. Explain why, discussing the whole concept of Islāmic 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 *Zakāh* in the context of social welfare in an Islāmic society.
2. What are the moral and social lessons of *Ṣaum*? 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 *ihrām* during *Hajj*?
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.





Muḥammad ﷺ

Introduction

“Indeed, in the Messenger of Allāh, you have for you an excellent model (uswatun ḥasanah), for all who hope (to meet) Allāh and the Last Day and remember Allāh very much.” (33:21)

“We sent you (Muḥammad) 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 idolators may hate it.” (61:9)

So far you have been learning the basics of Islām. Now it is time to learn about our great and dear Prophet, Muḥammad ﷺ. It is through Muḥammad ﷺ that Allāh has completed the Islāmic way of life.

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

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

It means that Allāh will be pleased with us only if we practise Islām as practised by Muḥammad ﷺ. He has been described in the *Qur’ān* as “a mercy for the universe (*rahmatul lil ‘ālamīn*)” (21:107).

Muḥammad’s ﷺ duty, according to the *Qur’ān*, was to make Islām prevail over all other systems of life (61:9, 48:28, 9:33). In other words, you can say that Muḥammad’s ﷺ duty as the final messenger of Allāh 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 *Jihād*, which he left for us as his legacy.

The difference between *Muhammad* ﷺ and us is that he received guidance direct from Allāh through revelation (*Wahī*), but we have not. He was the final messenger of Allāh. *Muhammad* ﷺ was not only a messenger but a human being as well. He was not a super-human being, but a mortal man (18:110; 33:40). 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 ﷺ was born into the noble tribe of the *Quraish* in Makkah, Arabia, in 571 CE (Christian/Common Era)*. His father, *Abdullāh*, died before his birth and *Āminah*, his mother died when he was only six. A few days after his birth he was given to *Haltmah*, 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 *Quraish* to give their new-born babies to foster-mothers (wet nurses) for breast-feeding.

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

Business Trip to ash-Shām (now Syria)

Muhammad ﷺ 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 *Busrā* in *ash-Shām*, a Christian monk called *Baḥtrā* 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* ﷺ who stayed behind, probably to look after the camels and their baggage. *Baḥtrā* insisted on *Muhammad's* ﷺ joining in the dinner. When he did, *Baḥtrā* asked him a few questions, and *Muhammad* ﷺ answered precisely and to the point.

When he heard the answers, *Baḥtrā* — a person knowledgeable in Christianity and the *Bible* — recognised from what he knew that the boy, *Muhammad* ﷺ, 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* ﷺ.

* The Prophet's biographers have differed about the exact year of his birth. Some give 569 CE or 570 CE, but I have preferred *Shihbī Nu'mān's* view from his famous *Stratun Nabī*: 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. *Musa* (Moses) was a shepherd, *Dawūd* (David) was also a shepherd." (al-Bukhārī)

The reason for this might be that Allāh wanted His prophets to gain the experience of life as a shepherd, to acquire patience whilst preaching Allāh'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 Allāh to human beings of their time.

Teenager, Harbul Fijār and Hilful Fuḍūl

When *Muhammad* ﷺ was fifteen, a local war broke out during the *Hajj* season between the tribes of *Quraish* and *Hawāzin*. According to Makkan tradition, war was forbidden in the pilgrimage season (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 (*Harbul Fijār*).

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 non-sensical 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 'Abdullāh bin Jud'ān, who was a person of influence and wealth. A society called *Hilful Fuḍūl* (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 pact concluded in my presence when Ibn Jud'ān gave us a great banquet. Should it ever be invoked, I shall immediately rise to answer the call."

The participation of *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, Allāh will reward you in this life and in the life after death (*Ākhirah*).

Marriage

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

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

Khadījah, the daughter of *Khuwailid*, was a determined, intelligent and noble woman. She was impressed by the ability, noble character and excellent performance of *Muhammad* ﷺ. *Khadījah* decided to send a proposal of marriage to *Muhammad* ﷺ. On the advice of his uncle, *Abū Ṭālib*, *Muhammad* ﷺ agreed to the proposal and the wedding ceremony went ahead. Now *Muhammad* ﷺ 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 *Khadījah* was forty and a widow.

From the marriage, they had six children — two boys, *al-Qāsim* and *'Abdullāh* (also known as *Ṭāhir* and *Ṭāyīb*), and four girls, *Zainab*, *Ruqaiyah*, *Umm Kulthūm* and *Fāṭimah*. Both sons died before his prophethood but the daughters lived into Islam, embraced it and later migrated to *Madīnah*.

Physical Features

Muhammad ﷺ 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 *Quraish*. *Muhammad* ﷺ 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-Hajarul 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 *Abū Umayyah*, 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-Amin*), 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-Amin* (the trustworthy) and *aş-Şadiq* (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 *Nāir*. There he passed his time in meditation and devotion. He used to pass the month of *Ramaḍān* 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* ﷺ 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* ﷺ 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* ﷺ 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, *Hubal*, *al-Lāt*, and *al-'Uzzā*, 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* ﷺ 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 *Ramādān* that Allāh, the Lord of the Universe, favoured *Muhammad* ﷺ with His blessing — the first revelation of the *Qur'ān*.



Mount Hira' — the first place of revelation

Receiving the Truth

Muhammad ﷺ had reached the age of forty when one night, while meditating in his mountain retreat in *Hirā'* during *Ramādān*, an angel appeared before him.

"Read!" said the angel. "I am not a reader," replied Muhammad ﷺ. At this, the angel hugged him and squeezed him so hard that he thought he would die of suffocation. He was then released and the angel again said, "Read!" 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 ﷺ fear of suffocation increased, so he asked, "What shall I read?" The angel then released him, saying:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ .

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ .

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ .

الَّذِي عَلَّمَ بِالْقَلَمِ .

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ .

*"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 *ummiyy* (أُمِّي) — 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 *Jibrā'il* flying in the shape of a giant man. The angel said, "O Muhammad, you are the Messenger of Allāh and I am *Jibrā'il*."

And wherever he looked, *Muhammad* ﷺ saw *Jibrā'il* flying in the distance. He stood still until the angel disappeared.

Muhammad ﷺ rushed home in a panic and sat close to *Khadījah*. He told her all that had happened. *Khadījah*, 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 *Khadījah'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* ﷺ asked *Khadījah* to wrap him up in blankets. He was wrapped up and fell asleep.

Khadījah then went to her cousin, *Waraqah bin Nawfal 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. *Waraqah* heard all that had happened from *Khadījah* and said, "Holy! Holy! By Him in Whose Power is *Waraqah's* soul, if what you narrate is true, O *Khadījah*, then this is the same one who keeps the secrets (angel *Jibrā'il*) whom Allah had sent to *Moses*. Tell him to be patient and firm." *Khadījah* returned home to comfort and reassure her husband with the good news *Waraqah* 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* ﷺ was very sad. Then he saw the angel *Jibrā'il* again, flying in the sky seated in a floating chair. The Prophet ﷺ became frightened and rushed home. He asked *Khadījah* to cover him up. She wrapped him with blankets and he fell asleep. After a few moments, *Khadījah* noticed that the Prophet ﷺ was shivering, breathing deeply and sweating. The angel *Jibrā'il* brought the second revelation to him which was:

"O you who lie wrapped in your mantle, arise and warn! Glorify your Lord. Purify yourself. Give up uncleanness. Give not in order to have more in return. For the sake of your Lord, endure patiently." (74:1-7)

Seeing him in this position, *Khadījah* pleaded with *Muhammad* ﷺ to rest a little longer. But *Muhammad* ﷺ was now reassured and said in a firm voice, "O *Khadījah*, the time of slumber and rest is past. *Jibrā'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?"

Khadījah encouraged and assured *Muhammad* ﷺ about the success of his prophethood and declared her own acceptance of Islām, the first person to do so. It is very important to note and appreciate that the first human to accept Islam was *Khadījah*.

How marvellous it is! *Khadījah* accepts her husband as the Prophet of Allāh! Who can better testify to the integrity of a person than his wife? She knew *Muhammad* ﷺ 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 immitate the excellent example of our beloved Prophet *Muhammad* ﷺ. The world will surely be a much better place if we could achieve such trust from our wives by the Grace of Allāh.

The Islāmic Movement Begins

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

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

First, *Khadījah*, *Muhammad*'s ﷺ wife, accepts Islām; second, 'Ali, his cousin; third, *Zaid*, his household servant. Outside the household, *Abū Bakr*, a respected businessman and a close friend of *Muhammad* ﷺ, accepted Islām 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 ﷺ and then a boy of only ten, accepted the truth. Allāh taught *Muhammad* ﷺ through angel *Jibrā'il* how to make ablution (*Wuḍū'*) and how to pray. *Muhammad* ﷺ in turn taught *Khadījah* and both of them used to offer *Ṣalāh* together.

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

The Prophet ﷺ then invited 'Ali to worship only Allāh and to accept the message of Allāh 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, *Abū Tālib*, about this. He passed the night agitated and restless, thinking about the call of *Muhammad* ﷺ. Next morning, he rushed to the Prophet ﷺ and declared his faith in Islām. The young boy said, "Allāh created me without consulting *Abū Tālib*, my father. Why then should I consult him in order to worship Allāh?"

The story of young 'Ali should inspire and motivate young people to work for Islām 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 — Islām.

Notable Early Muslims

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

Early Muslims included: 'Alī bin Abī Tālib, Zaid bin Hārithah, Abū Bakr bin Abī Quhāfah, 'Uthmān bin 'Affān, Sa'd bin Abī Waqqāṣ, 'Abdur Raḥmān bin 'Auf, Tālḥah bin 'Ubaidillah, Abū Dharr al-Ghifārī, az-Zuhair bin al-'Awwām, Abū 'Ubaidah bin al-Jarrāḥ, al-Arḥam bin Abī al-Arḥam al-Makhzūmī (also known as al-Arḥam bin 'Abdi Manāf bin Asad), Ṣuḥaib ar-Rāmī, 'Abdullāh bin Mas'ūd, Khabbāb bin al-Araṭ, 'Uthmān bin Maz'ūn, Ja'far bin Abī Tālib and Nu'aim bin 'Abdullāh.

Among the great women to accept Islam were: Khadijah bint Khuwailid, Fāṭimah bint al-Khaṭṭāb, Asmā' bint Abī Bakr, Fāṭimah bint al-Mujallil, Fukaiḥah bint Yasār, Asmā' bint 'Umais, Asmā' bint Salamah, Ramlah bint Abī 'Auf and Humainah bint Khalaf. Khadijah was the first among the women and men to accept Islam.

End of the First Phase

During the first phase of the Islāmic movement, Muḥammad ﷺ preached the message of Allāh discreetly and it spread gradually among all age-groups, especially the youth, in Makkah. People in Makkah began to talk about Muḥammad 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.

Islāmic Movement Becomes Public

Three years after the first revelation, Allāh 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 Allāh open and public and was the beginning of the second phase of the Islāmic movement.

'Alī 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. Allāh has ordered me to call you to Him. So, who of you will stand by me in this matter?"

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

Consider the courage of the boy 'Alī! How bravely and firmly he spoke about his faith! Does it not, as young people, inspire you to follow the example of 'Alī? 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 *Ākhirah* as well.

The Prophet ﷺ on Mount Safā

Muhammad ﷺ now prepared himself to openly call the Makkans to the message of Allāh. He climbed on top of *aş-Şafā* 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 Banū 'Abdul Muţţalib! Banū 'Abd Manāf! O Banū Zuhrah! O Banū Taim! O Banū Makhzūm! O Banū Asad! Allāh has commanded me to warn you, my nearest kinsmen, that I can assure you of good on this earth and in heaven if you declare that there is no god except Allāh." Abū 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. Allāh comforted His messenger and informed him of the fearful punishment awaiting Abū Lahab. Allāh revealed, "May the hands of Abū Lahab perish; doomed he is. His wealth and his properties shall not save him. He shall be thrown into a flaming fire of hell." (111:1-3)

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

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 Islām in order to stop its increasing popularity. Hardly a day passed without some new followers joining the faith. This trend further increased the fury of the idolaters.

The Quraish first tried to settle the matter through Abū Ṭālib and asked him to withdraw his support from Muhammad ﷺ. Delegations of influential people went to meet Abū Ṭālib twice for this purpose. He listened to them calmly and sent them back with conciliatory words. Abū Ṭālib asked Muhammad ﷺ not to put him under so much strain, for he was the leader of the Quraish. The Prophet ﷺ faced a dilemma but remained firm and said to his uncle, "O my uncle, by Allāh, if they put the sun in my right hand and the moon in my left, and ask me to give up my mission, I shall not do it until Allāh has made it victorious or I perish therein!"

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

The first Muslim to suffer at the hands of the unbelievers of Makkah was Sa'd bin

Abī 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 *Ḥārith bin Abī Ḥalah* tried to pacify the mob but he was attacked and killed. He was the first Muslim to give his life for Islām.

Bilāl bin Rabāh, 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 swelter under the blazing desert sun — for no reason other than his acceptance of Islām. *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: *‘Ammār*, *Abū Fukaiḥah*, *Ṣuḥayb ar-Rāmī* and *Khabbāb*. The infidels did not even spare women Muslims. Among the women tortured were: *Sumaiyah*, *Lubainah*, *Nahdiyah*, and *Umm ‘Ubais*.

The Prophet ﷺ himself was ridiculed, insulted and accused of being a sorcerer and of being possessed. Once he was almost strangled by an unbeliever while praying. *Abū Bakr* arrived just in time to rescue him. *Abū Lahab's* wife, *Umm Jamīl*, used to throw rubbish and thorny bushes in *Muḥammad's* ﷺ 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 Islāmic movement continued to flourish among the Makkans despite false propaganda, persecution and harassment from the idolaters.

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

Abū Jahl and the Camel Seller

One day a man from *Ināsh* 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 *Abul Ḥakam bin Hishām*? I am a stranger, a wayfarer, and he will not pay his debt.”

Abul Ḥakam 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 *Muḥammad* ﷺ.

They said, "Do you see that man sitting over there?" pointing to *Muḥammad* ﷺ. "Go to him. He will help you."

The stranger went to *Muḥammad* 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 *Quraish* watched, expecting a serious confrontation. They asked one of their supporters to follow the Prophet to find out exactly what would happen.

Muḥammad ﷺ knocked on the door.

"Who is it?" called *Abū Jahl*.

"*Muḥammad! Come out to me!*"

Abū Jahl came out, pale-faced and agitated.

"Pay this man his due," *Muḥammad* 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 *Irāsh* went back to the gathering of *Quraish* and said, "May Allāh 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 *Muḥammad* knocked on the door when out came *Abū Jahl* (*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 Allāh, 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 Allāh, if I had refused to pay, it would surely have eaten me."

How amazing was the courage and strength of Prophet *Muḥammad*'s ﷺ 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 *Muḥammad*'s ﷺ extraordinary personality, who was supported by hidden help from Allāh.

We should learn a valuable lesson here. We should follow Allāh's commands and follow the example of Prophet *Muḥammad* ﷺ. We should stand for justice and speak out for the weak, the oppressed and the disadvantaged. This is *Jihād fi sabī lillāh* — working for Islām using all our resources. We should not only read about the Prophet ﷺ, we should try to follow his example.

The Offer of 'Utbah bin Rabī'ah

'Utbah bin Rabī'ah, a leader of the *Quraish*, 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 (*Hā Mīm as-Sajdah*) of the *Qur'ān*. 'Utbah returned to his companions with a changed face and reported to them that he heard from Muḥammad ﷺ what he had never heard before. No worldly temptation could keep the Prophet away from the Truth.

Another Cunning Proposal

The *Quraish* failed in all their attempts to discourage Muḥammad 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 *Quraish* 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. Muḥammad 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. Muḥammad ﷺ advised those Muslims who felt insecure to emigrate to Abyssinia where *Negus* (*an-Najāshi*), 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 *Quraish* consisting of 'Amr bin al-ʿĀṣ and 'Abdullāh bin Abī Rabī'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 Ṭālib answered on behalf of the Muslims, "O King, we were in a state of

ignorance and immorality, worshipping stones and idols, eating dead animals, committing all sorts of injustice, breaking natural ties, treating guests badly, and the strong among us 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’an which came down from Allāh to the Prophet ﷺ. Ja’far recited to him Sūrah Maryam (Mary) the 19th Sūrah of the Qur’an.

The Negus wept until his beard was wet, listening to the Qur’an. 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-Khaṭṭāb, a strong and tough person in his late twenties, became a Muslim in the sixth year of the prophethood of Muḥammad 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 Nu‘aim 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’an. Khabbāb bin al-Aratt 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 Khabbāb 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’an, and that he must first cleanse himself before touching the Qur’an. 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 Islām." Khabbāb came out from hiding and led him to *al-Arqam al-Makhzūmī's* house (*Dārul Arqam*) where the Prophet ﷺ was staying at that time. *Al-Arqam's* house, located at *aṣ-Ṣafā*, was then the centre of Islām. 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 Islām 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 Islām of these two great and brave men was a turning point in the history of the early Islāmic movement.

Boycott and Banishment

The *Quraish* were seething at the gradual increase in the strength of the Muslims. They plotted another assault and decided on a total boycott of the family of *Hāshim* and *Muṭṭalib*. They were banished to a pass named *Shi'bi Abi Ṭālib*. The boycott continued for three years and the clans of *Hāshim* and *Muṭṭalib* suffered badly during that time. Eventually the boycott had to be withdrawn because of differences amongst the *Quraish* themselves. The clans of *Hāshim* and *Muṭṭalib* demonstrated great firmness and unity during the boycott.

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

The Prophet ﷺ continued his work amid intimidation and persecution with rare patience and determination. Truth must prevail over falsehood (17:81). The call to Allāh must win over paganism. The popularity and strength of Islām was on the increase. It was going from strength to strength. That was what Allāh 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 *Abū Ṭālib* died. It was *Abū Ṭālib* 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 Allāh.

*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 *Sawdah*, *'Ā'ishah*, *Hafsah*, *Zainab bint al-Harith*, *Zainab bint Jahsh*, *Umm Hababah*, *Umm Salamah*, *Juwayriyah bint al-Harith*, *Maimūnah bint al-Harith* and *Ṣafiyah bint Huyayy*.

It was a terrible blow to *Muhammad* ﷺ 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 ﷺ had become used to shocks and grief ever since his childhood. Allāh tested him all through his life. The responsibility of the final prophethood needed unmatched endurance and patience. The Prophet ﷺ passed all the tests of life, however intolerable and difficult, including persecution, torture and death blows. That was how the Almighty Creator prepared *Muhammad* ﷺ 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 *Ākhirah*.

Tā'if — the Most Difficult Day

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

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

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, *'Addās*, who later became a Muslim.

The Prophet ﷺ used to say that the day in *Tā'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 Allāh to give them guidance. Such was the greatness and noble character of *Muhammad* ﷺ, the mercy of Allāh to the universe. We must follow his example for our success and happiness in this world and in the *Ākhirah*.

Al-Mi'rāj (The Ascent) — a timely boost to morale

After the severe shocks of the deaths of *Abū Tālib* and *Khadījah* ؓ, and the cruel and harsh treatment received at *Tā'if*, *Muhammad* ﷺ 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-Isrā'*. And an ascent to heaven in the same night called *al-Mi'rāj*.

The *Mi'rāj* was a remarkable event for the Prophet ﷺ. Allāh honoured him by this unique and extraordinary journey during which *Muhammad* ﷺ saw with his own eyes the *Glory* and *Majesty* of Allāh. It was the great morale boost he sorely needed.

It further strengthened his faith that Allāh was always with him. No amount of dismay could prevent him from his task of calling people to the way of Allāh.

The Prophet ﷺ himself gave vivid details about the journey and the ascent. He said that the angel *Jibrā'il* awoke him from his sleep and took him to *al-Masjidul Aqṣā* at *Jerusalem (Baitul 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 *Ādam*, *Ibrāhīm*, *Mūsā*, *Hārūn* (Aaron) and *'Isā*. 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 Allāh. 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 Allāh to grasp the significance of these things. He had to have such experiences to fulfil his duty as Allāh's final messenger.

Five times daily prayers were laid down for Muslims at the time of *al-Mi'raj*. 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 *Makkans* laughed at him and started saying that he must have gone crazy. The Muslims believed him but some of the new entrants to the faith became a bit doubtful and the unbelievers, as usual, refused to accept the truth. *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-Amīn* (the Trustworthy) and *aṣ-Ṣādiq* (the Truthful). Later, these same people behaved quite strangely. *Muhammad* ﷺ, after receiving his prophethood, had done everything according to Allāh's wish. Understanding and accepting the truth is not as easy as it may appear. Guidance in life comes from Allāh alone. He guides whom He wills and does not guide whom He wishes.

Abū Bakr, upon hearing about *al-Mi'raj*, believed without hesitation all the Prophet ﷺ had narrated. For this reason the Prophet ﷺ called him *aṣ-Ṣiddiq* (the testifier to the truth).

First Covenant of al-'Aqabah

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

Next year twelve people from *Madīnah* came during *Hajj* and the Prophet ﷺ entered into an agreement with them at a place called *al-'Aqabah* in 621 CE. This

agreement is known as *the Covenant of al-'Aqabah*. In this pledge, they agreed to obey none but Allāh, neither to steal nor commit adultery, neither to kill their children nor commit any evil and not to disobey Allāh. They were told by *Muhammad ﷺ* that if they lived under this covenant, Allāh would be pleased with them and reward them with *Paradise* in the life after death (*Ākhirah*).

Second Covenant of al-'Aqabah

A second covenant with the Muslims of *Madīnah* was concluded in 622 CE in the same place, *al-'Aqabah*. In all, seventy three men and two women took part in this pledge. This covenant was an extension of the first. In it they invited the Prophet ﷺ to *Madīnah*. It was agreed that the Muslims of *Madīnah* would protect and help the Prophet ﷺ against all odds, as they would protect their own women and children. All the dangers which would arise out of this covenant were explained by *al-'Abbās*, the Prophet's uncle, to the 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 Allāh, what will be our reward if we remain true to this oath?*"

The Prophet answered, "*Paradise.*"

They stretched out their hands to him and he to them, and in this way made it a duty of the Madinan Muslims to defend the Prophet ﷺ in the event of external attacks from *Makkah*.

Hijrah (Emigration) to Madīnah

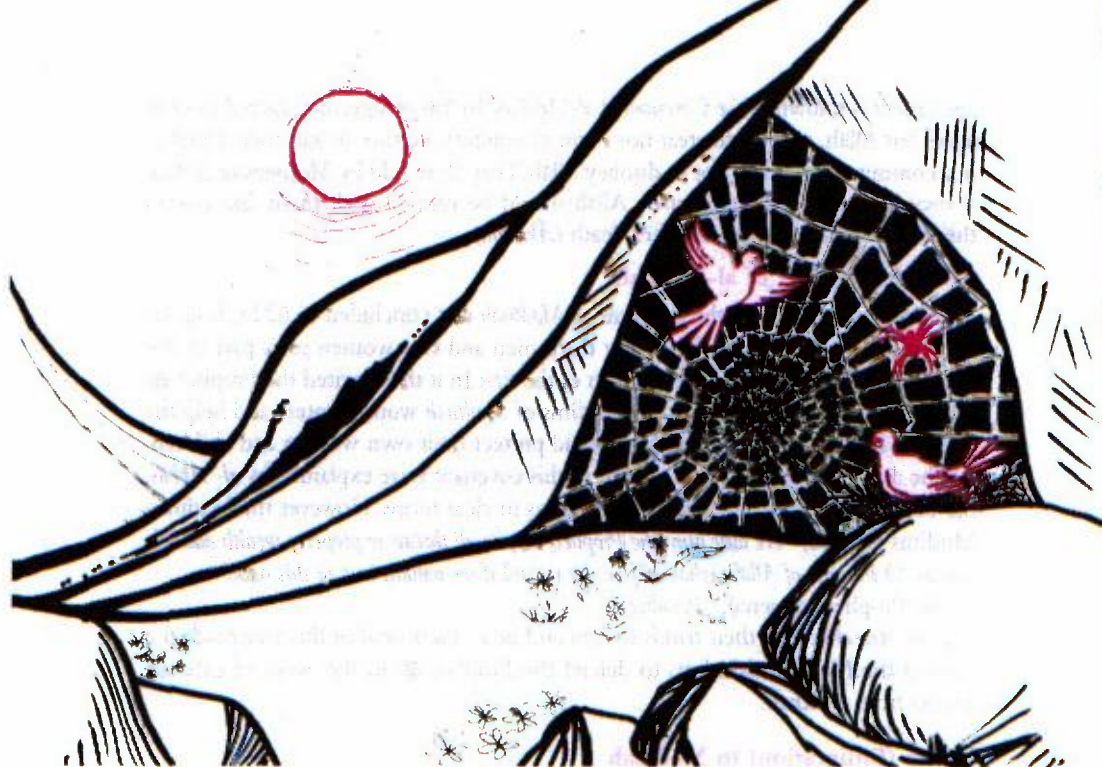
The conclusion of the second covenant of *al-'Aqabah* was another turning-point in the history of the Islāmic movement. The Muslims now had a place in which to take shelter. They had an ally for support in time of war and danger.

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 *Madīnah*.

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

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

Think of the emigration! The Makkan Muslims left their homes for the sake of Allāh and to seek His pleasure! At the moment of need, this was what was required



Thaur Cave

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 Allāh's true slaves.

The Hijrah of the Prophet ﷺ

After most of his companions had left for Madīnah, Muḥammad ﷺ waited for permission from Allāh to emigrate himself. Abū Bakr, his closest friend, wanted to leave for Madīnah.

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

The unbelievers now plotted to kill Muḥammad ﷺ. Permission for him to migrate to Madīnah had also come so Muḥammad 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. 'Alī 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 Allāh. When Allāh wants to do something he only says "Be!"

and "it is there" (36:82). In the morning, the unbelievers found 'Alī 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 *Thaur*, 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 *Thaur* on the third day and started out for *Madīnah*.

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

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

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

The People of *Madīnah*, who had anxiously awaited the arrival of *Muḥammad* 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 Islāmic 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 Islām would spread more freely than before.

The *Islāmic calendar* starts from the day of the *Hijrah* of Prophet *Muḥammad* ﷺ from *Makkah* to *Madīnah*. It occurred in 622 CE in the 13th year of the prophethood of *Muḥammad* ﷺ.

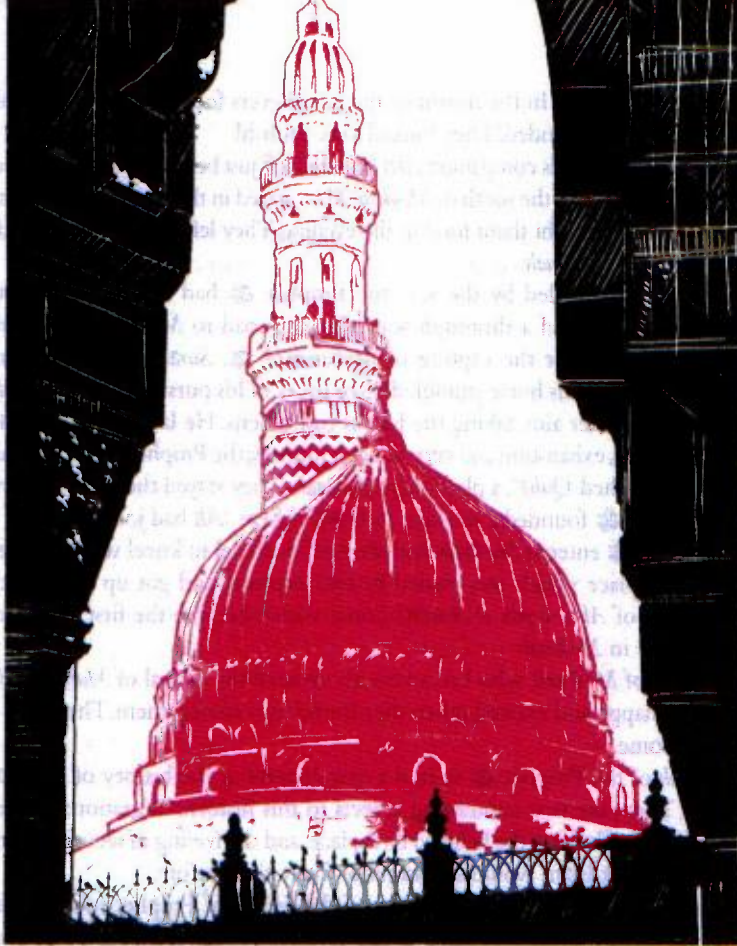
The *Hijrah* was the beginning of a new role for the Prophet ﷺ as a statesman and a ruler. With this ended his fifty three years of life in *Makkah*, of which he had spent thirteen eventful years as the Prophet of Allāh.

The Prophet ﷺ at Madīnah

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

Madīnah, 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 *Madīnatun Nabiyy* — the Prophet's city. Later it became known simply as *Madīnah*.

The Makkan migrants added a new dimension to the life of *Madīnah*. The city now



Al-Masjidun Nabawi (The Prophet's Mosque) in Madinah

had three communities: the *Anṣār* (the Helpers) of the tribes of *Aus* and *Khazraj*, the *Jews* from the tribes of *Qainuqā'*, *Naḍir* and *Qunaiẓah* and the *Muhājirīn* (migrants from *Makkah*). The *Muhājirīn* had to be accommodated by the local community of the *Anṣār*.

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

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

He called a meeting of both communities and asked each of the *Anṣār* to take one of the *Muhājirīn* as his brother-in-faith. He also suggested they should share their

property and other belongings with their migrant brothers. The *Anṣār* did as they were asked by the Prophet ﷺ. This was a rare event unmatched in human history; such was the powerful influence of Islām on the *Anṣār*. The worldly belongings and wealth were less important to them than the reward in *Ākhirah*.

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

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

The Islāmic State of *Madīnah* knew no distinction between the ruler and his subjects. Every citizen enjoyed equal rights. Islām does not recognise any preference of one over another except on the basis of piety (*taqwā*). "The noblest among you to Allāh is the one who is the most pious," says the *Qur'ān* (49:13). In the Islāmic state of *Madīnah* there was no discrimination on the basis of colour, class or descent.

The Madīnan Treaty between the Muslims and the Jews

After laying the foundations of the Islāmic state, Allāh's messenger took steps to secure its internal peace. A treaty was drawn up between the Muslims (the *Muhājirīn* and the *Anṣār*) and the Jews of *Madīnah* (then still known as *Yathrib*) on the instructions of Prophet *Muḥammad* ﷺ. It joined the various communities living in *Madīnah* 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 Allāh, the most Merciful, the most Kind.

This is a document from Muḥammad, the Prophet ﷺ for the believers and the Muslims from the Quraish and Yathrib, and whoever follows them, joins them and fights alongside them; they are a single community (Ummah), apart from all other people. The Muhājirīn of the Quraish 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 Banū 'Auf according to their present custom shall pay the blood money as they have been paying before (i.e. before Islām). 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 *Anṣār* clans and every house including: *Banū Sa'idah, Banū al-Ḥārith, Banū Jusham, Banū an-Najjār, Banū 'Amru bin 'Auf, Banū an-Nabit* and *Banū al-Aws*. 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 Allāh'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 Allāh'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 Allāh. The pious believers follow the best and straightest guidance.

No mushrik (one who make partners with Allāh) shall extend protection to any property or any person belonging to the Quraish, 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 forgoes 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 Allāh and Last Day shall protect or give shelter to any criminal. Anyone who gives such support or shelter to a criminal incurs Allāh'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 Allāh and to Muḥammad 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-Najjār, Banū al-Ḥārith, Banū Sā'idah, Banū Jusham, Banū al-Aws 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-Shuʿaibah 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 Muḥammad 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. Allāh 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 Allāh and to Muḥammad the Messenger of Allāh ﷺ. Allāh is the Guarantor of piety and goodness that is contained in this agreement. The Quraish 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 Banī 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. Allāh 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. Allāh is the Protector of those who fulfil their pledges and the pious, and so is Muḥammad the Messenger of Allāh ﷺ.*

This treaty, which Prophet Muḥammad ﷺ concluded in the seventh century CE, shows the importance Islām 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 Allāh ﷺ.

The building of the mosque in Madīnah

The Prophet ﷺ now decided to build a mosque in *Madīnah*. Soon, work began at a place which was purchased from the orphan brothers who owned it, *Suhail* and *Sahl*, the sons of *Rafi' bin Abī 'Amr al-Balawī*. This was the place where the Prophet's camel had first knelt before it finally knelt in front of the house of *Abū Ayyūb al-Anṣārī*. The Prophet's residence was built next to the mosque.

* The translation is based on the Arabic version of *As-Sirāṭun Nabawīyyah* - Ibn Hishām Vol 1 pp 106 - 108, Darul Jil, Beirut 1975.

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 *Ṣalāh* five times a day was laid down for Muslims at the time of the *Mi'rāj* (the Ascent). In *Madīnah*, Muslims were now a cohesive and united community and the Prophet ﷺ felt it necessary to call the believers to offer *Ṣalāh* in congregation. Usually during this time, the Muslims would collect themselves together for *Ṣalāh* when the time came. Many suggestions were put forward about how to announce the *Ṣalāh* time. When 'Abdullāh bin Zaid bin Tha'labah 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 'Abdullāh heard in his dream to call the Muslims to *Ṣalāh*. The words were:

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

When 'Umar bin al-Khaṭṭāb 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 Rabāḥ thus became the first *Mu'adhḥin* of Islām. 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 Islāmic Duties Laid Down

Madīnah, the first Islāmic state, began to thrive under the unique and dynamic leadership of Muhammad ﷺ. The Islāmic 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 *Ṣaum* (fasting in the month of *Ramaḍān*), *Zakāh* (welfare contribution) and the prohibition of drinking wine and transactions involving interest (*Ribā*). Also during this period, laws regarding orphans, inheritance, marriage and the rights of married women were revealed.

In the second year of the *Hijrah* (during the month of *Sha'bān*) the direction of prayer (*Qiblah*) was changed by revelation from *Baitul Maqdis* in *Jerusalem* to *al-Ka'bah* in *Makkah* (2:144).

Hard Task

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

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

History shows how wonderfully Allāh's messenger faced all these dangers and led the Islāmic state towards more and more success and to the eventual victory over all other systems of his time.

The duty of the final messenger of Allāh was to make Allāh's *Dīn* (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)

Muhammad 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, rather than the material resources. The strength of faith (*Imān*) supported by actions (*Amāl*) 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 *Muhammad* ﷺ had failed. Their trade route to *ash-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 *Muhammad* ﷺ. They were desperately looking for some excuse to attack the new Islāmic society and get rid of it once and for all.

Such was the situation when news came of an unusual caravan of about a thousand camels laden with goods and arms travelling to *Makkah* from *ash-Shām*. The leader of the caravan was *Abū Sufyān* — a chief of the *Quraish* 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 Makkan army reached the Prophet ﷺ and he decided to confront them outside *Madinah* with the help of Allāh. 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 Allāh's help. They knew they were on the right side.

Meanwhile, *Abū Sufyān's* caravan changed its route and was out of any danger. However the Makkan army would not leave until they had finished off the Muslims. An encounter between the two armies took place on the 17th day of *Ramaḍān* 2 AH.

The Muslims responded to the Makkan attack with unmatched bravery and determination. They repelled the Makkan army and the unbelievers were decisively defeated. They left seventy dead and 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 Allāh and not in arms and ammunition. The battle decided the future course of history for the Muslims.

On that day, in spite of their meagre resources, the soldiers of the truth were triumphant and the military might of falsehood was humiliated, defeated and tarnished. "Truth prevails, falsehood vanishes," declares the *Qur'ān* (17:81). Indeed, the victory at *Badr* was possible only with Almighty Allāh's help and mercy (8:17). Of course, the Muslims, under the leadership of Prophet *Muhammad* ﷺ, fought valiantly with total reliance on Allāh.

In the battle of *Badr*, each Muslim soldier had to face three infidels, because the size of the Makkan army was three times that of the Muslim army. Still the Muslims won. Defeat for the Muslims in this battle would have proved fatal. The Makkans left this battle with a grudge, defeated and humiliated. Another encounter could not be far off.

The Battle of Uḥud (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 *Hind*, the wife of *Abū Sufyān*, was so terrible that she took out the liver of *Hamzah* and chewed it raw.

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

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

The overall result was almost a draw — neither side could claim victory. But the battle had some very costly lessons for the Muslims. The disobedience and indiscipline of the archers at the mountain pass, 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 *Ākhirah*.

Discipline and obedience to the commander are very important in a battlefield. Had the fifty archers under *‘Abdullāh bin Jubair* not disobeyed him, the outcome of the battle of *Uḥud* would have been different.

The Battle of Aḥzāb or Khandaq (627 CE)

Muḥammad ﷺ 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 ﷺ. All this happened by the collusion of the Jews and Makkans infidels. They joined together against the Muslims.

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

Badr had been a fatal blow to the dreams of the Makkans; at *Uḥud*, their mission remained unfulfilled. But it gave them encouragement to launch another attack, because the impression they had of the Muslims at *Badr* had changed at *Uḥud*. Incitement by *Banī Nadīr* added fuel to their evil objectives.

Enissaries were sent on secret trips between the Makkans and the Nadirites. Finally an agreement was reached about the new assault on *Madīnah*. Forces were gathered to make the assault, drawing on people from *Makkah*, *Ghatafān*, *Tā‘if*, *Fazara* and other towns.

News of these sinister moves reached the Prophet ﷺ, and he consulted his companions about the preparations to counter the latest enemy offensive. The decision

Al-'Abbās, one of the uncles of the Prophet ﷺ, still lived in *Makkah* though he accepted Islām. His feelings for his nephew and the Muslims were very strong. He was watching all the preparations the unbelievers were making and sent an envoy to *Muhammad* ﷺ in *Madīnah* 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 *Madīnah*. *Muhammad* ﷺ called for the elders and consulted them on the matter. The elders of *Madīnah*, among them *Anṣār* and *Muhājirīn*, favoured defence from inside *Madīnah* but the younger men, vibrant with their youthful energy and vigour, wanted combat outside *Madīnah*. They saw it as an opportunity to be a *Shahīd* (martyr) for Allāh's *Dīn*. Those elder companions of the Prophet ﷺ who could not participate in *Badr* also favoured combat outside. 'Abdullāh bin Ubayy bin Sa'āl, leader of the *Khazraj* tribe, did not want combat outside the city.

After *Jumu'ah* prayer one Friday, the Prophet ﷺ started out for Mount *Uḥud* with an army of one thousand. When the Muslim army reached *ash-Shawf*, between *Madīnah* and *Uḥud*, 'Abdullāh bin Ubayy withdrew with a third of the men. So the Prophet ﷺ had to fight with just seven hundred men. 'Abdullāh bin Ubayy thus became the leader of the *Munāfiqīn* (hypocrites). The *Quraish* of *Makkah* had already camped there. The Prophet ﷺ reached *Uḥud* and after the dawn prayer put the Muslim army into position. He took particular care to place fifty archers under the command of 'Abdullāh bin Jubair to protect a strategic mountain pass and ordered them not to leave their position under any circumstances.

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

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

Khālid's men took the Muslim army by surprise and soon the Muslims' celebration ended in grief. They found themselves surrounded and in the fighting that followed, *Hamzah*, the Prophet's uncle and a great warrior, was martyred by *Walshit*. Many other Muslims became *Shahīd* 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 Allāh. 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 *Madīnah* and stay with the Muslims; this provided an opportunity for the Muslims to influence the stone-heartedness of the Makkans. In fact, during the years that followed the *Hudaybiyah* treaty, the number of new Muslims increased dramatically. *Khālid bin al-Wālid*, (خالد بن الوليد) who later became the most famous general in Islāmic history, and 'Amr bin al-'As, (عمرو 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 *Hudaybiyah* agreement also opened the way to the conquest of *Makkah* in 630 CE — the eighth year of *Hijrah*.

During the years that followed the *Hudaybiyah* 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 Islām.

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 Khalafah*, a pleasant and handsome man of the *Kalb* tribe, accepted the Prophet's ﷺ offer, and set forth to carry the Prophet's ﷺ 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 ﷺ message, which read as follows:

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

From Muḥammad, the servant of Allāh 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 Islām. Accept Islām and you will be safe and Allāh will give you a double reward. If you refuse, you shall bear the responsibility for the Arians (the followers of Arius, 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)

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

Heraclius then asked *Abū Sufyān* a series of questions:

Heraclius: *What is his family status amongst you?*

Abū Sufyān: *He belongs to a good (noble) family amongst us.*

Heraclius: *Was any of his forefathers a king?*

Abū Sufyān: *No.*

Heraclius: *Has anyone among you made a similar claim before him?*

Abū Sufyān: *No.*

Heraclius: *Do the rich or the poor follow him?*

Abū Sufyān: *It is the poor who follow him.*

Heraclius: *Are his followers increasing or decreasing?*

Abū Sufyān: *They are increasing.*

Heraclius: *Does any of them become displeased or turn away from his religion after having embraced it?*

Abū Sufyān: *No.*

Heraclius: *Have you ever known him to lie before he started to make his claim?*

Abū Sufyān: *No.*

Heraclius: *Does he ever betray or break his promises?*

Abū 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.*

Heraclius: *Have you ever had a war with him?*

Abū Sufyān: *Yes.*

Heraclius: *What was the outcome of your battles?*

Abū Sufyān: *Sometimes he was victorious and sometimes we.*

Heraclius: *What does he order you to do?*

Abū Sufyān: *He tells us to worship Allāh 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.*

Heraclius: I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. Then I asked you whether anyone of his ancestors was a king. Your reply was in 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. I then 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 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 Allāh. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh 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 knew 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 I were with him, I would certainly wash his feet.

Heraclius 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 Islām but was not in a position to announce this publicly. He sent gifts to the Prophet ﷺ through Dihyah and the Prophet ﷺ gave them away to the poor Muslims in Madinah.

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

The Prophet ﷺ sent 'Amr bin Ummayyah ad-Damri to the Negus (an-Najāshi) about Ja'far bin Abi Tālib 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 Allāh, the most Merciful, the most Kind.

From Muhammad, Allāh's messenger, to the Negus, the King of Abyssinia. Peace be with you. I praise Allāh, 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 Allāh's spirit and His word given to Mary, the Virgin, the chaste. She thus conceived Jesus, whom Allāh created of His own spirit, as He created Ādam with His own hand. I call upon you to believe in Allāh 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 Allāh's messenger and I call upon you and upon your subjects and soldiers to believe in Allāh, 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."

'Amr bin Ummayyah ad-Damri 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 ﷺ is like the attitude of the Jews towards Jesus, son of Mary. The Prophet ﷺ 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 ﷺ letter:

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

From the Negus, al-Asham bin Abjar, to Muhammad, Allāh's Messenger. Peace of Allāh be upon you, O Prophet of Allāh, and mercy and blessings from Allāh, beside Whom there is no God, Who has guided me to Islām. 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 Allāh'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 ﷺ.

The rulers of Persia, Egypt and the chiefs of ash-Shām either ridiculed the Prophet's ﷺ 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 ﷺ performed his duty of conveying the message of Islām 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 *Salīmān al-Fārisī*, a Persian Muslim, advised digging trenches around the city to hold the enemy hordes outside the boundary of the city of *Madīnah*. This novel idea was put into effect.

Deep, wide trenches were dug around *Madīnah* and it took twenty days to complete the digging. *Muḥammad* 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 *Madīnah* in the fifth year of the *Hijrah*. The number was so large, it appeared as if the enemy forces were advancing from all directions — the north, the south, above and below. They alighted on the outskirts of the city beating drums and chanting their war songs. When they found themselves separated from the Muslims by the very deep and wide trenches they were surprised.

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

A boring wait of about four weeks made them very weary, tired and restless. Nothing happened during this long siege except a few exchanges of arrows. Some desperate attempts to cross the trench were made, but the vigilant 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 *Banī Qurayzah* who were still in *Madīnah* at the time. The Prophet ﷺ heard of the plot and took measures to foil it. He sent a message to the Jews in *Madīnah* asking them to think over the consequences of their treachery should the allied enemy forces be defeated! After the battle of *Aḥzāb*, the Jews of *Banī Qurayzah* were besieged for about two to three weeks following which all male adults were killed on a judgement by *Sa'ūd*, chief of the *Aus* tribe, an ally of the *Qurayzah*.

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

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 Allāh! He is the Most Powerful 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 Allāh, the Merciful, for His timely help and mercy.

Hudaibiyah Agreement (628 CE)

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

The *Quraish* 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 — *Khālid* and *'Ikrimah* خالد وعكرمة — 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 *Hudaibiyah* الحديبية. Steps were taken to find out what sort of mood the *Quraish* 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 *Quraish* on their part gathered information about the strength and armoury of the Muslims and realised they had come for no other purpose than the pilgrimage to *al-Ka'bah*. Envoys were sent from each side. The Prophet ﷺ made his intentions crystal clear to the *Quraish* through his envoy but the *Quraish* misbehaved with the Muslim envoy and threatened the Muslims. The patience of the Muslims was put to a severe test. They could teach the *Quraish* a good lesson even with their traveller's swords, but Allah's Prophet ﷺ ordered them to show extreme restraint.

The *Quraish* 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 *Quraish* and the Prophet ﷺ was signed. This agreement is the *Hudaibiyah* 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 Quraish, 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 Quraish could go to ash-Shām through the Muslim areas.*
- d. *Each party would remain neutral in the event of a war between the other and a third party.*
- e. *Any tribe wishing to sign an agreement with either the Muslims or the Quraish would be able to do so.*

The Conquest of Makkah (630 CE)

In the seventh year of the *Hijrah*, an expedition was made against the Jews of *Banī Naḍir* who had been expelled to *Khaibar*. *Khaibar* became the centre of anti-Islāmic activities and the Prophet ﷺ decided to take action against the trouble-makers there. After a long seige 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 *Hudaibiyah* treaty gave freedom to the tribes to make agreements with either the *Quraish* or the Muslims. The tribe of *Banī Khuẓā'ah* sided with the Muslims, while *Banī Bakr* went on the side of the *Quraish*.

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

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

The *Quraish* did not agree to the first two options and declared the *Hudaibiyah* treaty to be null and void. The Prophet ﷺ then had no alternative but to take action against the *Quraish*. He set forth for *Makkah* with an army of ten thousand and took care to see that the news of his advance remained a secret. It was the tenth of the month of *Ramādān*, in the eighth year of the *Hijrah*.

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

Abū Sufyān, the arch-enemy of the Prophet ﷺ, saw that there was no route to escape. He asked *al-'Abbās*, the Prophet's uncle, to take him to the Prophet ﷺ. *Muḥammad* ﷺ granted an unconditional pardon to *Abū Sufyān*. Such a generous person was the final messenger of Allāh to his arch-enemy. *Abū Sufyān* embraced Islām 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 ﷺ declared a general amnesty for the entire community of *Makkah*. He forgave them for their past crimes. It was a unique scene! The *Quraish* could not believe it! But even if they were unable to understand, it was the beauty and splendour of Islām which *Muḥammad* ﷺ, Allāh's messenger, was trying to make them understand and follow. Now they saw it with their own eyes. It was *Muḥammad* ﷺ whom they compelled to migrate, called a sorcerer, a madman and an apostate; it was the same *Muḥammad* ﷺ 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 Islāmic history. The amnesty granted by the Prophet ﷺ was unique and unmatched. The greatness of Islām 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 Islām, which ensures real peace, happiness and contentment of heart.

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

The Farewell Address

The Prophet ﷺ completed his mission and the duty given to him by Allāh. 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 Allāh 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, Allāh.

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 'Arafāt 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 Allāh, *Muhammad* ﷺ, the last and final messenger of Allāh said:

“O people, listen to my words carefully, for I know not whether I would meet you again on such an occasion.

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

Return the things kept with you as a trust (Amānah) to their rightful owners. All dues of interest shall stand cancelled and you will have only your capital back; Allāh has forbidden interest, and I cancel the dues of interest payable to my uncle 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 Allāh, so beware of him in matters of your religion.

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

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

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

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

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

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

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

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

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

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

May the Almighty Allāh bless us with His Mercy and His ever-flowing Kindness to follow His *Ḍm* 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 Allāh, Muḥammad ﷺ — the mercy to all creation. *Āmīn*.

The Sad News

Back in *Madīnah*, the Prophet ﷺ was taken ill. His health deteriorated and the illness became life-threatening. He was unable to lead *Ṣalāh*. So, he asked *Abū Bakr*, his closest friend, to lead the *Ṣalāh* 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-Khaṭṭāb, one of the close companions of the Prophet ﷺ, became so furious on hearing the news that he threatened to kill anyone who said Muḥammad 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. *Abū 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 Muḥammad should know that Muḥammad is dead, but he who worshipped Allāh should know that Allāh is alive and never dies."

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

These words of *Abū Bakr* brought the Muslims back to face the hard reality, and gave them the confidence and hope they needed. Allāh was there to help them and the *Qur'ān* and the *Sunnah* of the Prophet ﷺ were there to guide them.

Muhammad ﷺ, Allāh's last messenger on earth and excellent example for mankind, breathed his last on 12 Rabi'ul Awwal, 11 AH (8th June, 632 CE), at the age of sixty-three.

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Truly to Allāh we belong and to Him we shall return." (2:156)

Mission Accomplished

The victory at *Makkah* was followed by an expedition led by *Khālid* to demolish the Temple of *al-'Uzzā*, the battle of *Hunain*, the siege of *Tā'if* and the battle of *Tabāk*. 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 *Jihad*, to provide for their security), *Hajj* and interest dealings were revealed.

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

Muhammad ﷺ, the Prophet of Allāh, 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 birth place for the sake of the truth and the pleasure of Allāh, the Creator.

He fought evil and untruth and never compromised on matters of basic principles. He was offered all kinds of worldly allurements and temptations, but he 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 Allāh's commands.

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

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

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 Islām, based on the *Qur'ān*, the complete book of guidance from Allāh.

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

Life at Makkah

حياته في مكة

Birth (الميلاد)	571 CE (see footnote on page 85). Father 'Abdullah died before the Prophet's ﷺ birth.	توفي والد النبي عبد الله قبل ميلاده ﷺ
6 years of age	Death of mother 'Āminah.	وفاة أم النبي ﷺ السيدة آمنة
8	Grandfather 'Abdul Muṭṭalib died.	وفاة جد النبي ﷺ عبد المطلب
12	First business trip to ash-Shām (Syria).	أول رحلة تجارية إلى الشام
15	Ḥarbul Fijār.	حرب الفجار
16	Member of Ḥilful Fuḍāl.	مشاركة ﷺ في حلف الفضول
24	Second business trip to ash-Shām.	ثاني رحلة تجارية إلى الشام
25	Marriage with Khadijah.	زواجه ﷺ بالسيدة خديجة
35	Settlement of al-Hajarul Aswad dispute.	تحكيمه ﷺ في وضع الحجر الأسود
40	Prophethood in 610 CE.	النبوّة وبدأ نزول الوحي سنة ٦١٠م
1st year of prophethood	Fajr and 'Asr prayers 2 rak'ahs each.	ركعتان لكل من الفجر والعصر
1st-3rd year	Secret preaching of Islām at al-Anqam's house.	الدعوة السرية في دار الأرقم
3rd year	Open call to Islām from Mount Ṣafā.	الجهار بالدعوة من على جبل الصفا
3rd-5th year	Hostility of Makkan infidels.	إعلان العداوة من قبل مشركي مكة
5th year	Migration of Muslims to Abyssinia (Ethiopia).	هجرة بعض المسلمين إلى الحبشة
6th year	Ḥamzah and 'Umar accept Islām.	دخول حمزة بن عبد المطلب وعمر بن الخطاب إلى الإسلام
7th-9th year	Boycott and confinement by Makkan infidels at Shi'bi Abi Ṭālib.	حصار المسلمين ومقاطعتهم في شعب أبي طالب من قبل المشركين
10th year	Year of Sorrow — uncle Abū Ṭālib and wife Khadijah died	عام الحزن - وفاة عم الرسول ﷺ أبو طالب وزوجه خديجة
10th year	Visit to Ṭā'if.	الرحلة إلى الطائف
10th year	Mi'rāj (27 Rajab) — five times daily Ṣalāh made obligatory.	الإسراء والمعراج (٢٧ رجب) وفرض الصلوات الخمس
11th year	First covenant of al-'Aqabah, 621 CE.	بَيْعَةُ الْعَقْبَةِ الْأُولَى (٦٢١م)
12th year	Second covenant of al-'Aqabah, 622 CE.	بَيْعَةُ الْعَقْبَةِ الثَّانِيَةِ (٦٢٢م)
13th year	Hijrah to Yathrib (Madīnah) 622 CE (27 Ṣafar).	الهجرة إلى يثرب (المدينة المنورة) ٦٢٢م (٢٧ صفر)

Life at Madīnah

		حياته في المدينة
1st Hijrah	Arrival at <i>Qubā'</i> , 8 <i>Rabi'ul Awwal</i> . Arrival at <i>Madīnah</i> on a Friday in 622 CE. Treaty with the Jews. Construction of <i>al-Masjidun Nabawi</i> . Establishment of the first Islamic State.	وصوله <small>صلى الله عليه وسلم</small> إلى قباء، ٨ ربيع الأول وصوله <small>صلى الله عليه وسلم</small> إلى المدينة في يوم الجمعة ١٢٢ م كتابة المعاهدة مع اليهود بناء المسجد النبوي إنشاء الدولة الإسلامية الأولى
2nd Hijrah	Jihād ordained (12 <i>Sha'far</i>). <i>Adhān</i> and <i>Zakāh</i> introduced. Change of <i>Qiblah</i> revealed (15 <i>Sha'ban</i>). <i>Ramaḍān</i> prescribed as month of fasting. <i>'Idul Fitr</i> (1 <i>Shawwāl</i>). Battle of Badr (17 <i>Ramaḍān</i>). Marriage of 'Alī and <i>Fāṭimah</i> , after <i>Badr</i> . Siege of <i>Banū Qainuqā'</i> .	الأذن بالجهاد فرض الزكاة وفتح الأذان تغيير القبلة من بيت المقدس إلى الكعبة (١٥ شعبان) فرض الصوم في شهر رمضان عيد الفطر غزوة بدر الكبرى (١٧ رمضان) زواج سبتنا على باطمة الزهراء بعد غزوة بدر حصار بني قنقذ بعد قضمهم العهد
3rd Hijrah	1st restriction on drinking wine revealed. Battle of Uhūd (5 <i>Shawwāl</i>). First order about <i>Ribā</i> (interest) revealed. Revelation of laws about orphans, inheritance, marriage and the rights of wives.	أول نزل الوحي بالتحريم على شرب الخمر غزوة أحد (مشوأل) أول نزل الوحي بشأن الربا نزل الوحي بأحكام اليتامى والأيتام والزواج ومقوق الأرواح
4th Hijrah	Order of <i>Hijāb</i> for women revealed. Revelation of prohibition on drinking wine.	نزل الوحي بفض الحجاب على النساء نزل الوحي بتحريم شرب الخمر
5th Hijrah	Battles of <i>Dawmatul Jandal</i> and <i>Banū al-Mustaliq</i> . Laws about adultery and slander revealed. Battle of <i>Ahzāb</i> . Punishment of <i>Banū Quraizah</i> .	غزوة دومة الجندل وبنو المصطلق نزل الوحي بأحكام الزنا والفذف غزوة الأحزاب إجلاء بنو قريظة
6th Hijrah	Hudaiyah agreement . <i>Khālīd bin al-Walīd</i> and 'Amr bin al-'As accept Islām.	صلح الحديبية دخول خالد بن الوليد وعمرو بن العاص في الإسلام
7th Hijrah	Letters to rulers of different countries. Siege of Khaibar . Performance of postponed 'Umrah. Laws about marriage and divorce revealed.	إرسال الرسائل إلى الملوك والأمراء حصار خيبر إرسال الرسائل إلى الملوك والأمراء نزل الوحي بأحكام النكاح والطلاق
8th Hijrah	Battle of <i>Mu'tah</i> . Conquest of Makkah (20 <i>Ramaḍān</i>). Battle of <i>Hunain</i> (month of <i>Shawwāl</i>). Siege of <i>Tā'if</i> . Final order prohibiting <i>Ribā</i> (interest) revealed.	غزوة مؤتة فتح مكة (٢٠ رمضان) غزوة حنين حصار الطائف نزل الوحي بحكم نهائي بتحريم الربا
9th Hijrah	Battle of <i>Tabūk</i> . Order of <i>Jizyah</i> (a tax on non-Muslims) revealed. <i>Hajj</i> prescribed.	غزوة تبوك نزل الوحي بدفع الجزية (غير مسلمين) تفصيل مناسك الحج
10th Hijrah	Farewell address (9 <i>Dhul Hijjah</i>).	خطبة الوداع (٩ ذوالحجة)
11th Hijrah	Death of Muḥammad ﷺ, the Final Messenger of Allāh, on 12 <i>Rabi'ul Awwal</i> (632 CE).	وفاة رسول الله وخاتم المرسلين ص ١٢ ربيع الأول (٦٣٢ م)

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 *Bahira*?
2. How might the important events of *Muhammad*'s ﷺ childhood experiences have taught him compassion?
3. What was the *Hilful Fudal*?
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?
2. How is the story of 'Ali and the Dinner such a good example for young Muslims?
3. Who was *an-Najashi*? 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?
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 *Safa*.
4. What were the chief results (bad and good) of the Prophet 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-Isra'* and *al-Mi'raj*?
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'raj* and explain its significance.

Key Stage 3 (11–14)

1. What is the meaning of:
a. *Muhājirān* b. *Anṣār*
2. What was the first *Qiblah* (direction of prayer), and what was it changed to?
3. Which uncle of the Prophet ﷺ was martyred during the battle of *Uḥud*?
4. Who was *Salmān al-Fārist*, and how did he help the Muslims prepare for the battle of *Aḥzāb*?
5. Write about what happened during *al-Mi'rāj*.
6. Imagine you witnessed the conquest of *Makkah* by the Muslims. Describe what you would have seen.
7. When did Prophet *Muḥammad* ﷺ die?

Key Stage 4 (15–16)

1. Why did *Madīnah* become so important to Muslims everywhere?
2. Why was *Adhān* introduced? Write the sentences which are said loudly at the time of *Adhān* in English.
3. How did the Prophet ﷺ ensure solidarity between the *Muhājirān* and *Anṣār* in *Madīnah*?
4. Write in your own words about the *Ḥudaibiyah* agreement.
5. Give some examples from the Prophet's ﷺ life in *Madīnah* that show Islām'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 *Uḥud*?
3. What were the main features of the *Ḥudaibiyah* 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 ﷺ 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's* 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. *Abū Ṭālib*
 - b. *Khadījah*
 - c. *Abū Bakr*
 - d. *'Alī*

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 Makkah and Madīnan 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.



Al-Khulafaur Rāshidūn (Rightly guided Caliphs) 4

Abu Bakr

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-Masjidun Nabawī*. 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 Allāh's messenger ﷺ could be buried.

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

After the election of the *Khalfah*, the Prophet ﷺ was buried on the night of 13 *Rabi'ul Awwal* 11 AH.

Abū Bakr's real name was 'Abdullāh. He had been given the title of *aṣ-Ṣiddīq* (testifier to the truth). His father, 'Uthmān, was known as *Abū Quḥāfah* and his mother, *Salmā*, was known as *Ummul Khair*. He was two and a half years younger than *Muḥammad* ﷺ.

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

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

Listen, truth is honesty and untruth is dishonesty.

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

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

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

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

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

Abū Bakr was a trader. He was kind and willing to help others. He freed a number of slaves, including *Bilāl bin Rabāḥ*, *‘Amir bin Futhairah*, *Umm ‘Ubais*, *Zintraḥ*, *Nahdiyāh*

and her daughter. He participated in all the battles which the Prophet ﷺ had to fight against unbelievers.

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

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

Before his death, the Prophet ﷺ appointed *Usāmah bin Zaid* to lead an expedition to *ash-Shām* 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. *Usāmah* could not go on because of the death of the Prophet ﷺ. *Abū Bakr* sent *Usāmah* to complete the expedition initiated by the Prophet ﷺ, even though he had to attend to internal problems facing the Islāmic state that had arisen after the death of the Prophet ﷺ.

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

A number of imposters appeared, causing a great deal of trouble and confusion. Already, during the Prophet’s ﷺ lifetime, *al-Aswad bin ‘Anzah al-‘Ansi* had claimed prophethood, and was taken care of by the Muslims in Yemen. Other imposters and false prophets were: *Musailimah bin Ḥabīb*, *Ṭulaiḥah bin Khuwailid* and a woman named *Sajāḥ bint al-Ḥarith*. *Mālik bin Nuwairah* happily sided with the claim of *Sajāḥ*. *Abū Bakr* was quick to take strong action against these imposters. *Khālīd bin al-Wālid* was sent to deal with *Ṭulaiḥah* who fled to *ash-Shām* and later became a Muslim. *Mālik bin Nuwairah* was also killed.

‘Ikrimah bin Abī Jahl and *Shurahbīl bin Ḥasanah* were sent to take action against the notorious *Musailimah*, but they were defeated. So *Abū Bakr* dispatched *Khālīd* to tackle *Musailimah*, who by now had married *Sajāḥ*. In the fighting that followed, *Musailimah* was killed by *Waḥshī*. *Waḥshī* had become a Muslim after the conquest of *Makkah*. He felt deep remorse about killing the Prophet’s uncle, *Ḥamzah*, at *Uḥud*. Killing *Musailimah*, he thought, would help make up for his earlier mistake.

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

During his *Khilāfah* (Caliphate), *Abū Bakr* had to take action against the Persian empire. The emperor of *Persia*, *Khosraw Parwīz II* (Arabic: *Kisrā*; English: *Chosroes II*),

tore up the letter the Prophet ﷺ sent to him through 'Abdullah bin Hudhāfah and demanded that the Prophet ﷺ be arrested. However, Khosraw II was murdered by his son, Shīrīyah (Qubādī II or Kavadh II) and the whole empire fell into chaos and disorder. Hummuz, the Persian governor in 'Irāq, was very hostile and was cruel to the Muslims living in his area.

Abū Bakr sent al-Muthannā (المثنى) to take action against the Persians in 'Irāq. His forces were insufficient and Khālīd was then sent with reinforcements. The Muslim army captured large areas of the Persian empire in several battles.

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

Abū Bakr dispatched four separate armies under Abū 'Ubaydah bin al-Jarrāh, 'Amr bin al-'Ās, Yazīd bin Abī Sufyān and Shurahbīl bin Hasanah to deal with Roman power.

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

Abū Bakr fell ill during this time and he died on 21 Jumādā al-Ākhirah (جُمَادَى الْآخِرَةِ) 13 AH (22 August 634 CE). His rule had lasted two years and three months.

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

One of the many contributions of Abū Bakr was the compilation of the Qur'ān into one volume.

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

Abū Bakr's advice to the Muslim Army

1. Always fear Allāh; He knows what is in men's hearts.
2. Be kind to those who are under you and treat them well.
3. Give brief directions; directions that are too long are likely to be forgotten.
4. Improve your own conduct before asking others to improve theirs.
5. Honour the enemy's envoy.
6. Maintain the secrecy of your plans.
7. Always speak the truth, so that you get the right advice.
8. Consult your men when you are free to do so; this will develop participation.
9. Take suitable measures to keep a watch on the 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 ﷺ and selected 'Umar as the second *Khalfah* of the Muslims.

'Umar was the son of *al-Khaṭṭāb* and he is famous in Islāmic history as *al-Fārtiq* (one who distinguishes between right and wrong). His acceptance of Islām is notable and was mentioned earlier in the Prophet's ﷺ 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 Islāmic state expanded greatly.

'Umar was a strong administrator. He noticed the tremendous popularity of *Khālīd*, the Commander-in-Chief of the Muslim forces, and feared the people might think too highly of him. So he removed *Khālīd* and appointed *Abū 'Ubaydah bin al-Jarrāh* 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 Allāh's help. According to *Shiḥr Nu'mān*, the deposition of *Khālīd* (خالد بن الوليد) took place in 17 AH after the conquest of Syria (*ash-Shām*). Some historians, however, maintain that this was the first command given by *Khalfah* 'Umar.

Khālīd, who had been given the title of the 'Sword of Allāh' (سيف الله - *Sayfillah*) by the Prophet ﷺ, gracefully accepted the *Khalfah*'s order. He worked as an ordinary soldier under *Abū 'Ubaydah*. Thus he was an example of the Islāmic teaching of obedience to leadership.

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

Al-Muthannā's absence from 'Irāq made things worse. The Persians regrouped and, under the command of *Rustam*, recaptured the Muslim-occupied areas. *Rustam* sent out two columns of his army, one to *Hirah* and the other to *Kaskar*.

'Umar sent *Abū 'Ubayd ath-Thaqaṭī* (أبو عبيد الثقفي) to deal with the situation and he defeated both the Persian columns. *Rustam* despatched a still larger force, including elephants, under the command of General *Bahman*. The two armies fought and the Muslims were defeated in the Battle of the Bridge (*al-Jisr*).

Khalfah 'Umar raised another large army and *al-Muthannā* regrouped the defeated troops. They put up a valiant fight and the Persians were defeated this time.

However, the Persian court raised a larger army still, and forced *al-Muthannā* to withdraw. The report of the new situation was sent to 'Umar and reinforcements were sent under *Sa'd bin Abī Waqqāṣ* (سعد بن أبي وقاص).

The Persian army and the Muslim army met at *Qādisiyyah*. After a prolonged battle on several fronts, the outnumbered Muslim army defeated 120,000 Persian

troops and recaptured *Hirah* and other areas in 14 AH (636 CE).

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

Meanwhile, *ʿAmr bin al-ʿĀṣ* was laying siege to Jerusalem. Later, *Khalid*, *Abū ʿUbaydah bin al-Jarrāh* 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 *Khalfah ʿUmar* himself came to Jerusalem.

The proposal was relayed to *Madīnah* and the *Khalfah* 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 *Khalfah* would walk and the attendant would ride and other times the *Khalfah* 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 *Khalfah* 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 *ʿUmar*. 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 *Khilāfah* of *ʿUmar*, vast areas of the Roman and Persian empires and the whole of Egypt were brought under Islamic rule.

ʿUmar 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 *Khalfah* *ʿUmar* died after being stabbed by a Persian non-Muslim, *Fīroz*, nicknamed *Abū Luʿluʿ*. *Fīroz* complained to *ʿUmar* about his master *al-Mughtrah bin Shuʿbah* who imposed a tax on him. *ʿUmar* heard the details of the complaint and told *Fīroz* that the tax was reasonable. This made *Fīroz* angry and the next day during the dawn prayer he struck the *Khalfah* with a dagger six times, wounding him fatally. *ʿUmar al-Fārūq* died three days later in 23 AH (644 CE).

Before his death, *ʿUmar* appointed a six-man committee to elect his successor from among themselves. The six members of the committee were: *ʿUthmān bin ʿAffān*, *ʿAbdur Raḥmān bin ʿAuf*, *ʿAlī bin Abī Ṭālib*, *az-Zubair bin al-ʿAwwām*, *Saʿd bin Abī Waqqāṣ*, and *Ṭalhah bin ʿUбайдullah*.

ʿUmar al-Fārūq ruled the Islamic state for ten years, six months and four days.

ʿUmar's advice

1. Do not be misled by someone's reputation.
2. Do not judge a person only by his performance of *Ṣalāh* and *Ṣawm*; rather look into his truthfulness and wisdom.

3. One who keeps his secrets controls his affairs.
4. Fear the person whom you hate.
5. Prudent is he who can assess his actions.
6. Do not defer your work for tomorrow.
7. He who has no idea of evil can easily fall into its trap.
8. Judge a man's intelligence by the questions he asks.
9. Less concern for material well-being enables one to lead a free life.
10. It is easier not to indulge in sins than to repent.
11. Contentment and gratitude are two great virtues; you should not care which one you get.
12. Be grateful to him who points out your defects.

‘Uthman

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 Islām.

‘Uthmān was born six years after the Prophet ﷺ and he belonged to the *Umāiyah* clan of the *Quraish*. He was a cloth merchant and was very rich. His title was *al-Ghant* (the rich).

He had accepted Islām on *Abū Bakr*'s invitation and migrated to *Abyssinia* with his wife *Ruqaiyah* (one of the prophet's daughters). He acted as the Prophet's ﷺ envoy during the *Hudaiyah* negotiations. After the death of *Ruqaiyah* he married *Umm Kulthum*, another daughter of the Prophet ﷺ. This is why he is called *Dhūn Nūrāin* (ذو النورين)—The One with Two Lights.

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

"You are the protectors of Islām from the onslaughts of the enemies. ‘Umar had issued some regulations which are known to me. In fact, they were drafted in consultation with me.

Beware! I do not want to 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 Allāh has entrusted to my care."

He once spoke to the tax collectors with these words:

"Allāh has created everything with fairness and justice. He accepts only what is right and just. Give what is right and take what is right. Trust produces trust. Follow it strictly and do not be one of those who fail to discharge it. Faithfulness begets faithfulness. Do not oppress the orphans and those with whom you have made a covenant. Allāh will punish those who will do so."

Sa'd bin Abī Waqqāṣ was the Governor of *Kūfah* in *Irāq*. ‘Uthmān dismissed him for non-payment of a state loan. He was succeeded by *al-Mughtrah*.

During the Caliphate of ‘Uthmān, the rebellion in *Ādharbāijān* and *Ārmenia* was quelled. *Mu'āwiyah*, Governor of *ash-Shām*, with the help of *Ibn Abī Sarh*, the Governor of *Egypt*, made a naval attack on *Cyprus* and brought it under Islāmic rule. Vast areas of North

Africa including *Tripoli* were brought under Islāmic rule during the *Khilāfah* of 'Uthmān.

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

Constantine, then Emperor of *Rūm* (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 *Ibn Abī Sarḥ* (ابن أبي سرح) and *Mu'āwiyah* (معاوية).

During the last six years of his *Khilāfah*, 'Uthmān 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.

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

'Uthmān 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.

'Uthmān was a generous man. He used to spend a lot of money for Islām and to free slaves. He was a pious man who feared and loved Allāh above everything else. The compilation of *al-Qur'an* into a book (*muṣṣaf* مصحف) was the crowning achievement of 'Uthmān's *Khilāfah*.

'Alī

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

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

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

The same 'Alī was elected the fourth *Khilāfah* of Islām after 'Uthmān. He was the son of *Abū Tālib*, the Prophet's uncle.

'Alī was married to the Prophet's ﷺ daughter, *Fāṭimah* (فاطمة). They had three sons: *al-Ḥasan*, *al-Ḥusain* and *al-Muḥassin*; and two daughters: *Zainab* and *Ummi Kulthūm*. *Al-Muḥassin* died in his infancy. The Prophet ﷺ loved *al-Ḥasan* and *al-Ḥusain* very dearly.

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

'Alī held many important positions during the life of the Prophet ﷺ and the

three Caliphs (*Khulafā'*) before him.

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

'Alī first concentrated on consolidating his administration and pledged then to take action against 'Uthmān's murderers. The supporters of 'Uthmān would not listen to the *Khalfah* until he took action against 'Uthmān's murderers.

The murder of 'Uthmān had tremendous consequences for Islāmic 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 Islāmic 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, 'Alī, had to spend much of his time pacifying the warring factions of the Muslims. He tried his best to reconcile the opposing groups and restore peace but without much success. The *Ummah* was divided and catastrophic consequences followed.

During this turmoil, 'Alī, the fourth *Khalfah* of Islām, was fatally wounded during *Salātul Fajr* by one *Ibn Muljam*. 'Alī died on Friday, 20 *Ramaḍān* 40 AH (661 CE).

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

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

'Alī loved learning. He was given the title of *Bābul 'Ilm* (باب العلم) – 'Gate of Learning' – by the Prophet ﷺ. He was also called *al-Murtaḍā* (المُرْتَضَى) (the one with whom Allāh is pleased) and *Asadullāh* (أسد الله) (Lion of Allāh).

Some important sayings of 'Alī

1. One who knows himself, knows his Creator.
2. If you love Allāh, tear out your heart's love of the world.
3. The fear of Allāh makes one secure.
4. How can you rejoice about this life that grows shorter each hour?
5. A world-wide reputation can be undone by an hour's degradation.
6. Three defects make life miserable:
i. Vindictiveness; ii. Jealousy; iii. A bad character.
7. One who is proud of worldly possessions in this fleeting existence is ignorant.
8. Joy is followed by tears.
9. Each breath of a man is a step nearer to death.
10. The best man is he who is most helpful to his fellow men.
11. One who thinks himself the best is the worst.

12. *The hated person is one who returns evil for good.*
13. *Virtue is the key to success.*
14. *Learned men live even after death; ignorant men are dead although alive.*
15. *There is no treasure like knowledge 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 Allāh's gifts, succeeds.*
21. *Ignorance harms a man more than a cancer in the body.*
22. *One of the signs of a stupid man is the frequent change of opinion.*
23. *Never speak when it is not the time for speech.*
24. *Beware of backbiting; it sows the seeds of bitterness, and separates you from Allāh and man.*
25. *The best truth is the keeping of promises.*
26. *Better be dumb than lie.*
27. *Do not flatter, it is no sign of faith.*
28. *A hypocrite's tongue is clean, but there is sickness in his heart.*
29. *Better to be alone than with bad company.*
30. *Whoever sows good reaps his reward.*

Conclusion

Abū Bakr aṣ-Ṣiddīq, 'Umar al-Fārūq, 'Uthmān al-Ghannī and 'Alī al-Murtaḍā were the consecutive successors of the Prophet ﷺ. These four Khulafā' are called al-Khulafā'ur Rāshidān or the rightly-guided Khulafā'.

Together, these four Khulafā' ruled the Islāmic State for about thirty years. They are called rightly-guided because they ruled the people of their time exactly in accordance with the teachings of the Qur'ān and the Sunnah of the Prophet ﷺ.

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

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

Let us resolve to understand, practise and preach Islām. Only then shall we ourselves find peace and happiness and the whole of humanity be freed from unhappiness and injustice.

Key Stage 3 (11–14)

1. What do the words *Khalfah* and *Khitāfah* mean?
2. What is the title of *Abū Bakr*?
3. What did he say in his first speech as Caliph?
4. Name *Abū Bakr*'s son who fought against him at the time of *Badr*.
5. What is the title of *Khalfah '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 ﷺ chose *Abū Bakr* as his special friend?
9. What do you think we can find out about the character of *Abū Bakr* by studying his twelve points of advice?

Key Stage 4 (15–16)

1. What is the meaning of *al-Khulafā'ur Rāshidīn*?
2. Who were the false prophets against whom *Khalfah Abū Bakr* fought?
3. What did *Abū 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 *Khalfah 'Umar* to elect his successor?
5. Write a newspaper article describing *Khalfah 'Umar*'s visit to Jerusalem?
6. Discuss some incidents from *Abū Bakr*'s life that can inspire us all.
7. What important lessons can be learnt from *Khalfah '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 Islāmic community. Why does Islām prefer elected rulers to a hereditary monarchy?
2. Why was the speech that *Khalfah Abū Bakr* delivered after his election unusual in relation to leaders of the world today?
3. Why was *Khālīd bin al-Walīd* replaced as Commander-in-Chief of the Muslim army?
4. In Islām, the leader is really the servant of the community. What are the dangers and temptations that might corrupt a ruler?

Key Stage 3 (11–14)

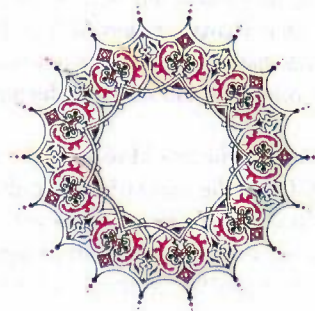
1. What were the titles given to 'Alī by Allah and the Prophet ﷺ?
2. Choose ten points from *Khalfah 'Alī's* 30 points of advice and explain why you think they are important.
3. Select one example from each *Khalfah* to show their noble characters.

Key Stage 4 (15–16)

1. What did *Khalfah 'Uthmān* write to the officers of the Islamic Army?
2. What title was given to *Khalfah 'Uthmān*?
3. Name the daughters of the Prophet ﷺ who married *Khalfah 'Uthmān* and *Khalfah 'Alī*.
4. What was *Mu'awiyah's* post when *'Uthmān* was the *Khalfah*?
5. Which countries came under Muslim rule whilst *'Uthmān* was the *Khalfah*?
6. Who was the father of *Khalfah 'Alī*?
7. Name the children of *Fāṭimah* and *'Alī*.
8. When and how did *Khalfah 'Alī* die?

Key Stage 5 (17–18)

1. Examine the roots of the civil troubles whilst *'Uthmān* was the *Khalfah*, and discuss his response.
2. What observations could you make about the *Khilāfah* of *'Alī*? 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 Islām.



Khadījah

“When none believed me, Khadījah did. She made me a partner in her wealth.” Those are the words of Prophet Muhammad ﷺ about his first wife — Khadījatul Kubrā (خَدِيجَةُ الْكُبْرَى) (Khadījah the Great).

Khadījah, the daughter of Khuwailid, was born 15 years before the year of the elephant, in 555 CE. Her mother was Fāṭimah bint Zaidah.

She was a noble, fine-natured wealthy lady of Makkah. She married the Prophet ﷺ when she was 40 and he was 25. They had six children: two boys, *al-Qāsim* and ‘*Abdullāh* (also known as ‘*Tāhir* and ‘*Tāyib*), and four girls, *Zainab* زَيْنَب, *Ruqaiyah* رُقَيْيَة, *Umm Kulthūm* أُمُّ كَلثُوم and *Fāṭimah* فَاطِمَة.

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

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

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

The Prophet ﷺ and *Khadījah* had many sorrows. They had to bear the death of their sons *al-Qāsim* and ‘*Abdullāh* in their infancy and in the fifth year of the prophethood their daughter *Ruqaiyah* migrated to *Abyssinia* with her husband, ‘*Uthmān bin ‘Affān*.

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

During the prophethood, the *Quraish* did all they could to stop the Prophet ﷺ preaching Islām. None of their resistance worked. The Prophet ﷺ continued his mission, relying on Allāh. *Khadījah* was his source of encouragement and comfort. She also had to bear enormous strain and suffering during the boycott at *Shi‘bi Abi Tālib* for three years.

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

The angel *Jibrā’īl* used to bring *salām* (greetings) for her from Allāh.

Fāṭimatuṣ Ṣaḥrā' 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 ﷺ consoled her and told her of the good news of *Khadijah*'s acceptance by Allāh in Paradise.

Muslim ladies should emulate the example of *Khadijah* who loved her husband dearly and did everything for Allāh'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.

Fāṭimah ؓ

Fāṭimah was the youngest of the four daughters of the Prophet ﷺ. She is known as *Saiyidatun Nisā'* (Leader of the Women), and one of her titles is *az-Ṣaḥrā'* (radiantly beautiful), which is why she is also called *Fāṭimatuṣ Ṣaḥrā'*. She was born five years before the prophethood of *Muḥammad* ﷺ (605 CE), and migrated to *Madīnah* after the Prophet ﷺ, 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 ﷺ loved her very much and kept her with him in deep affection. She was loved by all the wives of the Prophet ﷺ. She looked like *Khadijah* and this reminded people of her great mother.

Fāṭimah was married to *Alī* after the battle of *Badr* in a simple marriage ceremony. The guests were served dates and drinks made from honey. She was about 18 years old, though some say she was only 15 at the time.

Her married life was happy and peaceful. *Alī*, her husband, respected her and the Prophet ﷺ always advised *Fāṭimah* 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.

Fāṭimah and her husband had five children: three sons, *al-Ḥasan*, *al-Ḥusain* and *al-Muḥassin*; and two daughters, *Zainab* and *Umm Kulthūm*. *Al-Muḥassin* died while still a baby.

According to *Aḥādīth* (plural of *Ḥadīth*), *Fāṭimah* 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 ﷺ said, "Among the women of the whole world, four are great: *Khadijah*, *Fāṭimah*, *Maryam* (Mary) and *Āsiyah* (wife of *Fir'aun* [Pharaoh])."

Fāṭimah resembled her father very closely in habits, traits and in conversation. When she came to any meetings of the Prophet ﷺ, he used to get up for her and make room for her to sit by his side.

Fāṭimah took part in the battle of *Uḥud* and nursed the wounded Muslim soldiers. She bandaged the wound sustained by the Prophet ﷺ during the battle. She also took part in the conquest of *Makkah*.

The Prophet ﷺ was always seen off by *Fāṭimah* when he was going out from *Madīnah* and was met by her when he returned home.

Fātimah died a few months after the death of the Prophet ﷺ, on 3 *Ramaḍān* in 11 AH at the age of 30. Before her death she willed that her body be carried for burial prayers in such a way that no one could recognise whether it was the body of a male or female.

Since she died so soon after the death of the Prophet ﷺ, she could narrate no more than eighteen or nineteen *Aḥādīth*.

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

'A'ishah

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 *Abū Bakr*, the closest friend of the Prophet ﷺ and the first *Khulafah* of Islām. Her mother was *Umm Rummān* (أم رمان).

'*A'ishah* was a great Muslim lady. She was very talented and had a wonderful memory. She had a great love of learning and became noted for her intelligence, learning and sharp sense of judgement.

She grew up in an Islāmic environment. Her father was a great Muslim and the Prophet 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, '*A'ishah* memorised quite a number of *Sūrah*s of the *Qur'ān*. Her father was a man of learning and she inherited his love of knowledge.

'*A'ishah* and her elder half-sister, *Asmā'*, helped in packing for the famous *Hijrah* of the Prophet ﷺ to *Madīnah*.

'*A'ishah* was fortunate to be trained under the care of the greatest teacher of mankind, Prophet *Muḥammad* ﷺ. This training made her one of the most notable Muslim ladies in Islāmic 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 '*A'ishah* loved anyone more than her husband *Muḥammad* ﷺ, it was Almighty Allāh. 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 Islām.

'Ā'ishah used to pray with the Prophet ﷺ. They would remain standing for long hours in prayer, weeping, sobbing and asking Allāh's forgiveness.

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

'Ā'ishah was also present at her father's death bed. *Abū Bakr* asked her how many pieces of cloth were used to bury the Prophet ﷺ and she told him three. He asked his daughter to wrap him also in three sheets for burial.

'Ā'ishah saved the place beside her father's grave for her own burial but, after the injury which was to prove fatal, 'Umar the second *Khalfah* of Islām, sent his son 'Abdullāh to 'Ā'ishah to ask her permission for him to be buried beside *Abū Bakr*. She agreed to 'Umar's wish, saying, "Today I prefer 'Umar to myself," which shows her generosity and selflessness.

'Ā'ishah always stood for the truth. She taught Islām to many people men and women, She was an authority on many matters of Islāmic Law, especially those concerning women. She narrated 2,210 *Aḥādith*. She died at the age of 67 on 17 *Ramadhān*, 58 AH.

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

Islām 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 Islām. Allāh the Creator has fixed their rights and duties according to their nature and biological make-up.

'Ā'ishah's life is an example for young Muslim girls, who should try to follow her devotion and love for her husband and her special aptitude for knowledge and learning.



Key Stage 3 (11–14)

1. Give two facts about *Khadījah* 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 *Jibrā'il* used to do for *Khadījah*?
5. Who is called *Saiyidatun Nisā'* and why?
6. Name the four great women of the world according to the Prophet ﷺ?
7. In which battle did *Fāṭimah* take part?
8. Who was *'Ā'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 *Khadījah* towards the cause of Islām.
2. What were the special qualities of *Fāṭimah*, the youngest daughter of the Prophet ﷺ?
3. Write a short narrative on the life of *'Ā'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-Islāmic period with that in an Islāmic society. How does that transformation compare to present-day developments in the status of women?



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

Adam عليه السلام

Long, long ago, Allāh 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 Khalīfah (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) Allāh replied, *"Surely I know what you do not know."* (2:30) The angels were silent.

Allāh 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)

Allāh created *Ādam* from clay and gave him the best of forms. He then commanded the angels and *Jinn* to prostrate before *Ādam*.

The angels obeyed; they never disobey Allāh. But *Iblīs*, who was one of the *Jinn* (18:50), refused to prostrate. Allāh asked, *"What prevented you from prostrating before that which I have created?"* *Iblīs* replied, *"I am better than him. You have created me from fire but him You created from clay."* (7:12; 15:32–33) His pride led him to disobey Allāh.

Allāh then said, *"Get out of here. You are an outcast. My curse is on you till the Day of Judgement."* (15:34–35)

Iblīs vowed to misguide *Ādam* and his children (7:14–18). But, as you know, Allāh has given man knowledge and guidance to distinguish between right and wrong to avoid being misguided.

Allāh taught *Ādam* some names and asked the angels to say those names (2:31). The angels said, *"Glory to You, we do not know more than You have taught us. Surely You are All-Knowing and the Most Wise."* (2:31) Allāh then asked *Ādam* to say those names, and he did so (2:33).

Turning to the angels, Allāh said, *"Did I not tell you that I know everything that is in the earth and the heavens and I also know whatever you disclose and whatever you hide?"* (2:33)

Allāh then asked *Ādam* to live in *al-Jannah* (Paradise). He had everything to enjoy. But he was alone. So Allāh created *Hawwā'* حواء (Eve) as his wife. Now, *Ādam* was happy and living in *al-Jannah*.

Allāh said to *Ādam*, *"Live with your wife in al-Jannah. Eat freely whatever you like in here. But do not go near that tree."* (2:35) This was intended to test them and teach them self-control. Allāh also wanted to see whether they used the knowledge given to them to save themselves from the tricks of *Iblīs*.

Iblīs was trying hard to misguide *Ādam* and *Hawwā'*. At last, he succeeded and tempted them to go to that tree. As soon as they had eaten from the forbidden tree,

Ādam and Ḥawwā' 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 Allāh, the All-knowing (7:20–22; 20:116–122).

Ādam and Ḥawwā' asked Allāh's forgiveness and it was granted. They prayed:

"Our Lord, we have wronged ourselves, and if You do not forgive us and grant us mercy, surely we shall be losers." (7:23)

Allāh then commanded Ādam and Ḥawwā' to go down to earth and live there. He was very kind and taught them the way to seek forgiveness (2:38–39).

He also told them that He would send guidance for them, so that they would not deviate from the *Right Path*.

Allāh revealed guidance to Ādam and he was made the *first prophet on earth*. There are important lessons for us to learn in this story.

Nuh (Noah) ﷺ

Many hundreds of years passed after Ādam, and the earth was filled with his children. As time passed, the children of Ādam forgot Allāh and started to worship statues made of stones. They became bad and would lie and steal and some became mean and greedy.

Allāh, the most Merciful, sent Nūḥ to those people to bring them back to His worship. Nūḥ invited the people to come back to *Tawḥīd*. He asked them to give up idol worship and all the other vices which were ruining them. He warned them about the Day of Judgement (7:59–64).

Nūḥ tried his best for many years to guide his people to worship Allāh but they would not listen. They laughed at him, mocked him, despised him and called him crazy and a liar (26:105; 45:9).

Nūḥ 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.

Nūḥ 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 Allāh, *"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."* (54:10) He also prayed to Allāh to rescue him and his followers (26:118).

Almighty Allāh accepted Nūḥ's prayers and asked him to build an ark. Nūḥ started to build the ark. It was not an easy task but Prophet Nūḥ persevered (11:37). When the people saw Nūḥ building the ark they laughed at him and thought that he must have gone mad. They could not see the reason for building so huge an ark hundreds of miles away from the sea (11:38).

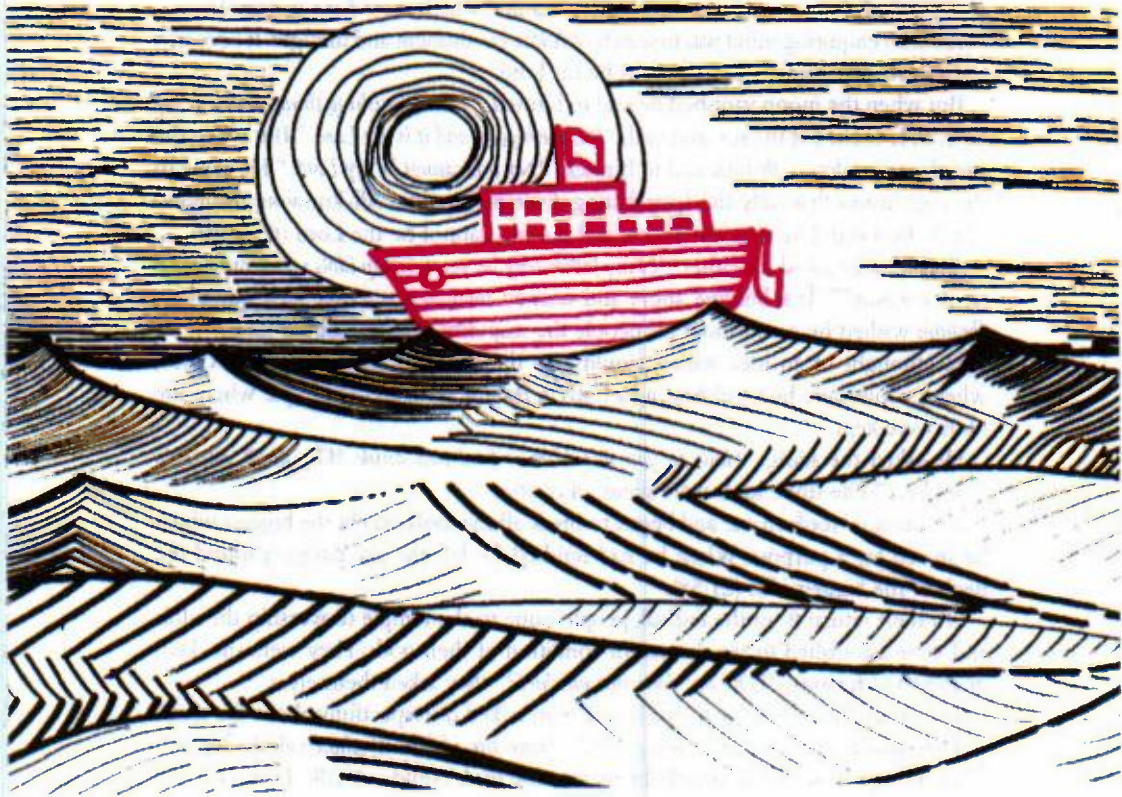
"What is the ark for?" they asked. Soon they were to find out. It was Allāh's plan to cleanse the whole land of unbelievers except the ones who believed and helped Nūḥ.

Nāḥ told the mockers that a flood would soon overcome them and they would have no place to take shelter. The people laughed even more. But Allāh's plans soon materialised and the disbelievers saw it happen before their own eyes.

After many days of hard work, the ark was complete and Allāh asked *Nāḥ* 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 *Nāḥ's* own son (an unbeliever) was not saved. *Nāḥ* had asked permission from Allāh to take his son in the ark but this was refused. He was told that an unbelieving son was no part of his family. *Nāḥ* felt remorse for asking Allāh to rescue his son. He begged Allāh to forgive him. *Nāḥ* and his followers were safe in the ark (11:45–47).



At last, the skies began to clear and the ark halted at *Mount Judiyy* (in Turkey). *Nūh* and his followers disembarked (11:44). Thus Allāh saved *Nūh* and his followers (29:15).

Allāh bestowed prosperity and abundance on *Nūh*'s children. They spread all over the earth (11:48).

Such is the dreadful punishment meted out to the disbelievers. Allāh says in the *Qur'ān*, "We drowned those who denied our signs. Lo! they were (such) blind folk." (7:64) We should take a lesson from this story that disobedience to Allah leads to total destruction!

Ibrāhīm (Abraham) عليه السلام

Ibrāhīm, known as *Khālilullāh* (friend of Allāh, 4:125), lived in the country south of present day *Irāq*. His father, *Āzar*, used to make statues and sell them. The people of the area used to worship these statues, which they had made themselves.

Ibrāhīm 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. *Ibrāhīm* wondered why people were so foolish to worship such powerless statues, which were kept in temple.

Ibrāhīm's enquiring mind was in search of Allāh. 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, *Ibrāhīm* 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).

Ibrāhīm once asked his father, "O my father, why do you worship idols which can neither speak nor hear?" *Āzar* became angry and warned *Ibrāhīm* not to ask such questions. *Ibrāhīm* 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, *Ibrāhīm* went to the temple where the idols were kept.

He asked the idols, "How do you do? Here is food and drink. Why don't you help yourselves?" The stone idols were silent, of course.

Ibrāhīm now took an axe and began to break all the idols except the biggest which he spared for a purpose. When he had finished, he left the axe hanging round the neck of the biggest idol (21:58).

On their return from the festival, people came to the temple to worship the idols and were astonished to see the pitiful condition of their gods. They were shocked, grieved and furious. "Who has done this mischief?" they asked themselves.

They thought of *Ibrāhīm*, the only one who talked disrespectfully about the idols.

They confronted *Ibrāhīm*, asking "Who broke the idols?" *Ibrāhīm* calmly replied, "Ask the biggest one." The people knew that the idols could not talk. They said, "O



Ibrāhīm, don't you know that the idols can't talk?" Ibrāhīm retorted, "Why do you worship them, then? They can't talk, move or understand anything. Why do you ask them for favour?" The people had no answer. They were sure that it was *Ibrāhīm* who broke the idols. They could not let the matter rest easily. They called a meeting and decided to burn *Ibrāhīm* alive. They had to defend their gods (21:59–68).

However, *Ibrāhīm* was favoured by Allāh, so nothing could harm him as he had done the right thing.

A big fire was prepared and *Ibrāhīm* was thrown into it. But a miracle happened! The fire did not burn him. Allāh protected him. People were amazed to see it and they could not believe their eyes. But it was so. *Ibrāhīm* was safe and his persecutors felt sad and helpless (21:69–70).

In this way, *Ibrāhīm* was given the light of the truth by Allāh. *Ibrāhīm* was a messenger and servant of Allāh (16:120–122; 19:41). He loved Allāh more than anything else. He was ready to sacrifice his son *Ismā'īl* on Allāh's command. Allāh accepted *Ibrāhīm's* readiness and sent a ram to be sacrificed instead (37:101–107).

We observe the festival of *Idul Adha* to commemorate this.

It was Prophet *Ibrāhīm* who rebuilt *al-Ka'bah* in *Makkah* with his son *Ismā'īl* (22:26–27; 2:125–129; 14:35–37).

Musa (Moses) ﷺ

Mūsā, the son of *Imrān*, was born in Egypt 450 years after *Yūsuf* (Joseph). In Egypt at that time the kings were known as *Fir'awn* فرعون (Pharaoh).

The followers of Prophet *Ya'qūb* (Jacob), father of Prophet *Yūsuf*, are called *Banī Isrā'īl* (Israelites). *Banī Isrā'īl* had lived in Egypt since the days of Prophet *Yūsuf*. Prophet *Ya'qūb* was known as *Isrā'īl*.

Fir'awn, the ruler of Egypt, looked upon the *Banī Isrā'īl* as 'foreigners' and treated them harshly. He feared that one day the *Banī Isrā'īl* would grow in number and be powerful. So *Fir'awn* issued orders to kill every male child born in the family of *Isrā'īl* (28:4-6).

Mūsā was born during this critical time. His mother managed to conceal him for three months and when she could not manage any longer, she was inspired by Allāh to put *Mūsā* into a 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'awn's* family picked it up and was excited to find a lovely baby boy inside. *Mūsā* was then taken to *Fir'awn's* wife and she was very glad to have the baby and adopted him (28:8–9). *Mūsā's* sister went to *Fir'awn's* palace and suggested a nanny to look after the baby, a woman who would be suitable to suckle him. This woman was none other than *Mūsā's* mother (28:12).

So *Mūsā* came back to his mother's lap. This is how Allāh protects whoever He wills.

Mūsā grew up in *Fir'awn's* house and during this time he came across an Egyptian who was beating an Israelite. *Mūsā* gave the Egyptian a blow and killed him accidentally (28:15).

He left *Fir'awn's* house and went to *Madyan* (Midian) (28:22–28). He stayed there for ten years before moving on to *Tuwā*, a valley at the foot of *Mount Sinai*. Here, *Mūsā* received divine guidance and was selected as a messenger of Allāh (28:30).

Allāh bestowed on *Mūsā* two signs: a 'stick' which, when thrown down, would turn into a living serpent, and the ability to make his hand shine after it was drawn out from under his arm (20:17–22).

Allāh commanded *Mūsā* to go to *Fir'awn* and invite him to *Tauhīd* (20:42–44). He begged Allāh to make his brother *Hārūn* his helper and Allāh granted his prayer (20:24–36).

Mūsā and *Hārūn* went to *Fir'awn*. They exhorted him to obey Allāh and grant the Israelites their freedom. *Fir'awn* refused to do either (20:47–54; 26:16–17).

Instead, he made fun of *Mūsā*. *Mūsā* showed his signs to impress upon *Fir'awn* that his message was true. He threw his stick to the ground and it changed into a serpent. *Mūsā* picked it up and it turned back into a stick. *Fir'awn* and his followers were amazed to see this, but he thought that *Mūsā* was a magician and challenged him to face his own magicians who could show ever more stunning magic (26:23–37).

On the appointed day, the magicians of *Fir'awn* were badly defeated. The false snakes they produced by their sticks were all swallowed up by the serpent of *Mūsā's* stick. *Fir'awn* and his magicians could hardly believe their eyes. His magicians bowed to the truth and professed their faith in Allāh (26:38–47).

Fir'awn became angry and began to torture the *Banā Isrā'īl* even more.

It was during this time that Allāh commanded *Mūsā* to leave Egypt with his followers (20:77). *Mūsā* asked his followers to get ready and they slipped out at night to avoid *Fir'awn's* attention and reached the shore of the sea. They were chased by *Fir'awn* and his soldiers. They almost caught the Israelites, in front of whom was the mighty sea. At this moment, Allāh ordered *Mūsā* 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'awn followed in hot pursuit. *Mūsā* and his people safely reached the other

shore. *Fir'awn* and his soldiers were still in the middle of the sea when suddenly the water on both sides began to pour over them.

Fir'awn and his soldiers were drowned (26:66). This is how Allāh punishes transgressors and helps His servants.

ʿĪsā (Jesus) ﷺ

The *Banū Isrāʾīl* were given many favours by Almighty Allāh but they were very ungrateful. They violated Allāh's orders, ridiculed the prophets and even killed some of them. They started to worship idols and made a mockery of Allāh's message.

Allāh, the Merciful, again sent a prophet to bring them to the right path. This prophet was ʿĪsā, son of *Maryam* (Mary) (2:87). Allāh bestowed on him the *Injīl* (Gospel) and ʿĪsā confirmed what was in the *Tawrah* (Torah) (5:46, 61:6).

Prophet ʿĪsā had a miraculous birth. He was born of the virgin *Maryam* (Mary) without a father, by Allāh's command (19:17–21). Allāh can do anything He likes. Everything is possible for Him. When He wants to get something done, He only says, 'Be' and there it is (2:117).

We know that *Ādam* was created by Allāh without a father and a mother. So, it was no wonder that Allāh could create ʿĪsā without a father.

ʿĪsā, 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).

Allāh endowed him with some miraculous powers. He could make birds out of clay, heal leprosy within minutes, restore the eyes of the blind and also make the dead come alive. He could do all these miracles by the mercy of Allāh. The *Qurʾān* mentions the miraculous powers and the birth of ʿĪsā in *Sūrah ʿĀli ʿImrān*:

"(And remember) when the angels said: O, Mary! Allāh gives you the glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the World and the Hereafter and one of those brought near (unto Allāh).

He will speak to mankind in his cradle and in his manhood, and he is of the righteous.

She (Mary) said: My Lord! How can I have a child when no mortal has touched me? He said, So (it will be). Allāh creates what He wishes. If He decrees a thing, He says to it only: Be, and it is.

And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

And will make him a messenger to the Children of Isrāʾīl, (saying): I come to you with a sign from my Lord. See! I fashion for you out of clay the likeness of a bird, by Allāh's leave. I heal him who was born blind and the leper, and I raise the dead, by Allāh's leave. And I announce to you what you eat and what you store up in your houses. Here truly is a portent for you, if you are to be believers.

And I come to you confirming what was before me of the Torah, and to make lawful some of what was forbidden to you. I come to you as a sign from your Lord, so keep your duty to Allāh and obey me.

Allāh is my Lord and your Lord, so worship Him. That is a straight path.” (3:45–51)

He asked the people to obey Allāh alone but some of his followers made fantasies about him and they considered him a part of Allāh, even a son of Allāh (5:116–117).

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 Islām (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 *Ibrāhīm* from the fire and *Mūsā* from *Fir’aun*. 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 *Ādam* and continued with *Ibrāhīm*, *Mūsā*, *Isma‘īl*, *Ishāq*, *‘Īsā* and ended with *Muhammad* ﷺ. Each and everyone of Allāh’s messengers carried the same message. Islam began with *Ādam* and was completed and finalised as a blessing for mankind with the final messenger of Allāh, *Muhammad* ﷺ.



Key Stage 3 (11–14)

1. Who or what lived on earth before human beings?
2. Who was *Ādam* and why did Allāh create him?
3. Who was *Ḥawwā'* and why did Allāh create her?
4. Where did *Ādam* and *Ḥawwā'* live at first?
5. Who refused to prostrate before *Ādam* and why?
6. What mistakes did *Ādam* and *Ḥawwā'* make when they were in Heaven?
7. Write out the prayer *Ādam* and *Ḥawwā'* made to Allāh after they were trapped by the devil.
8. Why did prophet *Nūḥ* have to build an ark?
9. What happened to the people who would not listen to Prophet *Nūḥ*?

Key Stage 4 (15–16)

1. What does the *Qur'ān* state about the creation of *Ādam*?
2. Why do you think *Iblīs* refused to bow to *Ādam*?
3. Describe what happened to *Ādam* and *Ḥawwā'* after they were sent to live in *al-Jannah*?
4. Briefly narrate the story of *Nūḥ*'s ark. What hard lesson did *Nūḥ* learn through the fate of his son?

Key Stage 5 (17–18)

1. What important lessons do we learn from the story of *Ādam* and *Ḥawwā'* as regards the origin of evil, the forgiveness of Allāh, 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 Islāmic understanding of creation with the theories developed by physicists and evolutionists to explain our existence.



Key Stage 3 (11–14)

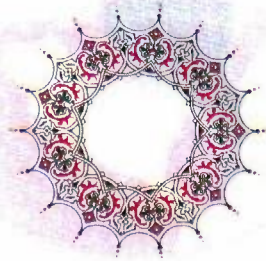
1. Who was *Khalilullah* and what does this name mean?
2. Who was Prophet *Ibrāhīm*'s father?
3. What did Prophet *Ibrāhīm* say to his father about the worship of idols?
4. What did Prophet *Ibrāhīm* do on the day of the festival?
5. Did the fire burn Prophet *Ibrāhīm*? What does this show about Allāh's power?
6. Make a list of the miracles that happened during Prophet *Mūsā*'s life.

Key Stage 4 (15–16)

1. What was the significance of the incident of Prophet *Ibrāhīm* not being burnt by the fire of the idol worshippers?
2. Why do Muslims think idol worship is foolish and unreasonable?
3. "*Prophet Ibrāhīm's life was one of true sacrifice.*" Explain this statement using examples from his life.
4. Describe incidents from Prophet *Mūsā*'s life to show how his *Imān* was tested. Give examples of how Muslims are being tested nowadays.

Key Stage 5 (17–18)

1. "*Fir'awn epitomizes tyrannical rulers of today and clearly displays where arrogance can lead.*" Discuss this statement.
2. The prophets *Ibrāhīm* and *Mūsā* were 'saved' by Allāh. Why do you think Allāh does not save all noble martyrs? Discuss the importance of faith in Allāh's justice and the *Ākhirah*.
3. How is the story of Prophet *Ibrāhīm*'s life connected with the rituals of *Hajj*?



- 4. What does Robert say about his mother?
- 3. What does Robert say about his mother?
- 5. What does Robert say about his mother?
- 1. What does Robert say about his mother?

Key: 3 (11-14)

MUSIC FOR THE MIND (PC)

Shari'ah is the code of law for the Islāmic way of life. The word *Shari'ah* means a clear straight path or example. It is the system of law from Allāh for humanity to follow.

Shari'ah, or Islāmic 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.

Shari'ah prescribes a complete set of laws for the guidance of mankind so that Good (*Ma'ruf*) is established and Evil (*Munkar*) is removed from society. It provides a clear and straight path which leads to progress and fulfilment in life and the attainment of Allāh's pleasure. It is the best system of law for humans from Allāh.

The *Qur'an* is the main basis of *Shari'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 *Ṣalāh*, observe *Ṣaum*, pay *Zakāh*, take decisions by consultation, do not earn or spend in wrong ways — but it does not describe how to do these things. It is the *Sunnah* of the Prophet ﷺ which shows us how to act on Allāh'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'an*.

Shari'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 *Shari'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.

Shari'ah or Allāh's Law

Islāmic Law is complete and perfect, and covers all aspects of human life. Men of learning explain and clarify *Shari'ah* for the benefit of ordinary people.

Shari'ah is permanent for all people all the time. It does not change with time and conditions. For example, drinking wine and gambling are not allowed under Islāmic law. No one can change this; it is law that is valid for all time and for all places.

Key Stage 3 (11–14)

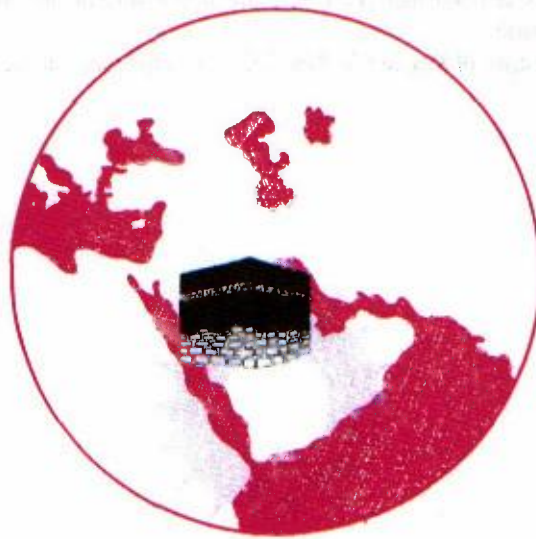
1. Who was *‘Īsā*?
2. Who was Prophet *‘Īsā*’s mother? Briefly write about his birth.
3. What book did Allāh reveal to Prophet *‘Īsā*?
4. Was Prophet *‘Īsā* crucified? Explain your answer.
5. What was special about Prophet *‘Īsā*?

Key Stage 4 (15–16)

1. “Prophet *‘Īsā*’s life includes many miraculous things, but he was still a human being.” Justify this statement.
2. What was the teaching of Prophet *‘Īsā*? Did he ask his followers to worship him?

Key Stage 5 (17–18)

1. Explain the doctrine of *Tawḥīd* and the doctrine of the Trinity. Can you reconcile the two? Give your reasons.
2. “*Risālah* was the channel of communication between man and Allāh.” Discuss.
3. Although Islām is totally opposed to *shirk*, can you outline the teaching in the *Qur’ān* that commends some Christians?



4. *Sunan Ibn Mājah* (Abū 'Abdullāh Muḥammad bin Yazīd al-Qazwīnī, known as Ibn Mājah, born 209 AH, died 273 AH/886 CE).
5. *Jāmi' ut-Tirmidhī* (Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī, date of birth not recorded, died 279 AH/892 CE).
6. *Sunan an-Nasā'ī* (Abū 'Abdur Raḥmān Aḥmad bin Shu'aib an-Nasā'ī, born 215 AH, died 303 AH/915 CE).

In addition to this, the *Muwatta'* of Imām Mālik (born 93 AH, died 179 AH), *Musnad* of Aḥmad bin Ḥanbal (born 164 AH, died 241 AH/855 CE) and *Mishkāt al-Maṣābiḥ* of Abū Muḥammad al-Ḥusain bin Mas'ūd (died 516 AH) are also well known. There are many more collections and commentaries of *Aḥādīth*.

Fiqh

Fiqh is the science of Islāmic law or jurisprudence. It refers to the explanation, collection and compilation of Islāmic laws based on the *Qur'ān* and the *Sunnah* of the Prophet ﷺ. The word *Fiqh* means knowledge and understanding.

The scholars of Islāmic 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 *Faqih*. A person qualified to give a ruling on issues in *Shari'ah* is called a *Mufti*. The ruling he gives is called a *fatwā* (pl. *fatāwā*).

Some great Muslims devoted themselves to the task of developing the science of understanding Islāmic law and its practice. The four best known compilers and interpreters of Islāmic 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).
2. *Mālik bin Anas*, known as Imām Mālik (93–179 AH/795 CE).
3. *Muḥammad bin Idrīs ash-Shāfi'ī*, known as Imām Shāfi'ī (150–240 AH/820 CE).
4. *Aḥmad bin Ḥanbal*, known as Imām Ibn Ḥanbal (164–241 AH/855 CE).

Islāmic law divides human activities into: (1) *Fard* فَرَض or *Wājib* وَاجِب (duty or obligatory) — performance of these actions is rewarded and their omission is punished. (2) *Mandūb* مَنذُوب (recommended) — actions the performance of which is rewarded but omission of which is not punished. (3) *Mubāḥ* مُبَاح (silent) — actions permitted by silence. (4) *Makrūh* مَكْرُوه (disliked or reprehensible) — actions disapproved of but not punishable. (5) *Ḥarām* حَرَام (forbidden) — actions punishable by law.

Islāmic Law or *Shari'ah* embodies the ideal Islāmic life. Islām is the complete way of life and *Shari'ah* is the means to arrive at the ideal life recommended by Islām. *Shari'ah* enables us to synchronise our life with the will of Allāh. 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 Islām

Family is the basis of Islāmic society. Its origin goes back to the beginning of the creation of man and woman — *Ādam* and *Hawwā'* (Eve). So, it is an institution founded by Allāh's will. Allāh says in the *Qur'ān*:

"O mankind, be mindful of your duty to your Lord who created you from a single soul and from it created its mate and from the two created many men and women." (4:1)

Marriage is the basis of the Islāmic family. A good and sound society can only grow if a man and a woman are bound in a solid relationship through the sacred contract of marriage.

Marriage develops love, care and 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 Mājah*) *"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-Bukhārī*)

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 Islām, marriage is a religious and social institution and not simply a sexual relationship.

Muslim marriages are traditionally arranged by parents but the final say lies with the man and the woman. Islām does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Islām does not approve of the boyfriend/girlfriend system, or mixed parties which may lead to pre-marital sex.

Arranged Marriages, Forced Marriages

Islām 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. *Khansā bint Khidhān al-Ansariya*



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 Allāh's Messenger ﷺ, and he declared the marriage null and void (*al-Bukhārī*).

Abū 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-Bukhārī*)

There is no room for forced marriages in Islām. To force anyone into a marriage is not lawful in Islām. Freely-given consent is a basic requirement in Islāmic marriage. No one should force either a male or a female into a 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-Islāmic things. Muslims should follow the teachings of the *Qur'ān* and the *Sunnah* of the Prophet ﷺ. There is nothing wrong in following local customs and culture if they do not violate Islāmic teachings.

Divorce

Islāmic society is based on submission and obedience to the will of Allāh. Husband and wife, bound by marriage, are Allāh's servants and representatives (*Khalfah*). Marriage must not conflict with the purpose of life (seeking Allāh's pleasure), rather it should lead towards its achievement.

Divorce is allowed but is regarded as the least desirable of all lawful acts. Prophet *Muhammad* ﷺ said, "Of all things which have been permitted, divorce is the most hated by Allāh." (*Abū Dāwūd, Ibn Mājah*) Islām encourages adjustment, reconciliation and happiness but when living together is impossible, Islāmic law does not prohibit divorce (*Talāq*).

Status of Women in Islam

Women are an important and integral part of Islāmic society. Unlike a number of other religions, Islām holds a woman in high esteem. Her importance as a mother and a wife has been clearly stated by Prophet *Muhammad* ﷺ.

A man came to the Prophet ﷺ and said, "Messenger of Allāh, 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-Nasā'i*)

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-Bukhārī*)

In his farewell speech at *Arafāt* 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-Tirmidhī*)

These sayings clearly prove the important position given to women in Islām yet there are people, especially in the West, who have misgivings about the status of women in Islām. To these people, the Muslim woman is seen almost as 'a prisoner 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 Islām.

One of the rites of *Hajj* is a fast walk between *Şafā* and *Marwah*, which is observed to remember the event of *Hājar* (Hagar), mother of Prophet *Ismā'īl*, who ran between these two hills to find water. This is another proof of the importance and respect given to women by Islām.

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 Heaven¹.

In India, the Hindus until recently considered their women worse than death, pests, serpents or even Hell. A wife's life ended with the death of her husband. In the past, a widow had to jump into the flames of her husband's funeral pyre².

In pre-Islāmic 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 Allāh 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 1882³.

If we keep this status in mind and look into the position of the women in Islām, we must conclude that Islām liberated women from the dark age of obscurity, insecurity and being non-entities fourteen hundred years ago!

Islām 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). Allāh 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 Islām

Allāh has created every living being in pairs, male and female (51:49), including mankind. Allāh has honoured the children of *Ādam* — both male and female (17:70). Men and women who believe are friends of one another (9:71). Allāh will reward both men and women in the life after death (3:195).

Notes:

- 1 *Encyclopaedia Britannica*, vol. 19, p. 909 (1977 edition)
- 2 *Islām: 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 problems 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 Islāmic 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 Islām.

Islām 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.

Allāh, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islām provides the best answers to all problems. We cannot blame Islām if we do not know it or fail to understand it. We need to look at Islām as a whole, not only at a part of it. This is because Islām views life as a whole and does not divide it into different parts.

All areas of life are inter-related; the status of women, marriage and family life are essential aspects of the whole Islāmic system. One has to take a holistic view of Islām, 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 Islāmic family. Why does Islām not allow extramarital relationships? Give your reasons.
2. What status is given to women by Islām? How do men abuse this status?

Key Stage 5 (17–18)

1. Under what circumstances is polygamy allowed in Islām? Discuss the practicality and responsibility of this provision in Islām.
2. *"Women in Islām 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 Islām, or on prejudicial coverage in the Western media?

Islām is a complete way of life. No part of the life of an individual or a community is left out of Islām. The economic aspect is an important part of life, so Islām gives detailed guidelines for the conduct of our economic life. It concerns mainly how we earn and use our wealth. The Islāmic 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 Allāh's agents (*Khulafah*) on earth. We not only have a body but we also have a soul (*Rūh*) and a conscience. Without a conscience, our behaviour would be worse than wild animals and would create enormous problems in society.

Everything in Islām is for the benefit and welfare of humanity. The economic principles of Islām 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 Islām is based on the following principles:

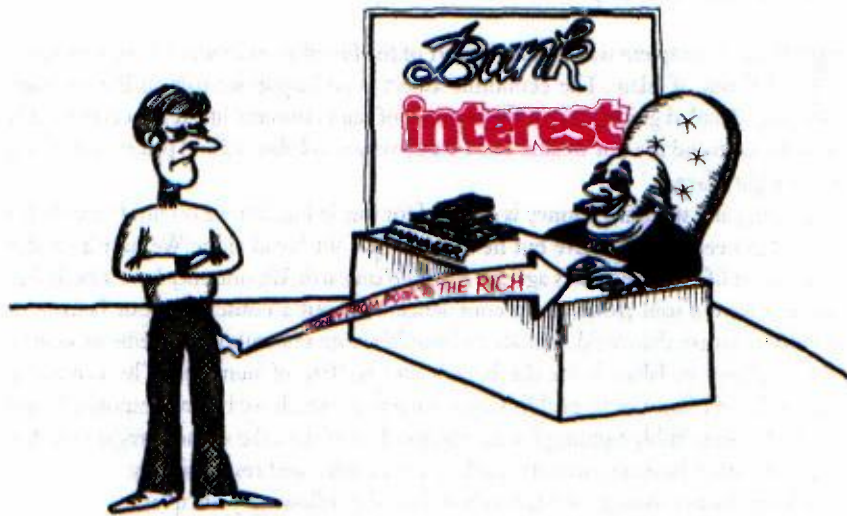
1. Earning and Expenditure by Halāl Means

Muslims are not allowed to earn and spend in any way they like. Islām has laws, based on the *Qur'ān* 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 *Ribā* (interest or usury) transactions (5:90–91; 2:275).
- b. Earning by falsehood, deceit, fraud, and theft is unlawful (*Harām*). 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).

Islām strikes at the root of evil and wants to establish a just and fair society. A Muslim must earn his living in *Halāl* ways and he should always bear in mind that whatever he does is known to Allāh. He will be accountable for his actions on the Day of Judgement. He cannot hide anything from the knowledge of Almighty Allāh.

Unlawful expenditure is not allowed in Islām. A Muslim should not spend his money irresponsibly. Rather, he should spend it wisely and thoughtfully. Extravagance and waste are strongly discouraged (7:31; 17:26; 19:27–31; 25:28).



2. Right to Property and Individual Liberty

In Islām a person has a right to his earnings. The Islāmic 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 Allāh for his or her actions on the Day of Judgement (4:7; 36:71; 16:111).

3. System of Zakāh (Welfare Contribution)

Compulsory payment of *Zakāh* is one of the basic principles of an Islāmic economy. It is one of the basic duties (*Ibādah*) of Islām. Every Muslim who has sufficient wealth must pay the fixed rate of *Zakāh* to the Islāmic 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 Islāmic 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 (*Ṣadaqah*) is greatly recommended, and charitable giving to good causes to ensure human welfare has been particularly emphasized in Islām. It is a further means of helping the poorest and most vulnerable in society. It encourages those blessed by Allāh with more than they need, to show consideration for the less fortunate and discharge social responsibility.

4. Prohibition of Ribā (interest or usury)

An Islāmic economy prohibits all transactions involving *Ribā* (interest or usury). In Islām there is no distinction between *interest* and *usury*. Islām allows only a zero rate of interest, that is, no interest at all. Whatever the name used, interest or usury, it is prohibited in Islām.

Interest is neither a trade nor a profit. It is a means of exploitation and concentration of wealth. The Qur'ān says:

"They say, 'trade is like interest.' But Allāh 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 Allāh." (30:39)

"O you who believe, do not take interest, doubling and multiplying, and keep your duty to Allāh, so that you may prosper." (3:130)

"O you who believe, observe your duty to Allāh and give up what remains (due) from interest, if you are believers. But if you do not do it, then be warned of war from Allāh and His messenger; and if you repent, then you shall have your capital. Do not exploit and be not exploited." (2:278–279)

Interest (*Ribā*) is an integral part of modern free-market economies. Unlike *Zakāh*, which distributes wealth from the rich to the poor, interest takes wealth from the poor to the rich. Modern economies entirely depend on interest (*Ribā*). 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 Islāmic 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 Islāmic government carefully and systematically plans and implements the economic system of Islām. Political or state authority is essential to implement an Islāmic economic system.

5. Law of Inheritance (Mirāth)

The Islāmic law of inheritance (*Mirāth*) 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

Islām has laid down many more rules and guidelines about economic life. All human and natural resources should be put to good use in an Islāmic 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.

Islām 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 Islāmic 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 Islāmic 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 *Zakah* and contrast it with *Ribā* (interest). Why is *Ribā* so unfair to the poor?
2. What are the main principles of the Islāmic 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 Islām. Explain how it should lead to a more equal distribution of wealth.

Political System of Islām 10

Politics is a part of Islām. It cannot be separated from it. Indeed, the separation of religion and politics is meaningless in Islām. We have already learnt that Islām is a complete system of life, and politics is very much a part of our collective life. Just as Islām teaches us how to say *Ṣalāh*, observe *Ṣawm*, pay *Zakāh* and undertake *Hajj*, so it teaches us how to run a state, form a government, elect representatives, make treaties and conduct trade.

A detailed discussion of the Islāmic 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 Islāmic political system is based on the following main principles:

1. Sovereignty of Allāh

Sovereignty means the source of power and authority. In Islām, Allāh is the source of all powers and laws (3:154; 12:40; 25:2; 67:1). It is Allāh Who knows what is good and what is bad for His servants. His say is final. Human beings should not and must not change His Law. For example, the *Qur'ān* says, "As for the thief, male and female, chop off their hands. It is the reward of their own actions and exemplary punishment from Allāh. Allāh is Mighty, Wise." (5:38) According to Islām, this order cannot be changed by any ruler or government claiming to be Islāmic (5:44; 2:229). There are many laws in the *Qur'ān* concerning our life, and those laws must be put into practice by an Islāmic state for the greater good of all human beings.

2. Khilāfah of Mankind (Vicegerency of Man)

Man is the vicegerent, the agent or the representative of Allāh on earth (2:30; 6:165). Allāh is the sovereign and man is His representative. Man should do as Allāh commands him to do. Man can choose either to obey or disobey Allāh, but because of this freedom of choice he will be answerable to Allāh on the Day of Judgement. In the political sense, *Khilāfah* means that human beings should implement the will of Allāh on earth as His deputy or agent, on His behalf as a trust (*Amānah*). An agent is always expected to behave as his master wants him to behave (10:14).

3. Legislation by Shūrā (Consultation)

Islām teaches us how to run a government, to legislate and to arrive at decisions by the process of *Shūrā*. *Shūrā* means "to take decisions by consultation and participation" (3:159; 42:38). This is an important part of the Islāmic political system. There is no room for despotism and tyranny in Islām. *Shūrā* must be based on the *Qur'ān* and the *Sunnah*. It must not contradict or attempt to overrule the *Qur'ān* and the *Sunnah*.

4. Accountability of Government

The Islāmic political system makes the ruler and the government responsible firstly to Allāh 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 Islām the ruler is a servant of the people. Citizens of an Islāmic 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 *Khalifah* of Allāh. They will appear before Allāh 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 Islāmic 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 Islāmic 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 Islāmic 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. Allāh distinguishes between us on the basis of *Taqwā* (piety or fear of Allāh). One who loves and fears Allāh most is the best and noblest in Islām (49:13).

Conclusion

The duty of an ideal Islāmic state is to establish *Ṣalāh* and *Zakāh*; promote the right and forbid the wrong (22:44). The state is responsible for the welfare of all citizens — Muslims and non-Muslims alike. It must guarantee the basic necessities of life (food, clothing, housing, medicine and education). All citizens of the Islāmic 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 Islāmic 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 Allāh's revelations (5:42–50).
- b. An ideal Islāmic state should ensure a fair distribution of wealth. Islām does not believe in equal distribution as it is against the law of creation and basic human nature and instinct. Islām ensures equitable distribution of wealth.

There is not a perfect Islāmic state in the world today. There are many Muslim countries. An Islāmic state is based on the model of the Prophet's ﷺ state in *Madīnah* while a Muslim state is one which has a majority Muslim population and some Islāmic features.

However, organised efforts are being made in many parts of the world to establish an Islāmic system of government to implement the laws of the *Qur'an* and *Sunnah*. Notable among the organisations which have been working to Islāmise society are: *al-Ikhwānūl Muslimīn* in the Middle East, *Jamā'at-e-Islāmi* in Pakistan, Bangladesh and Kashmir, *Adalet ve Kalkınma Partisi (AKP)* in Turkey, *Nahdatul 'Ulamā' (NU)* in Indonesia, *Islāmic Salvation Front (FIS)* in Algeria, *National Islāmic Front* in Sudan, *Parti Islām SeMalaysia (PAS)* in Malaysia, and *Hizb an-Nahdah* in Tunisia. There are many more Islāmic organisations which have also been working towards the Islāmisation of societies.

The efforts for Islāmic 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 Islām in words more than in practice. But we must ensure our actions reflect what we profess. Only then will Almighty Allāh guarantee their success. It is hoped that a real Islāmic state will emerge from these efforts which will guide the world towards justice, happiness and peace.

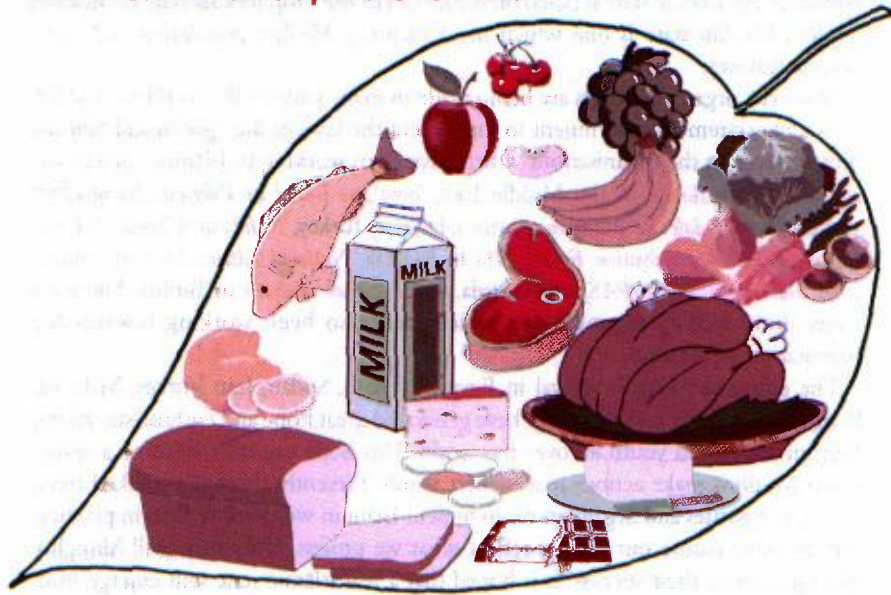
What did you learn? (10)

Key Stage 4 (15–16)

1. "Politics is part of religion in Islām." 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 *Shūrā* in Islām and the principle of *Khilāfah*. Why is it that religion and politics cannot be separated in Islām? Why do so many societies wish to separate them?
2. What should be done to establish a real Islāmic state in the world according to the model set by Prophet *Muhammad* ﷺ? Consider modern countries that are said to be 'Islāmic', and discuss in what ways they fall short of the ideal.
3. Explain the concept of sovereignty in Islām. 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. Islām has given regulations about our food and drink. Islām aims to establish a healthy and moral society. It allows all wholesome and pure things to be taken as food and drink. The Qur'ān says:

"O Mankind, eat the lawful and good things from what is in the earth and do not follow the foot steps of the devil. Surely, he is your open enemy." (2:168)

It follows from this that Islām has forbidden only what is impure and harmful. Lawful things are called *Halāl* and forbidden things called *Haram* in *Shari'ah* (Islāmic law).

Islām forbids eating the meat of the following:

- a. dead animals (i.e. those which died 'naturally');
- b. animals slain without invoking Allāh's name;
- c. animals strangled to death;
- d. pigs;
- e. carnivorous animals;
- f. animals devoured by wild beasts.

Islām also forbids the eating of *the blood of an animal* (2:173; 5:3; 6:145; 16:115).

Islām teaches respect and consideration for the life and welfare of animals. It is one

of the many favours of Allāh that He has created animals for mankind to eat by His permission, provided we slaughter them in the way He has prescribed. Islāmic 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. Allāh's name must be mentioned at the time of slaughter.

The meat and by-products of animals not slain in this way are *Harām*. Efforts should be made to obtain *Halāl* meat from Muslim butchers. If there is no Muslim butcher nearby, then the 'Kosher' meat of the Jews is regarded as *Halāl* 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 divining arrows are filthy tricks of Satan; avoid them so that you may prosper. Satan wants to incite enmity and hatred among you by means of wine and gambling and prevent you from remembering Allāh from Ṣalāh. 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. Islām aims to root out all evils to ensure that society remains healthy and peaceful. Islām also forbids the taking of drugs except for medical purposes.

Muslims should begin meals by saying *Bismillāh* *Rahmānir Raḥīm* (In the name of Allāh, the Most Merciful, the Most Kind), and finish by reciting the following *du'a'*:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Alḥamdu lillāhī ladhī aṭ'amanā wa saqānā wa ja'alānā min al-muslimīn.

All praise is for Allāh who gave us to eat and to drink and made us Muslims.

Prophet *Muḥammad* 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 Islāmic food regulations and guidelines are healthy, wholesome and beneficial for people. We should not find excuses to avoid Islāmic laws and regulations, rather we must make serious efforts to follow Allāh's commands, in order to live a healthy and happy life.

Dress

Islām asks us to look nice and decent. Allāh has created man in the best of forms and He wants His servants to dress nicely and decently. We should bear in mind that we are the best of all creatures and our dress should reflect this. Proper dress helps prevent indecency, immoral behaviour, and adds beauty to our personality.

The Qur'an says: "O children of Ādam, we have revealed to you clothing to conceal your private parts and as a thing of beauty. But the garment of Taqwā (piety) is the best of all." (7:26)

Islām does not recommend any particular 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 Islāmic 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. 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.

Islām 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, Islām has a number of special occasions of celebration and enjoyment. These occasions are observed with devotion to seek the pleasure of Allāh, not just for our own pleasure.

Festivals in Islām are occasions of thanksgiving, happiness and joy. The two major festivals in Islām each year are 'Īdul Fitr and 'Īdul Adhā.

'Īdul Fitr is observed on the 1st of *Shawwāl* (the tenth month of the Islāmic calendar), the day after the month of *Ramaḍān*. On this day, after a month of fasting, Muslims express their joy and happiness by offering a congregational prayer, if possible in an open field, otherwise in Mosques or hired halls. They express their gratitude to Almighty Allāh 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.

'Īdul Adhā is on the 10th of *Dhul Hijjah* (the twelfth month of the Islāmic calendar) and is followed by three further days of celebrating called *Aiyāmmi Tashreeq*. 'Īdul Adhā commemorates Prophet *Ibrāhīm's* (Abraham) readiness to sacrifice his son *Ismā'īl* (Ishmael) following the command of Allāh. Allāh accepted *Ibrāhīm'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 'Īdul Fitr.

After the prayer, Muslims who can afford it sacrifice animals like goats, sheep, cows or

camels to seek Allāh's pleasure. The meat of the 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 Allāh. This is the lesson of the occasion.

We must remember that what Allāh 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 *'Arafāt* (9th of *Dhul Hijjah*), and *'Ashārā'* (10th of *Muharram*).

The *Ṣalātul Jumu'ah* on each Friday may also be regarded as a weekly festival for Muslims, when they gather together for congregational prayer.

Islāmic festivals are observed according to the Islāmic calendar which is based on lunar months. The lunar year is shorter than the solar year by about 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 *'Īd* is observed on different days. The unity of Muslims is less visible when we do not celebrate together. Muslims should ask Almighty Allāh to help them to resolve this unhappy situation. When Allāh'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.

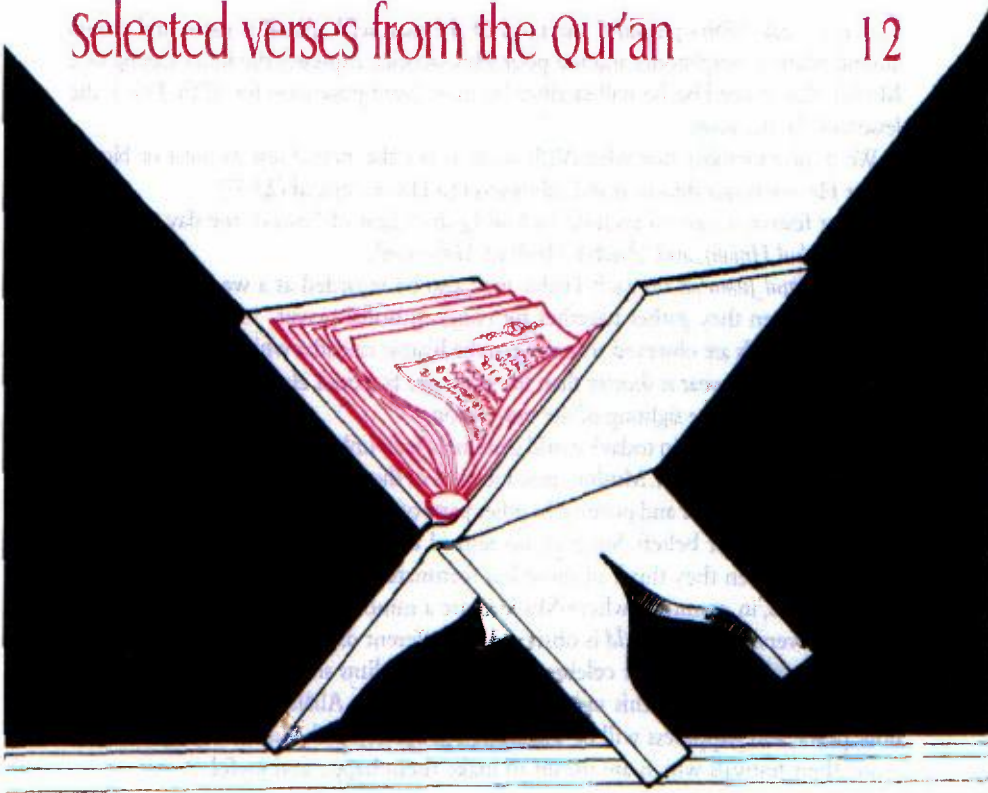
What did you learn? (11)

Key Stage 4 (15–16)

1. What are the dietary rules of Islām? Make a list of the things that Muslims are not allowed to eat.
2. What are the Islāmic regulations for dress? What is meant by modest dress and why is it important?
3. Write an essay on the festivals of Islām.

Key Stage 5 (17–18)

1. Discuss the significance of the Islāmic 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 Islāmic attitude to eating meat.



إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ

الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٧٩﴾

“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)

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٥٣﴾

“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 (Muttaqūn).” (6:153)

الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ

عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

"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 idolaters may dislike." (61:9)

Akhirah

يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي

رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ

مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ

وَتَقَرُّوا فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ

طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَّىٰ

وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْضِ الْعُمُرِ لِيَكِيلًا يَعْلَمُ مِمَّن

بَعْدَ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا

الْمَاءَ اهْتَرَتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيج ﴿٥﴾

ذَٰلِكَ يَٰأَيُّهَا اللَّهُ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّمُ الْمَوْتُ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ﴿٧﴾

"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 clings, then from a lump of flesh shapely and shapeless, so that We may make (our power) clear to you. And We cause what We wish to remain in the wombs for an appointed time, and afterwards We bring you forth as babies, then (give you growth) that you attain your full strength. And among you there is he who dies (young), and among you there is he who is brought to the most pitiable time of life (senility), so that, after knowledge, he knows not (because of infirmity). And you (Muhammad) see the earth barren, but when We send down rain thereon, it thrills and swells and puts forth every lovely kind of growth. This is all because of Allāh. He is the Truth. Surely, He makes the dead alive and surely He has the power to do everything; there is no doubt that the Hour will come and truly Allāh will raise those who are in graves." (22:5-7)

Tawhīd

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

أَلْحَى الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

"Allah! 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 (Kurst) extends over Heaven and Earth;
Preserving them both does not overburden Him.
He is the Most High, the Most Great." (2:255)*

Risālah

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَجْتَنِبُوا الطَّاغُوتَ... ﴿٣٦﴾

"And surely, We have sent a messenger to every nation (proclaiming)
serve Allāh (Alone) and turn away from false gods (Ṭāghūt)... " (16:36)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

"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 Kurst*.)

وَقَالَ الَّذِينَ كَفَرُوا

أءِذَا كُنَّا تُرَابًا وَاَبَاؤُنَا اَيْتًا الْمُخْرَجُونَ ﴿٦٧﴾

“Those who disbelieve say: when we have become dust like our forefathers, shall we truly be raised up again?” (27:67)

أَفَحَسِبْتُمْ اَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَاَنْتُمْ

اِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

“Do you think then that We have created you for nothing and that you would not be returned to Us?” (23:115)

وَخَلَقَ اللهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ

وَلِتُحْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

“Allāh has created the Heavens and Earth with truth and that everyone may be repaid what it has earned. And they will not be wronged.” (45:22)

Qualities of a Mu'min

قَدْ اَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خٰشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكٰوٰةِ

فٰتِعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِأَقْرَبِهِمْ حٰفِظُونَ ﴿٥﴾ اِلَّا عَلٰى

اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمٰنُهُمْ فَاِنَّهُمْ غَيْرُ مُلٰوِمِينَ ﴿٦﴾

فَمَنْ اَبْتَغَىٰ وَّرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُونَ ﴿٧﴾ وَالَّذِينَ هُمْ

لِأَمْنَتِهِمْ وَعَهْدِهِمْ رٰعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلٰى صَلٰوٰتِهِمْ

يُحٰفِظُونَ ﴿٩﴾ اُولٰٓئِكَ هُمُ الْوٰرِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ

الْاَرْضَ وَاَسَاسُهَا خٰلِدُونَ ﴿١١﴾

“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 (Ṣalāh).
 These are indeed the inheritors
 Who will inherit the Paradise wherein they will live forever.” (23:1–11)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ؕ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

“O believers, fear Allāh as He should be feared and do not die except as Muslims.”
 (3:102)

Luqmān’s* Advice to his Son

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ؕ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

“And (remember) when Luqmān 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 Zulm).’” (31:13)

يَبْنَىٰ أَقِمِ الصَّلَاةَ وَأْمُرْ

بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصِرْ عَلَىٰ مَا أَصَابَكَ إِنْ ذَلِكَ

مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْعَقْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ

مِرْحًا إِنْ اللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ

وَأَغْضُضْ مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ ﴿١٩﴾

“O my son! Establish Ṣalāh and command for the right and forbid the evil
 and persevere in whatever difficulty you are in.

Surely, this is one of those things which have been strongly recommended.

Do not turn your face in disgust from people, nor walk arrogantly on the land.

Allāh does not love the arrogant boasters. Be modest in your behaviour and lower your voice.

Truly the harshest of all voices is the voice of the ass.” (31:17–19)

* Luqmān was famous for his sound intelligence and wisdom in Arabia. He was most probably an Arabic-speaking African.

Duty Towards Parents

...وَالْوَالِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا... ﴿٨٣﴾

“...Be kind to your parents and the relatives and the orphans,
and those in need and speak nicely to people...” (2:83)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ
وَفِصْلُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدِكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

“And We have made it a duty for man to be good to his parents.
His mother bears him with one fainting spell after another fainting spell,
while his weaning takes two years.
Thank Me as well as your parents; towards Me lies the final destination.” (31:14)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا
يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أَقْبًا وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ
لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا ﴿٢٤﴾

“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)

وَوَصَّيْنَا الْإِنْسَانَ

بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

“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

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٣٦﴾

"Give your relatives their due and also the needy and the traveller in need and do not squander (your wealth) irresponsibly." (17:26)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِتْيَانِ ذِي الْقُرْبَىٰ... ﴿١١﴾

"Allah commands justice, kindness and giving (their due) to near relatives..." (16:90)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ

فَارزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

"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)

وَيَأْتُوا الْوَالِدِينَ إِحْسَانًا وَيَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ... ﴿٣٦﴾

"...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)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّبِّ ﴿١﴾ فَذَلِكَ الَّذِي

يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣﴾

"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

فَأَمَّا الْيَتِيمَ فَلَا تَفْهَرْ ﴿١﴾

"Therefore, do not treat the orphan with oppression." (93:9)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي

بُطُونِهِمْ نَارًا وَسَيَصْنُونَ سَعِيرًا ﴿١٠﴾

"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)

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ... ﴿٢﴾

"Give orphans their property and do not exchange something bad for something good..." (4:2)

وَلَا تَقْرَبُوا أَمْوَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ﴿١٥٥﴾

"Do not approach an orphan's estate before he comes of age except to improve it..." (6:152; 17:34)

Brotherhood

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

"Believers are but brothers, so set things right between your brothers and observe your duty to Allāh so that you may obtain mercy." (49:10)

Greetings

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ... ﴿٥٤﴾

"When those who believe in Our signs come to you, say: peace be upon you..." (6:54)

وَإِذَا حُيِّتُمْ بِحَيَّةٍ فَحَيُّوا

بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

"When you are welcomed with a greeting, then answer back with something finer than it or (at least) return it. Truly Allāh takes count of all things." (4:86)

...فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ

تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَرَكََةً طَيِّبَةً ﴿٦١﴾

"... When you enter houses salute one another with a greeting from Allāh, blessed and sweet..." (24:61)

Co-operation

...وَتَعَاوَنُوا عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَىٰ الْإِثْمِ وَالْعُدْوَانِ... ﴿٢﴾

"...Co-operate with one another for virtue and piety and do not co-operate with one another for sin and transgression..." (5:2)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا... ﴿١٣﴾

"And hold fast together to Allāh's rope (Islam) and do not be divided..." (3:103)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ

أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ... ﴿٧١﴾

"And the believers, men and women, are friends of one another, they command for the right and forbid the wrong, establish Salah and pay Zakāh and obey Allāh and His messenger..." (9:71)

Meetings

يَتَأْتِيهَا الَّذِينَ

ءَامِنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ
اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

“O you who believe, when you are asked to make room in meetings, then make room.

Allāh will make room for you (in the Ākhīrah).

And when it is said, “Move up” then move on.

Allāh will raise in rank those of you who believe as well as those who are given knowledge.

Allāh knows whatever you do.” (58:11)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ... ﴿٦٢﴾

“Truly they are the believers who believe in Allāh and His messenger

and when they are with him on some common matter,

they should not leave until they have asked him for permission to do so.

Those who ask for such permission

are the ones who believe in Allāh and His messenger...” (24:62)

Talking

وَأَقْصِدْ فِي مَشْيِكَ

وَأَغْضُضْ مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ ﴿١٩﴾

“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

يَتَأْتِيهَا الَّذِينَ

ءَامِنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تُذَكَّرُونَ ﴿٢٧﴾
فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ... ﴿٢٨﴾

“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

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَوْفُوْا بِالْعُقُوْبِ... ﴿١﴾

“O you who believe, fulfil your contracts (promises, covenants)...” (5:1)

...وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ﴿٣٤﴾

“...Keep your promise, every promise will be enquired into.” (17:34)

مِنَ الْمُؤْمِنِيْنَ رَجَالٌ صَدَقُوْا مَا عَاهَدُوْا اللّٰهَ عَلَيْهِ... ﴿٣٣﴾

“Among the believers are men who are true to the contract they made with Allāh...”
(33:23)

وَالْمُؤْفُوْنَ بِعَهْدِهِمْ إِذْ عَاهَدُوْا... ﴿١٧٧﴾

“...And (the pious are those) who honour their contracts when they make them...”
(2:177)

Basic Virtues

Honesty

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ السِّمْتَقِيْمِ... ﴿٣٥﴾

“And give full measure when measuring out, and weigh with proper scales...” (17:35)

وَأَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ﴿٩﴾

“And give just weight and do not weigh unfairly.” (55:9)

...وَإِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبَىٰ... ﴿١٥٢﴾

“Whenever you speak, speak justly even if a near relative is concerned...” (6:152)

Truthfulness

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

“O you who believe! Fear Allāh and stand by those who are truthful.” (9:119)

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ

إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ

"That Allāh may reward the truthful for their truth and punish the hypocrites,
if He wills..." (33:24)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَالْقَانِئِينَ وَالْقَانِئَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ...

أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

"Truly Muslim men and Muslim women, believing men and believing women
and obedient men and obedient women, and the truthful men and the truthful women...
Allāh has promised them forgiveness and a great reward." (33:35)

قَالَ اللَّهُ هَذَا يَوْمٌ

يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْلُ الْعَظِيمُ ۝

"Allāh said: This is the day (Day of Judgement)
on which the truthful will benefit from their truthfulness,
for them are the gardens underneath which the rivers flow where they will live forever.
Allāh is pleased with them and they are pleased with Him.
That is the greatest success." (5:119)

Patience, Steadfastness and Forgiveness

...اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ

يَشَاءُ مِنْ عِبَادِهِ ۗ

"...Seek help from Allāh and be patient, the earth belongs to Allāh.
He gives it as heritage to whom He wills from among His slaves..." (7:128)

رَبِّنَا أفرغ علينا صبراً وثقت أقدامنا

وأنصربنا على القوم الكافرين ۝

"... Our Lord, fill us full of patience and make our feet firm.
Help us against the disbelievers." (2:250)

وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

"And anyone who acts patiently and forgives, that truly would be from the things recommended by Allah." (42:43)

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

"Tolerate patiently what (unbelievers) say and part from them in a polite manner." (73:10)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

"O you who believe! Seek help in steadfastness (patience) and prayer. Surely Allah is with those who are steadfast (patient)." (2:153)

...وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ

صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

"...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 Allah-fearing (Muttaqin)." (2:177)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا

وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

"O you who believe, endure and outdo all others in endurance, be firm in the battlefield, and observe your duty to Allah, so that you may be successful." (3:200)

فَأَصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

"Be patient (O Muhammad) with the finest patience." (70:5)

فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ... ﴿٣٥﴾

"Then have patience (O Muhammad) as the most determined of the messengers (before you) had patience..." (46:35)

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١١٩﴾

"Practise forgiveness, command decency and avoid ignorant people." (7:199)

Punctuality and Time-keeping

...إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١١٣﴾

"...Surely Salah at fixed hours has been ordained on the believers." (4:103)

Courage

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخِشُواهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا أَحْسَبْنَا اللَّهَ وَيَعْمَ الْوَكِيلُ ﴿١٧٣﴾

“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)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

“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

فِيمَا رَحِمَهُم مِّن
اللَّهِ لَئِن لَّمْ يَلِغْ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ... ﴿١٥٩﴾

“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)

... وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ... ﴿٧٧﴾

“...Be kind (or do good) as Allah has been kind (good) to you...” (28:77)

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

“And say (O Muhammad), ‘My Lord, forgive and have mercy, and You are the best of those who show mercy!’” (23:118)

Trustworthiness

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿١٨﴾

“Surely, I am a trustworthy messenger to you, so observe your duty to Allāh and obey me.”
(26:107–108)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا... ﴿٥٨﴾

“Allāh orders you to restore things entrusted (to you) to their owners...” (4:58)

Justice

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ

وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ... ﴿٢٥﴾

“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)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ... ﴿٩٠﴾

“Allāh commands justice and fairness...” (16:90)

...وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ

أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ... ﴿٨﴾

“...Let not the enmity and hatred of others make you avoid justice.
Be just, that is nearer to piety...” (5:8)

Hijāb and Chastity

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاحَهُمْ

ذَٰلِكَ أَرَىٰ لَهُمْ إِنْ اللَّهُ خَيْرٌ لِّمَا يَصْنَعُونَ ﴿٣٠﴾

“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 Allāh knows what they do.” (24:30)

وَقُلْ لِلْمُؤْمِنَاتِ

بَغَضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
 زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمَخْمَرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
 آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
 أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ نِسَاءِ
 إِخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ
 الرِّجَالِ وَالْوَالِدِينَ الَّذِينَ لَا يَظْهَرُونَ عَلَىٰ عَوْرَاتِ النِّسَاءِ
 وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا
 إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“And tell the believing women to lower their gaze and guard their private parts and not show off their beauty except which is apparent, to draw cloaks (head coverings) over their juyūb (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 Allāh together, O believers! In order that you may prosper.” (24:31)

يَأْتِيهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ
 عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبٌ أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ
 اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

“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. Allāh is ever Forgiving and Merciful.” (33:59)

In Islām a woman has a distinct and separate identity. She is not just an appendage of her husband. Islām has given her the right to own property. She is the owner of her earnings. No one (father, husband or brother) has a right over them. She can use her earnings and property as she wishes, within the bounds of *Halāl* (lawful) and *Harām* (unlawful).

Islām has given women a right to inheritance. She has a claim on the property of her dead father, husband or childless brother (4:7, 32, 176).

A woman has the right to choose her husband. No one can impose a decision on her against her will. She has the right to seek separation (*Khul' 'alē*) from her husband if their marriage becomes impossible to sustain.

If any man falsely questions a woman's chastity, that man is declared unfit for giving evidence (24:4). This shows how a woman's honour is safeguarded from false accusations.

The *Qur'ān* asks the Muslims to treat women kindly (4:19). It makes Muslim husbands responsible for their wife's maintenance. 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 Islām. Islām allows a non-Muslim married woman to retain her religion and her husband cannot interfere in this freedom. This applies to Christian and Jewish women with Muslim husbands. However, a Muslim husband's Islāmic lifestyle is expected to persuade his non-Muslim wife to accept Islām.

Duties of a Woman in Islām

Islām is a fair and balanced system of life. While it specifies the rights of women it also lays down duties. A Muslim woman is expected to observe the following:

1. Belief in *Tawhīd* and the practice of Islām should be her foremost duty. A Muslim woman must perform her *Ṣalāh*, 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 *Ṣalāh* and can defer *Sawm* during her monthly period, but she must make up the days lost afterwards. Friday prayer (*Ṣalātul Jumu'ah*) 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 Islām. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and 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 Allāh, 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. Islām 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 Islām. They have different physical and biological features. Islām recognises the leadership of a man over a woman (4:34, 2:228) but that does not mean domination.

An average man is 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. Allāh 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. Islām 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 playful commodities. 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 full 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 Islām

Islām is a practical religion. It can answer all human problems. Islām 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'ān 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 seems good to you,*

Bringing About Social Change

...إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴿١١﴾

“... Surely Allāh does not change the condition of a people as long as they do not change what is in themselves...” (13:11)

Generosity and Spending for Allāh’s sake (Infāq)

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ نُنْفِقُوا مِمَّا حُبَبْنَا... ﴿٩٢﴾

“You will not attain righteousness (al-Birr) until you spend what you hold is dear to you...” (3:92)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
بِالْأَيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

“Those who spend their wealth (for the sake of Allāh) 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 Allāh (Tawakkul)

إِن يَنْصُرْكُمُ اللَّهُ
فَلَا غَالِبَ لَكُمْ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرْكُم مِّنْ
بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

“If Allāh is your helper none can overcome you and if He does not help you, who is there to help you? And on Allāh let the believers rely.” (3:160)

...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿٢﴾

“... and he who relies on Allāh, He is enough for him...” (65:3)

Lying

...فَاجْتَنِبُوا

الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

“... Give up the filth of worshipping idols and stop lying.” (22:30)

...لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

“... 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)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ

رَحِيمٌ ﴿١٢﴾

“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

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا كَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

“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)

...وَلَا تُبْذِرْ بَذِيرًا ﴿٦٦﴾ إِنَّ الْمُبْذِرِينَ

كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٦٧﴾

“... 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

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ
الْجِبَالَ طُولًا ﴿٣٧﴾

“Do not walk in the earth arrogantly.
Surely, you can never split the earth apart nor rival the mountains in height.” (17:37)

وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٣﴾

“... Allāh does not love arrogant boasters.” (57:23)

Hoarding

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا
لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ... ﴿١٨١﴾

“And let the hoarders not think that what Allāh has bestowed upon them from His bounty
is better for them. But it is worse for them.
That which they hoard will be a burden for them on the Day of Judgement...” (3:180)

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

“... Those who hoard gold and silver and do not spend them for Allāh's sake,
announce to them a painful punishment.” (9:34)

Mischief and Corruption

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

“... Eat and drink that which Allāh has given you
and do not act corruptly making mischief in the earth.” (2:60)

Mockery and Ridicule

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا يَسْخَرُوْكُمْ مِّنْ قَوْمٍ
عَسَىٰ اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ... ﴿١١﴾

"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

وَمِنَ النَّاسِ مَن يَقُوْلُ ءَامَنَّا بِاللّٰهِ وَيَأْتُوْنَ الْاٰخِرَ وَمَا هُمْ بِمُؤْمِنِيْنَ ﴿٨﴾

"And there are people who say: we believe in Allah and the Last Day
but actually they do not believe." (2:8)

اِذَا جَاءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لِرَسُوْلٍ لِّلّٰهِ وَاَللّٰهُ يَعْلَمُ

اِنَّكَ لِرَسُوْلُهُ وَاَللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ﴿١١﴾

"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

وَلَا تَقْتُلُوْا اَوْلَادَكُمْ خَشِيَةَ اِمْلَاقٍ تَحْنُ تَرْزُقُهُمْ وَاِيَّاكُمْ

اِنَّ قَتْلَهُمْ كَانَ خِطْءًا كَبِيْرًا ﴿٣١﴾

"Do not kill your children in fear of poverty, We shall provide for them and you.
Killing them is a big sin." (17:31)

Interest and Usury

...وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبَا... ﴿٢٧٥﴾

"...Allah has permitted trading and forbidden interest and usury..." (2:275)

Wine and Gambling

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَمُ رِجْسٌ

مِّنْ عَمَلِ الشَّيْطٰنِ فَاَجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾

"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)



Hadith (pl. *Aḥādīth*) means news or information. It has a special meaning in Islām. It refers to the sayings and doings of Prophet *Muḥammad* ﷺ and the actions he approved.

Duties and Obligations

Jihād

“The most excellent man is the one who works hard in the way of Allāh with his life and property.” (*al-Bukhārī*)

“The best *Jihād* is to speak the truth before a tyrant ruler.” (*al-Bukhārī*)

Īmān, Islām and Iḥsān

“Faith (*Īmān*) is that you believe in Allāh (*Tawḥīd*) and His angels and His messengers (*Risālah*) and in the life after death (*Ākhirah*).

Islām is that you worship Allāh and not associate anyone with Him, keep up *Ṣalāh*, pay *Zakāh*, and observe *Sawm* in *Ramaḍān*.

Iḥsān is that you worship Allāh as if you see Him and if you do not see Him, surely He sees you.” (*al-Bukhārī*).

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-Bukhārī*)

Ṣalāh and Ṭahārah

“The key to Paradise is Ṣalāh and the key to Ṣalāh is Ṭahārah (purification).” (*Mishkāt*)

Parents

“A man asked the Prophet ﷺ, “O messenger of Allāh! Who deserves the best care from me? The Prophet ﷺ said, “Your mother.” The man asked, “Who then?” The Prophet ﷺ said, “Your mother.” The man asked once again, “Who then?” the Prophet ﷺ said, “Your mother.” (*al-Bukhārī*)

A man came to the Prophet ﷺ and said, “Messenger of Allāh, 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, the Prophet ﷺ said, “Stay with her, for Paradise is at her feet.” (*an-Nasā’ī*)

“A father’s pleasure is Allāh’s pleasure, a father’s displeasure is Allāh’s displeasure.” (*at-Tirmidhī*)

Wife

“The most perfect of the believers is the best of you in character, and the best of you are those among you who are best to their wives.” (*at-Tirmidhī*)

Children

“He is not of us who has no compassion for our little ones and does not honour our old ones.” (*at-Tirmidhī*)

“No father can give his child anything better than good manners.” (*at-Tirmidhī*)

“Be careful of your duty to Allāh and be fair and just to your children.” (*al-Bukhārī*)

“Whoever properly brings up two daughters until they reach maturity, that man and myself (the Prophet) will be as close in paradise as two adjacent fingers.” (*Muslim*)

Guests

“He who believes in Allāh and the Last Day should honour his guest.” (*al-Bukhārī*)

Neighbours

“By Allāh, he has no faith (the Prophet ﷺ repeated it three times) whose neighbours are not safe from his wickedness.” (*al-Bukhārī*)

“He is not a believer who eats his fill while his neighbour remains hungry by his side.” (*al-Baihaqī*)

“*Jibrā’īl* has been recommending good treatment towards the neighbours so much that I thought he would give them the right to inherit.” (*al-Bukhārī*)

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 Mājah*)

The needy

“One who tries to help the widow and the poor is like a warrior in the way of Allāh.” (*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 Allāh likes, toleration and deliberation in undertakings.” (*Aḥmad, at-Tirmidhī*)

Politeness

“Allāh is polite and likes politeness.” (*condensed from Muslim*)

Modesty

“Modesty (*ḥayā'*) 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-Bukhārī*)

“A Muslim is he from whose tongue and hands, other Muslims are safe.” (*al-Bukhārī*)

Charity

“Every good action is a charity and it is a good action to meet a friend with a smiling face.” (*al-Bukhārī*)

“There is a man who gives charity and he conceals it so much that his left hand does not know what his right hand spends.” (*al-Bukhārī*)

“Removing from a road that which is harmful is charity.” (*al-Bukhārī*)

Contentment

“Wealth does not come from abundance of goods but from a contented heart.” (*al-Bukhārī, Muslim*)

Learning

“The best of you is he who has learnt the *Qur’ān* and then taught it.” (*al-Bukhārī*)

“The seeking of knowledge is a must for every Muslim man and woman.” (*Mishkāt*)

“The learned are the successors of the prophets. They leave behind knowledge as inheritance. One who inherits it obtains a great fortune.” (*al-Bukhārī*)

Kindness

“Allāh is not kind to him who is not kind to people.” (*al-Bukhārī, Muslim*)

“Those who are kind and considerate to Allāh’s creatures, Allāh bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allāh may be kind to you.” (*Abu Dāwūd, at-Tirmidhī*)

Thankfulness

“He who does not thank people does not thank Allāh.” (*at-Tirmidhī*)

Steadfastness

Sufyān bin ‘Abdullāh said, “I asked: ‘O Messenger of Allāh, tell me something about Islām which I can ask of no one but you.’ He said: ‘Say, I believe in Allāh — and thereafter be upright.’” (*Muslim*)

Repentance (Tawbah)

“By Allāh, I (*Muhammad*) ask Allāh’s forgiveness and turn to Him in repentance more than seventy times a day.” (*al-Bukhārī*)

Gifts

“Give gifts to one another, for gifts take away malice.” (*Mishkāt*)

“The messenger of Allāh used to accept gifts and give gifts in return.” (*al-Bukhārī*)

Visiting the sick

“Visit the sick, feed the hungry and free the captives.” (*al-Bukhārī*)

Manners

Meeting and greeting

“When one of you arrives at a meeting where people are seated, he should say *salām* to them. And when he wishes to leave, he should say *salām* to them.” (*Abū Dāwūd*)

“Do not sit between two men without the permission of both of them.” (*Abū Dāwūd*)

“Meetings are like trusts, except three kinds of meeting: for shedding prohibited blood, or for committing adultery or for taking property unlawfully.” (*Abū Dāwūd*)

“When one of you meets his brother, he should say *salām* to him.” (*Abū Dāwūd*)

“The young should say *salām* to the old, the passer-by to the one sitting and the small group to the large one.” (*al-Bukhārī*)

“The best (way) of saying *salām* is shaking hands.” (*at-Tirmidhī*)

Talking

“He who truly believes in Allāh and the last day should speak good or keep silent.” (*al-Bukhārī, Muslim*)

“He who keeps silent, remains safe.” (*at-Tirmidhī*)

Eating and drinking

“The blessing of food is to wash hands at the beginning and washing after taking it.” (*Mishkāt*)

“Say Allāh’s name (*Bismillāh*) and eat with your right hand and eat from near you.” (*al-Bukhārī*)

“When one drinks, he should not breathe into the vessel (glass).” (*al-Bukhārī*)

Clothing

“Eat and drink, give *ṣadaqah* and wear good clothes as long as these do not involve excess or arrogance.” (*an-Nasā’ī, Ibn Mājah*)

“Indeed, he who wears silk in this world (will) have no share in it in the life after death.” (*al-Bukhārī and Muslim*)

“Gold and silk are lawful to the women of my *Ummah* and forbidden to the men.”
(*at-Tirmidhī, an-Nasā’ī*)

“Allāh’s messenger cursed the men who put on women’s clothes and the women who put on men’s clothes.” (*Abū Dāwūd*)

“The Prophet ﷺ said to *Aṣmā’*, the daughter of *Abū Bakr*, ‘When a woman reaches puberty, it is not right that any part of her body (should) be seen but this and this,’ and he pointed to his face and two hands.” (*Abū Dāwūd*)

Leave that which does not concern you

“An excellent Islāmic practice is to give up what is not one’s business.” (*Mālik, Aḥmad*)

Bad Conduct

Lying

“Woe to him who tells lies to make people laugh! Woe to him! Woe to him!”
(*Aḥmad, at-Tirmidhī*)

“It is great treachery that you tell your brother something he accepts as truth from you, but you are lying.” (*Abū Dāwūd*)

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-Bukhārī*)

Suspicion

“Beware of suspicion, for suspicion may be based on false information, do not spy on another, do not disclose others’ hidden defects.” (*al-Bukhārī*)

Jealousy

“Keep away from jealousy for as fire burns wood, so jealousy consumes good actions.” (*Abū Dāwūd*)

“Nothing is more atrocious than injuring unjustly a Muslim’s reputation.” (*at-Tirmidhī*)

Anger

“He is not strong who throws down another, but he is who controls his anger.”
(*al-Bukhārī, Muslim*)

“If anger rouses anyone, he should sit down and if that does not help, he should lie down.” (*at-Tirmidhī*)

Pride

“If anyone has got an atom of pride in his heart, he will not enter Paradise.” (*al-Bukhārī*)

Abuse

“Abusing a Muslim is sinful and killing him is disbelief (*kufir*).” (*al-Bukhārī, Muslim*)

Hypocrisy

“The signs of the hypocrite are three: When he speaks, he lies; when he promises, he breaks it; when any trust is kept with him, he misuses it.” (*al-Bukhārī*)

Taunting

“A believer neither taunts, nor curses nor speaks foul nor chats nor babbles.” (*at-Tirmidhī*)

“Do not rejoice over the distress of a brother Muslim for Allāh may relieve his distress and put you in his position.” (*at-Tirmidhī*)

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-Bukhārī, Muslim*)

what did you learn? (13)

Key Stage 4 (15–16)

1. Give some examples of the sayings of the Prophet ﷺ about duties and obligations.
2. Write down ten *Aḥādīth* 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’ān*’?

Population and Resources

Muslims, wherever they are, form one nation (*Millatun Wāhidah*). It is faith that binds people together in Islām, not the geographical territory, colour, race or language. Citizenship of an Islāmic 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 Islām. Real human progress can only be achieved by the faithful observance of the teachings of Islām. We should consciously try to restore the glory of Islām and make the present day problem-torn world a happy and peaceful place to live in. Pride in the past will be meaningful if the present can be shaped in the light of the past with a promise for the future.

The Muslim *Millah* has the potential and the need is for the faithful practice of the teachings of Islām. The *Millah* 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 *Millah* 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*).

Muslim Majority Countries

Name	Area (sq. km)	Total population (in millions)	Proportion of Muslims (%)	Number of Muslims
1 Afghanistan	652,225	28.5	99	28,215,000
2 Albania	28,748	3.5	70	2,481,000
3 Algeria	2,381,740	32.8	99	32,472,000
4 Azerbaijan	86,600	8.0	93	7,284,000
5 Bahrain	665	0.7	100	656,000
6 Bangladesh	144,000	144.0	83	119,520,000
7 Bosnia & Herzegovina	51,129	4.0	40	1,586,000
8 Brunei - Darussalam	5,765	0.4	67	235,000
9 Burkina Faso	274,200	12.6	50	6,302,000
10 Chad	1,284,000	9.5	54	5,130,000
11 Comoros	2,170	0.6	98	602,000
12 Côte d'Ivoire	322,460	18.7	40	7,480,000
13 Djibouti	23,000	0.5	94	444,000
14 Egypt	1,001,450	70.7	94	66,470,000
15 Eritrea	121,320	4.5	50	2,233,000
16 Ethiopia	1,127,127	70.5	50	35,250,000
17 Gambia, The	11,300	1.5	90	1,310,000
18 Guinea	245,857	8.4	85	7,140,000
19 Guinea-Bissau	36,120	1.4	45	630,000
20 Indonesia	1,919,440	224.0	88	197,120,000
21 Iran	1,648,000	69.0	99	68,310,000
22 Iraq	437,072	24.0	97	23,282,000
23 Jordan	92,300	5.5	94	5,170,000
24 Kazakhstan	2,717,300	14.8	47	6,956,000
25 Kuwait	17,820	2.4	85	2,040,000
26 Kyrgyzstan	198,500	5.0	75	3,750,000
27 Lebanon	10,400	4.4	70	2,800,000
28 Libya	1,759,540	5.6	97	5,432,000
29 Malaysia	329,750	25.5	60	15,300,000
30 Maldives	300	0.3	100	320,000
31 Mali	1,240,000	11.3	90	10,206,000
32 Mauritania	1,030,700	2.8	100	2,829,000
33 Morocco	446,550	31.2	99	30,763,000

34	Niger	1,267,000	11.3	90	10,170,000
35	Nigeria	923,770	133.0	50	66,500,000
36	Oman	309,500	2.7	100	2,713,000
37	Pakistan	796,095	150.0	97	145,000,000
38	Palestinian Authority*	6,237	3.7	98	3,660,000
39	Qatar	11,437	0.8	95	754,000
40	Saudi Arabia	1,960,582	24.3	100	24,300,000
41	Senegal	196,190	10.6	94	9,954,000
42	Sierra Leone	71,740	5.6	70	3,930,000
43	Somalia	637,657	7.8	100	7,753,000
44	Sudan	2,505,810	40.2	79	31,758,000
45	Syria	185,180	18.2	90	16,380,000
46	Tajikistan	143,100	6.7	90	6,048,000
47	Tanzania	945,087	37.2	40	14,875,000
48	Tunisia	163,610	9.9	98	9,702,000
49	Turkey	780,580	68.1	100	68,100,000
50	Turkmenistan	488,100	4.9	89	4,361,000
51	United Arab Emirates	83,600	4.0	96	3,840,000
52	Uzbekistan	447,400	26.8	88	23,584,000
53	Western Sahara	266,000	0.3	100	256,000
54	Yemen**	527,970	19.3	100	19,300,000

Sources:

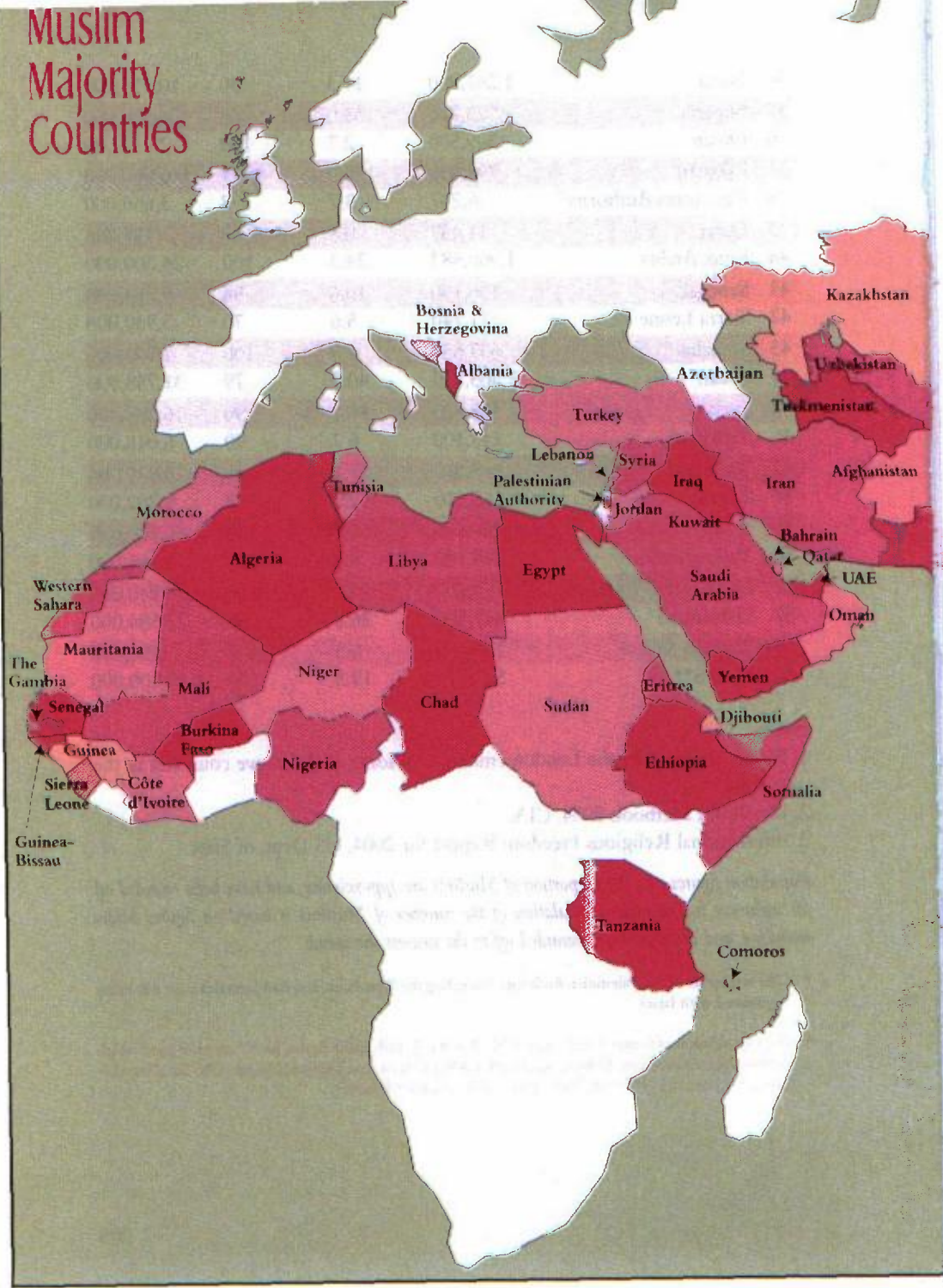
1. Figures supplied by the London embassies of some of the above countries in the year 2004.
2. The World Factbook 2004, CIA.
3. International Religious Freedom Report for 2004, US Dept. of State.

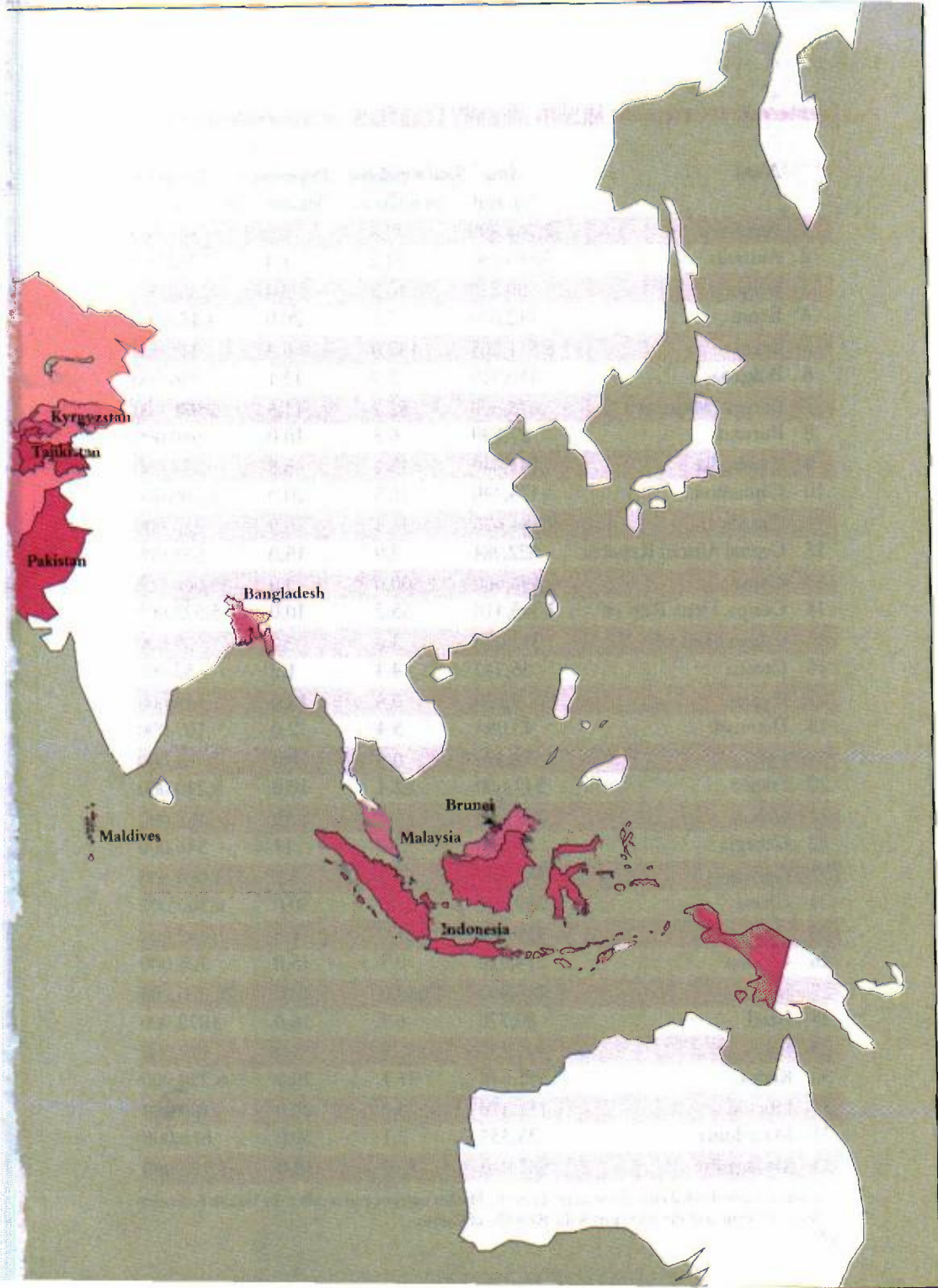
Population figures and the proportion of Muslims are approximate, and have been rounded off for inclusion in the table. Calculation of the number of Muslims is based on figures before rounding, and are themselves rounded off to the nearest thousand.

* 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 Benin, Cameroon, Gabon, Guyana, Mozambique, Suriname, Togo and Uganda. OIC list of member states does not include Bosnia Herzegovina, Ethiopia and Eritrea.

Muslim Majority Countries





Kyrgyzstan

Tajikistan

Pakistan

Bangladesh

Maldives

Brunei

Malaysia

Indonesia

Muslim Minority Countries

Name	Area (sq. km)	Total population (in millions)	Proportion of Muslims (%)	Number of Muslims
1 Argentina	2,766,890	37.8	1.5	567,000
2 Australia	7,686,850	20.2	1.4	282,800
3 Belgium	30,510	10.3	3.4	350,000
4 Benin	112,620	7.3	20.0	1,450,000
5 Brazil	8,511,965	182.0	0.3	546,000
6 Bulgaria	110,910	7.9	12.1	956,000
7 Burma (Myanmar)	678,500	52.2	11.5	5,980,000
8 Burundi	27,830	6.8	10.0	680,000
9 Cambodia	181,040	13.1	5.8	754,000
10 Cameroon	475,440	16.5	20.0	3,300,000
11 Canada	9,984,670	31.4	0.9	283,000
12 Central African Republic	622,984	3.9	15.0	585,000
13 China	9,596,960	1,300.0	3.0	39,000,000
14 Congo, Dem. Rep. of	2,345,410	55.2	10.0	5,523,000
15 Congo, Rep. of	342,000	3.0	2.0	59,000
16 Croatia	56,542	4.4	1.2	53,000
17 Cyprus [‡]	9,250	0.8	18.0	138,000
18 Denmark	43,094	5.4	2.0	107,000
19 Fiji	18,270	0.9	8.0	69,000
20 France	547,030	62.4	10.0	6,240,000
21 Gabon	267,667	1.4	12.0	168,000
22 Georgia	69,700	5.0	11	546,000
23 Germany	357,021	83.3	3.7	3,080,000
24 Ghana	239,460	21.0	30.0	6,300,000
25 Greece	131,940	11.0	1.3	143,000
26 Guyana	214,970	0.7	15.0	105,000
27 India	3,287,590	1,050.0	12.0	126,000,000
28 Israel	20,770	6.7	16.0	1,072,000
29 Italy	301,230	57.8	1.0	578,000
30 Kenya	582,646	31.1	20.0	6,228,000
31 Liberia	111,370	3.4	20.0	680,000
32 Macedonia	25,333	2.1	30.0	616,000
33 Madagascar	587,040	17.0	10.0	1,700,000

‡ 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.

34	Malawi	118,480	11.0	20.0	2,200,000
35	Mauritius	2,040	1.2	16.6	199,000
36	Mongolia	1,565,000	2.7	4.0	108,000
37	Mozambique	801,590	19.6	20.0	3,922,000
38	Nepal	140,800	25.9	4.2	1,087,000
39	Netherlands, The	41,526	16.1	4.7	755,000
40	Philippines	300,000	84.5	5.0	4,226,000
41	Romania	237,500	22.3	0.3	56,000
42	Russia	17,075,200	145.0	19.0	27,456,000
43	Rwanda	26,338	8.2	4.6	377,000
44	Singapore	682	4.5	14.9	663,000
45	South Africa	1,219,000	46.6	2.0	932,000
46	Spain	504,782	42.7	1.1	469,000
47	Sri Lanka	65,606	19.6	8.4	1,644,000
48	Suriname	163,270	0.4	20.0	87,000
49	Swaziland	17,363	1.1	10.0	112,000
50	Thailand	514,000	64.0	10.0	6,400,000
51	Togo	56,785	5.3	20.0	1,057,000
52	Trinidad & Tobago	5,128	1.3	6.0	78,000
53	Uganda	236,040	26.4	16.0	4,224,000
54	Ukraine	603,700	48.4	4.1	2,000,000
55	United Kingdom	244,820	58.8	2.7	1,591,000
56	United States of America	9,629,091	280.6	2.5	7,000,000
57	Vietnam	329,560	82.1	0.1	82,000
58	Yugoslavia	102,350	10.7	19.0	2,025,000
59	Zambia	752,614	10.0	5.0	498,000
60	Zimbabwe	390,580	12.5	1.0	125,000

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.
3. International Religious Freedom Report for 2004, US Dept. of State.
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 Islām 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.



Notes for Teachers and Parents

Teaching Islām 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 Islām, to enable them to become conscious and practising Muslims.

The Muslims of the U.K. do not yet have a well-organised system of Islāmic teaching, although sincere and dedicated efforts are being made in different parts of the country to provide basic Islāmic 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 Islāmic teaching in 1980. The first edition of this textbook, *Islām: 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 Islām. Younger pupils may not fully understand some of the topics. Until now we could not publish five or six separate books on Islām 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 Islāmic 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 Islāmic 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:

	Standard	Other commonly-used spellings
i.	<i>Muḥammad</i>	<i>Mohammed, Muhammed, Mohammad, Mohamad</i>
ii.	<i>Ramaḍān</i>	<i>Ramadhan, Ramazan</i>
iii.	<i>Ḍīn</i>	<i>Deen</i>
iv.	<i>Mūsā</i>	<i>Mosa, Moosa</i>

v. <i>‘Ā’ishah</i>	<i>Aysha, Aisha</i>
vi. <i>‘Uthmān</i>	<i>Usman, Osman</i>
vii. <i>Hadīth</i>	<i>Hadis, Hadees</i>
viii. <i>Lū’</i>	<i>Loot, Lot.</i>

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 *Islām 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. *Ṣalāh* and its importance in our life.
 - ii. The role of the Mosque in Islām.
 - iii. *Al-Ka’bah*.
 - iv. *Masjīdun Nabī*.
 - v. *Hajj*.
 - vi. Festivals: *‘Īdul Fīṭr* and *‘Īdul Adḥā*.
 - vii. *Qur’ān*.
 - viii. Muslim countries and their resources.
 - ix. Islam and modern world
 - x. The status of women in Islam
 - xi. Islam and Terrorism
 - xii. What can Islam offer to the present day world?
- 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. Islām: two lessons:
 - i. Meaning and Way of Life
 - ii. Everything in nature is obeying the law of Allāh
2. Purpose of Creation: one lesson
3. Basic Beliefs: one lesson
4. *Al-Īmān* *Mufaṣṣal*: one lesson
5. *Tawḥīd*: two lessons:
 - i. Meaning and *Sīratul Iḥlās*
 - ii. Powers of Allāh
6. *Risālah*: two lessons:
 - i. Meaning of *Risālah* and its importance
 - ii. Names of prominent prophets
7. *Ākhirah*: two lessons:
 - i. Death and its implications
 - ii. Day of Judgment
8. *Shahādah*: one lesson: Meaning word by word
9. *Ṣalāh*: one lesson: Names and timings
10. *Wuḍūʿ*: three lessons:
 - i. Importance, *Niyyah*
 - ii. How to make *Wuḍūʿ*
 - iii. What makes *Wuḍūʿ* invalid?
11. *Fard Ṣalāh*: one lesson: *Rakʿahs* in each *Ṣalāh*
12. How to perform *Ṣalāh*: seven lessons:
 - i. *Niyyah* and *Subḥanaka*
 - ii. *Taʿawwudh*, *Tasmiyah* and *Sīratul Fātiḥah* (recitation)
 - iii. Meaning of *Sīratul Fātiḥah*
 - iv. *Sīratul Iḥlās* (meaning and recitation)
 - v. *Rukuʿ*, *Qiyām*, *Tasbīḥ* and *Sujūd*
 - vi. *Tashahhud*
 - vii. *Darūd* and *Duʿāʾ*
13. Lessons of *Ṣalāh*: one lesson

Key Stage 3: Years 8 & 9 (age 13–14)

Total no. of lessons for a year: 25

1. Islām (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-Īmānūl Mufaṣṣal*
5. Grouping of Basic Beliefs: one lesson:
Tawḥīd, Riṣālah, Ākhirah
6. *Tawḥīd*: two lessons:
 - i. *Sūratul Iklīlās*
 - ii. Powers and attributes of Allāh
7. *Riṣālah*: two lessons:
 - i. Meaning of *Riṣālah* and its significance
 - ii. Names of 25 prophets mentioned in the *Qur'ān*
8. *Ākhirah*: 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 *Shahādah*
 - ii. *Ṣalāh* — names, times, importance
 - iii. *Ṣaum* — meaning and explanation
 - iv. *Zakāh* — meaning and significance with rate
 - v. *Ḥajj* — meaning and important rituals
 - vi. *Jihād* — meaning and explanation
10. Life of Muhammad ﷺ: eight lessons:
 - i. Explanation of verses (33:21) and (21:107) of the *Qur'ān*
 - ii. Birth, Childhood and Business Trip to *ash-Shām*
 - iii. Marriage and Prophethood
 - iv. First revelation (5 verses of *Sūratul 'Alaq*)
 - v. 'Alī's acceptance of Islām, 'Alī and the Dinner
 - vi. The Prophet ﷺ on Mount *Ṣafā*
 - vii. Hostility of the *Quraysh*
 - viii. 'Umar accepts Islām

Key Stage 4: Years 10 & 11 (age 15–16)

Total No. of lessons for a year: 25

1. Islām (introduction): one lesson:
Explanation of the complete code of life
2. Purpose of Creation: one lesson
Explanation of *'Ibādah* and the verse 51:56 of the *Qur'ān*
3. Three Basic Concepts: three lessons:
 - i. *Tawhīd* and *al-Qadr*
 - ii. Effect of *Tawhīd* on human life
 - iii. *Risālah* and *Ākhirah*
4. Basic Duties: four lessons:
 - i. *Shahādah* and its significance
 - ii. *Ṣalāh* and its teachings
 - iii. *Sawm* and *Zakāh*
 - v. *Hajj* and *Jihād*
5. Life of *Muḥammad ﷺ*: twelve lessons:
 - i. The best example for mankind and the last prophet
 - ii. Birth, Childhood, Teenager and the *Ḥarbul Fijār* and *Ḥilful Fuḍūl*
 - iii. Marriage and Search for the Truth, receiving the Truth
 - iv. Islāmic Movement begins, *'Alī's* acceptance of Islām. *'Alī* and the Dinner
 - v. The Prophet on Mount *Ṣafā*
Hostility begins
Emigration to Abyssinia
 - vi. *'Umar* accepts Islām,
Boycott and confinement,
Year of sorrow
 - vii. *Al-Mi'rāj* and *Hijrah*
 - viii. Battle of *Badr*
 - xi. Battle of *Uḥud*
 - x. Battle of *Aḥzāb*
 - xi. Conquest of Makkah
 - xii. Farewell Address and Death

6. Islāmic Personalities: two lessons:
 - i. *Abū Bakr* and *‘Umar*
 - ii. *‘Uthmān* and *‘Alī*
7. Economic and Political System of Islām: two lessons:
 - i. Economic System
 - ii. Political System

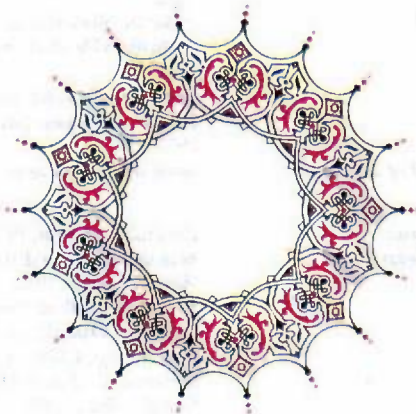
Key Stage 5: Years 12 & 13 (age 17–18)

Total no. of lessons: 25

1. Islāmic way of life: two lessons:
 - i. Islām is a complete code of life. Verse 3:19 of the *Qur’ān* and explanation
 - ii. Excellence and practicality of Islāmic way of life for all ages
2. Basic Duties of Islām: three lessons:
 - i. Basic Beliefs of *Tawhīd*, *Risālah*, *Ākhirah* and *Shahādah*
 - ii. *‘Ibādah* — the purpose of life — *Ṣalāh*, *Ṣawm*, *Zakāh* and *Hajj*
 - iii. *Jihād*, the end result of *‘Ibādah*
3. Prophet *Muḥammad*’s ﷺ life: seven lessons:
 - i.
 - a) The mission of the Prophet ﷺ (61:9)
 - b) The last Prophet ﷺ
 - c) The best example for mankind
 - ii.
 - a) The beginning of the Islāmic Movement
 - b) Hostility
 - c) *Hijrah*
 - iii.
 - a) First Islāmic State at *Madīnah*
 - b) Battle of *Badr*
 - iv.
 - a) Battle of *Uḥud*
 - b) Battle of *Aḥzāb*
 - 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 *Aḥādīth*
b) *Fiqh*
- 5. Family Life in Islām: three lessons:
 - i. a) Basis of Social Life
b) Marriage — Basis of Family
 - ii. Rights of Women
 - iii. Polygamy and Islām
- 6. Economic System of life: two lessons:
 - i. Islām and Economic System
 - ii. Basic Features of Islāmic Economic System
- 7. Political System of Islām: two lessons:
 - i. Islām and Politics
 - ii. Features of Islāmic Political System
- 8. Qur'ānic Quotations: two lessons:
 - i. Basic Virtues of Life
 - ii. Bad Conduct
- 9. Selected *Aḥādīth*: 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 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.

The Qur'an: Translation and Interpretation

The Noble Qur'an

Dr M. Taqi-ud-Din al-Hilali and Dr M. Muhsin Khan, Riyadh, 1994.

The Holy Qur'an

'Abdullah Yusuf 'Ali, Madinah, 1991.

The Glorious Qur'an

M. Marmaduke Pickthall, Karachi, 1973.

Towards Understanding the Qur'an

Abul A'la Mawdudi, Leicester, 1988-99.

The Noble Qur'an

'Abdallaq Bewley and 'Aisha Bewley, Norwich, UK, 1999.

The Qur'an

Shaheeh International, Jeddah, 1997.

The Qur'an in Plain English (part 30)

Iman Torres-al-Haneef, Leicester, 1993.

Mukhtasar Tafsiir Ibn Kathir (3 vols.)

Muhammad 'Ali as-Sabuni, Beirut, 1981.

— *Ikhtisar wa tahqiq*

Sayyid Qutb, translated by A. Salahi and A. A. Shams, London, 1979.

In the Shade of the Qur'an (vol. 30)

T. B. Irving, Khurshid Ahmad and Manzoor Ahsan, Leicester, 1992.

The Qur'an: Basic Teachings (with Arabic)

Jamilun Nisa' bint Rafai, London, 1995.

The Qur'an: Translation & Study (Ajza' 1-4, 30)

Hadith

Sahih al-Bukhari (9 vols.)

Muhammad bin Isma'il al-Bukhari, translated by M. Muhsin Khan, Riyadh, 1997.

Sahih Muslim (4 vols.)

Muslim bin al-Hajaj, translated by A. Hamid Siddiqi, Lebanon, 1972.

Mishkat al-Masabih

Ibn al-Faraj al-Baghawi, translated by James Robson, Lahore, 1972.

Al-Muwatta'

Imam Malik, translated by 'Aisha 'Abdaraman at-Tarjumanah and Ya'qub Johnson, Norwich, UK, 1982.

Riyad-us-Saliheen (vols. 1-2)

Imam an-Nawawi, translated by Dr. Muhammad Amin Abi Usamah al-'Arabi bin Razdaq, Riyadh, 1998.

Forty Hadith

Imam an-Nawawi, translated by 'Ezzeddin Ibrahim and Denys Johnson-Davies, Damascus, 1977.

Commentary on Forty Hadith of al-Nawawi

Jamal al-Din M. Zarabozo, Boulder, USA, 1999.

Sirah

As-Siratun Nabawiyyah (Arabic)

Ibn Hisham, Beirut, 1975.

Ar-Tabaqat (vols. I, V, VI) (Urdu)

Muhammad ibn Sa'd, translated by 'Abdullah al-'Amadi, Karachi, 1972.

The Life of Muhammad

Sirat Rasul Allah of Ibn Ishaq, translated by A. Guillaume, Oxford University Press, 1970.

Muhammad

Martin Lings, Cambridge, 1983.

The Life of Muhammad

Muhammad Husayn Haykal, Trans. Isma'il al-Faruqi, Indiana, 1976.

Ar-Rahiq al-Makhtum

Saifur Rahman al-Mubarakpuri, Riyadh, 1995.

The Life of Muhammad

Tahia al-Isma'il, London, 1988.

- Tārīkh (vol. I) (Urdu)
- Shirāt Nabī* (Urdu)
Ḥayātūṣ Ṣāḥābah (Arabic)
Muḥammad: Man and Prophet
Qaṣaṣul Anbiā' (Arabic)
Al-Farīq
- Abū Bakr
- The Glorious Caliphate*
Tales of the Prophets
- Jesus: Prophet of Islām*
- The Prophets*
Brief Lives of the Companions of Prophet Muḥammad
- Islām: General**
- Towards Understanding Islām*
Introduction to Islām
Islām in Focus
Islām: Its Meaning and Message
Ideals and Realities of Islām
Islām: Belief, Legislation and Morals
Hajj
Fundamentals of Islām
Let us be Muslims
- Women in Islām**
- Woman in Islām*
Family Life in Islām
Purdah and the Status of Women in Islām
- Status of Women in Islām*
Polygamy in Islām
The Family Structure in Islām
Hijāb (veil): The View from the Inside
- The Muslim Woman's Handbook*
Women, Muslim Society and Islām
Gender Equity in Islām
The Laws of Marriage and Divorce in Islām
- Islāmic Law and Fiqh**
- The Lawful and the Prohibited in Islām*
- Questions and Answers*
Islāmic Law and Constitution
Fiqh-az-Zakāt
- Fiqh us-Sunnah* (vols. 1-5)
- A. Raḥmān bin Khaldūn, translated by Aḥmad Hussain Alahabadi, Karachi, 1972.
 Shibli Nu'mānī, Lahore.
 Muḥammad Yūsuf al-Kāndahlūwī, Damascus, 1983.
 Adil Salāhī, Leicester, 2002.
 'Abdul Wahāb an-Najjār, Cairo, 1966.
 Shibli Nu'mānī, translated by Zafar 'Alī Khān, Lahore, 1970.
 Bahādur Yār Jang, translated by Moinul Ḥaq, Lahore, 1975.
 S. Aḥḥar Husain, Lucknow, 1974.
 A. H. 'Alī Nadwī, translated by E. H. Nadwī, Lucknow, 1976.
 Muḥammad 'Aḡā'ur-Raḥīm and Aḥmād Thomson, London, 1997.
 Prof. Syed 'Alī Ashraf, London, 1980.
 Dr M. A. J. Beg, Cambridge, 2002.
- Abul A'īn Mawḏūdī, Leicester, 1981.
 Ḥamīdullah, London, 1979.
 Ḥamīdullah 'Abdal 'Aḡī, Kuwait, 1977.
 Edited by Khurshīd Aḥmad, London 1976.
 S. H. Naṣr, London, 1975.
 Aḥmad Shalaby, Cairo, 1970.
 'Alī Sharī'atī, Ohio, 1977.
 Abul A'īn Mawḏūdī, Lahore, 1978.
 Abul A'īn Mawḏūdī, Leicester, 1985.
- Ayesha B. Lemu and Faḡīma Heren, Leicester, 1976.
 Khurshīd Aḥmad, Leicester, 1974.
 Abul A'īn Mawḏūdī, translated by al-Ash'arī, Lahore.
 Gamal A. Badawī, Indiana, 1976.
 Gamal A. Badawī, Indiana, 1976.
 Ḥamīdullah 'Abdal 'Aḡī, Philadelphia, 1977.
 Kan'ā Nakata (Japan), Ruth Anderson (USA), Riyādh, 1995.
 Ḥuda Khattab, London, 1993.
 Lamiya al-Faruḡī, Indiana, 1988.
 Jamal Badawī, USA, 1995.
 Abul A'īn Mawḏūdī, Lahore, 1983.
- Yūsuf al-Qaraḏāwī, translated by Kamal El-Helbawī et al., Indianapolis.
 Dr. S. M. Darsh, London, 1997.
 Abul A'īn Mawḏūdī, Lahore, 1969.
 Yūsuf al-Qaraḏāwī, translated by Dr. Monzer Kahf, London, 1999.
 As-Sayyid Sābiq, translated by Muḥammad Sa'ced Dabas et al., Indiana, 1986-93.

Nawāḥid Anḥar (Arabic)

Zadul Ma'ad (Arabic)
Islamic Jurisprudence

Shari'ah, the Way of Justice
Shari'ah, the Way to God
Shari'ah: The Islamic Law
Human Rights in Islam

Islamic Economics

Some Aspects of Islamic Economy
Islam and the Theory of Interest
Social Justice in Islam
Insurance and Islamic Law
Islamic Economics
Contemporary Aspects of Economic Thinking
in Islam
Objectives of the Islamic Economic Order
The Islamic Welfare State
and Its Role in the Economy
Economic Development in an Islamic Framework
Outlines of Islamic Economics
Islamic Economy
Studies in Islamic Economics
Muslim Economic Thinking

Miscellaneous

Encyclopaedia Britannica
Da'irah Ma'arifi Islamiyyah (Urdu)
The Oxford Encyclopaedia of the
Modern Islamic World
The Oxford History of Islam
The Bible, The Qur'an and Science
What everyone should know
about Islam and Muslims
The Islamic Ruling on Music and Singing

The Muslim Prayer Encyclopaedia

Islam and the Environment
What does Islam say?
Wisdom of Islamic Civilisation
The Muslims Supplications Throughout
the Day and Night
Abortion, Birth Control & Surrogate Parenting
— An Islamic Perspective
The Miracle of Life
The Muslim Marriage Guide
Sex Education — The Muslim Perspective
Hidayah

Muhammad bin 'Ali bin Muhammad ash-Shawkani, Beirut, 1979.
Ibn Qayyim, Beirut, 1979.
(Shafi'i's *Risalah*) Majid Khadduri, Baltimore, 1961.
Khurram Murad, Leicester, 1981.
Khurram Murad, Leicester, 1981.
'Abdur Rahman I. Doi, London, 1984.
Abul A'la Mawdudi, Leicester, 1976.

Nejatullah Siddiqi, Lahore, 1970.
Anwar Iqbal Qureshi, Lahore, 1974.
Sayyid Qutb, New York, 1970.
Muslehuddin, Lahore, 1969.
M. A. Mannan, Lahore, 1975.

American Trust Publications, 1976.
M. 'Umar Chapra, Leicester, 1979.

M. 'Umar Chapra, Leicester, 1979.
Khurshid Ahmad, Leicester, 1979.
AMSS, Indiana, 1977.
Dr. M. Kahf, Indiana, 1978.
Edited by K. Ahmad, Leicester, 1980.
Nejatullah Siddiqi, Leicester, 1981.

London, 1979.
Lahore, 1973-75.

Oxford University Press, 1995.
Oxford University Press, 1999.
Maurice Bucaille, Indiana, 1978.

Suzanne Haneef, Lahore, Pakistan.
Abn Bilal Mustafa al-Kanadi, Jeddah, Saudi
Arabia.
Ruqaiyyah Waris Maqsood, New Delhi, India,
1998.
Harfiyah Abdel Halim, London, 1998.
Ibrahim Hewitt, London, 1998.
Dr. M. A. J. Beg, Kuala Lumpur, 1986.
Collected by Siddiqah Sharafaddeen,
Jeddah, 1994.

Abul Fadl Mohsin Ebrahim, USA, 1989.
Fatima M. D'Oyen, Leicester, 1996.
Ruqaiyyah Waris Maqsood, 1995.
Ghulam Sarwar, London, 1996.
Translated by Charles Hamilton, Lahore, 1963.

Glossary

It is difficult to translate Arabic terms into English (or any other language), especially those used in the *Qur'an* and the *Aḥādīth*. 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'an*. In these cases we omit the 'al', e.g. just *Qur'an*. We retain it, however, in names and phrases. We have also used a phonetic translation, e.g. *an-Nasā'ī* (not *al-Nasā'ī*).

	صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	The Arabic <i>Ṣallallāhu 'alaihi wasallam</i> , written after the name of Prophet <i>Muḥammad</i> ﷺ, meaning 'peace and blessings of Allāh be upon him'.
Adhān	أَذَانٌ	The call to <i>Ṣalāt</i> .
Aḥādīth	أَحَادِيثٌ	(sing. <i>Ḥadīth</i>) Reports of the sayings, deeds and actions approved by Prophet <i>Muḥammad</i> ﷺ.
Aḥzāb	الْأَحْزَابُ	Meaning the Troops or the Confederates. The thirty-third <i>Sūrah</i> of the <i>Qur'an</i> and the name of the third important battle fought by Prophet <i>Muḥammad</i> ﷺ.
Ākhirah	آخِرَةٌ	Life after death. It includes the Day of Judgement and the never-ending life after death.
'Alaḡ	الْعَلَقُ	Something that clings. Also translated as clot of blood or leech. Name of the ninety-sixth <i>Sūrah</i> of the <i>Qur'an</i> .
Allāh	اللهُ	The proper name of God. Allāh is the Maker of all creatures. He is not just the God of Muslims, but of all human kind.
Āli 'Imrān	آلِ عِمْرَانَ	The third <i>Sūrah</i> of the <i>Qur'an</i> meaning the family of 'Imrān.
A'māl	أَعْمَالٌ	(sing. <i>'Amal</i>) Actions or deeds.
Amānah	أَمَانَةٌ	(also <i>Amīnat</i>) Meaning trust. (2:283; 4:58; 8:27)
Āmin	آمِينَ	The word said after the recitation of <i>Sūratul Fātiḥah</i> or any <i>du'ā'</i> to Allāh. The word means: 'Accept our prayer, O Allāh'.
al-Amīn	الْأَمِينُ	Meaning 'the Trustworthy', one of the titles of Prophet <i>Muḥammad</i> ﷺ.
'Ankabūt	الْعَنْكَبُوتُ	Twenty-ninth <i>Sūrah</i> of the <i>Qur'an</i> , meaning 'the spider'.
Anṣār	الْأَنْصَارُ	(sing. <i>Anṣārī</i>) The Madīnan Muslims who helped Prophet <i>Muḥammad</i> ﷺ.
'Aqabah	الْعَقَبَةُ	The place near Makkah where Madīnan Muslims made a covenant with Prophet <i>Muḥammad</i> ﷺ.
'Arafāt	عَرَفَاتُ	The plain 25km south-east of Makkah where people gather during <i>Hajj</i> . (2:198)
Arkānu'l Islām	أَرْكَانُ الْإِسْلَامِ	The five pillars (or basic duties) of Islām.
Asadullāh	أَسَدُ اللهِ	Lion of Allāh. One of the titles of <i>Khalīfah 'Alī</i> .
'Āshūrā'	عَاشُورَاءُ	The tenth day of the first Islāmic month, <i>Muḥarram</i> .
'Aṣr	عَصْرٌ	Name of the <i>Ṣalāt</i> after mid-afternoon.
Aws	أَوْسٌ	A tribe of <i>Madīnah</i> .

Awsuq	أَوْسُق	(also <i>Awsāq</i> , sing. <i>Wasq</i>) 5 <i>Awsuq</i> are equivalent to 653 kg, the <i>Niṣāb</i> for <i>Zakāh</i> on agricultural produce.
Āyah	آيَةٌ	(pl. <i>Āyāt</i>) A verse of the <i>Qur'ān</i> .
Badr	بَدْر	The place 128 km south-west of <i>Maḍīnah</i> where the Muslims fought their first battle against the infidels of <i>Makkah</i> . (3:13; 8:41)
al-Baihaqī	الْبَيْهَقِيُّ	Refers to a collection of <i>Aḥādīth</i> by <i>Abū Bakr Aḥmad bin Ḥusain al-Baihaqī</i> .
Baitul Maqdis	بَيْتُ الْمَقْدِسِ	The Sacred House situated in <i>Jerusalem</i> , i.e. <i>Masjidul Aqṣā</i> .
Baitullāh	بَيْتُ اللَّهِ	The House of <i>Allāh</i> in <i>Makkah</i> , <i>Saudi Arabia</i> .
Banū	بَنُو	(also <i>Banī</i>) This word means 'children of' or 'tribe of'.
Bashar	بَشَرٌ	Meaning 'man'. (18:110)
Basmalah	بِسْمِ اللَّهِ	(see <i>Tasmiyah</i>)
Birr	الْبِرُّ	Meaning 'righteousness'. The <i>Qur'ānic</i> term refers to all good actions and efforts done to gain <i>Allāh's</i> favour and blessings.
al-Bukhārī	الْبُخَارِيُّ	Refers to <i>Ṣaḥīḥ al-Bukhārī</i> , the most authentic collection of <i>Aḥādīth</i> of <i>Imām al-Bukhārī</i> .
Darūd	دَرُودٌ	Reciting <i>aṣ-Ṣalāḥ 'alan Nabīyy</i> during <i>Ṣalāḥ</i> or at any other time. This is a <i>Persian</i> word.
Dhikr	ذِكْرٌ	Remembering or praising <i>Allāh</i> .
Dhul Ḥijjah	ذُو الْحِجَّةِ	Twelfth month of <i>Islamic</i> calendar, when <i>Hajj</i> is performed every year.
Dīn	دِينٌ	Meaning 'religion', 'way of life', 'judgement'. (1:3; 3:19; 5:3; 107:1; 109:5; 110:2)
Dīnul Fiṭrah	دِينُ الْفِطْرَةِ	The natural way of life or the religion of nature. (30:30)
Du'ā'	دُعَاءٌ	A supplication to <i>Allāh</i> , or asking <i>Allāh</i> for favour, blessing and mercy.
Fajr	فَجْرٌ	Name of the <i>Ṣalāḥ</i> at dawn.
Faqīh	فَقِيهٌ	A person with a sound knowledge and understanding of <i>Fiqh</i> .
Farḍ	فَرَضٌ	Compulsory duty prescribed by <i>Allāh</i> .
Farḍu Kitāyah	فَرَضٌ كِتَابِيٌّ	A collective obligation or duty of the <i>Muslims</i> . When some of the <i>Muslims</i> in an area do this, the obligation is discharged. If no one does it, everyone in the area would be considered sinful — e.g. <i>Ṣalāḥul Janāzah</i> .
al-Fārūq	الْفَارُوقُ	The title of <i>Khalīfah 'Umar</i> meaning 'the distinguisher between the right and the wrong'.
Fatwā	فَتْوَى	(pl. <i>Fatāwā</i>) A ruling on an issue given by a person well versed in the <i>Qur'ān</i> and the <i>Sunnah</i> .
Fiqh	فِقْهٌ	Literally 'understanding'. The term refers to the science of <i>Islamic</i> law or jurisprudence.
Fiqhuz Zakāh	فِقْهُ الزَّكَاةِ	<i>Islamic</i> laws regarding <i>Zakāh</i> . (Also the name of a book written by <i>Yūsuf al-Qaradāwī</i> .)

Fir'awn	فِرْعَوْنَ	(English: Pharaoh) Title of the rulers of ancient Egypt.
Ghairu Mu'akkadah (Sunnah)	غَيْرُ مُؤَكَّدَةٍ	Refers to the <i>Ṣalāḥ</i> performed only occasionally by Prophet <i>Muḥammad</i> ﷺ. As opposed to these, there are <i>Sunnah Mu'akkadah Ṣalāḥ</i> which Prophet <i>Muḥammad</i> ﷺ performed regularly, e.g. 2 <i>rak'ats</i> of <i>Sunnah</i> before <i>Ṣalātul Fajr</i> .
al-Ghani	الغني	The title of <i>Khalīfah 'Uthmān</i> meaning 'the rich'.
al-Ghurud Muḥajjalīm	الغُرُ الْمُحْجَلُونَ	Meaning 'distinctly bright'. The parts of the body of the Muslims washed during <i>Wuḍū'</i> will shine on the Day of Resurrection and angels will call them by this name.
Ghul	غُسْلٌ	Washing the whole body for <i>Tahārah</i> . (4:43; 5:6)
Ḥadīth	حَدِيثٌ	(pl. <i>Aḥādīth</i>) A report of a saying, deed or action approved by Prophet <i>Muḥammad</i> ﷺ.
Ḥafīz	حَافِظٌ	(pl. <i>Ḥuffāz</i>) One who memorises the whole <i>Qur'ān</i> .
Hājar	هَاجِرٌ	(English: Hagar) One of the wives of Prophet <i>Ibrāhīm</i> , and the mother of Prophet <i>Ismā'īl</i> .
al-Hajarul Aswad	الْحَجَرُ الْأَسْوَدُ	The Black Stone at the southeast corner of the <i>Ka'bah</i> .
Hajj	حَجٌّ	The pilgrimage to 'The House of Allah' (<i>Baitullah</i>) in Makkah. One of the five basic duties or pillars of <i>Islām</i> . (2:158, 196–203; 3:97; 5:2; 22:30)
Ḥalāl	حَلَالٌ	That which is lawful (permitted) in <i>Islām</i> .
Ḥarām	حَرَامٌ	That which is unlawful (forbidden) in <i>Islām</i> .
Ḥarbul Fijār	حَرْبُ الْفِجَارِ	A sacrilegious war which broke out during <i>Muḥammad's</i> 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.
Ḥawwā'	حَوَاءٌ	(English: Eve) Wife of <i>Ādam</i> , first man and the Prophet of Allāh on earth.
Hayā'	حَيَاءٌ	Meaning 'modesty', 'self-respect', 'bashfulness', etc. Refers to the feeling of shame when a bad act is done or something indecent happens.
Hidāyah	هِدَايَةٌ	Guidance from Allāh.
Hijāb	حِجَابٌ	A Muslim woman's veil or head-covering when meeting strangers and going out.
Hijrah	هِجْرَةٌ	The migration of Prophet <i>Muḥammad</i> ﷺ from Makkah to Madīnah.
Ḥilful Fuḍūl	حِلْفُ الْفُضُولِ	Meaning 'The Alliance for the Virtuous'. The charitable organisation which <i>Muḥammad</i> ﷺ joined as a young man of Makkah.
Ḥirā'	حِرَاءٌ	Name of the cave in Mount <i>Nāṭr</i> at Makkah where the first revelation of the <i>Qur'ān</i> was brought by the angel <i>Jibrā'īl</i> to Prophet <i>Muḥammad</i> ﷺ.
Hubal	هُبَلٌ	The chief idol of the Makkan people in the pre-Islamic period of ignorance. It was destroyed when Makkah was conquered by the Muslims.

Hudaibiyyah	الْحُدَيْبِيَّةَ	A well-known place 16 km from Makkah on the way to Jeddah.
'Ibādah	عِبَادَةٌ	Translated as 'worship', it refers to any permitted activity performed to gain Allah's pleasure.
Iblīs	إِبْلِيسَ	The devil or Satan (<i>Shayṭān</i>) who disobeyed Allah and swore to misguide humans from Allah's path.
'Īdul Aḍḥā	عِيدُ الْأَضْحَى	The annual festival of sacrifice between 10–13 <i>Dhu'l Hijjah</i> .
'Īdul Fiṭr	عِيدُ الْفِطْرِ	The annual festival on 1st <i>Shawwāl</i> , after a month of fasting in <i>Ramadhān</i> .
Iḥrām	إِحْرَامٌ	The special dress worn by pilgrims during <i>Hajj</i> .
Iḥsān	إِحْسَانٌ	The highest stage of <i>Imān</i> 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. (16:90)
Ijmā'	إِجْمَاعٌ	Consensus reached by the Islamic jurists on a matter of Islamic law. One of the sources of Islamic <i>Shari'ah</i> .
Imām	إِمَامٌ	The person who leads prayer in a congregation, or a leader.
Īmān	إِيمَانٌ	Faith or belief.
al-Īmān al-Mufaṣṣal	الْإِيمَانُ الْمَفْصَّلُ	The faith in detail.
Injīl	إِنْجِيلٌ	Gospel. The book revealed to Prophet 'Isa (Jesus).
Iqāmah	إِقَامَةٌ	The second call to prayer, made when <i>Ṣalāt</i> is about to begin in congregation.
Iqra'	اقْرَأْ	Meaning 'read', the first word of the <i>Qur'ān</i> revealed to Prophet <i>Muḥammad</i> ﷺ at cave <i>Hira'</i> . (96:1)
'Ishā'	عِشَاءٌ	Name of the <i>Ṣalāt</i> at night
Islām	الْإِسْلَامُ	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 <i>Ākhirah</i> . It began with the first prophet <i>Ādam</i> and was completed at the time of Prophet <i>Muḥammad</i> ﷺ.
Isrāfīl	إِسْرَافِيلُ	Name of the angel who will blow the trumpet signaling the end of this world, the resurrection of mankind and the start of the judgement. (<i>Qur'ān</i> : 18:99; 36:51; 23:101; 39:68; <i>Ṣaḥīḥi Mushim</i> : vol. 1, no. 1694)
Isrā'īl	إِسْرَائِيلُ	Another name of Prophet <i>Ya'qūb</i> (Jacob), hence <i>Banū</i> (or <i>Banī</i>) <i>Isrā'īl</i> meaning 'The children of <i>Isrā'īl</i> '.
I'tidal	إِعْتِدَالٌ	Returning to the position of <i>qiyām</i> after <i>rak'ah</i> .
'Izrā'īl	عِزْرَائِيلُ	Name of the angel called <i>Malakul Mawt</i> in the <i>Qur'ān</i> . (32:11; <i>Tafsīr Ibn Kathīr</i> , vol 3, page 73, Beirut 1981).
Jahannam	جَهَنَّمَ	Hell, the place of eternal suffering.
Jamā'ah	جَمَاعَةٌ	Congregation, when people say <i>Ṣalāt</i> as one group.
Janāzah	جَنَازَةٌ	The funeral <i>Ṣalāt</i> .
Jannah	جَنَّةٌ	Heaven, the place of eternal bliss. Literally 'Garden', also called Paradise.

Jerusalem	القدس	The city, known in Arabic as <i>al-Quds</i> , where <i>al-Masjidul Aqṣā</i> is situated. This was the first <i>Qiblah</i> of the Muslims. It is the third most sacred place in Islām. It is now under Israeli occupation.
Jibrā'il	جبرائيل	The angel (Gabriel) who brought revelation from Allāh. (2:97–98).
Jihād	جهاد	One of the important duties in Islām, it means to strive. <i>Jihād fi sabilillah</i> (Striving for the sake of Allāh) means exerting all our efforts to establish <i>Ma'raf</i> and remove <i>Munkar</i> from society in order to gain Allāh's pleasure.
Jinn	جن	Allāh's creatures with free will, created from smokeless fire.
Jizyah	جزية	The tax levied on non-Muslim citizens of an Islāmic state. (9:29; also <i>al-Bukhārī</i> , vol. 4, 384–386)
Jūdiyy	الجودي	The mount of <i>Jūdiyy</i> in Turkey where Prophet <i>Nūh</i> 's ark rested. (11:44)
Jumād al Ākhirah	جمادى الآخرة	The sixth month of the Islāmic calendar.
Jumu'ah		(see <i>Ṣalātul Jumu'ah</i>)
Ka'bah	كعبة	The first place built for the worship of Allāh, in Makkah. Also called 'The House of Allāh' (<i>Baitullah</i>).
Kāfir	كافر	(pl. <i>Kāfirūn</i> or <i>Kuffār</i>) A person who does not believe in Islām.
al-Kalimatul Ṭayyibah	الكلمة الطيبة	The pure sentence, i.e. the words said in <i>ash-Shahādah</i> .
Khaibar	خيبر	An Arabian oasis inhabited by Jews during Prophet <i>Muḥammad</i> 's ﷺ time, situated 160 km north of Madinah.
Khalīfah	خليفة	An agent or vicegerent of Allāh on earth.
Khalilullāh	خليل الله	Friend of Allāh. The title of Prophet <i>Ibrāhīm</i> .
Khandaq	الخنزق	Meaning 'trench' or 'ditch'. Refers to the battle of <i>Ahẓāb</i> or the battle of <i>Khandaq</i> .
Khazraj	الخرزج	A tribe of Madinah during Prophet <i>Muḥammad</i> 's ﷺ time.
Khilāfah	خلافة	The Caliphate. The rule by a <i>Khalīfah</i> .
Khul'	خلع	A wife's right to seek separation from her husband under Islāmic law, when the marriage is unsustainable.
al-Khulafā'ur Rāshidūn	الخلفاء الراشدين	The rightly-guided <i>Khulafā'</i> or the four consecutive successors of Prophet <i>Muḥammad</i> ﷺ, i.e. <i>Abū Bakr as-Siddīq</i> , <i>Umar al-Farūq</i> , <i>Uthmān al-Ghani</i> , and <i>Ali al-Murtaḍā</i> .
Khuṭbah	خطبة	The sermon given before <i>Ṣalātul Jumu'ah</i> . Usually a lecture about Islām.
Kirāman Kātibin	كراماً كاتبين	Meaning 'respected scribes'. (82:11) The angels who write down everything man does on earth.
al-Kubrā	الكبرى	Meaning 'the Great' (feminine of <i>al-Kabīr</i>). A title of <i>Khadijah</i> , the first wife of Prophet <i>Muḥammad</i> ﷺ.
Kutubullāh	كتب الله	The books revealed by Allāh.
al-Lāt	اللات	The idol worshipped by the tribe <i>ath-Thaqif</i> in 'Jū'f. It was destroyed by <i>al-Muḥtārib bin Shu'bah</i> .

Madīnatun Nabiyy	مَدِينَةُ النَّبِيِّ	The city of Prophet <i>Muhammad</i> ﷺ, commonly shortened to Madīnah.
Maghrib	مَغْرِب	Name of the <i>Ṣalāḥ</i> just after sunset.
Makkah	مَكَّة	The city where the <i>Ka'bah</i> is located and the birth place of Prophet <i>Muhammad</i> ﷺ. Also called Bakkaḥ in the <i>Qur'ān</i> . (3:96)
Makrūh	مَكْرُوه	Those things which are disliked and are reprehensible in Islamic <i>Shari'ah</i> .
Malā'ikah	مَلَائِكَة	(sing. <i>Malak</i>) Angels.
Mafakul Mawt	مَلِكُ الْمَوْتِ	The angel of death. Also known as 'Izra'īl. (32:11)
Mandūb	مَنْدُوب	The word used in Islamic <i>Shari'ah</i> to mean 'recommended'.
Ma'rūf	مَعْرُوف	Right actions. Its opposite is <i>Munkar</i> (wrong).
Marwah	الْمَرْوَة	The hillock on the other side of <i>Ṣafā</i> . (2:158)
Masjid	مَسْجِد	Literally 'a place of prostration'. A mosque.
al-Masjidul Aqṣā	الْمَسْجِدُ الْأَقْصَى	The mosque in Jerusalem which was the first <i>Qiblah</i> for Muslims before <i>al-Masjidul Ḥarām</i> . (17:1)
al-Masjidul Ḥarām	الْمَسْجِدُ الْحَرَامِ	The mosque in Makkah where the <i>Ka'bah</i> is situated.
al-Masjidun Nabawi	الْمَسْجِدُ النَّبَوِيُّ	The Prophet's Mosque at Madīnah.
Mikā'il	مِيكَائِيل	(also <i>Mikāl</i>) The angel who is mentioned in the <i>Qur'ān</i> . (2:98)
Millah	مِلَّة	(also <i>Millat</i>) Nation or community.
Millatun Wāḥidah	مِلَّةٌ وَاحِدَةٌ	One nation.
Mina	مِنَى	A place situated 6.5 km to the east of Makkah.
Miḡāt	مِيَقَات	(pl. <i>Mawāḡit</i>) Five fixed places from where wearing <i>ḥiḡām</i> is compulsory for those intending to go on 'Umrah or Ḥajj.
Mi'rāj	الْمِعْرَاج	The ascent of Prophet <i>Muhammad</i> ﷺ to Heaven, which happened on 17 <i>Rajab</i> . (53:11-12)
Mirāth	مِيرَاث	Inheritance in Islamic law.
Mishkāh	مِشْكَاة	Refers to <i>Mishkātul Masābīḥ</i> , a collection of <i>Aḥādith</i> by <i>Abū Muḡammad al-Ḥusain bin Mas'ūd</i> (died 516 AH).
Mu'adhḡhin	مُؤَذِّن	The person who calls the <i>Aḡḡān</i> .
Mubāḡh	مُبَاح	A term of Islamic law meaning silent, i.e. neither recommended nor reprehensible.
Muḡti	مُفْتِي	One who is qualified to give a <i>Fatwā</i> (Islamic ruling).
Muḡjirūn	الْمُهَاجِرُونَ	(sing. <i>Muḡjir</i>) The migrants. The Makkan Muslims who migrated to Madīnah. Literally, those who make <i>Hijrah</i> .
Muḡammad ﷺ	مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	The final messenger of Allāh to mankind. He was Muḡammad bin 'Abduḡlāh.

Mu'min	مُؤْمِن	(pl. <i>Mu'minīn</i>) A believer.
Munāfiq	مُنَافِق	(pl. <i>Munāfiqīn</i>) Meaning 'hypocrite'. A person who claims to be a believer but does not act according to his beliefs.
Munkar	مُنْكَر	Wrong actions. Its opposite is <i>Ma'rūf</i> (right).
Muqim	مُقِيم	A local resident.
Muqtadi	مُقْتَدِي	A Muslim who prays behind an <i>Imām</i> .
al-Murtaḍā	الْمُرْتَضَى	A title of <i>Khalīfah 'Alī</i> meaning 'the one with whom Allāh is pleased'.
Muṣalli	مُصَلِّي	A person saying <i>Ṣalāh</i> .
Muṣḥaf	مُصْحَف	A copy of the <i>Qur'ān</i> .
Muslim	مُسْلِم	A person who freely and consciously accepts the Islāmic way of life, and sincerely practices it. Also, refers to <i>Ṣaḥīḥ Muslim</i> , the authentic collection of <i>Aḥādīth</i> of <i>Imām Muslim</i> .
Muttaqi	مُتَّقِي	An Allāh-conscious person. A person having <i>Taqwā</i> is called a <i>Muttaqi</i> .
Muzdalifah	الْمُزْدَلِفَةَ	A place between 'Arafāt and <i>Minā</i> located 11.5 km to the east of Makkah. Pilgrims are required to stay here (called <i>al-Mash'aril Ḥaram</i>) on the night of 10 <i>Dhul Hijjah</i> . (2:198)
Nabiyy	نَبِيّ	(pl. <i>Anbiyā'</i>) Prophet.
Naḍīr	النَّضِير	<i>Naḍīr</i> was a Jewish tribe in Madīnah.
Nāfilah	نَافِلَةٌ	(pl. <i>Nawāfil</i>) Optional.
an-Nasā'i	النَّسَائِي	Refers to <i>Sunan an-Nasā'i</i> , one of the six most authentic collections of <i>Aḥādīth</i> .
Nazāfah	نِظَافَةٌ	Cleanliness.
Nikāh	نِكَاح	Meaning marriage between a man and a woman.
Niṣāb	نِصَاب	The amount of annual savings of a Muslim on which payment of <i>Zakāh</i> is compulsory.
Niyyah	نِيَّة	Intention.
Nūr	نُور	Allāh's light. Angels are created from <i>Nūr</i> .
Qaḍā'	قَضَاء	Making up for a missed prayer.
Qadisiyyah	الْقَادِسِيَّة	A place in Iraq where the Muslim and the Persian army fought a battle in the year 636/637 CE.
Qadr	قَدْر	Meaning 'measure', 'power' or 'destiny'. <i>Al-Qadr</i> refers to the foreknowledge of Allāh about all of creation.
Qainuqā'	قَيْنِقَاع	<i>Banū Qainuqā'</i> was a Jewish tribe in Madīnah.
Qiblah	قِبْلَةٌ	The direction towards the <i>Ka'bah</i> in <i>Makkah</i> to which Muslims face during <i>Ṣalāh</i> .
Qiyām	قِيَام	Standing upright in <i>Ṣalāh</i> .
Qiyās	قِيَاس	Analogy or reasoning in Islāmic <i>Shari'ah</i> on the basis of similar circumstances.

Qunūt	الْقُنُوتُ	The special <i>du'a'</i> said during <i>Ṣalātul Witr</i> .
Qur'ān	الْقُرْآنُ	The sacred book of Muslims, the final book of guidance from Allāh, sent down to <i>Muḥammad</i> ﷺ through the angel <i>Jibrā'il</i> (Gabriel) over a period of 23 years.
Quraizah	قُرَيْظَةَ	<i>Bani Quraizah</i> was a Jewish tribe in Madinah.
Rabi'ul Awwal	رَبِيعُ الْأَوَّلِ	The third month of the Islāmic calendar.
Rajab	رَجَبٌ	The seventh month of the Islāmic calendar.
Rak'ah	رَكْعَةٌ	(pl. <i>Raka'āt</i>) A 'unit' of <i>Ṣalāh</i> , each <i>Ṣalāh</i> having two, three or four <i>rak'ahs</i> .
Ramaḍān	رَمَضَانَ	Ninth month of the Islāmic calendar, the month of obligatory fasting.
Rasūl	رَسُولٌ	(pl. <i>Rasūl</i>) Messenger. <i>Rasūlullāh</i> means Messenger of Allāh.
Ribā	رِبَاٌ	Interest, which is unlawful in Islām. (2:275–276)
Risālah	رِسَالَةٌ	Messengership. The channel of communication between Allāh and His Messengers, through His angels, books and messengers.
Rūḥ	رُوحٌ	Soul, which lives on after death. (32:9) Also used in the <i>Qur'ān</i> to refer to the angel <i>Jibrā'il</i> . (97:4)
Rukū'	رُكُوعٌ	Bowing during <i>Ṣalāh</i> .
Ṣadaqah	صَدَقَةٌ	Charitable expenditure in Islām. Also used to refer to <i>Zaka'h</i> . (9:60)
aṣ-Ṣādiq	الصَّادِقُ	One of the titles of Prophet <i>Muḥammad</i> ﷺ, meaning 'The Truthful'.
Ṣafā	الصَّفَا	The hillock near <i>Baitullāh</i> (House of Allāh) from where pilgrims make a fast walk to the hillock of <i>Marwāh</i> . (2:158)
Ṣafar	صَفَرٌ	Second month of the Islāmic calendar.
Ṣaḥābah	الصَّحَابَةُ	(sing. <i>Ṣaḥābī</i>) Companions of Prophet <i>Muḥammad</i> ﷺ.
Ṣaḥūr	سَحُورٌ	A pre-dawn meal taken by Muslims during the fasting month of <i>Ramaḍān</i> .
Saifullāh	سَيْفُ اللَّهِ	Sword of Allāh. The title of <i>Khālīd bin al-Walīd</i> , the famous commander of the Muslim army.
Saiyidatun Nisā'	سَيِّدَةُ النِّسَاءِ	Leader of the women in <i>Jannah</i> . This is the title given to <i>Fāṭimah</i> , the youngest daughter of Prophet <i>Muḥammad</i> ﷺ.
Sajdah	سَجْدَةٌ	Prostration during prayer.
Sajdatus Sahw	سَجْدَةُ السَّهْوِ	Prostrations to make up for a mistake made during <i>Ṣalāh</i> .
Ṣalāh	صَلَاةٌ	The compulsory prayer, offered at five set times every day in a particular way.
Salām	سَلَامٌ	Turning the head to the right and left at the end of <i>Ṣalāh</i> , saying <i>Assalāmu 'alaikum wa rahmatullāh</i> .
aṣ-Ṣalātu 'alan Nabīyy	الصَّلَاةُ عَلَى النَّبِيِّ	The <i>Darūd</i> recited after <i>at-Tashahhud</i> at the end of a particular <i>Ṣalāh</i> .
Ṣalātul Jumu'ah	صَلَاةُ الْجُمُعَةِ	The special congregational <i>Ṣalāh</i> said at midday every Friday.

Ṣawm	صَوْم	Fasting in the month of <i>Ramaḍān</i> , one of the five pillars (basic duties) of Islām.
Sha‘bān	شَعْبَانَ	Eighth month of the Islāmic calendar.
Shahādah	شَهَادَة	Testifying that “There is no god but Allāh, <i>Muḥammad</i> is Allāh’s messenger”. The first pillar (basic duty) of Islām.
Shaḥīd	شَهِيد	A Muslim who sacrifices his life for Allāh’s sake.
Shaiṭān	شَيْطَان	The Arabic word for devils or evil forces from <i>Jinn</i> .
Shari‘ah	شَرِيعَة	Way, path, law, or code of conduct.
Shawwāl	شَوَّال	The tenth month of the Islāmic calendar.
Shirk	شِرْك	Attributing partnership to Allāh. A great sin.
Shūrā	شُورَى	Consultation among learned Muslims. (42:38)
aṣ-Ṣiddiq	الصِّدِّيق	The title of <i>Khalīfah Abū Bakr</i> meaning testifier to the truth.
Sīrah	السِّيَرَة	Biography of the life of Prophet <i>Muḥammad</i> ﷺ and his companions.
Sujūd	سُجُود	Prostrating during <i>Ṣalāh</i> .
Sunnah	سُنَّة	(pl. <i>Sunan</i>) The example of Prophet <i>Muḥammad</i> ﷺ in what he did, said and approved. Also, the additional <i>Ṣalāh</i> practised by Prophet <i>Muḥammad</i> ﷺ.
Sūrah	سُورَة	(pl. <i>Suwar</i>) A chapter of the <i>Qur’ān</i> .
Ta‘awwudh	تَعَوُّذ	Saying <i>A‘ūdhu billāhi minash shaiṭānir rajīm</i> .
Tafsīr	تَفْسِير	Detailed explanation of the meaning of the <i>Qur’ān</i> .
Tahajjud	تَهَجُّد	Optional <i>Ṣalāh</i> between midnight and dawn.
Tahārah	طَهَارَة	To be clean and pure.
Takbīr	تَكْبِير	Saying <i>Allāhu Akbar</i> .
Takbīratul Iḥrām	تَكْبِيرَة الْإِحْرَام	Saying <i>Allāhu Akbar</i> at the start of the <i>Ṣalāh</i> .
Talāq	طَلَق	A husband’s right to divorce his wife in Islāmic <i>Shari‘ah</i> when the marriage is not sustainable. (2:228–232; 65:1–7) <i>Aṭ-Ṭalāq</i> is the name of the 65th <i>Sūrah</i> of the <i>Qur’ān</i> .
Talbiyah	تَلْبِيَة	Literally ‘response’ or ‘compliance’. The words “ <i>Labbaik, allāhumma labbaik...</i> ” recited whilst in <i>Iḥrām</i> during ‘ <i>Umrah</i> or <i>Hajj</i> .
Taqwā	تَقْوَى	Piety, Allāh consciousness or fear of Allāh.
Tarāwīḥ	تَرَاوِيح	The special <i>Ṣalāh</i> said after ‘ <i>Ishā</i> ’ in <i>Ramaḍān</i> .
Tasbiḥ	تَسْبِيح	Saying <i>Subḥāna rabbiyal...</i> (Glorification of Allāh).
Tashahhud	تَشَاهُود	The recitation after two <i>rak‘ahs</i> and at the end of <i>Ṣalāh</i> .
Tashriq	أَيَّامُ الشَّرِيق	The three festive days following ‘ <i>Idul Adḥā</i> ’ (11–13 <i>Dhu’l Hijjah</i>).
Tasmiyah	تَسْمِيَة	Saying <i>Bismillāhūr raḥmānūr raḥīm</i> . Also called the <i>Basmalah</i> .
Tawbah	تَوْبَة	Meaning ‘repentance’. To ask Allāh’s forgiveness for our mistakes and sins. <i>Aṭ-Ṭawbah</i> is the name of the 9th <i>Sūrah</i> of the <i>Qur’ān</i> .

Tawrah	تَوْرَاة	Torah. The book revealed to Prophet <i>Mūsā</i> by Allāh.
Tayammum	تَيَمُّم	Dry ablution, performed when water is scarce, unavailable or when using it would be harmful.
Thanā'	تَنْاء	Meaning 'praise' or 'appreciation'. Saying <i>Subhānaka allāhumma...</i> after <i>Takbīratul Iḥrām</i> .
Thawr	تَوْر	A mount near Makkah in which there is a cave where Prophet <i>Muḥammad</i> ﷺ and <i>Abū Bakr</i> took shelter whilst migrating to Madīnah. (9:40)
at-Tirmidhī	التِّرْمِذِيّ	Refers to <i>Jāmi' at-Tirmidhī</i> , one of the six most authentic collections of <i>Aḥādīth</i> .
Ṭuwā	طُوًى	The name of the sacred valley at Mount <i>Sinai</i> where Prophet <i>Mūsā</i> received Allāh's message. (20:12)
Uḥud	أُحُد	A mount north of Madīnah where the second battle was fought by Prophet <i>Muḥammad</i> ﷺ and the Muslims against the infidels of Makkah. (3:121–128)
Ummah	أُمَّة	Community, nation. (3:110)
Ummiyy	أُمِّيّ	A person who cannot read or write. The <i>Qur'ān</i> uses this term to describe Prophet <i>Muḥammad</i> ﷺ.
'Umrah	عُمْرَة	The lesser pilgrimage to the <i>Ka'bah</i> in Makkah any time of the year. (2:158)
Uswatun Ḥasanah	أُسْوَةٌ حَسَنَةٌ	Meaning 'an excellent example'. The Qur'ānic term refers to Prophet <i>Muḥammad</i> ﷺ.
al-'Uzzā	الْعُزَّى	The idol of <i>Banī Shaiḥbān</i> located at <i>Nakhlah</i> . It was destroyed by <i>Khālid bin al-Wālid</i> .
Wājib	وَأَجِب	Obligatory.
Witr	وَيْتْر	Literally 'odd' (opposite of even). Refers to the <i>Ṣalāh</i> offered after 'Ishā'.
Wuḍū'	وُضُوء	Washing for <i>Ṣalāh</i> in a prescribed way.
Yathrib	يَثْرِب	A pre-Islāmic name of Madīnah. (33:13)
Yawmuddin	يَوْمَ الدِّينِ	The Day of Reckoning or of Judgement in the life after death.
Yawmul Ākhirah	يَوْمَ الْآخِرَةِ	The Last Day or the Day of Judgement.
Zabūr	زَبُور	Psalms. The book revealed by Allāh to Prophet <i>Dāwūd</i> .
az-Zahrā'	الزَّهْرَاءُ	A title of <i>Fāṭimah</i> , the youngest daughter of Prophet <i>Muḥammad</i> ﷺ, meaning 'radiantly beautiful'.
Zakāh	زَكَاة	Welfare contribution — a compulsory payment from a Muslim's annual savings, one of the five pillars (basic duties) of Islām. It is an act of <i>'Ibādah</i> (worship) and should not be confused with any tax.
Zamzam	زَمْزَم	Literally 'bubbling' or 'abundance of water'. The famous well near the <i>Ka'bah</i> , discovered by <i>Hajar</i> .
Zuhr	ظَهْر	Name of the <i>Ṣalāh</i> just after midday.

Index

A

- Aaron. *See* Prophets: Frā'an
 al-'Abbās bin 'Abdul Muṭṭalib 97, 107, 105, 116
 'Abdul Muṭṭalib 80, 119
 'Abdullah (father of Muḥammad ﷺ) 80, 119
 'Abdullah (son of Muḥammad ﷺ) 82, 136
 'Abdullah bin Abī Rabi'ah 92
 'Abdullah bin az-Zubair 33
 'Abdullah bin Hudhāfah 127
 'Abdullah bin Jubair 107
 'Abdullah bin Jud'an 81
 'Abdullah bin Mas'ūd 88
 'Abdullah bin Ubayy bin Saḥl 107
 'Abdullah bin 'Umar 139
 'Abdullah bin Zaid 104
 'Abdur Raḥmān bin Abī Bakr 126
 'Abdur Raḥmān bin 'Awf 88, 129
 'Abdur Raḥmān bin al-Hārith 33
 Ablution. *See* Wuḍū'
 Abortion 160, 194
 Abraham. *See* Prophets: Ibrāhīm
 Abū 'Abdullah Muḥammad bin Yazīd al-Qazwīnī 155
 Abū 'Abdur Raḥmān Ahmad bin Shu'aib al-Nasā'ī 155
 Abū Ayyūb al-Anṣārī 32, 99, 103
 Abū Bakr bin Abī Quḥāfah 33, 87, 88, 90, 98, 117, 125–127, 139, 229
 Abū Bakr Ahmad bin Ḥusain al-Baihaqī 222
 Abū Dāwūd. *See* Sunan Abū Dāwūd
 Abū Dharr al-Ghifārī 88
 Abū Fukaiḥah 90
 Abū Hanīfah Nu'mān bin Thābit 155
 Abū 'Isā Muḥammad bin 'Isā al-Tirmidhī 155
 Abū Jahl 90
 Abū Lahab 89, 90, 94
 Abū Lu'lu' 129
 Abū Muḥammad al-Ḥusain bin Mas'ūd 155, 226
 Abū Quḥāfah 125
 Abū Sufyān 105, 108, 112, 115
 Abū Ṭalīb 80, 87, 89, 94, 119
 Abū 'Ubaid ath-Thaqafī 128
 Abū 'Ubaidah bin al-Jarrāh 88, 127, 128, 129
 Abū Umayyah 83
 Abū Darda' 32, 33
 Abū Ḥakam bin Hishām. *See* Abū Jahl
 Abuse 202
 Abyssīnīa 92, 111, 113, 119, 130, 136
 Adalet ve Kalkınma Partisi 171
 Ādam. *See* Prophets: Ādam
 'Addās 95
 Adhān 120, 221, 226. *See also* Iqāmah
 first used 104
 wording 44–45
 Adharbāijān 130
 Afghanistan 195
 Afghanistan 204
 Africa 13
 Agriculture/produce 70, 71
 AH 11
 Ahādīth. *See* Ḥadīth
 Ahmad bin Ḥanbal 155
 Ahzab 10, 109, 120, 131, 221
 'Ā'ishah bint 'Abī Bakr 94, 138–139
 Aiyāmūt Tashrī 174
 Ajzā'. *See* Juz'
 Ākhirah 17, 18, 32, 31, 35–36, 178–179, 196, 221
 'Alaq 221
 Albania 204
 Alcoholic Drinks 15, 165, 173. *See also* Wine
 Alexandria 131
 Algeria 171, 204
 'Alī bin Abī Ṭalīb 87, 88, 98, 120, 129, 131–133, 137, 221, 227
 Ālī 'Imrān. *See* Sūrah, Ālī 'Imrān
 Allāh 13, 17, 221
 Allāhu Akbar. *See* Tawḥīd al-Ḥaram
 Alliance for Charity. *See* Hilful Fuḍal
 'Amāl 105, 221
 Amānah 116, 169, 221
 Āmūn 50, 221
 al-Āmūn 83, 96, 221
 Āminah 80, 119
 'Āmir bin Fuḥairah 125
 'Anmār 90
 'Amr bin al-'Ās 92, 111, 120, 127, 129
 'Amr bin Umayyah ad-Damī 113
 Analogy 154
 Anbiyā'. *See* Prophets
 Angels 17, 26, 85, 141, 148, 196, 221
 of Death. *See* herein 'Izrā'īl (Azra'el)
 Isrā'īl 26, 224
 'Izrā'īl (Azra'el) 26, 35, 224, 226
 Jibrā'īl (Gabriel) 26, 32, 85, 86, 87, 96, 136, 197, 225. *See also* Rūḥ
 Kirāman Katībūn 26, 225
 Mikā'īl (Michael) 26, 226
 Anger 73, 202
 Animals 75, 143, 172, 175, 199
 'Ankabūt 221
 Anṣār 97, 100, 221
 Ants 94
 'Aqabah 96, 97, 119, 221
 al-Aqṣā. *See* Masjidul Aqṣā
 Arab 116
 Arabia 80
 Arabic 10, 13, 31, 35

- Arabic Dates 11
 Arabic Symbols 11
 'Arafāt 75, 116, 159, 175, 221
 Aramaic 28
 Argentina 208
 Ark 142
 Arkānūl Islām 38, 221
 Armenia 130
 al-Arḡam bin Abī al-Arḡam 88, 94
 Arrogance 193, 201
 Asadullāh 132, 221
 al-Asham bin Abjar. *See* Negus
 'Āshūrā 175, 221
 Asmā' bint Abī Bakr 88, 138, 201
 Asmā' bint Salamah 88
 Asmā' bint 'Umāis 88
 'Aṣr 40, 46, 221
 al-Aswad bin 'Anzah al-'Anṣī 126
 Australia 173, 208
 Aws 100, 109, 221
 Awsuq 71, 222
 Āyah 32
 Āyat. *See* Ayah
 Āyatul Kurṣī 177
 Āzar 144
 Azerbaijan 204. *See also* Ādharbaijān
 Azrail. *See* Angels; 'Izrā'īl
B
 Backbiting 192, 201
 Badr 105–106, 120, 126, 131, 137, 222
 Bahra 80
 Bahman 128
 Bahrain 204
 al-Bahaq 222
 Baitul Maqdis 96, 105, 222
 Baitullah 74, 222. *See also* Ka'bah
 Bakkah 226
 Bangladesh 171, 204
 Banks 168
 Banū 222
 Asad 89
 Bakr 115
 Hāshim 94
 Isrā'īl 146, 148. *See also* Isrā'īl
 Khuza'ah 115
 Makhzūm 89
 al-Muṣṭaliq 120
 Muṭṭalib 94
 Nadr 100, 108, 115, 227
 Qainuqā' 100, 120, 227
 Quraizah 100, 109, 120, 228
 Shaibān 230
 Taim 89
 ath-Thaqif 225
 Barnabas 28
 Bashar 141, 222
 Basmalah. *See* Tasmiyah
 Bath. *See* Ghusl
 Battle of the Bridge 128
 Belgium 208
 Benin 208
 Bible 28, 80, 114, 160
 Bilāl bin Rabāh 90, 104, 125
 Birds 148
 Birr 191, 222
 Bismillah 13, 200. *See also* Tasmiyah
 Black Stone. *See* al-Hajarul Aswad
 Blind 148
 Blood 44, 172, 175
 Books of Allāh 17, 27–28, 225. *See also* Injīl
 (Gospel); Ṣuhuf of Ibrāhīm; Fawrah
 (Torah); Zabūr (Psalms)
 Booty 107, 108
 Bosnia & Herzegovina 204
 Boycott 94, 119, 136
 Brazil 208
 Brothels 165
 Brotherhood 183, 198
 Brunei 204
 Buddhism 15
 Buffaloes 71
 al-Bukhārī. *See* Ṣaḥīḥ al-Bukhārī
 Bulgaria 208
 Burāq 96
 Burkina Faso 204
 Burma 208
 Burundi 208
 Buṣṭā 80
 Byzantium 111, 131
C
 Calendar 11, 72, 74, 99, 174, 175, 222
 Caliphs 125
 Call to prayer. *See* Adhān
 Cambodia 208
 Cambridge 160
 Camel 71, 90, 99, 129, 175
 Cameroon 208
 Canada 173, 208
 Captives 72
 Caravan 105
 Cash 71
 Catholic Church 160
 Cattle 70
 Cave 83
 CE 11
 Central African Republic 208
 Chad 204
 Charity 70, 199
 Chastity 189–190, 198
 Cheating 192
 Children 197
 China 208
 Chosroes II 126
 Christian Era 11
 Christianity 15, 80, 160
 Christians 28, 84, 86, 129, 157, 161

- Clay 141, 148
 Cleanliness. *See* Ṭahārah
 Clothing 201. *See also* Dress
 Cobalt 203
 Coffee 203
 Commodities 203
 Common Era 11
 Community. *See* Ummah
 Comoros 204
 Congo, Dem. Rep. of 208
 Congo, Rep. of 208
 Congregation 40, 44, 59, 73, 174, 175, 224
 Conjugal relations 73, 76, 157, 163
 Consensus 154
 Constantine 131
 Consultation 169
 Contentment 199
 Contract 157
 Contracts 185
 Converts 72
 Co-operation 183
 Corruption 168, 193
 Côte d'Ivoire 204
 Cotton 203
 Countries 203
 Courage 188
 Cow, The. *See* Stratul Baqarah
 Cows 71
 Cradle 148
 Creator 13
 Croatia 208
 Crucified 149
 Curse 141
 Cyprus 130, 208
D
 Damascus 33, 129
 Dardūd 53, 56, 222, 228
 Darul Arqam 94, 119
 Dates 11
 David. *See* Prophets: Dawūd
 Dawmatul Jandal 120
 Dawn. *See* Fajr
 Dawūd. *See* Prophets: Dawūd
 Day of Judgement 14, 17, 22, 26, 35, 141, 186, 230
 Death 35
 Debtors 72
 Deceit 165
 Declaration of Faith. *See* Shahādah
 Destiny. *See* al-Qadr
 Deuteronomy 28
 Devil. *See* Shaitān
 Dhikr 31, 222
 Dhul Hijjah 11, 74, 174, 222
 Dhul Qa'dah 11
 Dihyah bin Khalifah 111
 Dtn 222. *See also* Religion
 Dtnul Fitrah 15, 222
 Discrimination 170
 Divorce 120, 159, 160. *See also* Khul'
 Djibouti 204
 Dress 173–174
 Drink 172–173. *See also* Alcoholic
 Drinks; Wine
 Drinking 200
 Du'a' 54, 55–56, 173, 221, 222
 Dūmatul Jandal. *See* Dawmatul Jandal
E
 Earnings 167
 Eating 173, 200
 Economics 165–168
 Education 167, 170
 Egypt 111, 114, 129, 130, 146, 171, 204, 223
 Elephants 128, 136
 Emigration. *See* Hijrah
 England 160
 Eritrea 204
 Ethiopia 92, 119, 204
 Eve. *See* Hawwā'
 Evil. *See* Munkar
 Exodus 28
 Extravagance 192
 Ezra 28
F
 Faith 17, 198. *See also* Imān
 Fajr 40, 46, 222
 False prophets 126
 Family 157
 Faqih 155, 222
 Fard 41, 46, 155, 222
 Fardu Kifayah 59, 222
 al-Farūq 128, 222
 Fasting. *See* Ṣawm
 Fatwā. *See* Fatwā
 Father 197
 al-Fatihah. *See* Stratul Fatihah
 Fātimah (daughter of Muhammad ﷺ) 82, 131, 136, 137–138, 228, 230
 Fātimah bint al-Khaṭṭāb 88, 93, 120
 Fātimah bint al-Mujallil 88
 Fātimah bint Zaidah 136
 Fātimah Zahra' 137
 Fatwā 155, 222, 226
 Fazara 108
 Feminists 160
 Festivals 174–175. *See also* 'Id
 Fiji 208
 Fingertips 36
 Fiqh 155, 222
 Fiqhuz Zakāh 222
 Fir'awn 146–148, 223
 Fire 141, 145. *See also* Hell
 Firoz 129
 Fish 173
 Flood 143
 Food 165, 167, 170, 172–173, 200

- Foreknowledge. *See* as-Sifat
 Forgiveness 186-187, 200
 Fornication 195
 France 160, 208
 Fraud 165, 192
 Freedom 167, 170
 Friday prayer. *See* Salātul Jumū'ah
 Fukaihah bint Yasār 88
 Funeral prayer. *See* Salātul Janāzah
 G
 Gabon 208
 Gabriel. *See* Angels: Jibrā'īl (Gabriel)
 Gambia, The 204
 Gambling 153, 165, 173, 194
 Gas 203
 Gaza Strip 205
 Generosity 191
 Genesis 28
 Georgia 208
 Germany 208
 Ghair Mu'akkadah 46, 223
 Ghana 208
 al-Ghant 130, 223
 Ghatafān 108
 al-Ghurrul Muhajjalān 41, 223
 Ghusl 41, 223
 Gifts 200
 Goats 71, 174
 God 13, 221. *See also* Allāh
 Gold 70, 71, 174, 193, 201
 Gospel. *See* Injīl (Gospel)
 Government 169, 170
 Greece 208
 Greek 28
 Greeks 160
 Greetings 183, 200
 Guests 197
 Guinea 204
 Guinea-Bissau 204
 Guyana 208
 H
 Hādith 139, 154, 196-202, 223
 Hāfiz 32, 33, 223
 Hāṣah 33, 94
 Hagar. *See* Hājar
 Hair 76
 Hājar 76, 159, 223
 al-Hajarul Aswad 83, 119, 223
 Hājī 38, 39, 74-76, 81, 96, 116, 118, 120, 161, 174, 223
 Hāḥī 165, 172, 223
 Hāḥmah 80
 Hāmzah 90, 94, 107, 108, 119, 126
 Hārām 155, 165, 172, 223
 Hārbul Fijār 81, 119, 223
 Hārith bin Abī Hālah 90
 Hārithah 87
 Hārūn. *See* Prophets: Hārūn
 Harvest 71
 al-Hasan 131, 137
 Hawāzin 81
 Hawwā' 141, 157, 223
 Haya' 198, 223
 Head of State. *See* Khalifah
 Heaven 14, 20, 26, 32, 36, 96, 141, 159, 224
 Hebrew 28
 Hell 14, 26, 36, 73, 96, 224
 Henry VIII 160
 Heraclius 111
 Hidayah 223
 Hijāb 120, 161, 174, 189-190, 223
 Hijrah 11, 92, 97-99, 119, 138, 223, 226
 Hīful Fuḍūl 81, 119, 223
 Hind 108
 Hindus 160
 Hīrā' 31, 34, 83, 85, 223
 Hirah 128
 Hizb an-Nahdah 171
 Hoarding 193
 Honesty 185
 House of Allāh. *See* Baitullah
 Housing 167, 170
 Hubal 84, 223
 Hudaibiyah 110-111, 120, 130, 224
 Huffāz. *See* Hāfiz
 Humamah bint Khalaf 88
 Hunain 118, 120
 Hunting 75
 Hurmuz 127
 al-Husain 131, 137
 Hypocrites 105, 186, 194, 202. *See also* Munāfiqūn
 I
 'Ibādah 15, 39, 70, 72, 86, 224
 Iblīs 26, 141, 224. *See also* Shaitān
 Ibn Abī Sarḥ 130
 Ibn Jud'an. *See* 'Abdullāh bin Jud'an
 Ibn Mājah. *See* Sunan Ibn Mājah
 Ibn Muḥjam 132
 Ibrahīm. *See* Prophets: Ibrahīm
 'Id 59, 175
 Idols 84, 144, 173
 'Idul Adḥā 47, 73, 145, 174, 224
 'Idul Fitr 47, 73, 120, 174, 224
 Iḥrām 75, 76, 224, 226
 Iḥsān 196, 224
 Ijmā' 154, 224
 al-Ikhwānūl Muslimūn 171
 'Ikrimah bin Abī Jahī 110, 126
 Imām 55, 59, 224
 Imān 18, 105, 196, 224
 al-Imānūl Mufaṣṣal 17, 26, 224
 'Imrān 146. *See also* Sūrah Āli 'Imrān
 India 160, 208
 Indonesia 171, 204
 Inheritance 120, 161, 168, 199

- Injections 73
 Injil (Gospel) 27, 86, 148, 224
 Insects 75
 Intention. *See* Niyyah
 Interest. *See* Riba
 Iqamah 45–47, 224. *See also* Adhān
 Iqra' 34, 224
 Iran 171, 204
 'Iraḳ 127, 130, 144, 204
 Irāsh 90
 'Isā. *See* Prophets: 'Isā
 Isaac. *See* Prophets: Ishāq
 'Ishā' 40, 46, 224
 Ishāq. *See* Prophets: Ishāq
 Ishmael. *See* Prophets: Ismā'īl
 Islam 13, 34, 196, 224
 Islamic Law. *See* Sharī'ah
 Islamic Movement 87, 88, 97, 99
 Islamic Salvation Front 171
 Ismā'īl. *See* Prophets: Ismā'īl
 al-Isrā' 95
 Israel 205, 208, 225. *See also* Isrā'īl
 Israelites 146
 Isrā'īl. *See* Angels: Isrā'īl
 Isrā'īl 146, 224. *See also* Banū: Isrā'īl
 Istanbul 34
 Italy 208
 'Iḍāl 51, 224
 'Izrā'īl (Azra'il). *See* Angels: 'Izrā'īl (Azra'il)
J
 Jacob. *See* Prophets: Ya'qūb
 Ja'far bin Abī Ṭālib 88, 92, 113
 Jahannam 224. *See also* Hell
 Jamā'ah 224. *See also* Congregation
 Jamā'at-e-Islāmi 171
 Jami'ut-Tirmidhi 155, 230
 Janāzah 224. *See also* Salātul Janāzah
 Jannah 197, 198, 224. *See also* Heaven
 Jealousy 201
 Jeddah 224
 Jerusalem 96, 105, 129, 205, 225
 Jesus 114. *See also* Prophets: 'Isā
 Jewellery 70, 174
 Jews 84, 100, 101, 105, 108, 109, 115, 119, 131, 157, 161, 173, 225
 Jibrā'īl. *See* Angels: Jibrā'īl
 Jibrīl. *See* Angels: Jibrā'īl
 Jihad 15, 76–77, 80, 91, 118, 120, 196, 225
 jinn 14, 15, 26, 31, 70, 141, 225
 al-Jisr 128
 Jizyah 118, 120, 225
 John 28
 Jordan 204
 Joseph. *See* Prophets: Yūsuf
 Judah 15
 Judaism. *See* Jews
 Judiciary 170
 Jūdiyy. *See* Mount: Jūdiyy
 Jumād al Ākhirah 11, 225
 Jumād al Ūlā 11
 Jumu'ah. *See* Salātul Jumu'ah
 Justice 189
 Jute 203
 Juwayriyah bint al-Harith 94
 Juyūb 190
 Juz' 32
K
 Ka'bah 44, 48, 74, 76, 105, 145, 225
 Kafir 225
 al-Kalimatul Ṭaiyibah 39, 225
 Karachi 34
 Kashmir 171
 Kaskar 128
 Kavadh II 127
 Kawthar. *See* Sūratul Kawthar
 Kazakhstan 204
 Kenya 208
 Khabbāb bin al-Aratt 88, 90, 93
 Khadijah bint Khuwailid 86, 88, 93, 94, 119, 136–137
 Khadijatul Kubrā 136
 Khaibar 108, 115, 120, 131, 225
 Khālid bin al-Walid 107, 110, 111, 118, 120, 126, 127, 128, 129, 228, 230
 Khalfah 22, 27, 59, 125, 169, 170, 225
 Khalīlullāh 144, 225. *See also* Prophets: Ibrāhīm
 Khandaq 108–109, 225
 Khansa bint Khidhān al-Ansariyyā 157
 Khazraj 100, 225
 Khilafah 225. *See also* Khalfah; al-Khulafā'ur Rāshidūn
 Khosraw Parwiz II 126
 Khul' 161, 225. *See also* Divorce
 al-Khulafā'ur Rāshidūn 125, 225
 Khurbah 59, 225
 Kindness 188, 199
 Kirāman Kātibūn. *See* Angels: Kirāman Kātibūn
 Kisrā 126
 Knowledge 199
 Kosher 173
 al-Kubrā. *See* Khadijatul Kubrā'
 Kūfah 130
 Kurst 177
 Kutubullāh. *See* Books of Allāh
 Kuwair 204
 Kyrgyzstan 204
L
 Lailatul Qadr 73, 175
 al-Lāc 84, 225
 Law 139, 169, 170
 Law of Allāh 13
 Leadership 125
 Learning 199
 Lebanon 204
 Legislation 169
 Leprosy 148

- Leviticus 28
 Liberia 208
 Liberty 167
 Libya 204
 Life after death. *See* Ākhirah
 Lion 221
 Lot. *See* Prophets: Lūṭ
 Lotteries 165
 Love 196
 Lubainah 90
 Luke 28
 Luqmān 180–181
 Lūṭ. *See* Prophets: Lūṭ
 Lying 73, 192, 201
M
 Macedonia 208
 Madagascar 208
 Madant 32
 Madinah 32, 96, 99, 119, 171
 Madinatun Nabīyy 99, 226
 Maghrib 40, 46, 226
 Magic 147
 Maimūna bint al-Ḥarith 94
 Maisarah 93
 Makkah 32, 34, 44, 80, 115–116, 120, 226
 Makkt 32
 Makrūh 155, 226
 Malā'ikah. *See* Angels
 Malakul Mawt. *See* Angels: 'Izrā'il (Azrail)
 Malawi 209
 Malaysia 171, 204
 Maldives 204
 Mali 204
 Mālik bin Anas 155
 Mālik bin Nuwairah 126
 Mandūb 155, 226
 Manganese 203
 Manners 197, 200–201
 Mark 28
 Marriage 75, 82, 120, 157–159, 160. *See also*
 Polygamy
 Martyr 107
 Ma'rūf 15, 76, 153, 225, 226
 Marwah 75, 76, 159, 226
 Mary. *See* Maryam (mother of 'Isā)
 Maryam (mother of 'Isā) 114, 148
 Maryam (sister of Mūsā) 146
 al-Mash'aril Ḥarām 227
 Masjid 44, 59, 103, 226
 al-Masjidul Aqṣā 96, 225
 al-Masjidul Ḥarām 226. *See also* Ka'bah
 al-Masjidun Nabawī 119, 125, 226
 Matthew 28
 Mauritania 204
 Mauritius 209
 Mawāqit. *See* Miqāt
 Meat 173, 175
 Medicine 167, 170
 Meetings 184, 200
 Menstruation 47, 73, 161
 Merchandise 71
 Messengers 17, 24, 27, 177, 196. *See also*
 Prophets
 Messiah 148
 Michael. *See* Angels: Mikā'il (Michael)
 Middle East 171
 Midian 147
 Migration. *See* Hijrah
 Mikā'il. *See* Angels: Mikā'il (Michael)
 Mikāl. *See* Angels: Mikā'il (Michael)
 Millah 226
 Millatun Wāhidah 203
 Minā 75, 226
 Minerals 203
 Mines 71
 Miqāt 75, 226
 Mi'rāj 95–96, 119, 226
 Mirāth 226. *See also* Inheritance
 Mischief 193
 Mishkāt al-Maṣābih 155, 226
 Mockery 194
 Modesty 198
 Mohammedanism 15
 Mongolia 209
 Monk 80
 Monogamy 162, 163
 Moon 11, 144, 175
 Morocco 204
 Moses. *See* Prophets: Mūsā
 Mosque. *See* Masjid
 Mother 159, 197
Mount
 Jūdiyy 144, 225
 Nūr 34, 83
 Ṣafā. *See* as-Ṣafā
 Sinai 147
 Mozambique 209
 Mu'adh bin Jabal 32
 Mu'adh bin 44, 104, 226
 Mu'awiyah 130
 Mubāh 155, 226
 Muft 155, 226
 al-Mughtrah bin Shu'bah 129, 130, 225
 Muhājirūn 97, 100, 226
 Muḥammad ﷺ 15, 79–124, 226
 Muḥammad bin Idrīs ash-Shāfi'ī 155
 Muḥammad bin Ismā'il 154
 Muharram 11, 175
 al-Muḥassin 131, 137
 Mu'min 179–180, 226
 Munāfiqūn 105, 107, 226. *See also* Hypocrites
 Munkar 15, 76, 153, 225, 227
 Muqim 227
 Muqtadr 227
 al-Murtadā 132, 133, 227
 Mūsā. *See* Prophets: Mūsā

Musailimah bin Habib 126
Musalli 227
Mushaf 131, 227
mushrik 102
Muslim 13, 227. *See also* Sahih Muslim
Muslim bin al-Hajjaj 154
Musnad 155
Mu'tah 120, 127
al-Muthanna 127, 128
Murtaqf 227
al-Muwaṭṭa' 155
Muzdalifah 75, 227
Myanmar. *See* Burma
N
Nabiyy. *See* Prophets
Nafilah 46, 227
Nafi. *See* Nafilah
Nahdatul 'Ulama' 171
Nahdiyah 125
Nahdiyah 90
Nails 76
an-Najashi 92. *See also* Negus
Naked 112
Nakhlah 230
Names 41
Nasir. *See* Sultan an-Nasir
National Islamic Front 171
Nature 13, 14, 75
Nafil. *See* Nafilah
Nafilah 41, 227. *See also* Taharah
Needy 70
Neighbours 92, 93, 113
Neighbours 182, 197
Nepal 209
Netherlands 209
New Testament 28
New Zealand 173
Niger 205
Nigeria 205
Night of Power 175. *See also* Lailatul Qadr
Nikah 227. *See also* Marriage
Nisab 71, 227
Niyah 41, 48, 58, 75, 198, 227
Noah. *See* Prophets: Nuh
Nu'aim bin 'Abdullah 88, 93
Nuh. *See* Prophets: Nuh
Numbers 28
Nur 26, 227. *See also* Mount Nur
O
Obedience 13
Oil 203
Old Testament 28
Oman 205
Organisations 171
Ornaments 71. *See also* Jewellery
Orphans 120, 165, 182-183, 198
Oxford 160

P
Pakistan 34, 205
Palestinian Authority 205
Palm-oil 203
Paradise. *See* Heaven
Parents 181, 197
Parti Islam SeMalaysia 171
Patience 186-187
Peace 13
Pen 34, 85
Pentateuch 28
Perfume 75
Persia 114, 126
Persian Emperor 111
Pharaoh 146-148
Philippines 209
Phosphate 203
Pigs 172
Pilgrim 75, 83
Pilgrimage. *See* Hajj
Pillars of Islam. *See* Arkānul Islam
Planets 20
Plants 75
Politeness 198
Politics 169-171
Polygamy 162-164
Poor 70
Population 171, 203
Pork 172
Post-childbirth bleeding 47
Poverty 194
Prayer. *See* Salah
Pride 141, 203
Prices 84
Profit 167
Prohibitions 192-195
Prophets 185, 198
Prophets 161, 167
Prophethood. *See* Risalah
Prophets 24, 32, 141-152. *See also* Messengers
 Adam 15, 26, 96, 141-142, 148, 157, 160, 224
 Dawud 27, 81
 Hārūn 96, 147
 Ibrāhīm 27, 53, 74, 76, 96, 144-145, 174, 225
 'Isa 27, 96, 148-149
 Isḥāq 28
 Isma'il 74, 76, 145, 159, 174
 Lūq 28
 Muḥammad ﷺ. *See* Muḥammad ﷺ
 Musa 27, 81, 86, 93, 96, 142-148
 Nuh 24, 28, 142-144
 Ya'qub 146
 Yūsuf 146
Punishment of forgetfulness. *See* Sajdatul Sahw
Psalms 28. *See also* Zabūr (Psalms)
Puberty 201
Punctuality 187
Punishment 14, 32, 195

- Purification. *See* Tahārah
 Pus 44
 Q
 Qada' 59, 227
 Qadisiyyah 128, 227
 Qadr 17, 22, 227
 al-Qāsim 94, 136
 Qatar 205
 Qiblah 44, 48, 58, 105, 120, 227
 Qiyām 48, 51, 227
 Qiyās 154, 227
 Qubā' 99, 119
 Qubadh II 127
 al-Quds. *See* Jerusalem
 Qunūt 227
 Qurāish 33, 80, 81, 82, 89, 92, 110, 130, 131
 Qur'ān 11, 24, 27, 31–35, 85, 116, 127, 131, 153, 176–195, 199, 228
- R**
 Rabbis 84
 Rabī'ul Ākhir 11
 Rabī'ul Awwal 11, 228
 Rajab 11, 228
 Rak'ah 46, 53, 228
 Ram 174
 Ramaḍān 11, 38, 47, 72–73, 83, 84, 85, 120, 174, 228
 Ramlah bint Abī 'Awf 88
 Rasūl 39. *See also* Messengers
 Rasūlullāh 228
 Relatives 182
 Religion 79, 105, 117, 169, 222
 Repentance 200
 Respected Scribes. *See* Angels: Kirāman Kātibīn
 Resurrection 178. *See also* Day of Judgement
 Revelation 84, 86
 Reward 14
 Ribā 105, 120, 165, 167, 167–168, 194, 228
 Ridicule 194
 Right. *See* Ma'rūf
 Riṣālah 18, 24, 31, 39, 177–178, 196, 228
 Roman Emperor 111, 131
 Romania 209
 Romans 126, 127, 131
 Rubber 203
 Rūh 228. *See also* Soul
 Rukn' 51, 58, 228
 Rūm 131
 Ruqaiyah (daughter of Muḥammad ﷺ) 82, 130, 136
 Russia 209
 Rustam 128
 Rusul. *See* Messengers
 Rwanda 209
- S**
 Sacrifice 174
 Sa'd bin Abī Waqqāṣ 88, 89, 128, 129, 130
 Sadaqah 72, 167, 201, 228. *See also* Zakah
 aṣ-Ṣādiq 83, 96, 228
 Saft 75, 76, 89, 94, 119, 159, 228
 Safar 11, 228
 Saftiyah bint Huyayy 94
 Ṣahābah 125, 228
 Ṣahīh al-Bukhārī 154, 222
 Ṣahīh Muslim 154
 Sahl 103
 Ṣahūr 73, 228
 Sa'd bin al-'Aṣ 33
 Sa'd bin Zaid 93
 Saifullāh 128, 228
 Saiyidatun Nisā' 137, 228
 Sajāh bint al-Ḥārith 126
 Sajdah 228
 Sajdatus Sahw 58, 228
 Ṣalāh 38, 40–41, 44, 46–47, 48–55, 76, 87, 104, 117, 119, 129, 153, 161, 170, 187, 196, 197, 228
 Ṣalām 136, 200, 228
 aṣ-Ṣalātu 'alan nabīyy. *See* Darūd
 Ṣalātul Janāzah 35, 59
 Ṣalātul Jumu'ah 46, 47, 55, 59, 161, 175, 228
 Ṣalātul Witr 56
 Salmā 125
 Ṣalman al-Fārist 109
 Satan. *See* Shaitān
 Saudi Arabia 205
 Savings 70
 Sawdah 94, 137
 Ṣawm 38, 39, 72–73, 76, 105, 117, 120, 129, 153, 161, 174, 196, 228
 Senegal 205
 Sex. *See* Conjugal relations
 Sha'bān 11, 105, 229
 ash-Shāfi'ī. *See* Muḥammad bin Idrīs ash-Shāfi'ī
 Shāhidah 19, 39, 229
 Shāhid 107, 229
 Shaitān 116, 173, 193, 229. *See also* Iblīs
 ash-Shām 80, 105, 110, 111, 114, 119, 126, 128, 130
 Shart'ah 153–156, 229
 ash-Shawr 107
 Shawwāl 11, 174, 229
 Sheep 71, 174
 Shepherd 81
 Shī'bi Abī Ṭalīb 94, 119, 136
 Shirk 149, 229
 Shitroyah 127
 Shoes 76
 Shūrā 169, 229
 Shurahbīl bin Hasanah 126, 127
 Sick 72, 200
 aṣ-Ṣiddiq 96, 125, 229
 Sierra Leone 205
 aṣ-Sifāt 22
 Silk 201
 Silver 70, 71

- Sinai 147
 Singapore 209
 Strah 35
 as-*Ṣirāṭul Mustaqīm* 24, 50
 Slaughter 173
 Slaves 125, 131, 160, 163
 Sleep 44
 Social Security 167
 Socks 43
 Somalia 205
 Soul 35, 165
 South Africa 209
 Sovereignty 169
 Spain 209
 Spices 203
 Spying 192, 201
 Sri Lanka 209
 Steadfastness 186–187, 199
 Stool 44
 Submission 13
 Sudan 171, 205
 Sufyān bin 'Abdallāh 199
 Suhaib ar-Rūmī 88, 90
 Suhail 103
 Ṣuḥuf of Ibrāhīm 27
 Sujūd 52, 58, 229
 Sulaimān bin Ash'ath 154
 Sumariyah 90
 Sun 144
 Sunan Abū Dawūd 154
 Sunan an-Nasā'ī 155
 Sunan Ibn Mājah 155
 Sunnah 41, 46, 116, 153, 154–155, 229
 Supplication. *See* Du'a'
 Sūrah 11, 32, 229
 Āli 'Imrān 148
 al-Baqarah 32
 al-Falaq 65
 al-Fātiḥah 32, 49, 58, 64, 221
 al-Fil 69
 Ha Mim as-Sajdah 92
 al-Ikhlāṣ 18, 50, 66
 al-Kāfirān 67
 al-Kawthar 32, 68
 al-Lahab 66, 89. *See also* Abū Lahab
 Maryam 93
 al-Mā'ūn 68
 an-Nās 65
 an-Naṣr 67
 an-Nisā' 168
 Quraish 69
 Ṭ Hā 93
 Surāqah bin Mālik 99
 Suriname 209
 Suspicion 192, 201
 Suwar. *See* Sūrah
 Swaziland 209
 Sword of Allāh 128
 Syria 205. *See also* ash-Shām
 Syriac 28
 T
 Ta'awwudh 53, 229
 Tabūk 118, 120, 126
 Taḥfir 35, 229
 Taghūt 177
 Tahajjud 47, 229
 Tahārah 41, 197, 229
 Tāhir 82, 136
 Tā'if 95, 108, 110, 118, 119, 120, 225
 Taiyib 82, 136
 Tajikistan 205
 Takbīr 229
 Takbīratul Iḥrām 48, 58, 229
 Talaq 159, 229
 Talbiyah 76, 229
 Tālḥah bin 'Uбайдillah 88, 129
 Talking 184–230, 200
 Tanzania 205
 Taqwā 72, 101, 170, 174, 227, 229
 Tarawth 47, 73, 229
 Tasbīḥ 55, 229
 Tashahhud 53, 56, 58, 229
 Tashkent 34
 Tashrīq 174, 229
 Tasmīyah 41, 229
 Taunting 202
 Tawbah 200, 229
 Tawḥīd 18–20, 20–21, 31, 39, 177, 196
 Tawrāth (Torah) 27, 86, 148, 229
 Tax 70, 118, 120, 154, 225
 Tayammum 44, 230
 Tea 203
 Temple 118, 144
 Thailand 209
 Thaurā' 49, 230
 Thawr 99, 230
 Theft 165, 169, 195
 Tin 203
 at-Tirmidhī. *See* Jami' at-Tirmidhī
 Togo 209
 Tolerance 198
 Topkapi Museum 34
 Torah. *See* Tawrāth (Torah)
 Trade 167, 169
 Transliteration 10
 Travellers 72
 Treaty 101
 Tree 141
 Trenches 109
 Trinidad & Tobago 209
 Trinity 149
 Tripoli 130
 Trumpet 26
 Trust 221
 Trustworthiness 188
 Truthfulness 185–186, 198

- Tulaiḥbah bin Khuwailid 126
 Tunisia 171, 205
 Turkey 34, 144, 171, 205
 Turkmenistan 205
 Tuwa 147, 230
 Tyranny 169
U
 'Uḅādah bin as-Ṣāmit 32
 Ubayy bin Ka'b 32
 Uganda 209
 Uhud 106–108, 120, 126, 137, 163, 230
 Ukraine 209
 Umayyah 130
 'Umar bin al-Khaṭṭāb 33, 93–94, 104, 117, 119, 128–130, 139, 222
 Umm Ḥabībah 94
 Umm Janīf 90
 Umm Kulthūm (daughter of Muḥammad ﷺ) 82, 136
 Umm Kulthūm bint 'Alī 131, 137
 Umm Rūmān 138
 Umm Salamah 94
 Umm 'Ubais 90, 125
 Ummah 77, 230
 Ummiyy 85, 230
 Ummul Khair 125
 'Umrāh 76, 110, 120, 230
 United Arab Emirates 205
 United Kingdom 168, 209
 United States of America 209
 Universe 20
 Uranium 203
 Urine 44
 USA 173
 Usamah bin Zaid 126
 Usury. *See* Riba
 Uswatun Hasanah 79, 230
 'Utbah bin Rab'ah 92
 'Uthmān bin 'Affān 33, 88, 129, 130–131, 136, 223
 'Uthmān bin Maz'ūn 88
 Uzbekistan 34, 205
 al-'Uzzā 84, 118, 230
V
 Vegetarian 173
 Vicegerent. *See* Khalfāh
 Vietnam 209
 Vomiting 44
W
 Waḥt 80
 Waḥsh 107, 126
 Wajīb 47, 155, 230
 War 81, 163
 Waraqah bin Nawfal 86
 Wasq. *See* Awsuq
 Wealth 70, 167, 170
 Wedding 75
 West Bank 205
 Western Sahara 205
 Wife 197
 Wind 44
 Wine 105, 120, 153, 173, 194. *See also* Alcoholic Drinks
 Witr 230. *See also* Ṣalātul Witr
 Womb 178
 Women 136–140, 159–162
 Wool 203
 Worship. *See* 'Ibādah
 Wrong. *See* Munkar
 Wuḍū' 41–44, 58, 87, 223, 230. *See also* Tayammum
Y
 Ya'qūb. *See* Prophets: Ya'qūb
 Yamūk 127
 Yathrib 96, 99, 119, 230
 Yawmuddīn. *See* Day of Judgement
 Yawmul Akhir. *See* Day of Judgement
 Yazīd bin Abī Sufyān 127
 Yemen 126, 205
 Yugoslavia 209
 Yūsuf. *See* Prophets: Yūsuf
Z
 Zabūr (Psalms) 27, 230
 az-Zahrā' 137, 230
 Zaid bin Ḥārithah 87, 88, 95
 Zaid bin Thābit 32, 33
 Zainab (daughter of Muḥammad ﷺ) 82, 136
 Zainab bint al-Ḥarith 94
 Zainab bint 'Alī 131, 137
 Zainab bint Jahsh 94
 Zakāh 38, 39, 70–72, 76, 105, 117, 118, 120, 126, 153, 161, 167, 170, 196, 230. *See also* Sadaqah
 Zambia 209
 Zamzam 76, 230
 Zimbabwe 209
 Zinnarah 125
 az-Zubair bin 'Abdul Muṭṭalib 81
 az-Zubair bin al-'Awwām 88, 129
 Zuhr 40, 46, 59, 230