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NEW JUNIOR ISLAMIC STUDIES

Book 2

B. Aisha Lemu

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Foreword

It gives me great pleasure to have the privilege of writing a foreword to the revised *New Junior Islamic Studies Series* by Hajiya B. Aisha Lemu.

In 1983, I contributed the foreword to the original edition, titled *Junior Islamic Studies*, which consisted of *Tawhid* and *Fiqh*, Lessons on the Qur'an, Qur'anic Arabic, *Tahdhib* and *Sirah*.

The series has now been re-designed in three volumes to meet the needs of Junior Secondary Classes 1, 2 and 3. Additional topics have been written to cover the whole syllabus.

The fact that the original series has been in print and in constant demand in various parts of the world since 1983 is a testimony to its continuing relevance - including the production of an American edition in 1997.

The outstanding merit of the series is its emphasis on the spirit of the various teachings of Islam as well as their moral and social values. This is indeed a rare merit! Moreover, the author has gainfully used her wealth of knowledge of other subjects in putting the facts across to the pupils effectively. She has also employed rational arguments in helping the reader to understand the lessons thoroughly.

This series is thus a great contribution towards the effective dissemination of the knowledge of Islam. I recommend the series for use in schools. I also recommend it to the older reader who may wish to acquaint himself with the basic teachings of Islam.

London
October 2006

Dawud O. S. Noibi, O.B.E.,
Fellow of Islamic Studies Nigeria
Lecturer in Post-Graduate Shar'iah Studies
Muslim College, London.

Preface to the Revised Series

The *New Junior Islamic Studies Series* is a revised and updated edition of my *Junior Islamic Studies Series* first published in 1983.

The series has been popular worldwide over the past 23 years. However, in response to public demand in Nigeria and other West African countries, I have made the following changes in the revised edition:

1. There are now three volumes, reflecting the Nigerian National Syllabus for Junior Secondary Classes 1, 2 and 3 respectively.
2. All the topics in the National Syllabus are covered, in addition to some topics from the original series which are important in developing students' understanding of Islam.
3. I have made a few changes in the order of topics. This has been done so as to enable the teacher to treat topics in groups of subject matter instead of hopping from one branch of Islamic Studies to another within each week. This allows students to focus on one subject-area at a time and thereby enhances their understanding.

I have tried to make a fresh approach to Islamic Studies. There has been a tendency in the past to teach Islam in terms of a set of traditional formulae to be memorised. While this method no doubt has its use as an aid to memory, it does not in fact assist the child to attain to faith. While we acknowledge that it is Allah who ultimately guides a soul to belief, this does not mean that the rational steps that lead to belief are unknown or can safely be ignored. The earliest Muslims in Makkah and Madinah had to be convinced by rational argument. The Qur'an itself is full of rational argument which is used to bring the hearer to a state of *īmān*. It is a mistake to think that this process does not need to be repeated with later generations just because they are born Muslims. Intellectual conviction and *īmān*

are not inherited from parents in the genes. In our own age some children of Muslims have grown up to be unbelievers just because Islam was not presented to them in a comprehensible manner when they were growing up and beginning to use their reason. It is our duty to present to children the questions and the information that will help them, within themselves, to take the rational steps which lead to faith.

The result of our failure to do this in the past is to be seen in the vast number of nominal Muslims among the adult population. They are Muslims by birth and sentiment, but they have little or no knowledge of the true teachings of Islam. Their way of life is consequently a mixture of traditional attitudes and customs, many of which are un-Islamic, together with some of the most decadent aspects of imported Western culture. Islamic morality and social standards are generally either unknown or disregarded. Even things that are widely known to be *harām* to Muslims are practised openly without exciting much public comment.

It is therefore my opinion that at the junior level we should not just try to stuff children with memorised religious information, but to awaken their minds to what lies behind the material universe - to the reality of Allah, to our dependence on Him, His bounties to us, His moral laws and our individual accountability to Allah for our conduct on earth.

If the growing child's spirit and intellect respond to this awakening, the search for better practice and further knowledge of Islam will follow automatically and may be satisfied by further reading and studies to any level.

But if we fail to awaken that Islamic spirit (*rūh-al-Islām*) in the children, then however many Islamic Studies examinations they pass, they are still only nominal Muslims, lacking the motivation to live, think and act as a Muslim.

The teacher is therefore advised to bear this in mind in the use of this series. The Islamic Studies lesson should be a period of

challenge, mental exertion, communication and interaction between teacher and pupils. If it is a period of boredom, mental rest and endless repetition, the teacher is seriously at fault, and is taking the first steps towards rearing a new generation of nominal Muslims.

Minna ,2006

B. Aisha Lemu

New Junior Islamic Studies: Update

The book you are now holding goes back to 1983, as mentioned by Professor O. S. Noibi, O.B.E., in his Foreword to the Revised Junior Islamic Studies Series.

Over the past years the books have been published by the Islamic Education Trust, alongside my Islamic Studies for Senior Secondary Schools.

We have however, for reasons of easier access, decided to choose Oxford University Press as our publisher with effect to the current year, 2013.

At the same time I have reviewed all the 3 books to ensure that they are still within the National Curriculum. Fortunately all the topics are covered in one context or another within the curriculum and in fact go beyond it so as to enrich the information available to students in Junior Secondary 1, 2 and 3 classes.

Unlike many other school subjects, Religious Education is for life and for every person, Muslim or Christian.

In our current new era of growing inter-faith understanding and mutual respect, the Saying of Prophet (ﷺ): *“Seek Knowledge from the Cradle to the Grave”* carries a message to all.

B. Aisha Lemu, MON, FNI
Minna, 2013

LESSON 1

The Compulsory Acts of Prayer

The Acts of Prayer may be divided into three types:

- (a) Compulsory Acts of Prayer (*Farā'idu's-Salāt*);
- (b) *Sunnah* Acts of Prayer (*Sunanu's-Salāt*);
- (c) Meritorious Acts of Prayer (*Mustahābātu's-Salāt*).

It is important to know these in case any of them is forgotten in prayer, because it may be necessary in some cases to repeat or amend the prayer due to the mistake.

1. *The Compulsory Acts of Prayer*

The Compulsory Acts of Prayer (in detail) are fifteen, as follows:

1. The making of intention for prayer.
2. The first saying of '*Allāhu Akbar*' (*Takbīratu'l-Ihrām*).
3. The standing for *Takbīratu'l-Ihrām*.
4. The recitation of *Al-Fātihah* in each *Rak'ah*.
5. The standing for recitation of *Al-Fātihah*.
6. Bowing.
7. Rising from bowing before going to prostration.
8. Prostration.
9. Rising from prostration.
10. Saying '*Assalāmu 'alaikum*' to end the prayer.
11. Sitting for saying '*Assalāmu 'alaikum*'.
12. Performing the acts of prayer at a steady speed without rushing (*At-Tumānīnah*).
13. Performing the prayer attentively and smartly and not in a careless or lazy manner.
14. Performing the compulsory acts of prayer in their correct order.
15. Where prayer is with an *Imām*, making the intention of following the *Imām* in prayer.

2. *Omission of a Compulsory Act of Prayer*

- (a) If a worshipper by mistake forgets a Compulsory Act of Prayer, but remembers it before he rises from bowing in the next *Rak'ah*, he should go back to the act he forgot and complete the prayer properly from that act to the end. After '*Assalāmu 'alaikum*' he should perform *Ba'adi* - two prostrations of amendment (see Lesson 3).
- (b) If the worshipper by mistake forgets a Compulsory Act of Prayer but remembers it after he rises from bowing in the next *Rak'ah*, he should discard the *Rak'ah* in which he made a mistake and substitute for it the *Rak'ah* he is now in. He should then complete the remaining *Rak'ahs* of the prayer.

After '*Assalāmu 'alaikum*' he should perform *Ba'dī* - two prostrations of amendment (see Lesson 3).
- (c) If the worshipper forgets a Compulsory Act of Prayer and does not remember it until after finishing the prayer, he should repeat the whole prayer.

EXERCISES

1. Why is it important to know the difference between the Compulsory, *Sunnah* and Meritorious Acts of Prayer?
2. What are the Compulsory Acts of Prayer?
3. Describe how to amend prayer if a Compulsory Act is forgotten.

LESSON 2

The Necessary Acts of Prayer According to the *Sunnah*

1. *The Sunanu's-Salāt*

The following Acts of Prayer were done by the Prophet Muhammad (peace be upon him) and should therefore be included in the prayer. Of these, eight are considered to be very important, and are shown in bold print in the list that follows.

1. **The recitation of a *Sūrah* or verse of the Qur'an after *al-Fātihah* in the first two *Rak'ahs* of every compulsory prayer.**
2. The standing for the recitation of the Qur'an after *al-Fātihah*.
3. **The recitation aloud of *al-Fātihah* and *Sūrah* where it is recommended, (i.e. the first two *Rak'ahs* of *Subh*, *Maghrib* and *'Ishā'* Prayers and Friday Prayer).**
4. **The recitation silently of *al-Fātihah* and *Sūrah* where it is recommended, i.e. all *Rak'ahs* of compulsory prayer except those mentioned in 3 above).**
5. **The saying of '*Allāhu Akbar*' on each occasion in the prayer, except the first (*Takbīratul-Ihrām*) which is compulsory.**
6. **To say '*Sami'al Lāhu liman hamidah*', meaning: 'Allah hears him who praises Him' each time when rising from *rukū'* (bowing).**
7. **To recite the first *Tashahhud* after the second *Rak'ah* of the prayers which have more than two *Rak'ahs*.**
8. **The sitting for the first *Tashahhud*.**
9. **To recite the second *Tashahhud* at the end of the last *Rak'ah* of a 3 or 4 *Rak'ah* prayer.**
10. The sitting for recitation of the second *Tashahhud*.
11. To ask for Allah's blessing on the Prophet Muhammad at the end of the final *Tashahhud* before saying, '*Assalāmu 'Alaikum*'.

12. The worshipper should, in making prostration, rest his weight on his hands, knees and toes, not on his elbows or forearms.
13. After saying the final '*Assalāmu 'Alaikum*' to the right the follower of an *Imām* should say: '*Assalāmu 'Alaikum*' quietly towards the *Imām*, and towards any person who may be sitting on the follower's left side.
14. To say the compulsory '*Assalāmu 'alaikum*' aloud at the end of the prayer.
15. To follow attentively what the *Imām* is reciting.
16. To show great calmness in performing the Acts of Prayer.

2. *Omission of a Sunnah Act of Prayer*

The worshipper should act as follows:

- (a) If a worshipper omits any of the very important *Sunnah* Acts of Prayer (shown in darker print in the list above) he should perform two prostrations of amendment before '*Assalāmu 'alaikum*' (i.e. *Sujūdu'l Qablī*)
- (b) If a worshipper omits one of the other *Sunnah* Acts of Prayer, he should not amend the prayer. To do so would nullify the prayer;
- (c) However, if a worshipper omits two of the less important Acts of Prayer, he should perform two prostrations of amendment before '*Assalāmu 'alaikum*' (i.e. *Sujūdu'l Qablī*).

EXERCISES

1. List the *Sunnah* Acts of Prayer.
2. Which eight of the *Sunnah* Acts of Prayer are considered 'Very Important'?
3. What would you do if you omitted:
 - (a) one of the eight more important Acts of *Sunanu's-Salāt*;
 - (b) one of the less important Acts of *Sunanu's-Salāt*;
 - (c) two of the less important Acts of *Sunanu's-Salāt*?

LESSON 3

Amendment of Prayer by Prostrations: (*Sujūdu'l Qablī* and *Sujūdu'l Ba'dī*)

1. *Sujūdu'l Qablī*

If a worshipper forgets one of the eight necessary *Sunnah* Acts of Prayer (see Lesson 2) in a compulsory prayer he should amend his prayer by two prostrations of amendment before saying '*Assalāmu 'alaikum*'. This is called *Sujūdu'l Qablī*.

2. *How to perform Sujūdu'l Qablī*

- (a) after reciting *At-Tashahhud*, remain seated;
- (b) prostrate, saying: '*Allāhu Akbar*';
- (c) raise your head, saying: '*Allāhu Akbar*' and sit again;
- (d) repeat the prostration with the same words and sit again;
- (e) recite *At-Tashahhud* again;
- (f) end the prayer with '*Assalāmu 'alaikum*'.

If the worshipper forgets to do *Sujūdu'l Qablī* before '*Assalāmu 'alaikum*' he can do it after it. In this case he should first make *intention* of performing *Sujūdu'l Qablī*.

However, if he leaves the place of worship before he remembers the omission, it is too late to amend it. The prayer is considered spoiled, and he should repeat it.

It should be understood that *Sujūdu'l Qablī* should not be done for omission of one of the less important *Sunnah* Acts of Prayer, nor for the Meritorious Acts of Prayer. If the worshipper performs *Sujūdu'l Qablī* when it is not required, the prayer is spoiled and should be repeated.

3. *Sujūdu'l Ba'dī*

If a worshipper repeats:

- (a) a Compulsory Act of Prayer; or
- (b) an important *Sunnah* Act of Prayer; or
- (c) two or more of the less important *Sunnah* Acts of Prayer, by

mistake in a compulsory prayer, he should amend his prayer by two prostrations of amendment after saying 'Assalāmu 'alaikum'. This is called *Sujūdu'l Ba'dī*.

4. *How to perform Sujūdu'l Ba'dī*

- (a) after finishing the prayer with 'Assalāmu 'alaikum', remain seated;
- (b) make intention silently of doing prostrations of *Ba'dī* to amend the prayer;
- (c) do the prostrations in the manner described in (b), (c), (d), (e) and (f) under *Sujūdu'l Qablī* above.

Sujūdu'l Ba'dī can be performed whenever the mistake is recalled, after leaving the place of worship, or the next day or even a year later.

EXERCISES

1. What is *Sujūdu'l Qablī*?
2. How is *Sujūdu'l Qablī* performed? Explain and demonstrate.
3. What sort of mistake makes *Sujūdu'l Qablī* necessary?
4. What should one do if he forgets to do *Sujūdu'l Qablī* in its right place before 'Assalāmu 'alaikum'?
5. What is *Sujūdu'l Ba'dī*?
6. How is *Sujūdu'l Ba'dī* performed? Explain and demonstrate.
7. What should one do if he forgets to do *Sujūdu'l Ba'dī* until after leaving the place of worship?

LESSON 4

Meritorious Acts of Prayer

The Mustahabbātu's-Salāt

The *Mustahabbatu's-Salat* (Meritorious Acts of Prayer) are many (over 30). Six examples are given here:

1. To look at the place of *sujūd* (prostration) throughout the prayer.
2. To form straight lines in group prayer.
3. The recitation of *al-Qunūt* (see Lesson 5) before *rukū'* (bowing) in the second *Rak'ah* of morning prayer.
4. To say: '*Rabbanā wa laka 'l hamd*', meaning: 'Our Lord, all praise belongs to You', after saying: '*Sami 'al-Lāhu liman hamidah*' when rising from *rukū'*.
5. To raise the hands during the *Takbīratu'l Ihrām* (the first '*Allāhu Akbar*').
6. To say '*Āmin*' after recitation of *al-Fātihah*.

If any of these acts is omitted it does not spoil the prayer and no amendment is required.

EXERCISES

1. Mention six of the Meritorious Acts of Prayer.
2. Does omission of any of the *Mustahabbātu's-Salāt* spoil prayer?

LESSON 5

Al-Qunūt

Al-Qunūt (Devotion to Allah)

In *Subh* (Morning) Prayer, it is strongly recommended to recite *Al-Qunūt* in the second *Rak'ah*. It is recited silently after *al-Fātihah* and another *Sūrah*, before *rukū'* (bowing). Its words and meaning are as follows:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ
وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِيْ عَلَيْكَ الْخَيْرَ نَشْكُرُكَ
وَلَا نَكْفُرُكَ وَنَخْنَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ
يَكْفُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَكَانَ نُسُجْدُ
وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخَافُ
عَذَابَكَ الْجِدِّ اِنَّ عَذَابَكَ بِالْكَافِرِيْنَ مُلْحِقٌ

“*Allāhumma innā nasta‘īnuka, wa nastagfiruka, wa nūminu bika, wa natawakkalu ‘alaika, wa nuthnī ‘alaika’l khaira, nashkuruka wa lā nakfuruka, wa nakhna‘u laka wa nakhla‘u, wa natruku man yakfuruka. Allāhumma iyyāka na‘budu, wa laka nusallī wa nasjudu, wa ilaika nas‘ā wa nahfidu, narjū rahmataka, wa nakhāfu ‘adhābaka’l jidda, inna ‘adhābaka bi’l kāfirīna mulhiq.*”

Meaning:

'O Allah! we ask for Your assistance. We ask for Your forgiveness. We believe in You; and we rely upon You. We thank You for Your goodness. We thank You, and shall not be ungrateful to You. We humble ourselves before You; and shall exclude ourselves (from what You disagree with). We shall forsake him who disbelieves in You. O Allah! You alone we worship, and to You alone we pray and prostrate. Towards You we walk (with our actions) and hasten. We wish for Your mercy, and fear Your punishment which is severe. Your punishment will certainly be given to the unbelievers.'

EXERCISES

1. Recite *al-Qunūt* and give its meaning.
2. When is *al-Qunūt* said?

LESSON 6

A Sick Person's Prayer and Missed Prayers, Glorification of Allah

1. *A sick person's prayer*

If a person is well enough to stand for prayers, he should do so. If he cannot stand, he may pray sitting. If that is not possible, he may pray lying down on his right side. If all movement is impossible, he may pray in his heart and move his eyes to show when he would bow or prostrate.

Therefore, unless a person is actually unconscious or out of his senses, he can and should offer his prayers in any possible manner.

2. *Refunding missed prayers*

If a person has missed one or more of the Ritual Prayers, he must refund the prayers as soon as he is able to do so.

If the missed prayers are not more than five in number, he should perform them, in their correct order, before doing the next due Ritual Prayer.

If the missed prayers are more than five in number, however, the person should pray the currently due Ritual Prayer first and then refund the missed prayers, following their correct order.

This refunding can be done at any time of the day or night. The missed prayers do not have to be refunded in their own correct times. However, since they are already late, they should be refunded as soon as possible.

3. *Glorification of Allah*

After completing any Ritual Prayer, the Prophet (peace be upon him) used to glorify Allah, and he strongly recommended others to do so.

This may be done by reciting the following, keeping the meaning in one's mind:

سُبْحَانَ اللَّهِ 'Subhāna'l-Lāh', meaning: 'Glory be to Allah' (33 times).

أَلْحَمْدُ لِلَّهِ

'*Al-hamdu lillāh*', meaning: 'All praise belongs to Allah' (33 times).

اللَّهُ أَكْبَرُ

'*Allāhu akbar*', meaning: 'Allah is Most Great' (33 times).

After this he should say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'*La ilāha ila'l-Lāhu wahdahū lā sharīka lahū
lahu'l mulku wa lahu'l hamdu wa huwa 'alā kulli
shay'in qadīr*'.

Meaning:

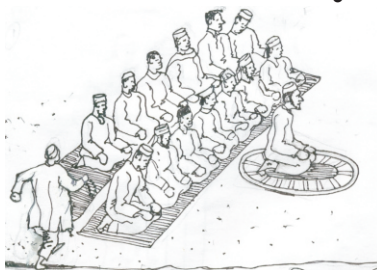
'There is no god but Allah, alone and with no partner. His is the kingdom, and all praise belongs to Him; and He has power over everything.'

EXERCISES

1. How should a sick person pray?
2. A person was prevented from praying his *Subh*, *Zuhr*, '*Asr* and *Maghrib* Prayers at the right time. It is now time for '*Ishā*' Prayer. In which order should he do his prayers so as to refund his missed prayers?
3. A person was prevented from praying all his five ritual prayers for one day, and also his *Subh* Prayer the following morning. It is now time for *Zuhr* Prayer. In which order will he do his prayers so as to refund the missed prayers?
4. Explain how glorification of Allah is done at the end of the ritual prayers.

LESSON 7

Latecomer's Prayer



1. *When is a latecomer in time to join an Imām for prayer?*

If an *Imām* has already started the prayer, a latecomer can still join it, and can complete his prayer after the *Imām* has finished. However, if the latecomer joins the *Imām* after he has already risen from *rukū'* (bowing) in the last *Rak'ah*, the latecomer should perform the whole prayer alone after the *Imām* has finished.

2. *How to join a prayer*

The latecomer should take his place, steady himself, make intention of following the *Imām* in the prayer concerned, and do the *Takbīratu 'l-Ihrām*. He then joins the prayer following the *Imām* at whatever stage of the prayer he may be.

If he joins a *Rak'ah* before the *Imām* rises from *rukū'* (bowing) he should count that *Rak'ah* as his first. However, if the *Imām* has already risen from *rukū'*, he should not include that *Rak'ah* in his counting, but count from the next *Rak'ah*.

3. *Missing the first Rak'ah of any prayer*

If the latecomer has missed only the first *Rak'ah* with the *Imām*, he should not say the final '*Assalāmu 'alaikum*' after the *Imām*. He should instead rise and do the first *Rak'ah* which he missed (with *al-Fātihah* and *Sūrah*, aloud or silently depending on the prayer) then sit for *Tashahhud* and end his prayer with '*Assalāmu 'alaikum*'.

4. *Missing the first two Rak'ahs of a four-Rak'ah prayer (Zuhr, 'Asr or 'Ishā')*

The completion of this prayer is also simple. The latecomer has done *Rak'ah* numbers three and four with the *Imām*. When the *Imām*

ends his prayer, the latecomer should not say '*Assalāmu 'alaikum*'. Instead, he should stand up, say '*Allāhu Akbar!*', and perform the missed *Rak'ahs*, one and two (with *al-Fātihah* and *Sūrah*, aloud or silently depending on the prayer), sit for *Tashahhud* and end his prayer with '*Assalāmu 'alaikum*'.

5. Missing the first three *Rak'ahs* of a four-*Rak'ah* prayer (Zuhr, 'Asr or 'Ishā')

In this case the latecomer has done only *Rak'ah* number four with the *Imām*. When the *Imām* says '*Assalāmu 'alaikum*', the latecomer instead stands up and performs *Rak'ah* number one with *al-Fātihah* and *Sūrah*. Since he has now done two *Rak'ahs* (number four and one) the rule is that he should now sit for *Tashahhud*. After that he should stand up for *Rak'ah* number two (with *Fatihah* and *Sūrah*) and number three (*al-Fātihah* only). He should then complete the prayer with *Tashahhud* and '*Assalāmu 'alaikum*'.

6. Missing the first two *Rak'ahs* of a three-*Rak'ah* prayer (Maghrib only)

In this case also, the latecomer has done only one *Rak'ah* (number three) with the *Imām*. He has therefore missed the first two *Rak'ahs*. When the *Imām* says '*Assalāmu 'alaikum*', the latecomer instead stands up and performs *Rak'ah* number one (with *al-Fātihah* and *Sūrah*). Since he has now done two *Rak'ahs* (numbers three and one) he should sit for *Tashahhud*. After that he should stand up for the remaining missed *Rak'ah* (number two with *al-Fātihah* and *Sūrah*) and complete his prayer with *Tashahhud* and '*Assalāmu 'alaikum*'.

EXERCISES

1. A latecomer has missed a *Rak'ah* if he joins it after the *Imām* has (complete the sentence).
2. When the latecomer joins the prayer what should he do before he starts following the *Imām*?
3. Describe or demonstrate how to complete the prayer if you have:
 - (a) missed the first *Rak'ah* of any prayer;
 - (b) missed the first two *Rak'ahs* of a four-*Rak'ah* prayer;
 - (c) missed the first three *Rak'ahs* of a four-*Rak'ah* prayer;
 - (d) missed the first two *Rak'ahs* of a three-*Rak'ah* prayer.

LESSON 8

Prayers on a Journey



1. *Shortening prayers (Qasr)*

It is an important *Sunnah* that a traveler should shorten his prayer.

The prayers that may be shortened are the *four-Rak'ah* prayers (*Zuhr*, *'Asr* and *'Ishā*). *Subh* and *Maghrib* Prayers cannot be shortened. The traveler will make the intention of shortening the prayer and pray the first two *Rak'ahs* only, then recite the *Tashahhud* and end his prayer with *'Assalāmu 'alaikum*’.

However, if the traveler prays behind an *Imām* who is not a traveler, he should do the full prayer of four *Rak'ahs*. But if the traveler is the *Imām*, he should pray two *Rak'ahs* and any residents who follow him should then rise after *Tashahhud* and complete their own prayers as usual.

2. *Conditions for shortening a prayer*

The shortening of prayer is allowed only on the following conditions:

- (a) the journey should be to a place at least 77 kilometres (48 miles) distant;
- (b) the journey should not be for an illegal purpose (e.g. to commit a crime);

- (c) the traveller should have already started his journey, leaving his town, village or area, before he can shorten his prayer.

3. *Combining two prayers*

It is also allowed to combine two prayers at one time on a journey, i.e. *Zuhr* and '*Asr*' together, and *Maghrib* and '*Ishā*' together.

The combined prayers may be done either 'in advance' or 'in delay'. When it is 'in advance', '*Asr*' is brought forward to the time of *Zuhr*; and '*Ishā*' is brought forward to the time of *Maghrib*. When it is 'in delay', *Zuhr* is delayed until the time of '*Asr*', and *Maghrib* is delayed until the time of '*Ishā*'.

This permission to combine prayers is very useful on a long journey because it is not always possible to stop at the right time for prayers. It also reduces the delays and possible dangers of stopping.

EXERCISES

1. (a) Which prayers can be shortened?
(b) How should they be shortened?
2. If a traveller prays behind a resident *Imām*, should the traveller shorten his prayer?
3. If a traveller is *Imām* for resident followers, should he shorten his prayer? And should the followers who are resident shorten their prayers?
4. What are the conditions for shortening prayers on a journey?
5. Which prayers can be combined by a traveller?
6. What is the meaning of 'in advance' and 'in delay', when combining prayers?
7. How does combining prayers help a traveller?

LESSON 9

Supererogatory Prayers (*An-Nawāfil*)

1. *The purpose of Supererogatory Prayers*

Some Supererogatory Prayers (*Nawāfil*) are strongly recommended for extra benefit and reward to the worshipper. Some of them are done daily. They are done either just before or just after the Compulsory Prayers. Others are done on special occasions, and will be discussed in the next lesson .

2. *How to perform Supererogatory Prayers*

There is no *Iqāmah* for Supererogatory Prayers. The worshipper makes intention for Supererogatory Prayers and prays as usual. Supererogatory Prayers are in pairs of two *Rak'ahs*. Therefore if four *Rak'ahs* are recommended, they should be done in pairs of two *Rak'ahs*, with separate intentions, *Takbīratu 'l Ihrām* and *'Assalāmu 'alaikum'* for each pair.

The only exception is the last prayer at night (*Witr*) which has only one *Rak'ah*.

3. *Mistakes in Supererogatory Prayers*

If a mistake is made in Supererogatory Prayers it may be amended by prostrations of *Qablī* or *Ba'dī* as applicable.

4. *Supererogatory Prayers of a traveller*

It is not desirable for a traveller who is shortening his prayers (see Lesson 8) to perform Supererogatory Prayers except for *Shafa'* and *Witr* after Night Prayers, and the two *Rak'ahs* before *Subh* Prayer.

Table showing the recommended Supererogatory Prayers

Compulsory Prayer	Supererogatory Prayer	Before or after the Compulsory Prayer	Silently or aloud	Content of the Rak'ah
Subh	Two Rak'ah	Before Subh	Silently	Either al-Fātihah only or al-Fātihah and Sūrah
Zuhr	(a) Two or Four Rak'ah (b) Two or Four Rak'ah	Before Zuhr After Zuhr	Silently Silently	al-Fātihah and Sūrah al-Fātihah and Sūrah
'Asr	Two or Four Rak'ah	Before 'Asr	Silently	al-Fātihah and Sūrah
Maghrib	Two Rak'ah	After Maghrib	Silently or aloud	al-Fātihah and Sūrah
'Ishā'	(a) Two Rak'ah (called Shafa') (b) One Rak'ah (called Witr)	After 'Ishā' After 'Isha' and Shafa'	Aloud Aloud	al-Fātihah and Sūrah al-Fātihah followed by Sūrahs Ikhlas, al-Falaq and An-Nas.

5. *Times when Supererogatory Prayers should not be said*

These are as follows:

- (a) at the time of sunrise;
- (b) at the time of sunset;
- (c) during the *Khutbah* (Sermon) of Friday Prayers;
- (d) before refunding a missed Compulsory Prayer.

6. *The benefits and rewards of Supererogatory Prayers*

The Muslim who wishes to draw closer to Allah will know the benefits and rewards of performing these extra prayers from the following *Hadith* related by Abu Hurairah, in which the Prophet (peace be upon him) reported that Allah said: 'So often does My servant draw near to Me with the Supererogatory Acts of Worship until I love him. And if I love him I will be his hearing with which he hears, his sight with which he sees, and his hands with which he holds and his legs with which he walks. If he asks for something I shall grant it. If he seeks refuge I shall grant him refuge.'

EXERCISES

1. Is there any *Iqāmah* for a Supererogatory Prayer?
2. Supererogatory Prayers are always done in pairs of *Rak'ahs*, except for....., which has only one *Rak'ah*.
3. Describe the Supererogatory Prayers recommended with each of the Five Daily Ritual Prayers.
4. Is it desirable for a traveller to do Supererogatory Prayers?
5. Are prostrations of *Qablī* or *Ba'dī* performed to amend a mistake in a Supererogatory Prayer?
6. Mention four occasions when Supererogatory Prayers should not be said.
7. What sort of benefit can a Muslim expect from doing Supererogatory Prayers in the light of a *Hadith* on the topic?

LESSON 10

Supererogatory Prayers: *Tahajjud*, *Tarāwīh* and *Janāzah* Prayers

1. *Tahajjud* (Supererogatory Night Prayers)

It was a tradition of the Prophet and his Companions to perform Supererogatory Prayers regularly in the night, as recommended in the Qur'an, 17: 79 and 32: 16. The preferred time is the last third of the night before dawn, but it can otherwise be performed in any part of the night.

The Prophet often used to do twelve *Rak'ahs* including *Shafa'u* (i.e. six pairs) and end with the single *Rak'ah* of *Witr*. A worshipper may do any number of pairs of *Rak'ahs*, with a minimum of one pair.

If the worshipper has already prayed *Shafa'u* and *Witr* after 'Ishā' Prayer in the early part of the night, he does not need to repeat them.

2. *Tarāwīh* (Supererogatory Night Prayers during Ramadan)

During the month of Ramadan, the Supererogatory Prayer of *Tahajjud* (described above) is done in the earlier part of the night after 'Ishā' Prayer, and is then called *Tarāwīh*.

As in *Tahajjud*, the prayers are usually a total of 13 *Rak'ahs* (six pairs including *Shafa'u* and ending with the single *Rak'ah* of *Witr*). Some people increase the number to 23 *Rak'ahs*, which is also good, but the Prophet did not normally perform more than 13 *Rak'ahs*.

These prayers are recited aloud, preferably in a group, at home with the family or in a mosque.

3. *Salātu'l Janāzah* (Funeral Prayers)

When a Muslim dies, adult or child, the body is washed as for Ablution (*Wudū'*) and Ritual Bath (*Ghusl*). It is then wrapped in clean white cloth, and fellow-Muslims pray over the body, led by an *Imām*.

The body is placed if possible on its right side facing the *Qiblah*. The *Imām* stands behind the body and the followers form a row or

rows behind him, all facing the *Qiblah*. This may be done in any suitable place.

One of the ways in which the Funeral Prayer is performed is:

- (a) intention of performing Funeral Prayer;
- (b) first *Takbīr* ('*Allāhu Akbar*') raising hands to shoulders or ears;
- (c) praise of Allah, blessings on the Prophet and prayers for the dead person and for the remaining believers;
- (d) second *Takbīr* ('*Allāhu Akbar*') raising hands as before;
- (e) repeat of (c) above;
- (f) third *Takbīr* and repeat of (c) above;
- (g) fourth *Takbīr* and repeat of (c) above;
- (h) '*Assalāmu 'alaikum*' to the right side only.

There are several forms of recitation that can be used, such as:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ❁ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ ❁ اَللّٰهُمَّ اغْفِرْ لِلْمُسْلِمِينَ

❁ وَارْحَمْهُمْ وَاغْفِرْ لَنَا وَارْحَمْنَا بَعْدَهُمْ ❁

'Bismi'l Lāhir Rahmāni'r Rahīm. Was-salātu was-salāmu 'alā Muhammadin Sayyidi'l mursalīn. Allahumma'g fir lil muslimīna war-hamhum wag-fir lanā war-hamnā ba'dahum.'

Meaning:

'In the Name of Allah, Most Gracious, Most Merciful. All praise belongs to Allah, Lord of the Universe. Peace and blessings of Allah be with Muhammad, leader of the Messengers. May Allah forgive all the Muslims and have mercy on them; and may Allah forgive us (too) and have mercy on us after them.'

The whole prayer is performed standing up. The recitations of prayers are done silently in Arabic.

The body is then carried to the place of burial, and buried in a simple grave, lying as far as possible on its right side facing the *Qiblah*.

4. *Significance of Funeral Prayer*

The Funeral Prayer is a mark of respect for the dead, and sympathy for the bereaved family. It also reminds each of us that his own death must come sooner or later, followed by the Day of Judgement.

It therefore makes us hasten to repent for our sins and errors and try to do more good in this world before our time comes to leave it forever.

EXERCISES

1. When are *Tahajjud* Prayers normally done?
2. When are *Tarāwīh* Prayers done?
3. What is the recommended number of *Rak'ahs* for *Tarāwīh* Prayers?
4. How is a dead Muslim prepared for burial?
5. Describe how the Funeral Prayer is performed.
6. How should the dead body be buried?
7. What is the significance of the Funeral Prayer?

LESSON 11

'Id (Festival) Prayers



1. *How to perform 'Id Prayers*

'Id Prayers are supererogatory prayers held to celebrate the two most important Islamic Festivals - '*Idu'l-Fitr* and '*Idu'l-Adha*.

The prayers are usually conducted in open space or a large mosque so that all the people of the town or locality can gather to pray together. The time of the prayer may be any time after sunrise until before noon.

'Id Prayers have no *Adhān* and no *Iqāmah*, since they are supererogatory prayers. They follow the pattern of the ordinary *two-Rak'ah* prayer except that after intention of '*Id Prayer*, the Imām and followers open the prayer with '*Allāhu Akbar*' said seven times (including *Takbīratu'l Ihrām*) and when they stand up for the second *Rak'ah* they say '*Allāhu Akbar*' six times.

The prayer is followed by a sermon (*Khutbah*) from the Imām, after which the worshippers depart.

The Prophet urged all Muslims to attend the '*Id Prayers*, including women.

2. '*Idu'l-Fitr*

'*Idu'l-Fitr* is the festival which celebrates the end of the fasting month of Ramadan. It is held on the first day of the month following Ramadan.

Zakātu'l-Fitr should be given out before the prayer, preferably on the previous evening, so as to enable the poor who receive it to prepare for the festival.

3. '*Īdu'l-Adha*

This festival takes place on the tenth day of the month of Dhu'l-Hijjah, and is marked by the sacrifice of rams and other animals.

This is in remembrance of the readiness of Prophet Ibrahim to sacrifice his beloved son Ismā'īl in obedience to Allah, whereupon Allah ordered him to sacrifice a ram instead. '*Īdu'l-Adha* also corresponds with one of the most important days of the *Hajj* (Pilgrimage).

Part of the meat of the slaughtered animals is distributed to the poor and needy, and part to friends and relatives, while part may be consumed at home.

EXERCISES

1. What are the two great Islamic festivals?
2. Is there any *Adhān* or *Iqāmah* for '*Īd* Prayers?
3. What is the approved time in which '*Īd* Prayers may be said?
4. What is the difference between '*Īd* Prayers and any other *two-Rak'ah* prayer, such as *Subh* Prayer?
5. What follows after '*Īd* Prayer?
6. What date is '*Īdu'l-Fitr* and what does it celebrate?
7. What date is '*Īdu'l-Adha* and what does it celebrate?
8. What should be done with the meat of animals slaughtered for the festival of '*Īdu'l-Adha*?

LESSON 12

Prayer for Rain, Prayer at an Eclipse of the Sun or Moon

1. *Prayer for rain*

Allah is the ultimate controller of the universe, including all the things we call 'natural phenomena'.

Allah sends the rain out of His mercy. With it the plants grow and animals and human beings find food to eat and water to drink.

Sometimes the rains do not come at the expected time, and people then remember Allah's favours, and remember that without Allah's gift of rain, life becomes very difficult, leading to hunger, thirst, sickness or even death.

Therefore when rain is much delayed, it is recommended that Muslims pray to Allah in the following way.

In the morning after sunrise and before noon, the worshippers should assemble to perform the prayer in an open space or in a mosque. It is a *two-Rak'ah* prayer, with *al-Fatihah* and *Sūrah* recited aloud. After that there may be a sermon. Then the worshippers stand and raise their hands and eyes towards the heavens and pray to Allah for rain. The prayer they use may be as follows:

'O our Lord! Send Your rain to Your servants and Your animals, shower Your mercy on us, and revive Your dead land!'

2. *Prayer at the eclipse of the sun*

An eclipse of the sun takes place when the moon passes between the sun and the earth, shutting off the sun's light from the earth.

Such eclipses are a part of Allah's laws in the universe, and happen at regular intervals which can be calculated by scientists.

When the Prophet Muhammad's young son Ibrahim died there was an eclipse of the sun, and some of his people mistakenly said that the eclipse was to mark the death of the Prophet's son. The Prophet, however, rejected this as superstition, saying:

'The eclipse of the sun or the moon is only a sign of

the greatness of Allah, and does not take place for the death or life of anybody. Whenever you see such an eclipse, hasten to pray to Allah.'

The prayer at an eclipse is therefore an important *Sunnah* for every Muslim who has reached maturity.

The prayer has two *Rak'ahs* and the recitations are aloud. In each *Rak'ah*, *al-Fatihah* and the *Rukū* ' (bowing) are performed twice.

3. *Prayer at the eclipse of the moon*

An eclipse of the moon takes place when the earth passes between the sun and the moon, casting the earth's shadow over the moon, which then appears dark since it has no light of its own.

The prayer at an eclipse of the moon is of two *Rak'ahs* performed in the same way as the prayer at the sun's eclipse. However it is better to pray it individually at home.

EXERCISES

1. Describe how to perform the prayer for rain.
2. What causes an eclipse of the sun?
3. Describe how to perform the prayer at the eclipse of the sun.
4. What causes an eclipse of the moon?
5. Describe how to perform the prayer at the eclipse of the moon.
6. What is the significance of the prayer at an eclipse of the sun or moon?

The Six Sound Collections of Hadith

1. *The Collection of Hadith*

The Prophet during his lifetime discouraged people from writing the Hadith, and they were generally transmitted orally. That avoided their being confused with the Qur'an that was being recorded on the instruction of the Prophet.

After the Prophet's death people used to ask his Companions about what he had said, and so the Hadith were passed on from person to person for several generations. Some people probably wrote some of them down for private use.

By the 3rd Century after Hijrah (9th Century C.E.) thousands of sayings were in circulation. However, many were of doubtful origin and some were clearly forged by both Muslims and non-Muslims.

There was an obvious need for these sayings to be collected and examined systematically so as to identify those that were authentic and make them known as authentic. It was this need that was met by a number of great scholars. The earliest book of Hadith was the *Muwatta'* of Imam Malik (circa 93-179 A.H.) the great master of Fiqh (Jurisprudence) in Madinah. His collection focuses on Hadith with legal implications, reflecting his concern with the development of Fiqh.

However, in course of time six collections of Hadith became identified as very authoritative: The *Sahīh* of Al-Bukhārī (194-256 A.H.), the *Sahīh* of Muslim (c.202-261 A.H.) and the four *Sunan* works of Abū Dāwūd (202-275 A.H.), At-Tirmidhī (d. 279 A.H.), Ibn Mājah (209-273 A.H.) and Nasā'i (214-303 A.H.).

2. *Contents of the Six Sound Collections*

The famous collections of Hadith are in many volumes, each divided into many chapters according to the subject matter. The subjects would in most cases include how the revelations to the Prophet began, faith and knowledge, the Pillars of Islam, business, war, legal matters, jihad, events in the life of the Prophet, explanation of some verses of the Qur'an, theological subjects,

marriage, divorce and family obligations, social and moral conduct etc.

3. *Imām Al-Bukhārī (194-256 A.H., 810-870 A.C.)*

Muhammad b. Ismā'īl Abu Abdullah, known to history as Al-Bukhārī after his birthplace, was born in Bukhārā in Central Asia. He lost his father when he was quite young and was brought up under the care of his mother. He began to study Hadith at the early age of eleven and in his sixteenth year performed the Hajj, which gave him the opportunity to attend lectures of the most famous teachers in Makkah and Madinah. He then travelled to Egypt and spent the next sixteen years travelling through Asia in search of Traditions. After his return to Bukhārā he started sifting through the enormous amount of material he had collected on his journeys, said to number 600,000 Hadith. He applied strict critical standards in sorting out which Hadith were authentic, and identified only 7,257 as well-authenticated.

The Hadith were sorted into chapters and paragraphs according to their subject matter, each beginning with a "*Tarjumah*" — an introductory text of the Qur'an or fragment of Hadith which forms a comment on what follows.

His collection is known as *As-Sahīh*, like that of Muslim, because it was early recognized as very authoritative.

Muslims owe a great debt to Al-Bukhārī for his life's labour of passing on to posterity the most authentic possible collection of records of the words and deeds of the Prophet.

Al-Bukhārī was buried near Samarkand, in Central Asia .

4. *Imām Muslim (202-261 A.H., 817-875 A.C.)*

Abu'l-Husain Muslim was born in Naisābūr, Persia.

He travelled widely in search of Hadith, in Arabia, Egypt, Syria and Iraq, where he learned from famous authorities such as Ahmad b. Hanbal. He is said to have personally collected over 300,000 Hadith, from which he selected 9,200 he found to be authentic. He paid particular attention to the correctness of the Isnād (i.e. chain of narrators). However, unlike Bukhārī, he did not divide the book into chapters, although the order of the Hadith follows corresponding

ideas about Fiqh.

The Sahīh of Muslim has a very useful preface in which he describes the Science of Hadith itself, discussing the criteria of authenticity on which he based his selection.

Muslim was buried near his birthplace.

5. *Abū Dāwūd (202-275 A.H.)*

Abū Dāwūd was born in the province of Sidjistan and settled eventually at Basra. He studied under Ahmad ibn Hanbal and became a teacher of Al-Nasā'ī. He lived at the same time as Al-Bukhārī, and compiled his own books of Hadith called the Sunan. This work took him over 20 years, and contains 4,800 Hadith out of a total of 500,000 which he examined. It is considered next to Bukhārī and Muslim in authenticity.

6. *At-Tirmidhī (209-279 A.H.)*

At-Tirmidhī was born at a place called Tirmidhī near Balkh in Persia. It is said that he was either born blind or became blind in his later years.

He travelled through parts of Persia, Iraq and Arabia in search of traditions, and studied under Ahmad b. Hanbal, Al-Bukhārī and Abū Dāwūd.

The Jāmi' of At-Tirmidhī is a much smaller collection than those of Bukhārī and Muslim but there are fewer repetitions. At-Tirmidhī paid particular attention to the Isnad, and after each Hadith noted any point of difference between the Madhhabs (schools of jurisprudence). He has an extensive chapter on Tafsir (Exegesis) of the Qur'an.

7. *Ibn Mājah (209-273 A.H.)*

Ibn Mājah was another of the widely travelled collectors of Hadith, having sought them in Iraq, Arabia, Syria and Egypt before compiling his Sunan. Al-Nasā'ī and Ibn Mājah were rather less strict about doubtful traditions than Bukhārī and Muslim. However, their Sunans like those of Abū Dāwūd and At-Tirmidhī are highly regarded, and all six collections have provided us with an enormous quantity of information about the Prophet and the early days of

Islam, together with guidance on Islam and its application to almost every aspect of life.

8. *Al-Nasā'ī (214-303 A.H.)*

Not much is reliably known about Al-Nasā'ī. He is reported to have travelled extensively collecting traditions, and to have settled in Egypt and later Damascus. His tomb is in Makkah.

His Sunan contains many Hadith on the Acts of Worship and he includes some topics that are not found in the other collections.

EXERCISES:

1. How were the Hadith passed on in the earliest period of Islam during the Prophet's lifetime and after his death?
2. Why did it become necessary to collect and assess the authenticity of the Hadith in the 3rd Century A.H.?
3. Who was the author of the earliest collection of Hadith?
4. Who were the authors of the Six Sound Collections of Hadith?
5. What subject matter is covered in the collections of Hadith?
6. Give a brief biography of each of the authors of the Six Sound Collections.

Hadith No. 15 of An-Nawawi's Collection

Text:

الْحَدِيثُ الْخَامِسُ عَشَرَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Transliteration:

Al-Hadithul Khāmisu ‘Ashara

*‘An Abī Hurairata Radiyallāhu ‘anhu Anna rasūlallāhi
sallallāhu ‘alaihi wa sallama qāla: “Man kāna yū’minu
billāhi wal yaumil ākhiri fal yaqul khairan au liyasmut, wa
man kāna yū’minu bilāhi wal yaumil ākhiri fal yukrim
jārahu, wa man kāna yū’minu billāhi wal yaumil ākhiri fal
yukrim daifahū.” Rawāhul Bukhāriyyu wa Muslimun.*

Translation:

On the authority of Abu Huraira (may Allah be pleased with him), that the Messenger of Allah (may the blessings and peace of

Allah be upon him) said:

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day honour and be generous to his neighbour, and let him who believes in Allah and the Last Day honour and be generous to his guest.

It was related by al-Bukhari and Muslim.

Commentary

In this Hadith the Prophet (ﷺ) identifies three moral qualities which everyone who believes in Allah and the Last Day should aspire to.

Firstly he should not use his tongue (or pen) to say anything bad, be it back-biting or using vulgar language or saying what is not true or any other harmful use of Allah's gift of speech. If a person cannot find something good to talk about, he should rather be silent.

Secondly he should care about his neighbours and be generous to them.

Thirdly he should honour and be generous to his guest.

EXERCISES

1. Copy out the text of the Hadith
2. Read the translation of the Hadith aloud from memory.
3. Give some examples of how you would practise the moral lessons of this Hadith.
4. Who related this Hadith?

Hadith No. 16 of An-Nawawi's Collection

Text: الْحَدِيثُ السَّادِسُ عَشَرَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: لَا تَغْضَبْ، فَرَدَّدَ
مِرَارًا، قَالَ: لَا تَغْضَبْ

Transliteration: رَوَاهُ الْبُخَارِيُّ
Al-Hadithus Sādisu ‘ashara

*‘An Abī Hurairata radiyallāhu anhu: Anna rajulan qāla
lin Nabiiyi sallallāhu alaihi wa sallamā: Ausinī, Qāla: “Lā
taghdab”, faraddada mirāran, Qāla “Lā taghdab.”
Rawāhul Bukhāriyyu.*

Translation:

On the authority of Abu Huraira (may Allah be pleased with him), who said:

A man said to the Prophet (may the blessings and peace of Allah be upon him):

Counsel me. He (the Prophet) said: “Do not be angry.” The man repeated [his request] several times, and he (the Prophet) said: “Do not be angry.”

It was related by al-Bukhari.

Commentary:

This is a very short but very important warning from the Prophet (ﷺ) about anger.

A man came to him to ask him for guidance in life. The Prophet (ﷺ) told him not to be angry, and repeated it several times.

It is natural at times to get angry, but there are ways of controlling it and avoiding taking action while in a state of anger.

There are several ill effects of anger if it is not controlled. An angry person usually does not listen, therefore he may misunderstand and blame a person wrongly. He may utter harsh words or abuse that is never forgotten. It may even lead to a complete break in a relationship.

Islam teaches us to deal gently with one another, and when people offend us to explain to them in a rational way what they did wrong, and to be forgiving. This was the practice of the Prophet and it should be the way of every person who looks to him as a role-model.

EXERCISES

1. Copy out the text of the Hadith.
2. Read the translation of the Hadith aloud from memory.
3. Give some examples from your experience on the consequences of a person (or yourself) losing his/her temper.
4. Can you think of any ways of controlling your anger?
5. Who related this Hadith?

Hadith No. 17 of An-Nawawi's Collection

Text:

الْحَدِيثُ السَّابِعُ عَشَرَ
عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ
شَيْءٍ: فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُحِدِّ
أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ

Transliteration:

رَوَاهُ مُسْلِمٌ

Al-Hadithus Sābi‘u ‘ashara

*‘An Abī Ya‘lā shaddādi bn Awsin radiyallāhu ‘anhu ‘an
rasūlillahi sallallāhu ‘alaihi wa sallama qāla: “Innallāha
katabal Ihsāna ‘alā kulli shai’in: Fa’idhā qataltum fa
ahsinūl qitlata wa idhā dhabahtum fa ahsinū’dh dhibhata,
wal yuhidda ahadukum shafratahū, wal yurih
dhabīhatahū.” Rawāhu Muslimun.*

Translation:

On the authority of Abu Ya‘la Shaddad ibn Aus (may Allah be pleased with him), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was related by Muslim

Commentary:

This Hadith calls on Muslims to make good use of their God-given intelligence and skills. Whatever they do should be done properly with care. An example is given of slaughtering of an animal for its meat. Allah has allowed us to use it for food but with several conditions. The knife to be used for slaughtering should be made very sharp so that the animal does not suffer. There should be no cruelty or carelessness.

The same principle should be applied to all other day-to-day activities which should comply with the Shari'ah.

EXERCISES

1. Copy out the text of the Hadith.
2. Read the translation of the Hadith aloud from memory.
3. What are the moral lessons of the Hadith?
4. Who related this Hadith?

Hadith No. 18 of An-Nawawi's Collection

Text: الْحَدِيثُ الثَّامِنُ عَشَرَ

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ". رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي

Transliteration: بَعْضِ النَّسَخِ حَسَنٌ صَحِيحٌ

Al-Hadithuth thāminu ‘ashara

‘An Abī Dharrin Jundubi bn Junādata wa Abī Abdirrahmāni Mu‘ādhi bn Jabalin radiyallāhu ‘anhumā

‘an rasūlillāhi sallallāhu alaihi wa sallama qāla: “Ittaqil lāha haithumā kunta, wa atbi‘is sayyi’atal hasanata tamhuhā, wa khāliqin nāsa bi khuluqin hasanin.”

Rawāhut-Tirmidhiyyu wa qāla: Hadīthun hasanun. Wa fi ba‘din nusakhi hasanun sahīhun.

Translation:

On the authority of Abu Dharr, Jundub ibn Junada and Abu ‘Abdur-Rahman Mu‘adh ibn Jabal (may Allah be pleased with them both), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people.

It was related by at-Tirmidhī, who said it was a good Hadith, and in some copies (of at-Tirmidhi's collection) it was said to be a good and sound Hadith.

Commentary:

This Hadith urges us to be conscious of Allah under all circumstances and do good. In case a person makes a mistake and does something wrong he should quickly repent and do something good so as to wipe off the sin and be kind and helpful to other people.

EXERCISES

1. Copy out the text of the Hadith.
2. Read the translation of the Hadith aloud from memory.
3. What is the moral advice of the Hadith?
4. Who related this Hadith?

The Prophets and Messengers of Allah

1. *Who were the Prophets and Messengers of Allah?*

Prophets were men chosen and guided by Allah. Some of them were also appointed as Allah's Messengers to mankind. There were many Prophets chosen at different times among the nations of the world. (Note: In Arabic, *Nabiy* = Prophet, *Rasūl* = Messenger.)

2. *What was Allah's message to the Prophets and Messengers?*

Allah taught them that He alone is God, the Creator of the heavens and earth.

He taught them good conduct and how to live a good life in obedience to Him and be role models.

He taught them that after death all people would be called to account for their deeds on earth.

He gave them the good news that the true servants of Allah would be rewarded with joy and beauty in the Hereafter. He also warned that the pain of Hell awaited those who refused Allah's guidance and did evil deeds.

The duty of a Messenger of Allah was to preach Allah's Message to his people. A Messenger could not force people to believe.

3. *What sort of people were the Prophets and Messengers?*

Allah chose only good, truthful men as His Prophets and Messengers, so that people could trust them. He chose only good people so that they would show the best example to their people. The Prophets and Messengers of Allah were all very honest and faithful people.

4. *What are the names of some of the Prophets of Allah?*

Twenty-five of the Prophets are named in the Qur'an, as follows: Ādam, Nūh, Ibrāhīm, Lūt, Ismā'īl, Ishāq, Yaqūb, Yūsuf, Sāleh, Shu'āib, Hūd, Yūnus, Mūsā, Harūn, Ayyūb, Dawūd, Sulaimān, 'Ilyas, Al-Yasā, Dhul-Kifl, Idrīs, Zakarīyya, Yahyā, 'Īsa and

Muhammad (peace and blessings of Allah be upon them all).

5. *What was the religion taught by the Messengers of Allah?*

Islam means willing submission to Allah. The Messengers of Allah all believed in Allah and submitted their hearts and minds to Him. One who submits to Allah is called a Muslim. Therefore, in this sense, all the Messengers of Allah were Muslims.

All the Messengers taught their people to submit to Allah and some of them did so. But after the death of these Messengers with the passage of time, the later followers introduced other ideas and beliefs which were not part of Allah's Message.

The messages of the earlier Prophets were for their own people and their own time. However, it was through the Prophet Muhammad, the last Prophet and Messenger, that the religion of all the Messengers and Prophets was given its full and final form and its name — Islam.

Its Holy Book, the Qur'an, has never been changed by people adding their own ideas and teachings.

The Prophet said: 'Every child is born in the natural religion of Allah (i.e. Islam); it is his parents that bring him up as a Christian or a Jew or a Magian (i.e. a follower of another religion).'

This means that Islam is the natural religion of mankind. It is clear and easy to understand, and does not go against the natural sense and reason which Allah has given to human beings.

6. *Are there any Prophets nowadays?*

Allah sent the Prophet Muhammad as the last of the Prophets. In the Qur'an he is called the '*Khātimu'n-Nabiyyīn*' (the Seal of the Prophets).

Allah also says in the Qur'an: '**This day I have completed for you your religion and fulfilled My favour on you, and chosen for you Islam as your religion.**' (Qur'an 5: 4)

The Prophet caused the Qur'an to be memorised by many of his Companions and written down in his presence, so that no error should enter it. It has never been changed.

The Qur'an is therefore the complete and final message of Allah. Since it has never been changed or lost there is no need for any new

Messenger to bring it again. Therefore there have been and may still be great people who have revived the religion over the centuries but no more Prophets or Messengers.

EXERCISES

1. What sort of persons did Allah choose as His Prophets and Messengers?
2. What was the role of the Prophets?
3. Name as many as you can of the Prophets mentioned in the Qur'an.
4. Who was "The Seal of the Prophets"? What does it mean?
5. Why was there no need for more Prophets after Muhammad (ﷺ)?

Arabia before Islam

1. *The Land*

Arabia lies at the crossroads between the great continents of Asia and Africa. It is a large peninsula bordered on three sides by the sea and on one side by the desert. To the east lies the Arabian Gulf and beyond it Iran, Afghanistan and India. To the south lies the Indian Ocean and access by sea to the East African coast. To the west lies the Red Sea and beyond it Egypt and North Africa. To the North are great stretches of desert before reaching the settled and fertile lands of Syria and the Eastern Mediterranean. To a great extent these barriers of sea and desert protected the Arabs from external attack.

2. *The People*

The Arabs of Arabia adopted two ways of life - the Bedouin nomads who moved with their camels, sheep and goats in the great desert and semi-desert areas, and the town Arabs who set up centres of trade and settled culture in such places as Makkah and Yathrib (later re-named Madinah).

3. *Their Way of Life*

The life in the desert was very tough, and the Bedouin survived there largely because of their camels, which could endure hunger and thirst for many days, and withstand the sandstorms and the burning heat of the sun. The camels carried them and their tents and domestic equipment from place to place and supplied them with milk and meat. They were therefore their most prized possessions.

The Arabs of the Pre-Islamic period lived in families which were joined to others in clans of related families. These clans themselves were members of a number of tribes.

Each tribe had its important men, the head of which was the Sheikh. He would be the oldest or wisest man who would be responsible for the administration of tribal affairs, together with his Council of Elders. The tribe offered protection and solidarity in times of trouble or war.

4. *Characteristics, Beliefs and Customs*

The Arabs had some admirable characteristics, being hospitable, generous, trustworthy and brave. However, they also had some bad practices and habits, particularly in the towns and cities where drinking, gambling and womanising were associated with their love of wealth and ease.

In the absence of a central government there was frequent warfare and feuding among the tribes, usually relating to disputes over water and grazing rights for their flocks. The Arabs were slow to forgive an offence and quarrels could last for generations as each side sought revenge against a rival clan or tribe.

Very few people could read and write, and superstitions and belief in fortune-tellers were widespread.

Although they recognised the existence of a Supreme God, they also worshipped a number of other gods and idols - some of which are mentioned in the Qur'an - *al-Lāt*, *al-Manāt*, *al-Hubal* and *al-'Uzza*.

Women were regarded as beings of little value and few rights. The birth of a daughter was regarded as a shame. It was customary for a father to take his unwanted little daughter to a lonely place and bury her alive. A woman had no legal rights in marriage or inheritance and was regarded as an item of property little above the status of a slave. There was no limit to the number of a man's wives. The period before Islam is referred to as the *Jāhiliyyah*, meaning the Time of Ignorance.

5. *Islamic Reforms*

The Qur'an, as it was revealed, criticised the bad customs, superstitions and beliefs of the Arabs, and introduced laws and sanctions to reform attitudes and outlaw cruel and unfair practices, such as the burying alive of daughters, denial of their inheritance rights, and ill-treatment of women by their husbands. It also abolished gambling and intoxicants, and laid stress on education and literacy. It also urged forgiveness and reconciliation in place of fighting and quarreling.

EXERCISES

1. Which countries or seas lie to the North, South, East and West of Arabia?
2. What name is given to the Arab nomads?
3. Why were camels so important to the Arabs?
4. What were the main causes of fighting among the Arab clans and tribes?
5. What were the good customs and characteristics of the pre-Islamic period?
6. Mention some of the bad customs of the pre-Islamic Arabs which were later reformed or abolished by the Qur'an.
7. What is the name given to the period before Islam in Arabia?

Makkah as a Religious and Commercial Centre

1. *Makkah as a Religious Centre*

The history of Makkah as a religious centre goes back far into the mists of time. In Islamic tradition the Ka‘bah was the first House on earth dedicated to the One God, the Creator of the Heavens and the earth.

After a passage of time it was re-built at Allah’s command by Prophet Ibrāhīm) and his son Prophet Ismā‘īl (peace be upon them) on the original site. The Ka‘bah (meaning “Cube”) became a centre of pilgrimage as ‘*Baitu’l-Lāh*’ (The House of God) to which people would flock to worship and walk round the Ka‘bah and make sacrifices.

The biggest event was the annual pilgrimage. During these months all fighting was suspended, and fighting was prohibited at all times in the area of the Ka‘bah, which was regarded as a sanctuary, a sacred place of safety.

Over the centuries that followed, the Arabs lost the focus on the One God and brought into the sacred place up to 360 of their idols which they regarded as intermediaries between man and God. They believed their idols had divine powers and could answer their prayers. It became their practice also to walk naked round the Ka‘bah and call aloud the names of their ancestors.

2. *Makkah as a Commercial Centre*

Being a centre for pilgrimage, Makkah attracted many visitors, and became also a commercial centre where residents and strangers would buy and sell. It also became an important centre from which caravans of merchandise would travel to distant places, to Syria in the North and to Yemen, in the South. The great markets held in Makkah and some other places also developed into cultural centres where the arts were encouraged, especially the art of poetry and oratory which were highly developed by the Arabs. There were

regular competitions in which the best poets competed for prizes.

3. *The Role of the Quraysh*

During the period just before Islam the most respected tribe was the Quraysh, who were the custodians of the Ka'bah with responsibility for the provision of food and water to the pilgrims. They also played a dominant role in commercial activities including the annual caravans to the North in summer and to the South in winter, and had dealings with the commercial leaders from the surrounding States.

Quraysh was also the tribe of Prophet Muhammad.

EXERCISES

1. In what way are Prophets Ibrāhīm and Ismā'īl (peace be upon them) associated with the Ka'bah?
2. What happened to the Ka'bah after the time of these two Prophets?
3. In what ways was the area of the Ka'bah recognised as a special sacred place?
4. How did the pilgrimage promote culture and commercial activities?
5. What was the special connection between the Ka'bah and the Quraysh tribe.

LESSON 21

The Birth and Childhood of Prophet Muhammad

Abdul Muttalib was the grandfather of the Prophet (ﷺ). He became the leader of the people of Makkah.

1. *The Year of Elephant*

It was during his leadership in the year 570 C.E that Abraha, the ruler of Yemen, led a large army to Makkah intending to destroy the Ka'bah as a religious and commercial centre. This event was mentioned in the Qur'an in Surat al-Fīl (The Elephant) - a reference to the presence of elephants in Abraha's army. Hearing the news that Abraha's men had captured some of his camels, Abdul Muttalib went to Abraha to demand their return. Abraha asked why he was concerned about his camels rather than the Ka'bah which he had come to destroy.

Abdul Muttalib replied: 'Yes, I worry about my camels because I am their master. As to the Ka'bah, its Master will Himself look after it.' This proved to be the case when Abraha's army was destroyed in a miraculous way and he died on his way back to Yemen.

2. *Abdullah, Son of Abdul Muttallib*

Abdul Muttallib had a special love for one of his sons, Abdullah. At the age of 24 he was married to Āmina, daughter of Wahb ibn 'Abdu'l Manāf. Some time later Abdullah made a journey to Syria. On his way back he became ill and passed away in Yathrib (later called Madinah). He was just twenty five years old and Āmina was expecting their child.

3. *Birth of Muhammad (ﷺ)*

It was in the Year of the Elephant (570 C.E.) that the child was born in Makkah on the 12th Rabī'u'l Awwal.

His grandfather Abdul Muttallib named the child "Muhammad", meaning "the praised one". When asked about this unusual name he

replied ‘I want him to be praised by Allah in the heavens and praised by men on earth.’

4. *Infancy*

It was the custom of well-to-do Arabs in the city to put their children into the care of bedouin wet-nurses so that they would grow up in the free and healthy environment of the desert.

After nursing Muhammad for a while, Āmina entrusted him to a bedouin woman called Halīma. When he was two years old he was brought back to Āmina, but there was an epidemic in Makkah so he went back with Halīma to the desert. He grew up healthy and strong. Even during his childhood he was seen to be thoughtful and fond of reflection.

5. *Childhood*

Muhammad stayed with Halīma for four or five years before being returned to Āmina. When he was six, Āmina took him to Yathrib to visit her relatives and the grave of his father Abdullah.

On the return journey she fell ill, died and was buried at a place called Abwā. Her slave girl Barakah brought Muhammad back to Makkah. Abdul Muttallib received him and cared for him as he would have cared for his own son, filled with pity for a six-year old child who had lost both his father and mother.

However, Abdul Muttallib himself was an old man, and two years later at the age of 82, he also passed away.

6. *Life as a Shepherd*

Muhammad, bereaved for the third time, was put in the care of his uncle Abū Tālib. Formal education was very rare in Arabia, so Muhammad, like other boys of his age, tended sheep and goats. This suited his thoughtful temperament and habit of solitary contemplation.

7. *Expedition to Syria*

When Muhammad was twelve years old his uncle Abū Tālib took him on a long business journey to Syria, escorting the camel caravan.

While on this journey a Christian monk named Bahīrah invited the travellers to eat with him. He took special interest in Muhammad and after talking to him advised Abū Tālib to take good care of him because he had seen in the boy the qualities of a Prophet mentioned in the scriptures.

EXERCISES

1. What happened in the “Year of Elephant”?
2. Who did Abdullah, son of Abdul Muttallib marry?
3. How old was Muhammad when his father died?
4. Why did Abdul Muttallib name the baby “Muhammad”?
5. Who was Muhammad’s wet-nurse, where did she take him and why?
6. How old was he when his mother died?
7. How old was he when his grandfather died?
8. Who took over the care of the child?
9. What was Muhammad’s occupation as a child, and why did he not go to school?
10. Where did Abū Tālib take Muhammad on a long journey?
11. What was the name of the Christian monk who noticed the boy and predicted his prophethood?

Life as a Youth and Marriage

1. *His Character*

Muhammad continued to grow as a serious youth. He did not waste his time in idleness and kept away from corruption, gambling, drinking and idol-worship.

He began to learn the work of a trader, and because of his character of integrity and honesty his services were much in demand. He was given the nick-name “*Al-Amīn*” (The Trustworthy).

Among those who gave work to Muhammad was Khadījah, daughter of Khuwaylid, a business woman and who was twice a widow. She sent for him for his good record and entrusted him with her merchandise. He made the journey to Syria accompanied by her servant Maysarah. Throughout the journey, Maysarah observed Muhammad’s character and was impressed by the young man.

2. *Marriage to Khadījah*

On return to Makkah, Maysarah informed Khadījah of his observations. Muhammad had also managed Khadījah’s business. She was impressed, and sent a woman friend to ask him why he had not married. He replied that he had no financial means for a wedding. She asked: ‘What if that difficulty is removed from you and you are invited to marry a beautiful wealthy lady of noble birth?’ When he learned that it was Khadījah he agreed. Khadījah’s noble character was well known in Makkah. She had received many proposals of marriage after the death of her last husband but had refused them. She was now ready to marry Muhammad (ﷺ).

The marriage took place and proved to be happy. Muhammad was 25 years old while Khadījah was 40 but the marriage was based on true mutual love and respect. It lasted for a quarter of a century until Khadījah’s death and during that time he took no other wife. She was to be his strong support throughout the years of suffering and persecution when Muhammad received the call to Prophethood.

Meanwhile his marriage removed financial cares and he continued his work as a merchant in Makkah and lived a quiet life for a period of 15 years.

EXERCISES

1. What do we know about the character and behaviour of Muhammad (ﷺ) as a youth?
2. What kind of work did he do for Khadījah?
3. How did Khadījah find out more about his character?
4. How did Khadījah make her proposal of marriage to Muhammad?
5. What were their respective ages at the time of their marriage?
6. For how long were they married?
7. What effect did Muhammad's marriage have on his life?

The Re-building of the Ka‘bah

1. *The Repair of the Ka‘bah*

Muhammad (ﷺ) was by now a prosperous merchant and respected citizen of Makkah. His lack of greed and materialistic desires impressed people and his wisdom was appreciated in resolving quarrels among the tribes in Makkah and preventing bloodshed. An example of this is recorded.

The Ka‘bah was in need of repair after it was damaged by a flood, and the Quraysh (Muhammad’s tribe, which was dominant in Makkah) decided to repair it. However, people were afraid to tamper with the building due to its sacred status and long history going back to antiquity.

Eventually Al-Walīd ibn al-Mughīra called upon the gods of the Ka‘bah, seized a pick-axe and broke down part of the damaged wall. People waited to see what would happen, and when nothing happened they joined in and re-built the Ka‘bah.

When the walls reached a certain height they were to place the Black Stone in its position at the South-eastern corner of the building. The Black Stone (*Hajaru’l Aswad*) was an ancient meteorite which had been a part of the Ka‘bah since its earliest construction, even though the rest of the building, made of softer materials, had been damaged by floods and repaired a number of times.

2. *The Dispute*

A dispute arose over which tribe should have the honour of putting the Black Stone in its correct place, and the issue was about to lead to bloodshed when the oldest of the leaders made a proposal that was accepted by all the others. He suggested that the first person to enter the courtyard of the Ka‘bah the following day by the eastern gate should be made the judge to decide the matter.

The next morning it was Muhammad (ﷺ) who was the first to enter, and the people greeted him as “*Al-Amīn*” and agreed to be

bound by his decision.

He promptly spread his cloak on the ground and placed the Black Stone on it. He then invited the representatives of each tribe to pick up the edges of the cloak and thereby together lift the stone to the required height while he himself pushed it into its place in the Ka‘bah wall.

3. *Muhammad’s Wisdom and Diplomacy*

This incident, which took place when Muhammad was about 35 years old, demonstrates his diplomatic skills and wisdom, which were to develop and be of tremendous benefit when in later life he became the ruler of Madinah and in due course the leader of the whole of Arabia, holding diplomatic links with other nations.

EXERCISES

1. Why did the Ka‘bah need repair and re-building?
2. Why were people at first afraid to knock down part of the Ka‘bah in order to repair it?
3. What was the *Hajaru’lAswad*?
4. Why was there a quarrel over who was to replace the Black Stone, and what decision was taken to resolve it?
5. How did Muhammad deal with the matter when the responsibility fell on him?

The Call to Prophethood

1. *Meditation*

Muhammad (ﷺ) spent much of his time in reflection on human life and its meaning. His heart was filled with sadness about the society in which he lived, its materialism, its corruption and its idol-worship.

He used to go to solitary places trying to comprehend the mysteries of creation, life and death, good and evil. One of his favourite resorts was the Cave of Hirā' on the Mountain of Light outside Makkah.

In one of the nights of Ramadan in the year 609 C.E., when Muhammad was forty years old, he was in the cave when he had an experience which changed the whole course of his life.

2. *The Call*

The Angel Jibrīl appeared to him and commanded him '**Read!**' '***I cannot read,***' Muhammad replied. The angel squeezed him tightly then released him and ordered again '**Read!**' Muhammad gave the same reply and the angel squeezed him tight again until he could hardly breathe. This happened three times until the angel said:



**‘Read in the name of your Lord Who created -
Created man from a germ-cell!**

**Read – for your Lord is most bountiful,
Who has taught [man] the use of the pen –**

Taught man what he did not know.’(Qur’an 96:1-5)

These were the first five verses of the Qur’an revealed to Muhammad, which opened the door to further revelations over the next 23 years.

These words were imprinted on his heart and mind, and he left the Cave in a state of shock. As he started coming down the mountain he heard the voice again, saying: '*O Muhammad! You are the Messenger of Allah and I am Angel Jibrīl.*' Muhammad turned and saw him. He tried to turn his eyes away from the bright vision, but wherever he turned he saw Jibrīl still facing him.

3. *Khadījah's Acceptance of the Message*

In this condition of fear he returned to Khadījah who thought he was trembling due to a fever. She wrapped him in a blanket and made him rest until he recovered enough to tell her what had happened on the mountain.

She expressed her belief in his experience and comforted him saying: 'Truly, I swear by Allah who has my soul in His Hands that you will be the nation's Prophet. Allah will surely not desert you, for you are kind to your family, you help the helpless, you make guests welcome, you support the weak and the oppressed.'

Her belief in him was confirmed by her cousin Waraqa ibn Nawfal, who was a Christian. When he heard what had happened he said: 'This is the very angel that Allah sent down to (Prophet) Musa. It seems that Allah has chosen Muhammad for His work. He is the Prophet of the nation. His people will try to drive him out and he will be persecuted. If I am alive then, Allah knows that I will help His Cause.'

EXERCISES

1. Why did Muhammad (ﷺ) go to solitary places to meditate?
2. Why was he unhappy and unsettled?
3. Which was the year and the month when he received the first revelation, and where was he at the time?
4. What did the Angel Jibrīl say and do?
5. Recite from memory the first five verses of the Qur'an revealed to the Prophet, in Arabic and in English translation.
6. What did the Angel say to Muhammad as he came down the mountain, and what did he see?
7. What was Khadījah's response to his account of what happened?
8. Who was Khadījah's Christian cousin and what was his response when she told him what had happened?

Early Preaching

1. *Continued Revelations*

A short time after the first revelation the Prophet received another revelation through Jibrīl. This revelation (Qur'an 74:1-7) called on him to “arise and warn” and to purify himself for his mission.

For a while after this, revelations ceased to come, and the Prophet wondered if Allah had forsaken him, when Jibrīl came with the following verses of reassurance - (Qur'an 93:1 - 11):

- 1. Consider the bright morning hours,**
- 2. And the night when it grows still and dark.**
- 3. Thy Sustainer has not forsaken thee, nor does He scorn thee:**
- 4. For, indeed, the life to come will be better for thee than the present.**
- 5. And, indeed, in time will thy Sustainer grant thee [what thy heart desires], and thou shalt be well-pleased.**
- 6. Has He not found thee an orphan, and given thee shelter?**
- 7. And found thee lost on thy way, and guided thee?**
- 8. And found thee in want, and given thee sufficiency?**
- 9. Therefore, treat not the orphan with harshness,**
- 10. And him that seeks [thy] help shalt thou never chide,**
- 11. And of thy Sustainer's blessings shalt thou [ever] speak.**

Khadijah was the first person to accept the message of Islam, and now the Prophet began to extend his da‘wah (call to Islam) to others who were close to him.

It was also at this time that Jibrīl showed the Prophet how to perform ablution with water.

2. *Further Converts*

The first person after Khadījah to accept Islam was Ali ibn Abū Tālib, Muhammad's cousin, who was ten years old at the time. Abū Tālib came to know of his son's secret conversion and did not object, and although he did not embrace Islam himself, Abū Talib promised Muhammad his full protection as long as he would be alive.

Shortly after this another young boy, Zaid ibn Hārith, a freed slave adopted by the Prophet, also accepted Islam.

The first male adult to accept Islam was Abū Bakr, Muhammad's closest friend and a respected member of the Quraysh. The Prophet said of him: **'I have never invited anyone to the faith who did not display some hesitation in embracing it, except Abū Bakr. As for Abū Bakr, when I offered him Islam, he showed no hesitation, not even the least.'**

From that day Abū Bakr devoted all his energy and sacrifice to the call to Islam. Most of the next group of converts were people associated with Abū Bakr, including Sa'd ibn Abī Waqqas, Zubayr ibn Al-Awwām, Uthman ibn Affān, Abdurrahman ibn Awf and Talha ibn Ubaydillah.

Abū Bakr also found a convert in an African slave, Bilāl, whom he talked with in the house of his master, Ummayyah, one of the powerful leaders of Makkah.

Others, including men and women, also became Muslims during this secret phase of da'wah, until they numbered thirty-eight. Abū Bakr urged the Prophet to preach publicly, but the Prophet did not agree, since they were so few. So for three years the message was spread in secret, and was not taken seriously by the leaders of the Quraysh.

EXERCISES

1. What do you think would be the effect on the Prophet of the revelation of Surah 93:1 - 11?
2. Who were the first four people to accept Islam (after the Prophet)?
3. How did Bilāl come to know about Islam?
4. Why did the Prophet delay public preaching?

Public Preaching and the Makkans' Reaction

1. *The Public Call to Islam*

Three years later Allah revealed the following verses addressed to the Prophet:

Therefore, proclaim openly all that thou hast been bidden [to say], and leave alone all those who ascribe divinity to aught beside Allah:

Verily, We shall suffice thee against all who [now] deride [this message]

[All] who assert that there are, side by side with Allah, other divine powers as well: for in time they will come to know [the truth].

And well do We know that thy bosom is constricted by the [blasphemous] things that they say:

But extol thou thy Sustainer's limitless glory and praise Him, and be of those who prostrate themselves [before Him] in adoration,

And worship thy Sustainer till death comes to thee.
(Qur'an 15:94-98)

2. *Opposition*

The Prophet gathered people on the hill of Safā and preached to them, but his uncle, Abū Lahab interrupted him saying: 'May you perish, did you call us for this?' And the crowd went away.

The Prophet invited the family of Abdul Muttalib to dinner but Abū Lahab and others continued to disrupt or mock at him.

The generality of the masses felt that the message of Islam was an insult to their ancestors and idols. The leaders accused him of splitting the community, or claimed that he was mad.

Some of the elite feared that the Prophet's success would undermine their economic and political power and spoil their traditional way of life with its drinking, gambling and exploitation of the weak.

The chief method of their attack was through ridicule and propaganda. Another method was to make a loud noise when the Prophet was reciting the Qur'an (mentioned in Qur'an 41:26).

Some of the leaders of the Quraysh tried another method, by putting pressure on Abū Tālib to withdraw his protection. In response to their threats Abū Tālib sent for his nephew Prophet Muhammad, and begged him: 'Spare me and yourself and put not a burden on me which I cannot bear.'

It was a great crisis for the Prophet as he saw his only human support weakening. But he did not waver, and replied: 'O my uncle! By Allah, if they were to put the sun in my right hand and the moon in my left hand on condition that I abandon my mission, I will not do it until Allah has made me victorious or I lose my life in the struggle.'

Abū Tālib loved and respected his nephew and he stood by the Prophet till the end of his life.

3. *The Power of the Qur'an*

Meanwhile Islam was spreading in Makkah in spite of the opposition because of the power of the Qur'an itself and because of the attraction of the Prophet's preaching.

The leaders realised that they were not succeeding, and decided to resort to violence against the Muslims.

EXERCISES

1. How did the Prophet respond to Allah's directive that he should proclaim the message openly?
2. What were the responses of the people?
3. By what methods did the idol-worshippers try to undermine the Prophet's da'wah?
4. Why did the leaders of the Makkans put pressure on Abū Tālib?
5. Why did Islam continue to spread in spite of the efforts of the Makkans to stop it?

Full Scale Persecution

1. *Persecution of the Weak*

When the Quraysh realised that Abū Tālib would not forsake his nephew they resolved on full scale persecution of Muslims, starting with those who had no protection such as slaves.

Umayyah ibn Khalaf, whose slave Bilāl had become a Muslim, subjected him to repeated tortures. He was dragged through the streets of Makkah with a rope round his neck, deprived of food and drink and forced to wear steel armour in the heat of the sun. He was thrown on the ground in the burning midday sun with a heavy stone on his chest, but he repeated “One God, One God, One” until Abu Bakr, passing by, bought him and freed him.

Another Muslim slave, Khabbāb ibn Al-Aratt was thrown on to burning ashes of a fire.

The family of Ammār ibn Yāsir who had all embraced Islam were all tortured by similar methods, while his mother, Sumayyah was killed by Abū Jahl, and thereby became the first Muslim to be martyred.

Two Muslim slave girls of Umar ibn Al-Khattāb (who was not yet a Muslim) were severely beaten by him.

Uthman ibn Affān (later the Third Righteous Caliph) was bound and beaten by his own uncle.

Abū Bakr used his wealth where possible to buy the tortured slaves and free them.

The Muslims faced these trials with fortitude and endurance without retaliation.

2. *The Quraysh's Offer*

At this stage the Quraysh tried a new strategy. They approached the Prophet with offers of riches, leadership and beautiful women, but he declined them all. He told them that political power and wealth were not his aims but to create a society that would worship Allah and live by His moral teachings and laws.

The Quraysh were frustrated and angry and resumed the persecution.

EXERCISES

1. What kind of people did the Quraysh pick on for torture?
2. How did Abū Bakr help the Muslim slaves from torture?
3. How did the Quraysh try to divert the Prophet from his mission?

The Hijrah to Abyssinia (Present Ethiopia)

1. *The First Hijrah*

The Prophet, seeing the sufferings of the Muslims, advised those who had no tribal protection to migrate to Abyssinia (present Ethiopia), across the sea in Africa. He told them: 'There a king rules in whose territory no one is wronged. Stay there until Allah makes circumstances favourable for you to return.'



Therefore in the fifth year of Muhammad's prophethood a group of eleven men and five women left for Abyssinia. They were led by Uthman ibn Affān and included his wife Ruqayyah (the daughter of the Prophet).

2. *The Negus' Welcome*

They were well received by the Negus, King of Abyssinia, who was a Christian. As the persecutions in Makkah continued, a second group of men and women followed, making a total of 85 emigrants and they felt welcome and secure.

3. *Delegation of the Quraysh*

However the Quraysh were angry that the Muslims had escaped to safety, and sent two envoys with gift to the Negus. They told him that the Muslims were rebels who had abandoned the religion of their forefathers, and that they were preaching a strange religion and dividing the people. They asked the Negus to expel the refugees and hand them over.

The Negus insisted that he must hear what the Muslims had to say in their defence, and the next day they were summoned.

Ja'far ibn Abī Talib spoke on behalf of the Muslims. He first questioned the delegation from Makkah, asking him whether the Muslims were escaped slaves, and whether they had murdered anyone or stolen anything or were in debt. The Quraysh leader

admitted that they had not done any of these things.

Ja'far continued:

‘O King! We were ignorant people and worshipped idols made by our own hands. We oppressed our neighbours, and practised cruel, barbaric customs. Then amongst us there rose a man whose birth, nobility and integrity were well known to us. He called on us to worship the One God and taught us not to associate anything with Him. He taught us to speak the truth, refrain from bloodshed, to be merciful, safeguard the rights of our neighbours, forbade us to slander women or mistreat orphans. He ordered us to offer prayer, and to fast and to give in charity and to call people to our faith. We have believed in him as the final Messenger of Allah and accepted his teachings. We have given up our bad customs and taken Allah as our Lord; whereupon these people have become hostile and persecute us. Finding no safety among them, we have come to your country hoping you will protect us.’

The Quraysh told the Negus to ask the Muslims what they believed about Jesus and Ja'far answered him. The Negus picked up a straw and said ‘By God! Jesus is not different even by this straw from what you have said of him’. He returned the gift of the Quraysh and allowed the Muslims to live in safety in Abyssinia.

EXERCISES

1. Why did the Prophet send some of the Muslims to Abyssinia?
2. Where is Abyssinia? Find it on a map.
3. What was the religion of the Negus of Abyssinia?
4. What did the Quraysh do when they heard about the escape of the Muslims?
5. What were the Quraysh's allegations to the Negus?
6. Who spoke on behalf of the Muslims and what did he say?
7. What was the conclusion of the Negus?

Important Conversions to Islam

While the Muslims refugees stayed in Abyssinia, there were new developments in Makkah.

1. *Hamzah*

Firstly the Prophet's uncle, Hamza ibn Abdul Muttalib, who was a strong, brave man and an important personality, heard of the ill-treatment of his nephew by Abū Jahl, one of the leading enemies of the Muslims. He was deeply offended and so struck Abū Jahl, and declared that he too professed what the Prophet said, and challenged Abū Jahl to strike him back.

Abū Jahl admitted that he deserved Hamza's rebuke, and Hamza went straight to *Dāru'l Arqam* (the house where the Prophet used to teach the Muslims) to declare his Islam.

An even greater blow to the Quraysh followed. Their failure to bring back the Muslims from Abyssinia had made them even angrier and their hatred of the Muslims increased.

2. *‘Umar*

One of their prominent leaders was ‘Umar ibn Al-Khattāb. He decided that the only way to stop the religious division of the Quraysh was to kill the Prophet, and he took his sword and set out with that intention.

One of his friends however warned him that if he did so he would be killed in accordance with tribal revenge. He continued: ‘Why do you not look at your own house where your sister Fātima and your brother-in-law have embraced Islam?’ ‘Umar at once rushed to his sister's house and heard the sound of recitation of the Qur'an from within. ‘Umar hit out at his brother-in-law but Fātima rushed to his rescue and received a heavy blow on the head. They cried out that they had indeed accepted Islam and would not abandon it whatever ‘Umar might do.

‘Umar's heart was softened at the sight of his injured and weeping sister and he asked to see what they were reading. Fātima

showed him the passage (from Surah Ta Ha) and the words of the Qur'an so moved him that he went straight to the Prophet at *Dāru'l Arqam* and declared his faith as a Muslim.

He then went to the Ka'bah and repeated his declaration in the presence of the leaders of the Quraysh.

These conversions strengthened the morale of the Muslims at a time when the persecution was at its height.

EXERCISES

1. What led Hamza to embrace Islam?
2. What made 'Umar ibn Al-Khattab change from an enemy of Islam to a Muslim?
3. What effect did these conversions have on the other Muslims?

The Year of Sorrow and the Mission to Tā'if

1. *The Boycott*

The next move by the Quraysh was to boycott Prophet Muhammad along with his companions and his clan, the Banū Hāshim. They got people to agree to have no relations with them, to allow no food to reach them, and not to inter-marry with them unless they handed over Prophet Muhammad to be killed. All the clans of the Quraysh agreed to this in the seventh year of Muhammad's prophethood.

All the Prophet's family and clan took refuge in a long narrow valley just outside Makkah. For three years they suffered hunger and deprivation, but they were steadfast in their love and support to the Prophet (ﷺ).

After the three years of the boycott it was lifted and the Muslims returned home.

2. *Death of Abū Tālib*

However, the following year brought personal sorrow for Prophet Muhammad when his uncle Abū Tālib died.

The Prophet continued to invite him to Islam even on his death bed, but he would not.

3. *Death of Khadījah*

The same year Muhammad's beloved wife Khadījah died. She had been his support and counselor for twenty-five years and suffered many hardships without wavering.

In later life the Prophet said of her: **'She believed in me when no one else did; she embraced Islam when people disbelieved me and she helped and comforted me when there was none to lend me a helping hand.'**

They had seven children - three boys, who died in infancy, and four girls of whom the last born was Fatima who subsequently

married Ali. The first-born was named Qāsim, therefore the Prophet became known as Abū Qāsim by Arab tradition.

4. *Loss of Protection*

With the death of Abū Tālib the Prophet lost his protection and the Quraysh increased their personal attacks on him. Thorns were placed where he walked, and his uncle Abū Lahab and his wife were particularly active in this.

Now also dirt was thrown at him, and while he was in prostration at the Ka‘bah a camel’s insides were thrown on his back, which his young daughter Fātima removed.

Then the humiliation and mockery turned to violence and his life was clearly in danger.

5. *The Mission to Tā’if*

Facing continuous rejection and persecution in Makkah the Prophet journeyed to Tā’if in the mountains in search of safety and support.

However the leaders in Tā’if likewise rejected him and his message. Even as he was leaving, the people of Tā’if incited their children to abuse him and throw stones at him.

The way was hard, and the future looked bleak. For years he had obeyed Allah’s will that he should call all people to Islam but it was slow and full of trials.

On the way out of town he rested in a vineyard. His body was covered with wounds and he prayed to Allah not to leave him in the power of his enemies. In response, Allah sent Jibrīl who asked the Prophet’s permission to crush the people of Tā’if between two mountains. But the Prophet asked Allah to forgive them in the hope that a later generation would turn to Islam.

6. *Al-Mi‘rāj*

Some time after his return to Makkah, Muhammad received the greatest affirmation of his Prophethood. It is known as *al-Mi‘rāj*, the Ascent. It was apparently a mystical experience during which he was carried to Jerusalem and from there ascended through the

Seven Heavens. He met with the earlier Prophets who welcomed him and followed him in prayer and entered the presence of Allah, who enjoined on Muslims the obligation of the five daily prayers. Within the same night he found himself back in Makkah and it was after this experience that his situation began to change.

7. *Hope from Yathrib*

Some people from Yathrib (later called al-Madīnah), a few days' journey to the north of Makkah, heard the Prophet's preaching and believed in him. They accepted Islam and later invited the Prophet to come to Yathrib (the old name for Madinah) as their leader, and swore allegiance to him at a place called *Aqabah*.

The Prophet then sent twelve Muslims to continue the da'wah and teaching of Islam in Yathrib and one by one the Muslim families and individuals in Makkah were permitted by the Prophet, in the thirteenth year of his prophethood, to migrate to Yathrib to escape the continued persecution.

EXERCISES

1. What were the conditions of the Muslims under the boycott?
2. How did the death of Abū Tālib affect the safety of the Prophet?
3. What did the Prophet say of Khadījah after her death?
4. How many children did Khadījah bear for the Prophet?
5. What was the Prophet's purpose in traveling to Tā'if, and what was the outcome?
6. What was the Prophet's experience of *Al-Mi'rāj*?
7. From which city did people come to Makkah and accept Islam?
8. Why did some of the Muslims start to leave Makkah to Yathrib?

Hijrah: Migration to Madinah (Yathrib)

1. *Migration of the Muslims to Yathrib*

In response to the renewed persecutions the Prophet permitted the steady migration of the Muslims to Yathrib. Over a period of a few months they slipped out of Makkah leaving their houses and much of their property, until most of the Muslims had left.

Among those left behind were the Prophet, Abū Bakr and Ali ibn Abū Tālib.

The Quraysh, seeing what was happening, decided it was time to kill the Prophet before he too could slip away.

2. *Plot to Kill the Prophet*

In the fourteenth year of Prophethood, it was decided at a meeting that a group of young men drawn from each tribe should attack and kill the Prophet so that all the tribes would share the responsibility and revenge killing would be impossible.

A night was appointed for their attack. The young men took their swords and surrounded the Prophet's house and waited for him to come out in the early morning.

Unknown to them the Prophet had already been directed by Allah to leave Makkah and go to Yathrib. He had asked Ali to occupy his bed and to return some valuables which some people had left with him for safe keeping.

So when the young men entered the house they found the Prophet had already escaped along with Abū Bakr.

3. *The Escape*

They headed south, in the opposite direction from Madinah, and hid in a cave (the Cave of Thawr) for three nights while the search parties went out on horseback in all directions.

One group of horsemen came to the mouth of the cave and they were about to enter it. The Prophet saw that Abū Bakr was afraid and reassured him that Allah was with them as the third.

The horsemen noticed that a spider had woven its web across the entrance to the cave and that a dove was nesting close by, so they concluded there was nobody inside and went away to continue their search elsewhere. This event is mentioned by Allah in the Qur'an (Surat at-Tawbah 9:40):

‘If you do not help the Apostle [know that Allah will do so just as] Allah helped him at the time when those who were bent on denying the truth drove him away, [and he was but] one of two: when these two were [hiding] in the cave, [and] the Apostle said to his companion, “Grieve not: verily, Allah is with us.” And thereupon Allah bestowed upon him from on high His [gift of] inner peace...’

4. *The Journey*

After three days the Prophet, Abu Bakr and a guide they hired named Abdullah ibn ‘Urayqit set off again, taking a long route along the seashore.

The Quraysh offered a reward for the Prophet's capture but under Allah's protection he continued the journey. The news of his escape reached Yathrib and the people looked out daily from the rooftops and trees for any sign of their arrival.

5. *Arrival in Yathrib*

After a two-week rest at a place called Quba, three miles from Yathrib, where they were joined by Ali, they completed their journey. The people came out in crowds to welcome their Prophet and new leader. The women and children sang:

***‘O the white moon rose
over us
From the Valley of Wada,
And we owe it to show
gratefulness,
Where the Call is to Allah.***



***O you who were raised amongst us
Coming with a word to be obeyed,
You have brought to this city nobleness,
Welcome! Best caller to God's way.'***

Never had there been such a public welcome, and all the tribes wanted the honour of having him to stay in their houses. The Prophet resolved the matter diplomatically by saying:

‘The camel is under the control of Allah; wherever it stops, that will be my place of stay.’

His camel moved to the area of the Banu Najjār and knelt down by the house of Abū Ayyūb who was overjoyed, and hosted the Prophet in his house for seven months.

6. *The New Calendar*

Thus ended the Hijrah of the Prophet in the year 622 C.E. It marked a turning point in the history of Islam. The Islamic calendar, known as the Hijrah calendar, begins from the year of the Hijrah, as an indication of how important it was. It was also the time when Yathrib was re-named “*Madinatu’n-Nabiy*”(The City of the Prophet) or simply “Madinah” - the City.

EXERCISES

1. Why did the Muslims quietly leave Makkah and where did they go to?
2. What was the response of the Quraysh to the emigration of the Muslims, and what was their plan to prevent the Prophet from leaving?
3. How did the Prophet escape, where did he go first and who accompanied him?
4. Why did the search-party not enter the Cave of Thawr?
5. How did the Prophet reassure Abū Bakr of their safety?
6. How did the Prophet resolve the issue of where to stay in Madinah?
7. Why was the name of Yathrib changed?
8. In which year of the Common Era (C.E.) did the Hijrah Calendar begin?

The Foundation of the Ummah

1. *The Mosque: Centre of the Society*

The Prophet's first action after his arrival was to build a mosque. The site chosen was where his camel, Al-Qaswa, had knelt down. The mosque was made of grey mud bricks and roofed with branches of palm trees. It had a large open courtyard. Attached to it were two apartments for the Prophet and his family. The Prophet worked alongside others and encouraged them with songs. Both the emigrants from Makkah (*Muhājirun*) and the Muslims of Madinah (*Ansār*, meaning Helpers) took part in the work.

Many of the Muhājirun had nowhere to live on arrival in Madinah, so the Ansār welcomed them into their own homes until they were able to build their own houses.

Others who had no families or homes stayed in the roofed portion of the mosque and devoted themselves to study of the Qur'an and teaching and preaching Islam.

The mosque was not just a place of prayer. It was also a social centre, a court, a guest house and a place of discussion and learning.

2. *The Constitution of Madinah*

As the chosen leader of the people of Madinah, the Prophet (ﷺ) moved quickly to establish friendly relations between Muslims and non-Muslims (who were mainly Jewish).

He formulated rules and principles of government and drew up a political agreement between Muslims and non-Muslims which is recognized today as the first written constitution in the world, known as the Constitution of Madinah.

The Constitution was designed to put an end to the divisions based on tribe or religion and to establish unity, peace and justice.

3. *An Islamic State*

Muslims who had fled from the persecution in Makkah had to leave most of their property behind. They arrived in Madinah not only homeless but without means of livelihood. Their welcome into the homes of the Ansār was not achieved at random. Specific

individuals were assigned to specific hosts. This not only helped to solve their immediate problems but created lasting emotional bonds between people of different tribes. The tribal loyalties were superseded by the spiritual bond of Islam.

4. *Prayer*

Now that the Muslims were free from danger and public humiliation, and had their own mosque as a place of prayer, the congregational prayer was established, so that the five daily prayers brought all the Muslims together to pray and learn their religion.

It was also at this time that the Adhān was instituted to call people to prayer. The first *Muezzin* (Caller) was Bilāl (the former slave freed by Abū Bakr), who had a beautiful melodious voice.

5. *Change of the Qiblah*

While in Makkah, the Muslims did not pray in the direction of the Ka‘bah but towards Jerusalem, a centre of the worship of One God. It was in Madinah that a revelation came (Surat al-Baqarah 2:144) directing the Prophet to turn in prayer towards Makkah, the other historical centre of monotheism, where the Ka‘bah was built in earlier times by Prophets Ibrāhīm and Ismā‘īl. Although the Arabs had later filled the Ka‘bah with their idols, it was destined to be restored to the worship of One God by the Muslims and to become the spiritual centre of the Muslim world.

6. *Opposition to the Prophet’s Mission*

In spite of the Constitution of Madinah and the agreements accepted by all the people, the Prophet was not without enemies in the city.

As Islam grew stronger the Jews began to resent their own declining power under the new leadership, especially when some of their own people embraced Islam. They engaged in mockery of Islam, and spread rumours designed to shake people’s confidence in the Prophet.

Another opposition group was the Hypocrites. These were people who had outwardly accepted Islam but were inwardly opposed to it. Their leader was Abdullah ibn Ubayy who hated the Prophet because he had deprived him of his leadership. Nevertheless the Prophet tolerated the Hypocrites in spite of their

constant spreading of false rumours, and secret meetings to undermine the young Islamic State.

7. *Zakat and Fasting*

During this period the institution of Zakat was prescribed by the Qur'an in Surah 9:60 and established as a welfare tax to be paid by Muslims to help the poor and other needy people.

Likewise the fast of Ramadan was introduced in accordance with the Qur'anic revelation (Surah 2:183) for the spiritual and moral development of the Muslims.

8. *Establishment of the Public Treasury*

Life in Madinah at this period was very hard. The Muslim immigrants had left their property in Makkah, the Ansar sacrificed their own limited resources to help them, and food was in short supply. People were hungry and the Prophet and his family faced the same conditions, sharing whatever they had with others.

The Prophet established a public treasury (*Baitu'l Māl*) from which money was distributed to those in most desperate need. The *Baitu'l Māl* was supervised by Bilāl (the Abyssinian slave freed by Abū Bakr).

EXERCISES

1. Where was the first mosque in Madinah built?
2. Where did the Immigrants from Makkah stay on their first arrival in Madinah?
3. Which activities were carried out in the mosque apart from prayers?
4. What was the Constitution of Madinah and what was its purpose?
5. Mention two of the Five Pillars of Islam that helped to unite the Muslims and explain how.
6. Why did the Muslims change their Qiblah?
7. Which two groups in Madinah were openly or secretly opposed to the Prophet and why?
8. What was the function of the Public Treasury and who was appointed to supervise it?

The Battle of Badr

1. *The Condition of the Muslims*

The Muslim emigrants in Madinah were in a critical condition. Their houses, properties and businesses left behind in Makkah had been seized. Madinah was not a prosperous trading city like Makkah. Its main source of subsistence was its date palms. The Muslims had very little to eat, as confirmed by Aisha, the Prophet's wife, whom he had married after the death of Khadījah. She reported that they seldom had enough barley bread to eat. They survived mainly on small quantities of dates and often went to bed hungry.

In Makkah the Quraysh continued to hold and persecute those Muslims who had not been able to migrate, particularly women and slaves.

There was a state of open hostility between Makkah and Madinah which developed from economic warfare to actual battle.

2. *The Caravans*

The caravans from Makkah passed near Madinah on their way north to Syria, and the Muslims now threatened their safe passage.

Abū Sufyān, one of the Makkan leaders who was heading a caravan, came to know of the Muslims' intention to intercept the caravan. He therefore led it by a different route along the Red Sea Coast and sent a message to Makkah. The Quraysh in response sent out their army towards Madinah meaning to crush the Muslim State by their superior numbers and weapons of war.

3. *Permission to Fight*

It was at this time, in the second year of the Hijrah, that the Prophet received the following revelation giving the Muslims permission to take up arms to defend themselves:

'Permission [to fight] is given to those against whom war is wrongfully waged – and, verily, Allah has indeed the power to succour them–: those who have been driven

from their homelands against all right for no other reason than their saying, “Our Sustainer is Allah”...’
(Qur’an 22:39-40)

The Prophet, after consultation with the other Muslims, resolved to go out and meet the Makkan army. The Muslims had only three hundred and thirteen men, seventy camels and two horses. The Makkans came with an army of one thousand soldiers of whom six hundred were in armour. They had seven hundred camels and horses, and were under the leadership of Abū Jahl, the great enemy of the Muslims.

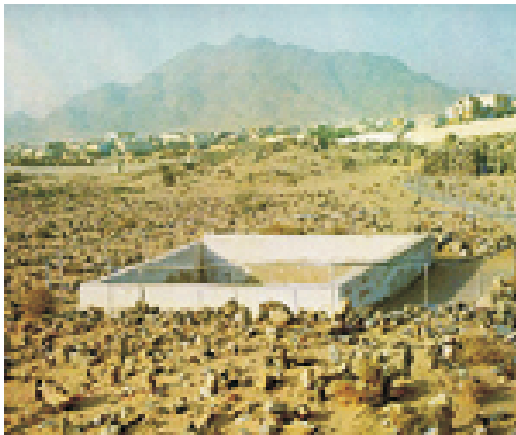
The Muslims took up a position overlooking the valley of Badr opposite the Quraysh army. The Prophet spent the night in prayer, supplicating:

‘O Allah! Here are the Quraysh exalted with pride and vanity who want to stop Your Prophet. So send us Your promised help. O Allah! If this small number is routed today there will be none to worship You until the end of days.’

That night heavy rain fell, and a sense of peace came over the Muslims.

The Qur’an refers to the whole event in Surah 8 (Al-Anfāl).

4. *The Battle and the Victory*



On the morning of 17th Ramadan the Battle of Badr was fought.

The Muslims were inspired by their faith and in spite of their small number they overcame the enemy. Abū Jahl, Umayyah ibn

Khalaf and other prominent Makkan leaders were killed. Twenty two Muslims were killed, while seventy Quraysh were killed and seventy-two others were taken prisoner by the Muslims. Two of the most hostile of these were killed due to the atrocities they committed, while the rest were held captive and treated well. Those who were literate were each asked to teach ten Muslims to read, after which they were freed. Others were ransomed or later released if they were poor. Many of the captives came to understand the beauty of Islam and became Muslims.

It was a decisive victory for the young Muslim State, and the remnant of the Makkan army returned to Makkah defeated and put to shame by a small army of just one third of their own numbers.

For the Muslims it was seen as Allah's help and a sign of His blessing on the Muslims.

EXERCISES

1. What do you know about the economic condition of the Muslims in Madinah two years after the Hijrah?
2. What was the condition of Muslim converts left behind in Makkah?
3. The Muslims set out to intercept Abū Sufyān's caravan as it passed by Madinah, and he got to hear of it. What action did he take?
4. In Qur'an 22:39 - 40, Allah gave permission for Muslims to fight their enemies – for what reasons?
5. At the Battle of Badr what were the sizes of:
 - (a) the Muslim army?
 - (b) the Makkan army?
6. What was the date, month and year (Hijrah calendar) of the Battle of Badr?
7. What is described in the Qur'an Suratu'l-Anfāl 8:7 - 11?

The Battle of Uhud

1. *Quraysh prepare for war*

The struggle between Muslims and the idol-worshippers was not over. The Quraysh were planning for revenge after Badr, and a Qur'anic verse was revealed telling the Muslims:

‘And fight against them until there is no more oppression and all worship is devoted to God alone. And if they desist - behold, God sees all that they do.’ (2:193)

Among those Quraysh who were most thirsty for revenge were Abū Sufyan and his wife Hind, who had lost her father and brother at Badr.

The Quraysh started full scale preparation for war. This time they sent out to their allies of different tribes to join them and assembled an army of three thousand (3,000) soldiers. They marched to the valley of Uhud, close to Madinah, where they camped.

Among them was Hind, who had her own plan of revenge against Hamza, the Prophet's uncle, who had killed her father. To achieve this she offered a slave named Wahshi wealth and his freedom if he would kill Hamza with his spear during the battle.

The Muslims learned of their coming and decided to go out and meet the enemy at Uhud. This time they numbered 1,000 men, including Abdullah ibn Ubayy, the leader of the hypocrites in Madinah. However on the way to Uhud he deserted the army with 300 of his followers, reducing the Muslims again to 700 soldiers to face an enemy force of 3,000.

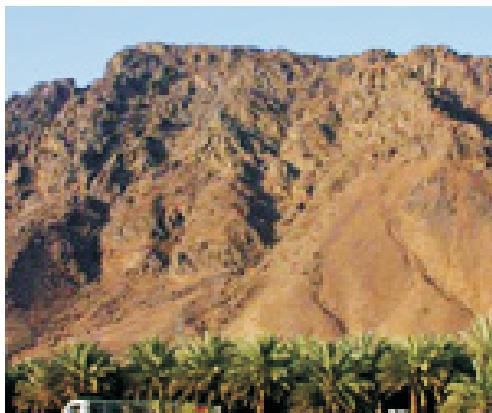
2. *Victory in sight*

The Muslims reached Mount Uhud, where the Prophet arranged his soldiers and horsemen for battle. He placed fifty archers on the mountainside and directed them not to leave their positions under any circumstances.

The battle began as usual with single combat between the champions of the opposing armies, after which the armies brought

forward their soldiers for general combat.

The Makkan army suffered heavy losses and were in a state of confusion, wanting to retreat. The Muslims sensed that victory was at hand.



3. *Disobedience of the Archers*

Unfortunately the archers on the mountainside believed that the battle was over and urged their leader, Abdullah ibn Jubayr, to let them all go down to claim their share of the booty. Abdullah answered: ‘Have you forgotten what the Messenger of Allah said to you?’ But they ignored him and forty of the fifty archers deserted their post and ran down the mountain.

The commander of the Quraysh horsemen, Khālīd ibn Walīd, saw the opportunity and attacked the remaining archers, and then attacked the Muslims from behind, catching them unawares. This threw their battle plan into confusion and the Quraysh, seeing the situation, returned to the fight.

It was in this confusion that Hamza, the Prophet’s uncle, was killed by a spear thrown by Wahshi on the instructions of Hind - who was also on the battlefield.

A rumour started that the Prophet had been killed, and this caused further dismay. Some of the Muslims left the battlefield while others fought on, ready for martyrdom.

However it was found that the Prophet was alive although slightly wounded.

While the Muslims were retreating up the mountain Abu Sufyan

called out:

‘Victory in war goes by turns: today is in exchange for Badr.’

Umar, on the Prophet’s instructions, answered in reply:

‘Allah is the Most High and Most Gracious. We are not equal, for our dead are in Paradise while your dead are in Hell.’

When the Quraysh had left, the Muslims returned to the battle field to bury their dead, and were angered by the fact that the Quraysh had mutilated their dead bodies, but the Prophet forbade the Muslims to do likewise.

4. *The Pursuit*

The Prophet and the Muslim army set out after the Quraysh and followed them for about eight miles to show them that they were still able to fight. The Quraysh therefore decided not to risk another attack on Madinah and went back to Makkah.

The reasons for the loss of the Battle of Uhud were the desire for booty on the part of some of the Muslims and their disobedience to the Prophet. This selfishness on their part put the whole Muslim Ummah in Madinah at risk, and it was a trial and a lesson for them.

EXERCISES

1. How many soldiers did the Quraysh send to Uhud?
2. What was their aim in doing so?
3. Why did Hind plan to kill Hamza, and how?
4. How many men set out with the Prophet and why did 300 of them turn back?
5. How did the Muslims lose the battle after their initial success?
6. What were the lessons of the Battle of Uhud?

The Battle of the Trench

1. *Internal Dangers in Madinah*

After the Battle of Uhud there were hostilities and minor conflicts between various groups.

The Prophet sent out teachers to tribes who wanted to embrace Islam, but if they were caught by the Quraysh they were killed.

One of the Jewish tribes in Madinah, the Banu Nadīr, broke the treaty they had made with the Prophet. The hypocrites who pretended to be Muslims were also frequently engaged in plots against the Prophet.

Some of the Jews then conspired with the Quraysh, assuring them that if they brought a big tribal alliance to attack Madinah, they would help the invaders from inside the city against the Muslims.

2. *The Quraysh arrive for Battle*

This army of 10,000 men with camels and horses came to attack Madinah in the 5th year of the Hijrah.

The Muslims decided to defend Madinah from within the city. In this regard they were helped by Salmān, a Persian convert to Islam who had knowledge of tactics of war. He advised the Muslims to dig a trench around those parts of the city that could easily be attacked. They hastened to do so as the Makkan army was just one week's journey away. The Prophet and all the Muslims helped to dig the trench.

3. *The Prophet's Vision*

It is recorded that when the Prophet was striking a rock with his pick-axe there was a great flash like lightening towards the south. He struck the rock again and there was a flash towards the north. A third blow split the rock and flashed towards the east.

Salmān and others present asked him what these flashes of light could mean. The Prophet replied: 'Did you see them, Salmān? By the light of the first I saw the castles of Yemen; by the light of the second I saw the castles of Syria; by the light of the third I saw the white palace of Kisrah [Chosroes, the King of Persia]. Through the first God has opened unto me the Yemen; through the second He has

opened unto me Syria and the West; and through the third the East.’

This vision implied that a time would come when the light of Islam would reach to all these lands which at that time were among the major powers in the world. Such a vision held out hope at a time when Muslims were struggling to survive. (Within three years after the Prophet’s death these prophecies had come true.)

4. *The Trench*

The trench was 15 feet wide and 5 feet deep, and the enemies when they arrived had not seen such a defence before. Their plans to ransack Madinah were foiled, and they decided to camp outside the city and starve the inhabitants into surrender. This is why this episode is called “The Battle of the Trench”.

The Quraysh had a long wait. However within Madinah there was continued plotting by the Banu Nadīr to get the remaining Jewish tribe, Banu Qurayza, to break its treaty with the Muslims and support the Quraysh.

After four weeks of encampment Abu Sufyan decided to attack the city the following day.

5. *The Withdrawal of the Quraysh*

The situation of the Muslims was desperate and the Prophet prayed Allah to come to their aid. That very night a wild storm pulled down the tents of the Quraysh and frightened their camels and horses. This continued for three nights, after which the enemy took a decision to return to Makkah.

EXERCISES

1. Why did the Muslims decide to defend Madinah from within the city instead of going out to meet the army that came to attack them in the 5th year of Hijrah?
2. Who taught the Muslims how to defend the city of Madinah by digging a trench?
3. What was the vision the Prophet experienced while digging the trench?
4. What did the enemy army decide to do when they could not get across the trench?
5. What happened when the enemy army was about to launch its attack on Madinah?

The Treaty of Hdaybiyyah

1. *The Proposed Pilgrimage*

Six years had passed since the Hijrah, and Islam continued to spread.

The Muslims who had taken refuge in Madinah longed to see their old homes. At this time the Prophet had a dream which showed him that the Muslims should go on pilgrimage to Makkah.

Accordingly one thousand four hundred (1400) Muslims prepared to perform the Umrah. They dressed in white and went unarmed, and notified the Quraysh that they were not coming to fight.

The Quraysh sent out two hundred horsemen to stop them and posted heavily armed men to guard Makkah. To avoid meeting them the Prophet took another route through a hilly, rocky trail.

When they reached Hdaybiyyah, south of Makkah, they stopped and camped. The Quraysh sent several emissaries, one after the other to find out the Muslims' true intentions. The last was named 'Urwah ibn Mas'ūd.

'Urwah was impressed by what he saw among the Muslims. He said: 'I have seen Chosroes of Persia in his dominions, and the Negus in his kingdom, but I have never seen a people who love their leader as the Muslims love Muhammad.'

2. *The Negotiations*

The Prophet then sent Uthman ibn 'Affān to the Quraysh to reaffirm that the Muslims had only come for worship. However, the Quraysh remained hesitant to allow them into Makkah. There was a rumour that Uthman had been murdered and the Muslims expected to be attacked. They gathered round a tree and each pledged not to flee but stand firm to the death if they were attacked, even though they were practically unarmed.

However, the rumour turned out to be untrue and eventually the Quraysh understood that the Muslims had come with peaceful intentions. After some negotiations they agreed to hold talks to

reach a peaceful settlement. Suhayl ibn ‘Amr, one of the leaders of the Quraysh, was sent as chief negotiator, and the Muslims were offended by his aggressive manner, particularly towards the Prophet. He made it clear that he did not recognise Muhammad as a Prophet and insisted that he be referred to in the treaty as “Muhammad, son of Abdullah”. This angered some of the Muslims but the Prophet knew the importance of the peace treaty and accepted all Suhayl’s amendments. The treaty was therefore signed.

3. *The Treaty of Hdaybiyyah*

The treaty of Hdaybiyyah included the following agreements:

- a) The Muslims would return to Madinah without performing the Umrah.
- b) The Muslims would perform Umrah the following year but only for three days.
- c) On their visits to Makkah, the Muslims would not carry weapons except their swords kept inside scabbards.
- d) There would be peace for ten years. During this time, Muslims who escaped the Quraysh to go to the Prophet would be sent back, but Muslims who deserted the Prophet and returned to the Quraysh would not be sent back to the Prophet.

4. *The “Manifest Victory”*

The Muslims felt that the treaty favoured the Quraysh and were not very pleased with it, but later events showed the wisdom of the Prophet in accepting it. The Qur’an confirmed this with the words:

‘Verily [O Muhammad,] We have laid open before you a manifest victory, so that God might show His forgiveness of all thy faults, past as well as future, and [thus] bestow upon thee the full measure of His blessings, and guide thee on a straight way, and [show] that God will succour thee with [His] mighty succour.

It is He who from on high has bestowed inner peace upon the hearts of the believers, so that - seeing that God’s are all the forces of the heavens and the earth, and that God is all-knowing, truly

wise - they might grow yet more firm in their faith; [and] that He might admit the believers, both men and women, into gardens through which running waters flow, therein to abide, and that He might efface their [past bad] deeds: and that is, in the sight of God, indeed a triumph supreme!’

(Qur’an 48:1-5)

The Treaty of Hudaibiyyah turned out to be of the greatest importance to the future of Islam. After six years of warfare there were peaceful contacts between Makkah and Madinah, and therefore the teachings of Islam spread far and wide to challenge the paganism that had ruled Arabia for centuries.

Conversion to Islam became widespread, first in tens, then in hundreds, then in thousands. Thus the Treaty of Hudaibiyyah was a turning point in the history of the spread of Islam all over Arabia.

EXERCISES

1. Why did the Prophet and the Muslims set out unarmed on a journey to Makkah?
2. Where did the Muslims stop?
3. What did the Quraysh representative ‘Urwah observe about the behaviour of the Muslims?
4. What caused the Muslims to make the “Pledge of the Tree” when it was rumoured that Uthman had been murdered by the Quraysh?
5. Why did the Prophet tolerate the arrogance of the Quraysh negotiator, Suhayl ibn ‘Amr?
6. Mention four of the provisions of the Treaty of Hudaibiyyah?
7. How did the Treaty of Hudaibiyyah become a turning point in the history of Islam?

After Hudaybiyyah

1. *Invitation to Islam*

While Islam continued to spread across Arabia, the Prophet looked beyond its borders to the mighty civilizations that may be regarded as the major powers of that time.

He sent his companions to them bearing letters inviting them to the worship of One God as the road to salvation and peace. The leaders of these countries responded in their own ways - favourable or unfavourable.

The rulers concerned were:

- ◆ The Negus of Abyssinia,
- ◆ Chosroes of Persia
- ◆ Heraclius of the Byzantine Empire
- ◆ Muqawqis of Egypt.

The Chosroes of Persia angrily tore up the letter, while the others were more moderate and friendly in their responses.

2. *The Negus of Abyssinia*

It will be recalled that the Muslims already had good relations with the Negus, from the time when some of them were sent by the Prophet to Abyssinia to take refuge from the persecutions of the Quraysh.

The Negus responded that Muhammad spoke the truth about Jesus, and so he believed in Muhammad's prophethood. He was already, in effect, a Muslim. It was at this time that agreement was made for the return from Abyssinia of those Muslims who had taken refuge there. They joined the other Muslims in Madinah.

3. *The Jews of Khaibar*

The treaty with Makkah allowed the Muslims to deal with another threat from the North. The Jews who had been expelled from Madinah because of their conspiracies with the pagans against the Muslims had taken up residence at Khaibar, a wealthy city,

where they built fortresses and made alliances with other tribes to oppose and fight the Muslims.

The Prophet, based on a revelation, marched to Khaibar, taking a small army of only those who had proved their faith at Hudaibiyyah. The fortresses of Khaibar on the other hand, were well fortified and considered by many to be unconquerable. Moreover the Jews had allies among the pagan tribes, who were expected to come and support them.

However, they did not come, and with patience and perseverance the fortresses were defeated and their occupants surrendered.

4. *The ‘Umrah*

Almost one year after the signing of the Treaty of Hudaibiyyah the time had come to set off for Makkah to perform the lesser pilgrimage, as agreed with the Quraysh at Hudaibiyyah. About two thousand pilgrims set off, including those who had set off the previous year.

The Makkans withdrew from the centre of the city to the surrounding hills from where they were able to see the long procession of pilgrims entering the sacred territory and performing the Tawāf round the Ka‘bah and the Sa‘y (the hastening between the hills of Safā and Marwah). After this the Muslims sacrificed the animals they had brought and shaved their heads, thereby completing the ‘Umrah.

The Quraysh did not allow them to enter the Ka‘bah, which they had locked, but the Prophet told Bilāl to climb on the roof of the Ka‘bah and call the Adhān which echoed throughout the valley, and made the chiefs of the Quraysh regret having signed the Treaty, which now seemed to favour the Muslims rather than themselves.

After three days, the Quraysh leaders urged them to go, and they complied. But the recognition of the Muslims and their success and influence continued to grow and there was increased conversion. Among the prominent converts were Khālīd ibn al-Walīd, who had fought against the Muslims at Uhud, and ‘Amr ibn al-‘Ās. It was clear that the star of Islam was rising.

EXERCISES

1. To which world leaders of the time did the Prophet send letters inviting them to Islam?
2. Why did the Muslims attack Khaibar?
3. What was the effect of the Umrah performed by the Muslims on the leaders and people of Makkah?
4. Which former enemies of Islam became Muslims at this time?

The Violation of the Treaty

1. *The Treaty is Broken*

It was the 8th year of the Hijrah and the Treaty of Hudaibiyyah had been in effect for only two years. One of the provisions of the Treaty was that the two sides should not attack each other or their allies. Accordingly the Quraysh had an alliance with the tribe of Banu Bakr while the Muslims had an alliance with the tribe of Banu Khuzā'ah.

The Quraysh were already unhappy with the Treaty because it had allowed the Muslims to spread the message of Islam far and wide throughout Arabia, and to increase their numbers and power.

Then an event occurred that shattered the peace agreement. Men of the Banu Bakr made a surprise attack by night on members of the Banu Khuzā'ah and killed some of them. In the fighting that followed, some of it within the sacred territory around the Ka'bah, the Quraysh secretly helped their allies with weapons and several Quraysh fought on their side. By these actions the Quraysh violated the Treaty.

The Banu Khuzā'ah sent a delegation to the Prophet to complain and ask for his help. The Prophet was angered by the treachery of the attackers.

Abū Sufyān realised the implications of the breaking of the Treaty and went to Madinah.

2. *The Prophet's Strategy*

He saw the Prophet, who deliberately did not reveal his intentions. He did not want to mislead the Quraysh but he did not want to declare war on Makkah because he hoped to enter it without bloodshed. It was therefore essential to keep the element of surprise.

Abū Sufyān then visited several of the prominent Muslims, one by one, to ask for support, but each made it clear that they were fully behind whatever the Prophet had decided.

On the 10th day of Ramadan, in the 8th year after the Hijrah, the Prophet set off with an army of ten thousand men. As they marched

they were joined by other tribes that had more recently entered Islam.

Only a few of the Muslims closest to the Prophet knew their destination, and the Quraysh were left in suspense, but they knew they had broken the treaty and that the destination of the Muslims could be Makkah.

The Muslims encamped a day's march from Makkah. In order to increase the fears of the Quraysh and encourage their surrender he ordered his men to spread out and each to light a fire after dark. The news quickly reached Makkah that the Prophet's army was much larger than they feared.

Abū Sufyān and two other leaders went out to speak to the Prophet. The Prophet charged him with breaking the treaty and supporting the attack on Banu Khuzā'ah and thereby violating the holy precinct of the Ka'bah.

He called on the three men, 'Bear witness that there is no god but God, and that I am the Messenger of God'. Two of the three made their declaration of faith, but Abū Sufyān testified: 'There is no god but God' and then was silent. When he was asked to complete the testimony he said: 'O Muhammad, there is still in my soul a scruple about this; give her a respite.' So the Prophet told his uncle Abbās to take them to his tent for the night.

When dawn came and Abū Sufyān heard the call to prayer he was shaken by its sound and asked what they were doing and how many times they prayed by day and night. When he was told five times a day he exclaimed it was too much, but when he saw the devotion of the people to the Prophet he exclaimed to Abbas. 'I have never seen sovereignty like this!'

3. *Abū Sufyān completes his Shahadah*

Abbās called upon him to believe, and Abū Sufyān said: 'Take me to him'. He was taken to the Prophet and there completed his testimony by acknowledging that Muhammad was indeed the Messenger of God.

Abbās took the Prophet aside and advised him that since Abū Sufyān loved honour and glory he should grant him some favour or token of respect.

He accordingly went to Abū Sufyān, the Umayyad chief, and told him to return to Makkah and tell the Quraysh: ‘Whoever enters the house of Abū Sufyān shall be safe, whoever locks himself in his house shall be safe, and whoever enters the Mosque shall be safe.’

With this guarantee that all would be safe in Makkah as long as they did not come out to fight, the Prophet prepared to enter Makkah.

EXERCISES

1. How was the Treaty of Hudaibiyyah broken and by whom?
2. Why did the Prophet not openly and immediately declare war on the Quraysh?
3. By what strategies did the Prophet lead the Quraysh to believe that his army was larger than it really was?
4. How did Abū Sufyān eventually enter Islam?
5. What did the Prophet do to please Abū Sufyān?

Entry into Makkah

1. *The Muslims enter Makkah in Peace*

The Prophet divided the army into four groups. Each was to enter Makkah from a different direction. They were to harm no one unless they were attacked.

As they approached Makkah, the Prophet was thankful to Allah that there was little resistance. His only sorrow was that one of the four groups met with opposition as a result of which some lives were lost on both sides.

The Muslims of Makkah returned to their own homes and families. A tent was put up for the Prophet beside the grave of his grandfather and that of Khadijah, his wife of twenty-five years, whose love and support had helped him through the suffering of the persecutions.

After prayers he performed seven circuits of the Ka‘bah on his camel. He then addressed the people saying: ‘There is no divinity except Allah and He has no partner. Men and women of Quraysh, do not be proud for all are equals. We are all sons of Adam and Adam was created from dust.’ He then recited a verse of the Qur’an:

‘O mankind! We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Verily, the most honourable of you in the sight of Allah is the one who has Taqwa [God-consciousness]. Verily, Allah is All-Knowing, All-Aware.’
(Al-Hujurat 49:13)

2. *The Pardon*

The Quraysh were then addressed. They feared for their fate but were bewildered and overjoyed when he said:

‘Allah forgives you and He is the Most Merciful of the Merciful.’

The Prophet then went to Mount Safā and was followed by the crowd. They came forward one by one to declare their acceptance of Islam.

3. *The destruction of the idols*

The Ka‘bah was opened and the Prophet entered. Paintings on the walls were erased and the Prophet took his staff and broke all the idols in and around the Ka‘bah, a total of three hundred and sixty five. As he did so he recited from the Qur’an:

‘And say: “Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.”’ (17:81)

The Ansar at this time were feeling worried that the Prophet might decide to stay in Makkah, the city of his birth, but he reassured them saying: ‘My life is with you and my death will be amongst you.’

They were the ones who had taken him in, opened their hearts and homes to the Emigrants (Muhajirun) and fought by his side.

4. *The Quraysh accept Islam*

Most of the Quraysh in Makkah, men and women and children, became Muslims of their own accord and their past hostility was forgiven.

The surrender of Makkah, like so many important dates in Islamic history, took place in the month of Ramadan, on Friday 25th of the month in the 8th year after Hijrah. The Prophet stayed in Makkah for one and a half months in order to establish the basis of an Islamic style of government.

Thus was the transformation of Makkah achieved and there followed a time of peace and harmony in the city. Bilal continued to call the prayer and all the Muslims responded to the call. Islam had come home to Makkah.

EXERCISES

1. What were the feelings of the Muslims as they re-entered their city?
2. What were the feelings of the Quraysh as the Muslims poured into the city?
3. What were the first actions of the Prophet after his arrival?
4. Why did the Prophet not remain in Makkah after the conquest?
5. What was the significance of the Conquest of Makkah?

The Battle of Hunayn

1. *The Threat from the Hawāzin and Thaqīf*

The conquest of Makkah was a great event which strengthened Islam in Arabia. People of various tribes flocked to Makkah to accept Islam.

However, not all the tribes were ready to abandon their idol-worship. The tribes of Hawāzin and Thaqīf to the west of Makkah agreed to combine their forces and destroy Islam before it could spread any further.

Therefore two weeks after the peaceful entry into Makkah the Muslims had to prepare for a real battle. This time they had a much larger army of twelve thousand men including two thousand from the Quraysh. The enemy had just four thousand soldiers.

2. *The over-confidence of the Muslim Army*

The Muslims marched towards Hunayn under the leadership of Khālīd ibn Walīd. They were confident of success due to their large number.

However, they were not aware that the enemy had skillfully prepared for the battle. The Hunayn path was a narrow one between two steep mountains. There were also ravines leading off it which could not be seen from below. Some of the enemy horsemen were waiting in these ravines while the rest of the army waited near the top of the gorge.

After dawn the Prophet urged the Muslims to be steadfast and they set off and almost finished their descent of the gorge when in the half-darkness of a cloudy morning, arrows began showering down on them. They saw the army of Hawāzin above them on the opposite slope. Because the Hawāzin had brought all their people including their women, children and camels they looked an enormous number. The road was clearly impassable, and the Muslims were caught by surprise as the Hawāzin horsemen came pouring out of the ravines and swept down on them.

Those in front were unprepared and turned and fled, scattering the ranks of those behind them. There was a stampede of horses and camels in the narrow gorge.

3. *The Turn of the Battle*

The Prophet and those around him were able to get to the side of the pathway and with the help of Abbas who had a powerful voice he was able to rally a hundred of the troops, mainly from the Muhajirun, Ansar and his kinsmen. They were those who had pledged their faith earlier and whose ideology was less worldly. The enemy prepared a fresh attack. The Prophet prayed for Allah's help and threw a handful of pebbles in the face of the enemy as he had earlier done at Badr.

From this moment the tide of the battle turned for no apparent reason. But it was apparent to the Hawāzin who felt that they were not fighting people of the earth. They were driven back out of the gorge and fled, leaving behind many of their women, children and animals.

The Muslims lost many men during the first attack of the Hawāzin, but once they re-grouped they lost relatively few.

The lesson of Hunayn was that victory in battle was not just due to numbers or equipment but to commitment, courage and steadfastness as well as faith in Allah. This lesson was mentioned in the Qur'an in Surat at-Tawbah 9:25 - 26.

4. *The idol-worshippers accept Islam*

Not long after this the tribes of Hawāzin and Thaḳīf came to Makkah and accepted Islam. As usual the Prophet was merciful and generous in victory. The captives were freed and many of the animals were returned to their owners.

Whenever the tribes were reconciled in this way the Prophet used to provide them with teachers for them to learn the teachings and practice of Islam.

EXERCISES

1. What was the cause of the Battle of Hunayn?
2. Why did the Muslims initially retreat in confusion?
3. What caused the Muslims to rally and win the battle?
4. What are the lessons of the Battle of Hunayn?

Tabuk and the Year of Reconciliation

1. *The Rumour of Byzantine Attack*

Not long after the Battle of Hunayn, the Emperor Heraclius of the Byzantine Empire won a victory over the Persians and therefore occupied Syria, to the north of Arabia. There were growing rumours in Madinah that he was planning to send an army along with Arab tribes who lived on the Syrian border to attack Madinah.

News of the advance of Byzantine forces and preparation for an attack were enough to cause the Prophet to raise a large army of thirty thousand men from Madinah and Makkah to go north and deal with the threat, before it reached the Islamic territory.

2. *The Journey to Tabuk*

Some of the hypocrites and those who were not devout made excuses because of the heat and the distance and fear of the Byzantine army. But the committed believers left under the leadership of the Prophet and reached a place called Tabuk near the Syrian border. It became clear that the rumour of an imminent Byzantine attack was false. And the army returned without any military engagement.

Nevertheless the journey enabled the Muslims to make contact with other tribes, including Jews and Christians, and to form alliances with them.

3. *Reconciliation and Conversions*

During the ninth and tenth year after the Hijrah many of the other tribes sent delegations to Madinah to declare their conversion to Islam. Some were influenced by what they saw as the courage of the Muslims in undertaking the journey to Tabuk.

The Prophet always welcomed them and treated them with proper hospitality.

Even the people of Tā'if, who had long been hostile to Islam, sent a delegation. The Prophet gladly accommodated them in the mosque. They expressed their willingness to enter Islam. However, they wanted several concessions. Firstly they wanted permission to continue lending money at interest. Secondly they demanded

permission to drink alcohol. Thirdly they asked to be exempted from the five daily prayers. The Prophet did not agree to any of these concessions. They also objected to breaking their idol of the goddess al-Lat, asking for more time before doing so. Finally it was agreed that Abū Sufyān and Al-Mughīra should go and break it on their behalf.

The deputation stayed in Madinah until the end of Ramadan then returned to Tā'if with a teacher to enlighten their people. Not long after, the whole city of Tā'if embraced Islam.

4. *The Delegation of Christians from Najrān*

In ways like this the Prophet was able gradually to bring together almost the whole of Arabia under the rule of Islam. The Prophet also received a delegation from the Christians of Najrān, who sought to make a treaty with the Prophet, which he agreed to. Sixty of them were received by the Prophet in the mosque. When it was time for their prayer he allowed them to pray in the mosque, facing towards the east.

Among the individuals who came to the Prophet was Wahshi, the Abyssinian slave whom Hind had freed and paid in return for killing Hamza at the Battle of Uhud. He made his declaration of faith and the Prophet accepted it and forgave him, although he was so pained by the memory of his murderous deed that he told him to go away so that he would not see him again.

EXERCISES

1. What led to the campaign of Tabuk?
2. Why did the Arab tribes wish to declare their conversion to Islam?
3. How did the Prophet receive the delegations?
4. What were the sort of concessions demanded by the people of Tā'if? What was the Prophet's response?
5. How did the Prophet's treatment of the delegations contribute to the spread of Islam throughout Arabia?
6. Where did the Prophet receive the delegation of Christians from Najrān and where did he allow them to pray?

The Farewell Pilgrimage

1. *The Consolidation of Islam in Hearts and Minds*

By the tenth year after Hijrah, Islam had spread over most of the Arabian peninsula, and the arts of peace replaced the art of war. The emphasis was on teaching Islam to the numerous converts and deepening their moral conscience and consciousness of Allah (*Taqwa*).

When the Prophet sent Mu'adh to Yemen he gave him the following advice:

'Make things easy and do not complicate them. Deal gently with people and show no harshness towards them. You are going to one of the People of the Book who will ask you what is the key to Paradise. Explain to them that the way to paradise is to testify that there is no god but God and that He is One and has no partner.'

The Prophet had completed his mission. Within a quarter of a century he had introduced a reformation and transformation of a society that has no parallel in history.

2. *The Farewell Pilgrimage and Sermon*

He was now in his sixty-third year of his life, and decided to make the Pilgrimage once more.

Thousands of men and women from all over Arabia flocked to join him, altogether between 100,000 and 120,000 people.

On the 9th of the month of Dhul-Hijjah after the morning prayer, the Prophet went to Arafat and delivered his Farewell Sermon. The following are extracts from his speech:

'O people! Listen to my words carefully, for I do not know whether I shall meet you again on such an occasion in the future.

O people! Your lives and property shall be inviolable until you meet your Lord. Sacred to you is the life and property of others. Remember that you will indeed meet your

Lord, and He will indeed reckon your deeds. Thus do I warn you. Whoever of you is keeping a trust of someone else shall return that trust to its rightful owner. All interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer injustice. Allah has forbidden interest, and I cancel the dues of interest payable to my uncle Al Abbās ibn Abdul Muttalib. All blood-feuds of the Days of Ignorance are abolished.



O people! The devil has lost all hope of ever being worshipped in this land of yours. Nevertheless, he will try to mislead you in smaller matters. Beware of him, therefore, for the safety of your Deen.

O Man! Be conscious of Allah concerning women. For you have taken them as a trust from Allah and have made them lawful for yourselves by the words of Allah. Your wives have certain rights over you and you have certain rights over them. It is your right that they do not defile their beds with anyone in impropriety*. If they refrain from this, they have a right to be provided for decently. Treat them well and be kind to them, for they are your partners and committed helpers.

O people! Listen carefully, all believers are brothers. The Muslims constitute one brotherhood. You are not allowed to take anything belonging to another Muslim unless he gives it to you willingly. Do not, therefore, do injustice to your own

* The prohibition of adultery applies to both men and women (Q. 17:32; 24:2).

selves.

O people! None is higher than the other unless he is higher in obedience to Allah. No Arab is superior to a non-Arab except in piety.

O people! Ponder over my words which I convey to you. I am leaving with you the Book of Allah (Qur'an) and the Sunnah of His Prophet. If you follow them you will never go astray.

O people! Be mindful of those who work under you. Feed and clothe them as you clothe yourselves.

O people! No Prophet or Messenger will come after me. Worship Allah and offer salah, observe fasting and pay zakah.'

He ended by saying: 'Be my witness O Allah, that I have conveyed Your message to Your people'. And the people responded to this by saying: 'Yes, you have (conveyed the message) Allah be Witness.'

After delivering this sermon the Prophet concluded the rites of Hajj, and declared the Pilgrimage complete.

EXERCISES

1. What advice on good governance did the Prophet give to Mu'adh as he left for Yemen?
2. In his Farewell Sermon what advice did the Prophet give on:
 - a) taking life or other people's property
 - b) trustworthiness
 - c) interest
 - d) the rights of wives
 - e) brotherhood of all Muslims
 - f) racial attitudes
 - g) treatment of servants and workers.

The Death Of The Prophet

1. *The Prophet's Life draws to a close*

The Prophet spent most of his last year on earth in Madinah. He had set up administrative practices in the provinces and among the tribal communities. Officials were sent to them to administer justice in accordance with the Qur'an and Sunnah and to teach the people their religion.

The Prophet had never been seriously ill before. He ate little, was physically active and observed hygiene of his person and his clothes and surroundings. So when he fell ill his family and companions felt anxious.

It was also clear from remarks he made while visiting some graves that Allah had through revelation offered him a choice of 'all the attractions of this world' or 'meeting with his Lord in Paradise' and that he had chosen the meeting now.

The following day he visited his wives and was still able to joke with them. Aisha was suffering from a headache, saying 'Oh, my head!' The Prophet answered: 'But rather, Aisha, "oh, my head"!'

As the illness became worse the wives all agreed that he should be nursed in the apartment of Aisha.

When the fever abated he walked to the mosque and spoke to the people, but the next day he was too tired and asked Abu Bakr to lead the prayers. He insisted on this, from which people were convinced that he was indicating that Abu Bakr should be his successor after his death. He also said of Abu Bakr:

'I do not know of anyone whose companionship is dearer to me than his. Of all the people in the world I would choose only Abu Bakr as a permanent friend and constant companion. His has been the friendship of true faith, and it will last until Allah brings us together again.'

The Prophet's daughter Fatima visited him daily. One day he seated her beside him and whispered to her twice, upon which she first cried, and then smiled. Aisha was puzzled.

After the Prophet's death Fatima explained to her that she had cried because the Prophet told her that he would return to Allah, and that she had smiled when he told her that she would be the first of the family to join him. Fatima died six months after the Prophet's death.

On the last day of his life, the Prophet slept quietly and felt better. He went out to the dawn prayer, leaning on Ali and Abbas. People were happy and believed he would now recover, but he still asked Abu Bakr to lead the prayer.

He addressed them, ending with the words: **'After me you will differ much. Whatever agrees with the Qur'an is from me; whatever differs from it is not from me.'**

2. *The Prophet passes away*

After this his weakness and fever increased and he prayed **'O Allah, help me to bear the agonies of death.'** His last words were in answer to a question unheard by others around him: **'Nay, the eternal companion in Paradise.'**

The Prophet passed away resting on the lap of his beloved Aisha. It was the 12th of Rabiul Awwal in the 11th year of the Hijrah.

3. *'Umar's Reaction*

The people were shocked and incredulous when they heard the news. 'Umar ibn al-Khattāb denied it and threatened with his sword anyone who said so. At this point Abū Bakr returned from a short journey. He uncovered the Prophet's face and kissed him saying: 'How good you were alive, and how good you look, even in death.' He then went out to meet the people.

'Umar was still denying the death of the Prophet. Abū Bakr said to him softly, 'O Umar! Keep silent!' He would not, so Abū Bakr signaled that he was going to address the people.

After praising the Prophet he said:

'He who worshipped Muhammad, let him know that Muhammad is dead. But he who worships Allah, let him know that Allah is alive and never dies.'

He then recited the following Qur'anic verse:

'Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away

before him. If he dies or is killed, will you turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.’ (Qur’an 3:144)

When Umar and the others were reminded of this verse, they accepted that the Prophet was indeed dead, and they grieved.

4. *The Choice of the new Leader*

There arose a dispute between the Ansār and the Muhajirun over the leadership because the Ansār considered the new leader should be from their own people. Abū Bakr and Umar hastened to go and calm them and settle the dispute.

Abū Bakr then proposed ‘Umar or Abū Ubaydah but ‘Umar disagreed saying: **‘O Abū Bakr, stretch out your hand and I will give you my oath of allegiance. Did not the Prophet himself command you to lead the Muslims in prayer? You, therefore, are his successor. We elect you to this position. In electing you, we are electing the best of all those whom the Prophet of Allah loved and trusted.’**

Everyone was moved by this and realised that it would have accorded with the Prophet’s wish. They remembered his insistence that Abū Bakr should lead the prayers in his absence.

So the Ansār and Muhajirun resolved their dispute and they all swore allegiance to Abū Bakr. The following day the majority of Muslims gave their consent and approved of the choice.

5. *The Burial*

The next issue was where the Prophet should be buried - Makkah, or Jerusalem where other Prophets were buried, or Madinah. Madinah was chosen and the new Khalifah, Abū Bakr, recalled the Prophet saying that Prophets should be buried wherever they died. And so it was decided that the Prophet should be buried in the place where he died: in the apartment of Aisha.

His body was washed and wrapped, then lowered into the grave. And so came to an end the extraordinary life of the Last Messenger

of God, in a place that has since that day been visited by millions and millions of Muslims every year for over 14 centuries - people who have come to show their love and admiration for the man who devoted his life to the service of Allah and humanity.

EXERCISES

1. What was the date of the Prophet's death?
2. What was 'Umar's reaction to the news that the Prophet was dead?
3. What did Abū Bakr say and quote from the Qur'an to make people accept the reality of the Prophet's death?
4. Who was chosen as the new leader and how?
5. Where was the Prophet buried?



Kindness to animals

1. *Animals are communities like people*

Animals are of many kinds - big and small, strong and weak, intelligent and dull. There are not only mammals but birds, fish, insects, reptiles and so on.

Human beings are more intelligent than any of these creatures. Allah has allowed human beings to use some of these animals to help them in their work (such as horses, donkeys, elephants, oxen) and for food (such as cattle, sheep, goats and chickens).

But this permission to use animals does not permit human beings to be cruel to animals, or to make them work beyond their strength, or to kill them without a serious reason.

The Qur'an teaches us to respect the lives of animals and their right to their own ways of life: **'There is not an animal on earth, nor a bird that flies on its wings, but are communities like you.'** (Qur'an 6: 38)

The Qur'an also states that animals have their ways of praising and worshipping Allah: **'Are you not aware that it is Allah whose limitless glory all (creatures) that are in the heavens and on earth extol, even the birds as they spread their wings? Each (of them) knows indeed how to pray unto Him and to glorify Him; and Allah has full knowledge of all that they do.'** (Qur'an 24:41)

Every creature on earth, therefore, has a purpose and a function in Allah's creation.

2. *Slaughtering an animal*

When a Muslim slaughters an animal for its meat, he must do so with the name of Allah: he should say as he slaughters the animal: *'Bismillah: Allahu Akbar'*, meaning: 'In the name of Allah; Allah is Most Great.' He must slaughter the animal quickly, and with a sharp knife. He should not slaughter an animal where other animals can see and feel afraid. A Muslim therefore only takes life with a serious purpose, in a merciful manner and with Allah's name and permission.

3. *Killing harmful animals*

It is allowed to kill harmful animals when they are a danger to people, such as snakes, scorpions, mosquitoes etc.

4. *Killing animals without a good reason*

It is a sin to kill any animal without a good reason. The Prophet is reported to have said: **‘Whoever kills a sparrow [a small bird] for nothing, it will cry aloud to Allah on the Day of Resurrection, saying: “O my Lord! Such-and-such a man killed me for nothing; he never killed me for any good reason.”’** (Hadith from Nasā’i)

5. *Stealing young animals or birds’ eggs*

It is reported that when the Prophet was on a journey he left his Companions for a while. They saw a bird with two young ones and took the young ones. The bird came and began to spread out its wings in distress. When the Prophet returned he said: **‘Who has pained this one by the loss of her young? Give her young ones back to her.’**

The Prophet was teaching that animals have feelings of love for their young ones, just as human beings have. We should therefore not steal young animals or birds’ eggs, any more than we should steal young children from their parents.

6. *Treating beasts of burden with consideration*

The Prophet is reported to have said: **‘Fear Allah in your treatment of domestic animals and ride them when they are fit to be ridden and get off them when they are tired.’**

A Muslim must therefore not overwork an animal or flog it when it is tired.

7. *Taking care of domestic animals*

It is reported that the Prophet heard of a woman who locked her cat in a room and gave it no food until it died of starvation. He commented that the woman would go to Hell because of her cruelty.

The Prophet also spoke of the case of a woman who saw a thirsty dog and drew water from a well for it to drink. The

Prophet observed that for her kindness to the animal her sins would be forgiven by Allah.

8. *Lessons to be learned*

From the above *Ahadith* and Qur'anic verses, we can learn three important lessons:

- (a) to treat animals with consideration as members of communities created by Allah, which worship Allah in their own ways;
- (b) to know that cruelty to animals is a serious sin which could even send one to Hell;
- (c) to try to stop others, especially children, from acts of cruelty to animals, explaining to them what the Prophet said about it.

EXERCISES

1. What does the Qur'an say about animals?
2. A Muslim may kill an animal for its..... or because it is causing.....to human beings. (Complete the sentence.)
3. How should a Muslim slaughter an animal so as to avoid unnecessary pain or fear?
4. What did the Prophet say about killing animals for no reason?
5. What did the Prophet say about stealing young animals from their parents?
6. What did the Prophet say about the treatment of beasts of burden?
7. What did the Prophet say would be the punishment of the woman who starved her cat to death?
8. State various ways in which you can show kindness to a cat, a dog, a horse, a donkey.

Modesty and Humility

1. *What is modesty?*

Modesty is the opposite of pride. A modest person does not push himself forward or show off.

2. *Modesty and Islam*

It is reported that the Prophet said: ‘Every religion has its special characteristic, and the special characteristic of Islam is modesty.’

He also said: ‘Modesty and faith go together: when one is missing, the other is lost.’

3. *Show-off versus modesty*

Some people show off for various reasons. The most common reasons are:

- Pride in being the son or daughter of an important person.
- Pride in being rich.
- Pride in being beautiful.
- Pride in being learned or intelligent.

The show-off would like everyone to know who he is and take notice of him. He thinks that he is better than others. He wants to be admired.

But the strange thing is that, in their hearts, people do not admire him. They may envy him for his wealth etc., but they do not like him.

Why do people not like a show-off?

Because they can judge for themselves who is richer, more beautiful, cleverer or more important, without having to be told or shown by the person himself.

If however, the person would keep quiet about his importance, others would appreciate his good manners.

If the person did not show off his wealth, people would not feel resentment.

If the person did not show off his or her beauty or intelligence, other people would admire him or her more.

4. *A Muslim's view of himself*

A true Muslim knows that all he has is a gift from Allah — his birth, his beauty, his wealth, his intelligence. Just as Allah gives us these bounties, He could also take them away. A true Muslim is grateful to Allah for whatever he has been given. He has nothing to be proud of, but much to be thankful for.

Therefore he tries to use what Allah has given him in the best way, to do good and avoid sins.

He knows that Allah sees him whatever he does, and so he remains humble before Allah and modest before other people.

5. *Don't 'blow your own trumpet'*

Therefore we should not 'blow our own trumpet' but behave with modesty. Then other people will find that our good qualities are made better and sweeter by modesty.

They will like us better than they like a show-off.

EXERCISES

1. What is modesty?
2. What did the Prophet say about modesty?
3. What things are 'show-offs' usually proud of?
4. Why do other people dislike show-offs?
5. Is a true Muslim proud of himself or grateful to Allah?
6. What is 'blowing your own trumpet'?
7. Describe how you would avoid being proud at school, at games, in talking and walking.

Decency of dress and good manners

1. *The purpose of dress*

The purpose of dress in Islam is:

- (a) to cover nakedness and give dignity;
- (b) to keep the body warm and protect it against the weather.

2. *The parts of the body to be covered*

Mature girls and women: They should cover all the body except the face and hands when they go out in public, or when men other than their close relatives are present. Otherwise they may wear what they like. However, they should avoid complete nakedness, even in front of other women and close relatives.

Mature boys and men: They are allowed to expose their bodies if required (for farm work etc.) except the parts between the navel and the knees. However, at other times it is expected that they will wear a more complete dress. They should also avoid nakedness, even in front of other men and close relatives.

Dress for both men and women should be loose so as not to show the shape of the body. It should also not be transparent (see – through).

3. *Modesty in dress and manners*

Islam therefore discourages nakedness and all sorts of show-off in dress and behaviour. Islam teaches modesty of dress and good manners between boys and girls, and between men and women.

EXERCISES

1. What are the purposes of dress in Islam?
2. Which parts of the body is a Muslim woman to cover when she goes out in public?
3. Which parts of the body is a Muslim man to cover when he goes out in public?
4. Is it good for a Muslim boy to bathe naked with other boys?
5. Why is tight or transparent (see-through) clothing not good for a Muslim?

Bribery and corruption

1. *What are bribery and corruption?*

Bribery and corruption mean the giving and receiving of gifts in return for favours.

First example

A contractor wants to win a contract. Several others are applying for the same contract. So the contractor visits the members of the Tenders Board and gives money to each of them. As a result they favour him and he wins the contract.

Second example

A driver is caught by the police driving dangerously, with the brakes of his car out of order. The policeman takes his name and vehicle number so as to take him to court. The driver gives him a bribe and goes free.

Third example

A rich businessman builds a factory on someone else's land. The owner of the land takes him to court. The businessman bribes the judge, and the judge decides that the land belongs to the businessman.

2. *What is the harm of bribery and corruption?*

The results of bribery and corruption are many and all harmful. Some of the results are:

- (a) the poor do not get their rights because they have no money for bribes;
- (b) the honest people do not get their rights because they refuse to give bribes;
- (c) there is no respect for right and wrong, and no respect for the law. People respect only money;
- (d) the rich get richer and the poor get poorer, and hatred and fear develop between the poor and the rich;
- (e) people are not satisfied with their normal salaries. They become greedy for more money. Sometimes they refuse to do

even their normal duties unless they are bribed;

- (f) life becomes more difficult for all, as nobody will co-operate without bribes. Therefore the cost of everything goes up. People spend more and more money and get less and less benefit. The whole nation gradually becomes corrupt and economically weak.

3. *The Qur'an condemns bribery and corruption*

Allah says in the Qur'an: **'And do not consume your wealth among yourselves wrongly, nor offer it (as a bribe) to the judge so that you may (sinfully) consume a part of (other) people's wealth, and that knowingly.'** (Qur'an 2:188)

4. *The Prophet condemns bribery and corruption*

The Prophet is reported to have said: 'If a chief (or an official) accepts gifts, it is corruption, and if a judge accepts a bribe it is *kufri* (i.e. disbelief).'

'He whom we have appointed a salaried official, if he takes anything after that he is a wrong-doer.' (Hadith from Abu Dawūd)

The Prophet also denounced the giver and the taker of bribes in deciding matters. (Hadith from Tirmidhi)

5. *The shame of bribery and corruption*

Bribery and corruption are therefore a matter of great shame in this world and the next. Money or other things received as bribes are *haram* (forbidden) and can never be a source of good.

A Muslim should uphold justice and the truth and refuse to give or receive bribes. A Muslim should not spoil his honour and good name. He should not incur the anger of Allah because of selfish greed and ungratefulness to his Lord.

EXERCISES

1. Give some examples of bribery and corruption.
2. Explain ten harmful effects of bribery and corruption.
3. What does the Qur'an say about bribery and corruption?
4. The Prophet says that a Judge who accepts a bribe is guilty of '*Kufr*'. Explain the meaning of '*Kufr*' and why the guilt of bribery merits this description.
5. Why should a Muslim avoid bribery and corruption? (Give three reasons.)

Avoiding Envy

1. *What is envy?*

Envy means the upset feeling we sometimes get because we very much want something that another person has got. We feel like taking it away from him.

We may envy other people for all sorts of things - for their beauty, or wealth, or popularity, or for their dress, their bicycle, their car and so on.

2. *What is the harm of envy?*

Envy may sometimes lead a person to hate the lucky one who has what he wants. Sometimes it leads him to steal. Or sometimes the envious person thinks: **'If I cannot enjoy what he has, he should not enjoy it either.'** He therefore tries to spoil the person's bicycle, car etc. so as to take away his happiness.

Even if he does not steal or spoil the thing he wants, the envious person is wrong because his envy has made him discontented and ungrateful to Allah. He forgets the many good things that Allah has given him and remembers only the things that Allah has not given him.

3. *How to avoid envy*

There are several ways to avoid envy, if we follow the advice of the Qur'an and the Prophet, as follows:

- (a) **'Do not covet the bounties which Allah has bestowed more abundantly on some of you than on others . . .'** (Qur'an 4:32)
- (b) **'... If you are grateful (to Me), I shall most certainly give you more and more; but if you are ungrateful, verily, My chastisement will be severe indeed!'** (Qur'an 14:7)
- (c) **'When one of you sees another who is better off than him in respect of wealth and creation, let him look to one who**

is below him. That is more proper that you do not hold in contempt the favour of Allah towards you.' (Hadith from Bukhāri and Muslim)

- (d) **'By Him in whose hand my soul is, a man does not believe until he likes for his brother what he likes for himself.'** (Hadith from Bukhāri and Muslim)
- (e) **'Be on your guard against envying others; for indeed it eats up goodness as fire eats up fuel.'** (Hadith from Abū Dawūd)

EXERCISES

1. What is envy? Give three examples.
2. How does envy lead to hatred and ungratefulness to Allah?
3. Give the meaning of some *Ahadith* which help us to avoid envy.
4. How would you avoid envying others?

Islamic Injunctions on Food and Drink

1. *Food from Plants*

Islam does not prohibit food or drink of vegetable origin, or fruit, with the exception of what is intoxicating, or fermented or processed to make intoxicants, such as wine, beer, whisky, cocaine, marijuana, etc. All such drinks or substances are unlawful for Muslims.

2. *Sea creatures and fish*

All fish and other sea creatures are *halāl* (lawful), even if they cannot be slaughtered like land animals.

3. *Prohibited Meats and Blood*

Muslims are given just four prohibitions in respect of food of animal origin:

‘O you who believe! Eat of the good things that We have provided for you, and be thankful to Allah if it is He alone whom you worship. Indeed, what He has forbidden to you is the flesh of dead animals and blood and the flesh of swine, and that which has been sacrificed to anything other than Allah. But if one is compelled by necessity, neither craving [it] nor transgressing, there is no sin on him; indeed Allah is forgiving, merciful.’
(Qur’an 2:172-173)

The four basic prohibitions are therefore:

1. The flesh of dead animals (carrion)
2. Blood that pours out of an animal
3. The flesh of swine (pork, bacon, ham etc.)
4. An animal that has been sacrificed to anyone or anything other than God.

The Qur’an (5:3) gives greater detail of what is included in the first prohibition of “dead animals”, specifying various causes of death:

‘Forbidden to you are the flesh of dead animals and

blood and the flesh of swine, and that which has been dedicated to any other than Allah, and that which has been killed by strangling or by beating or by falling or by being gored, and that which has been [partly] eaten by a wild beast except that which you make [lawful] by slaughtering [before death], and that which has been sacrificed to idols...'

There are therefore still basically 4 forbidden categories since strangling, beating, falling, goring or being partly eaten by wild animals are all processes by which an animal may die and become carrion.

4. *Health factors*

One may reflect on these prohibitions from more than one perspective. One is the aspect of human health. A dead animal that was not slaughtered in the Islamic way may be contaminated meat from an unhealthy animal. Drinking blood means drinking the impurities within the blood. Eating pork can be harmful to health, particularly in hot climates. Pork flesh contains a large number of parasitic worms which can infect humans. All these reasons for prohibition relate to the welfare and health of the consumer.

5. *Animal Welfare factors*

There is another aspect however which is the welfare of the animal. There are many hadith in which the Prophet (ﷺ) warned people that animals are also Allah's creation, placed on earth in some cases for our use and for us to eat, but having every right to our kind treatment. (See Lesson 44)

Unfortunately human beings in many parts of the world have failed to consider that animals have a right to good treatment. In some cultures, past or present, people kill birds by twisting and breaking their necks. In other times people have killed wild buffalo by driving the herd over a cliff so that they die of the fall or are seriously injured. In some societies people set animals or birds to fight one another by goring, biting or clawing each other to death, for human "entertainment" and betting on which will win or kill the

other.

Therefore by making all such animals **harām** (unlawful) as food there is a strong economic as well as moral reason not to injure and kill creatures in this way.

Even in the method of slaughtering animals in the Islamic way, the person is required to do it swiftly with a very sharp knife, treating the animal gently so as to minimise its fright, and mentioning the name of Allah as he does so. If he raises the knife and then returns the knife to continue cutting, some jurists consider the animal unlawful for food. The person should quickly complete the slaughter but he cannot eat the animal or sell it for food.

The category of animals slaughtered in the name of someone or something other than Allah is a reference to pagan practices and idol-worship, as practised in pre-Islamic Arabia in the **Jahilīyyah** period and to contemporary idol-worship during which animals are slaughtered in various, often cruel, ways.

6. *Occasions of necessity*

As the verse mentioned earlier indicates, if someone is **forced by necessity** to eat prohibited meat where there is no alternative, he does not commit a sin and Allah will pardon him or her.

7. *Prohibition is in respect of eating only*

The prohibitions mentioned above refer only to eating the animal. It is permissible to make use of their skin, horns, bones, hair, feathers etc.

8. *Animals regarded as Makruh*

There are other animals which are not **harām** (prohibited) but are, based on several hadith, regarded as **makrūh** (undesirable). These include carnivorous animals which prey on others and devour them by tearing them apart, such as lions, tigers, leopards, hyaenas, wolves and the like, and birds of prey with talons, such as the hawk, eagle, falcon, vulture etc. These categories of animals and birds include their domesticated forms such as cats and dogs.

Some scholars have regarded some of these animals as *harām* along with poisonous creatures. Some also regard as *makrūh* creatures which are naturally looked on as repulsive and disgusting such as maggots.

EXERCISES

1. What is the harm of taking intoxicants such as alcohol and drugs?
2. What are the four basic categories of food that are prohibited?
3. What are the six ways of dying that would make an animal prohibited as food?
4. Mention how these prohibitions benefit:
 - a) human beings
 - b) animals
5. Which kind of animals and birds are regarded as *makrūh* (undesirable) for food?
6. List the following creatures in 3 columns according to whether they are *halāl*, *makrūh* or *harām* as food: cows, pigs, sardines, antelopes, lions, vultures, octopus, sheep, guinea-fowl, prawns, sharks, owls, goats, ducks, hyaenas.
7. Under what circumstances could a Muslim lawfully eat something that is normally *harām*?

The Qur'ān SŪRAH 105

Al-Fil — the Elephant

In the Name of God, the Most
Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you not seen how your Lord dealt with¹ the people of the Elephant?
2. Did He not make their artful² plan go astray?
3. And He sent against them flights of birds
4. Striking them with stones of baked clay,
5. And made them like a field of grain that has been eaten down to stubble.³

۱- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِأَصْحَابِ الْفِيلِ ۝

۲- أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝

۳- وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

۴- تَرْمِيهِمْ بِحِجَارٍ مَّوَسَّيَةٍ ۝

۵- فَجَعَلَهُمْ كَعَصْفٍ
مَّا كُؤِلَ ۝

- | | | |
|---|--------------|---|
| 1 | dealt with = | treated, punished. |
| 2 | artful = | crafty, cunning, deceiving. |
| 3 | stubble = | the dry stalks of corn that are left behind when the grain has been cut or eaten. |

SUMMARY

This Sūrah is understood to refer to the planned Abyssinian attack on Makkah in about the year 570 A.C.

Abraham, the Christian viceroy of Yemen (which was at that time ruled by the Abyssinians) built a great church in his capital, hoping that pilgrims would come to it instead of to the Ka'bah. When this hope failed, he set out with a large army to attack Makkah and destroy the Ka'bah. He used some elephants in his army in order to frighten the Arabs.

However, before it reached Makkah the army was destroyed by miraculous means, and Abrahah died on his return to Yemen.

The Sūrah then reminds us of Allah's complete power to protect His own House of Worship, and also His religion.

EXERCISES

1. Who were “the people of the elephant”?
2. Why did they send an army to attack Makkah?
3. What prevented them from succeeding in their plan?

The Qur'ān

SŪRAH 104

Al-Humazah — The Slanderer

In the Name of God, the Most Gracious, the
Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Woe to every slanderer¹, fault-finder!
2. (Woe to him) who piles up wealth and counts it (as a safeguard²),
3. Thinking that his wealth will make him live forever.
4. Nay, but he shall indeed be thrown into the crushing³ one.
5. Ah, what will convey⁴ to you what the crushing one is!
6. A fire kindled⁵ by God
7. Which will rise over the (guilty⁶) hearts.
8. Verily, it will close in upon them
9. In towering columns⁷.

۱- وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝

۲- الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝

۳- يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

۴- كَلَّا لَيَكْبِتُنَّ فِي الْحُطْمَةِ ۝

۵- وَمَا أَذْرَاكَ مَا الْحُطْمَةُ ۝

۶- نَارُ اللَّهِ الْمَوْقَدَةُ ۝

۷- الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ ۝

۸- إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝

۹- فِي عَمَبٍ مُّمَدَّدَةٍ ۝

- | | | |
|-------------|---|--|
| 1 slander | = | backbiter. |
| 2 safeguard | = | something that will protect against harm |
| 3 crushing | = | squeezing, breaking, grinding. |
| 4 convey | = | explain. |
| 5 kindled | = | lit, set on fire. |
| 6 guilty | = | who have done wrong |
| 7 columns | = | pillars. |

SUMMARY

Allah in this Sūrah warns us against speaking badly of other people, gossiping and exposing their faults. He also warns man against piling up wealth in the belief that wealth will protect him from all harm, regardless of his own behaviour.

The Sūrah describes the painful suffering in Hell which such people will face if they do not repent. It is therefore a severe warning to every believer.

EXERCISES

1. What kinds of behaviour are condemned in this Sūrah?
2. What is the fire mentioned in this Sūrah?

The Qur'ān

SŪRAH 103

Al- 'Asr — The Flight of Time

In the Name of God, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the flight of time!

۱- وَالْعَصْرِ

2. Man indeed is a certain loser

۲- إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ

3. Unless he be of those who attain to faith, and do good works, and enjoin¹ one another to keep to truth, and enjoin one another to patience (in adversity.²)

۳- إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَصَّوْا بِالْحَقِّ
وَتَوَصَّوْا بِالصَّبْرِ

1 enjoin	=	advise, urge.
2 adversity	=	misfortune, difficulties.

SUMMARY

This Sūrah reminds us that time is very important. It is always passing and can never be brought back. We should therefore use our time in the best way or we shall be the losers. The best way is through:

- (a) faith in Allah;
- (b) doing good works;
- (c) encouraging people to be truthful;
- (d) encouraging people to persevere in worship and also to be patient when they face difficulties and disappointments.

EXERCISES

- 1. What must a person do to avoid wasting his life?
- 2. What is meant by “the flight of time”?

The Qur'ān

SŪRAH 102

At-Takāthur — Greed for more and more

In the Name of God, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. You are obsessed¹ by greed for more and more

١- اَلْهَيْكُمُ
التَّكَاثُرُ ۝

2. Until you go down to your graves².

٢- حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝

3. Nay, in time you will come to understand.

٣- كَلَّا سَوْفَ تَعْلَمُونَ ۝

4. Again: Nay, in time you will come to understand!

٤- ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝

5. Nay, if you could only understand (it) with an understanding (born) of certainty,

٥- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝

6. You would indeed, most surely, behold³ the blazing⁴ fire (of Hell)!

٦- لَكَّرُونَ الْجَحِيمَ ۝

7. In the end you will indeed, most surely, behold it with the eye of certainty:

٧- ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۝

8. And on that Day you will most surely be called to account for (what you did with) the gift of life!

٨- ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

- | | | |
|------------|---|--|
| 1 obsessed | = | your mind is full of. |
| 2 graves | = | holes in the ground in which to bury the dead. |
| 3 behold | = | see. |
| 4 blazing | = | burning strongly. |

SUMMARY

This Sūrah is a strong warning against greed for more and more wealth and preoccupation with worldly goods. It draws attention to the Day of Judgment when we shall all be asked what we did with the previous gifts of Allah. Those who spent their life in pursuing wealth instead of seeking knowledge, truth, goodness and Allah's pleasure are warned of the reality of the Hereafter and of Hell-fire.

EXERCISES

1. What kind of behaviour is referred to in this Sūrah?
2. If life is a gift (verse 8) what should human beings do with that gift?

The Qur'ān

SŪRAH 101

Al-Qāri'ah — The Calamity

In the Name of God, the Most Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Oh, the sudden calamity!¹
2. How awesome² the calamity!
3. And what could convey to you what that sudden calamity will be?
4. The day when men shall be like scattered moths,³
5. And the mountains will be like fluffy tufts⁴ of wool. . .
6. And then, he whose weight (of good deeds) is heavy in the balance
7. Shall find himself in a happy state of life
8. While he whose weight is light in the balance
9. Shall have the bottomless pit for his home.
10. And what could convey to you what that bottomless pit will be?
11. A fire hotly burning!

۱- الْقَارِعَةُ ۝

۲- مَا الْقَارِعَةُ ۝

۳- وَمَا أَذْرِكَ مَا الْقَارِعَةُ ۝

۴- يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَاشِ الْمَبْثُوثِ ۝

وَكَاكُونَ الْجِبَالُ
كَالْعِهْنِ الْمَنْفُوشِ ۝

۶- فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝

۷- فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝

۸- وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝

۹- فَأُمُّهُ هَاوِيَةٌ ۝

۱۰- وَمَا أَذْرِكَ مَا هِيَ ۝

۱۱- نَارٌ حَامِيَةٌ ۝

- | | | |
|------------|---|--|
| 1 calamity | = | terrible misfortune, disaster. |
| 2 awesome | = | terrifying. |
| 3 moths | = | little insects like butterflies, seen usually at night |
| 4 tufts | = | bunches. |

SUMMARY

This Sūrah describes some of the frightening signs of the Day of Judgement when our world will come to an end. It warns that on that day our good deeds and bad deeds will be weighed and assessed. Those whose good deeds were many will have a new life of happiness in Paradise, while those whose evil deeds were many will suffer in the fire of Hell. Every Muslim should therefore ensure that he does as much good as possible in his lifetime.

EXERCISES

1. What is “the calamity” referred to in this Sūrah?
2. What will determine whether a person will go to paradise or hell?
3. What sorts of behaviour lead a person to paradise?
4. What sorts of behaviour lead a person to hell?

What is the Qur'an?

1. *How did the Qur'an come to Prophet Muhammad?*

You may read in the lessons on the life of the Prophet about how the Angel Jibril came to Prophet Muhammad in the Cave of Hirā and began to teach him Allah's messages.

After that time the Prophet continued to receive Allah's messages, in short or long passages, until the time of his death, over a period of 23 years.

The Prophet made it clear that they were not his own words, but the words of Allah, taught him by the Angel. They were part of a message to all mankind.

The angel made him repeat the words until he knew them by heart, without mistake. Then the Prophet taught them to his people, who also learned them by heart.

The Prophet could not read or write, so he appointed secretaries among his companions to write down every new verse or passage, so that it would never be changed or forgotten. The chief secretary was Zaid ibn Thābit. The passages of Qur'an were written on different materials, such as animal skins, animals' shoulder bones, etc.

2. *How did the Qur'an become a Book?*

After the Prophet's death all the written pieces of the Qur'an were collected on the orders of Caliph Abū Bakr. Some of the secretaries, including Zaid ibn Thābit, were asked to compare the written records, and with the help of other companions of the Prophet who had memorised the Qur'an, each passage was sorted to its right place. This was called the Compilation of the Qur'an. The whole book was then copied out from start to finish. When Abū Bakr died, this first copy was passed to Caliph 'Umar. When 'Umar died it was kept by his daughter Hafsa (the Prophet's widow).

3. *Why is the Qur'an such an important book?*

(a) *A source of belief*

The Qur'an teaches about Allah and about man's situation in this world and the next. It teaches us some things that we could not otherwise know.

(b) *Guidance on general conduct and right behaviour*

The Qur'an helps us to know the difference between right and wrong, and teaches us the best way to live.

(c) *A source of Law*

Islamic Law (Sharī'āh) is based on the Qur'an (and Sunnah).

(d) *A guide to worship*

The five pillars of Islam — Faith, Prayer, Fasting, Zakat and Pilgrimage — are all revealed in the Qur'an.

(e) *Part of prayer*

The Qur'an itself is recited in every daily prayer, and is an act of worship whenever it is recited.

From all these uses it can be seen that it is very important to know how to read the Qur'an, to memorise as much as possible and to know its meaning.

EXERCISES

1. How was the Qur'an revealed to the Prophet?
2. How were the words of the Qur'an remembered and preserved? (Give two methods)
3. What were the verses of the Qur'an written on during the Prophet's lifetime?
4. Who was the chief secretary who along with others compiled the passages of the Qur'an into a book?
5. Who was this first complete copy of the Qur'an passed to when Abu Bakr died?
6. Give 5 reasons why the Qur'an is important.

Standardisation of Qur'an

1. *Disputes over the correct recitation of the Qur'an*

At the time of Caliph Uthman there arose some disputes over the correct recitation of the Qur'an. This happened because Muslims living in the more distant regions such as Syria and Iraq had some different local Arabic dialects and different pronunciation of the Qur'an.

2. *The standard copy in the dialect of the Quraysh*

Uthman therefore requested Hafsa, the daughter of 'Umar, to send him the compiled manuscript of the Qur'an which was in her safe keeping. He ordered the production of several bound copies, ensuring that any disputed passage should be put in the dialect and pronunciation of the Quraysh - the dialect in which the Qur'an had been revealed to the Prophet, and the dialect of the dominant tribe in Arabia. This task was given to Zaid ibn Thābit (the chief secretary) and three others.

3. *Circulation of the agreed copies and burning of local variants*

On completion of the work in 25 A.H. (after Hijrah) Uthman returned the original manuscript to Hafsa. He sent the newly produced copies, accompanied by reciters, to the major Islamic cities such as Makkah, Kūfa, and Misr (Egypt), to replace all other materials in circulation. He also ordered that all other extracts or copies of the Qur'an that differed from the recognised authentic copy be burned so that the Qur'an should not suffer the fate of some other holy books due to alterations and uncertainty about their authenticity.

This action of Uthman's was probably the most important achievement of his period as Caliph, and a great legacy to the world. It had the approval of the Prophet's companions, who gathered in large numbers to witness the burning. The standard copy was also read to the Companions for their final sanction.

EXERCISES

1. Why was Uthman anxious about variant editions of the Qur'an in some of the distant provinces?
2. What did he do about it?
3. Which dialect was used for the standard Qur'an, and why?
4. Where were the copies of the standard Qur'an sent to?
5. What danger was avoided by Uthman's action?

The Four Holy Books

1. *Belief in Prophets and Messengers of Allah and their Scriptures*

Muslims believe that Allah has sent Prophets and Messengers with revelations from the beginning of mankind's stay on Earth. These Prophets were sent to many different communities over a long period of time. The last of the Prophets was Muhammad (ﷺ).

Some of these Prophets received revelations that were given names. Four of such revelations mentioned in the Qur'an are:

- a) The *Taurāt*, revealed to Prophet Mūsā
- b) The *Zabūr*, revealed to Prophet Dawūd
- c) The *Injīl*, revealed to Prophet 'Īsā
- d) The *Qur'an*, revealed to Prophet Muhammad

The Qur'an also mentions the *Suhūf* (Scrolls) of Prophet Ibrāhīm which apparently have been completely lost. The fundamental teachings of these earlier Prophets were repeated in the Qur'an.

2. *An Article of Faith*

It is an article of faith for Muslims to believe that these revelations were given by Allah to the Prophets concerned, and that they guided their people through these revelations towards submission to Allah. What a Muslim should believe in is the fact that Prophets did receive revelations and that they did pass on these revelations to their people, who became believers in the One God.

It is also clear from the Qur'an that some of the revelations to these Prophets were written down. However, they were not written down and preserved in the same manner as the Qur'an. The whole of the Qur'an consists of the messages of Allah, addressed directly to the Prophet, or to the Muslims, or to specific groups of people, such as women, or Christians or Jews or idol-worshippers or human beings in general. In every Sūrah and every verse of the Qur'an it is Allah speaking to people. When the Prophet Muhammad received such revelations through the Angel he repeated them, memorized

them word for word, and taught the Muslims to memorize them and use them in their daily worship. He also instructed scribes to write them down, and these writings were preserved until the time of the compilation of the Qur'an, just after the Prophet's death during the Caliphate of Abū Bakr. The words of the Qur'an until today are the same words that were revealed and preserved in the manner described. Nothing was added or taken out or changed throughout history because thousands and millions of Muslims have also been memorizing it from the original text until today.

Unfortunately the earlier revelations were not preserved with similar care, therefore there are many examples of passages being put in or taken out or lost. This was discovered by Christian scholars who mentioned it in many of the Prefaces to the Bible.

3. *The History of the other Revelations*

Three of the other revelations mentioned by name in the Qur'an — the Taurāt, the Zabūr and the Injīl — were all written and preserved in different ways.

a) *The Taurāt*

When the Qur'an mentions the Taurāt it describes it as the revelation to Prophet Mūsā (Moses). It refers in particular to belief in one God and to the Laws revealed to Moses for the guidance of his people.

The Taurāt which is followed by the Jews nowadays, however, consists of five books which are clearly not written by Moses but are about Moses. Jews and Christians call these books the Torah.

There are many similarities in the teachings of the Torah and the Qur'an regarding the oneness of God, the histories of various prophets, the ethical teachings and laws and accountability on the Day of Judgment. However they also differ in some respects.

Allah says that the Qur'an is revealed to confirm what is true in the earlier revelations and to correct what needs to be corrected.

'Step by step has He bestowed upon thee from on high this divine writ, setting forth the truth which confirms whatever there still remains [of earlier

revelations]: for it is He who has bestowed from on high the Torah and the Gospel aforetime, as a guidance unto mankind, and it is He who has bestowed [upon man] the standard by which to discern the true from the false...' (Qur'an 3:3-4)

See also Qur'an 5:48

From this it is clear that Allah is asking Muslims to believe that Mūsā was a Prophet and that he did receive revelation from Allah which was written down. However, He does not tell Muslims to believe that the Taurat (Torah) that the Jews and Christians recognize today is the same as what was revealed to Mūsā (peace be upon him).

It should be mentioned that Christians also recognize the Torah as part of the Holy Bible but they regard most of its laws as abrogated by the New Testament.

b) *The Zabūr*

In the Qur'an Allah mentions that He granted revelation to Prophet Dawūd, called the Zabūr, and Muslims believe this.

There is in the Bible a book called "The Psalms" which was traditionally believed to have been composed by Dawūd. the Psalms are songs of praise, hymns and religious poems, in which the writer praises God and asks for His help and forgiveness or the punishment of his enemies.

The Psalms were traditionally "attributed to David" but modern Bible scholars have concluded that while one or two might be from David, they were actually composed by different unknown authors over a long period of time. Since it is not possible to know who wrote the Psalms, a Muslim is not expected to accept them as revelation. As with any religious teachings, the criterion of truth for Muslims are the Qur'an and authentic Sunnah of Prophet Muhammad (ﷺ).

c) *The Injīl*

The Qur'an mentions Allah's revelation to Prophet 'Īsā (Jesus), called the Injīl.

Some people have mistakenly thought that the ‘Injīl/Gospel’ means the Bible or the New Testament. The New Testament contains books called the Gospels, the Letters and some other writings.

In fact there are four recognized gospels in the New Testament of the Bible: the Gospel according to Matthew, the Gospel according to Mark, the Gospel according to Luke and the Gospel according to John. According to Christian scholars nothing is known about these writers apart from Luke.

The four gospels describe what the writers claimed to know or had heard about the life of Jesus. In other words, they are biographies.

The Qur’an mentions the Injīl as a revelation to Prophet ‘Īsā – that is, one Injīl and not four.

There are some obvious similarities between the teachings of the four Christian gospels and the Qur’an regarding the Oneness of God, moral conduct, the miraculous birth of Jesus, etc. There are however some significant differences. As with all scripture, the criteria of truth for Muslims are the Qur’an and the authentic Sunnah of Prophet Muhammad (ﷺ).

EXERCISES

1. Name the 4 holy books and the Prophets to whom they were revealed.
2. How can you be sure that the text of the Qur’an has not been changed since it was first revealed to the Prophet?
3. Mention some similarities between the Torah and the Qur’an.
4. Do Christians believe in the Taurāt?
5. How many gospels are there in the New Testament of the Bible?

LESSON 58

The Angels

1. *The Hadith on Angel Jibrīl*

You may recall that according to Hadith No. 2 of An-Nawawi's Collection (see Book 1 of this Series) the Angel Jibrīl appeared in human form to the Prophet in the presence of a number of his companions, and asked him about Islam, *Imān* and *Ihsān*. The Prophet's answers included the Six Cardinal beliefs of a Muslim, one of which was belief in the existence of Angels.

The Arabic word for Angel is "*Malak*" (plural, "*Malā'ikah*")

2. *What do we know about Angels?*

The Qur'an mentions angels about ninety times, usually in the plural. It also mentions some individually, by name, such as Jibrīl and Mīkā'il. Others are mentioned by their functions.

Among the most important angels are the following:

1. **Jibrīl**: The leader of the angels. He delivers Allah's messages to the Prophets.
2. **Mīkā'il**: He plays a role in regulating natural phenomena such as rainfall.
3. **Isrāfīl**: He is to blow the trumpet to mark the end of the world and the Day of Judgment.
4. **'Azrā'il**: Allah has assigned him to take away the souls of those who die.
- 5 and 6 **Raqīb** and **'Atīd**: They record the good and bad deeds of every person.
- 7 and 8 **Munkar and Nakīr**: They conduct the preliminary questioning after death.
- 9 and 10. **Ridwān** and **Mālik**: They are the keepers of Paradise and Hell respectively.

3. *Relationship of Angels with Human Beings*

We are taught when terminating prayer to greet the angel on our right, even if we are praying alone. Angels are therefore a reality. Even though we do not see them, they are present with us. They record our deeds, both good and bad. They are totally obedient to

Allah.

The angels were created before mankind and witnessed the creation of the first human being.

The angels put the soul into a human embryo while it is still in the womb. When we die the first thing we see are angels, including ‘Azrā’īl, the angel of death.

Angels carry out Allah’s commands and bring messages. They are therefore messengers.

Angels are able to pass freely between the heavenly realms and the earth. They are normally invisible to us, being made of light, but they can take on different forms, including that of a human being.

4. *The Role of the Angels*

What is the nature of the “messages” that the angels bring to people? Among the most important are their messages of encouragement to do good. We are aware that Shaitān tries to lead people astray and tempts them to do wrong. But at the same time the angels oppose this wrong advice and encourage them to reject evil and choose the right path.

The Qur’an specifically mentions the role of angels in giving human beings courage and consolation in times of stress and danger:

‘Behold, as for those who say: “Our Lord is Allah” and then steadfastly pursue the right way – upon them do angels often descend, [saying:] “Fear not and grieve not, but receive the glad tidings of that paradise which has been promised to you!”’
(Qur’an 41:30)

Allah and His angels also do *salāt* for us to help us to reject false beliefs and to recognize the truth:

‘He it is Who performs salāt over you, and His angels (likewise), so that He may bring you out of deep darkness into the light...’ (Qur’an 33:43)

With the blessings and guidance of Allah and His angels we are able to appreciate Allah’s signs in the universe and turn to Him with gratitude, love and consciousness of Him.

EXERCISES

1. Which angels are mentioned by name in the Qur'an?
2. Why, when offering prayer alone, do we end the prayer by saying "Assalāmu 'Alaykum" to the right, even though there is apparently nobody there.
3. How do angels help human beings?
4. Who were created first, human beings or angels?
5. Which is the Angel of Revelation?
6. If something is invisible to us, does it mean it does not exist? Give some examples to illustrate your answer.
7. Memorise the translation of Qur'an 33:43 about the angels performing salāt for us.

The Beautiful Names of Allah (35 - 51)

Introduction

This Lesson gives the approximate meaning of another 17 of the Beautiful Names of Allah.

35. Al-Ghafūr الغفورُ

The Forgiving, Who forgives the sins of His repentant servants.

36. Ash-Shakūr الشكورُ

The Ever-responsive to gratitude.

37. Al-‘Aliyy العليُّ

The Most High. He alone is truly exalted.

38. Al-Kabīr الكبيرُ

The Most Great. He is great beyond compare.

39. Al-Hafīz الحفيظُ

The Preserver. He protects our honour and helps us when we are helpless.

40. Al-Muqīt المقيتُ

The Watcher, Who also has power over everything.

41. Al-Hasīb الحسيبُ

The Reckoner, Who records and evaluates our deeds individually.

42. Al-Jalīl الْجَلِيلُ

The Majestic, The Sublime, Who possesses everything including wealth, dominion, holiness, knowledge, power, etc.

43. Al-Karīm الْكَرِيمُ

The Generous, The Bountiful, The One Who is so generous that He forgives the sins of His creatures despite having the power to exact retribution.

44. Ar-Raqīb الرَّقِيبُ

The Watchful. He watches whatever His servants are doing, good or bad. Nothing escapes His notice.

45. Al-Mujīb الْمُجِيبُ

The Responsive. He responds to those who pray to Him and gives them what they need.

46. Al-Wāsi' الْوَاسِعُ

The Infinite.

47. Al-Hakīm الْحَكِيمُ

The Wise. The One Who is absolutely Wise and who possesses sublime knowledge of everything.

48. Al-Wadūd الْوَدُودُ

The Loving. The One who loves and helps all His servants even before they ask for help.

49. Al-Majīd المَجِيدُ

The Most Glorious and Noble. The One who is superlatively glorious and noble in His essence, beautiful in His deeds and liberal in His gifts.

50. Al-Bā'ithُ الْبَاعِثُ

The Sender of Messages and the Resurrector.

51. Ash-Shahīdُ الشَّهِيدُ

The Witness of whatever His servants are doing.

EXERCISES

1. Pronounce in Arabic the above – mentioned seventeen Beautiful Names of Allah and memorise them in order.
2. Give the meanings of each of these seventeen names in English.

LESSON 60

The Beautiful Names of Allah (52 - 68)

This lesson gives the approximate meaning of another 17 of the Beautiful Names of Allah.

52. Al-Haqq الْحَقُّ

The Truth. All truth comes from Him.

53. Al-Wakīl الْوَكَيلُ

The Trustee. He is the One in whom all should put their trust.

54. Al-Qawīyy الْقَوِيُّ

The Most Strong. His strength can be seen in His control of the universe and in what we call natural phenomena.

55. Al-Matīn الْمَتِينُ

The Firm One, the Unshakable One.

56. Al-Waliyy الْوَلِيُّ

The Protecting Friend. Allah loves and protects His servants.

57. Al-Hamīd الْحَمِيدُ

The Praise Worthy, Who deserves the praise and gratitude of His servants.

58. Al-Muhsiy **الْمُحْصِي**

The Reckoner, the Appraiser. He takes account of His servants' actions in order to give them their appropriate reward or punishment.

59. Al-Mubdi' **الْمُبْدِئُ**

The Originator. He is the Originator of all creation. He did not imitate anything, while others imitate His works.

60. Al-Mu'id **الْمُعِيدُ**

The Restorer of Life. Allah has the power to restore life to the dead. None but He has that power.

61. Al-Muhyi **الْمُحْيِي**

The Giver of Life. Allah created us and gave us life and sustenance through food, drink and even the air we breathe.

62. Al-Mumit **الْمُمِيتُ**

The One Who causes death and causes people and other creatures to die.

63. Al-Hayy **الْحَيُّ**

The Living. Allah is alive and never dies. He causes people and other living things to have life.

64. Al-Qayyūm الْقَيُّومُ

The Self-Subsisting One who has no need of anything from anybody.

65. Al-Wājid الْوَاجِدُ

The Possessor.

66. Al-Mājid الْمَاجِدُ

The Noble, the Glorious.

67. Al-Wāhid الْوَاحِدُ

The Only One, the Unique

68. As-Samad الصَّمَدُ

The Eternally Besought.

EXERCISES

1. Pronounce in Arabic the above-mentioned Seventeen Beautiful Names of Allah and memorise them in order.
2. Give the meaning of these seventeen names in English.

The Four Rightly-Guided Caliphs

1. *Al-Khulifā'ur-Rāshidūn*

The Four Rightly-Guided Caliphs were Abū Bakr, 'Umar, 'Uthmān and 'Alī. They were all Companions of the Prophet. The Caliph (*Khalīfah*) was the title given to the leader of the Muslims after the death of the Prophet. The first four caliphs were called 'Rightly-guided' because they faithfully followed the Qur'an and the Sunnah in their behaviour and way of government. After these four caliphs the leadership was either taken by force or passed from father to son.

But the four rightly-guided caliphs were chosen by the Muslims because they were good Muslims and wise leaders.

2. *Abū Bakr, the First Caliph*

Abū Bakr was about three years younger than the Prophet, and his close friend from childhood. He grew up to be a trader and was quite rich. People admired him for his good behaviour. He was very kind to the poor and the weak.

He was one of the earliest people to accept Islam, and he preached Islam to others. He used his money to free Muslim slaves who were being punished by their masters because of their religion. Bilāl was one of the slaves he freed.

When the Prophet's beloved wife Khadījah died, Abū Bakr gave him his daughter Aisha in marriage.

When the Prophet migrated to Madinah it was Abū Bakr who accompanied him on that dangerous journey. He also fought alongside the Prophet in the battles against the idol-worshippers.

When the Prophet died many people refused to believe it. But Abū Bakr spoke to the crowd, saying: 'O people, whoever worshipped Muhammad, know that Muhammad is indeed dead. But whoever worshipped Allah, Allah is alive and will never die.'

Abū Bakr was chosen as the new leader of the Muslims. He promised to help the weak and to obey Allah and His Prophet.

He lived in a simple way, as the Prophet had done. He always liked to do his own work with his own hands, without slaves or servants to attend him.

During his caliphate he fought successfully against false Prophets and others who tried to break up the Muslim Ummah (community of Believers).

When he was forced to fight he ordered his soldiers as follows: ‘Do not run away from battle or disobey orders. Do not kill an old man, a woman or a child. Do not harm date palms or cut down fruit trees. Do not slaughter any sheep, cows or camels except for food. You will meet people who spend their lives in monasteries (i.e. Christian monks). Leave them alone and do not disturb them.’

Abū Bakr was a kind-hearted man, but he defended Islam firmly and faithfully, and was loved by his people.

EXERCISES

1. What is the meaning of the word “Caliph”?
2. Who were the four Righteous Caliphs?
3. What contributions did Abū Bakr make to the spread of Islam in the early days?
4. Why do you think Abū Bakr was chosen as the first Caliph?
5. Why was Abū Bakr loved by the Prophet and the people in general?
6. Which of Abū Bakr’s daughters married the Prophet?

‘Umar ibn Al-Khattāb, the Second Caliph

‘Umar was about 13 years younger than the Prophet. He was active and intelligent, and learned as a child how to read and write. He was good at public speaking and wrestling and fighting with a sword. He became a trader and visited many lands and saw many kinds of people.

When the Prophet began to preach Islam, ‘Umar at first opposed the new religion. When his slave girl became a Muslim he beat her until he was too tired to go on. One day he decided to kill the Prophet, and set out for his house. On the way he met a friend who told him that his (Umar's) sister and her husband had already become Muslims. ‘Umar therefore went straight to her house and found her reading from the Qur'an. He beat her until she was hurt and bleeding, but she told him: 'Umar, you can do what you like but you cannot turn our hearts away from Islam.'

‘Umar was surprised at her bravery and asked her to show him what she was reading. When she read the verses of the Qur'an to him he at once saw the truth in them. He went from there to the Prophet's house and accepted Islam.

‘Umar was bold and fearless, and he gave courage to the other Muslims in Makkah. The Prophet trusted him and he became his close companion. Later in Madinah ‘Umar gave his widowed daughter Hafsa to the Prophet in marriage.

When Abū Bakr died ‘Umar was chosen as the Second Caliph. Under his leadership Islam spread to both east and west. He was merciful and generous to non-Muslims and many of them embraced Islam.

‘Umar refused to live like a king with wealth and a show of power. He once told a group of Governors: 'Remember, I have not appointed you to rule over your people, but to serve them. You should set an example with your good conduct, so that people may follow you.' He wore such simple dress that visitors could not tell he was the Caliph. It is said that when ‘Umar went to Jerusalem he travelled with one assistant and a camel and they took it in turns to

ride the camel. When they reached Jerusalem it was the assistant who was riding the camel. The Christians of Jerusalem were amazed at the spirit of brotherhood of ‘Umar and the Muslims.

‘Umar often went out at night in the streets to know what people were really thinking, and to find out their problems. He was never too proud to be corrected if he was wrong. One day a woman corrected him publicly in the mosque at Madinah (about whether there should be a maximum amount of dowry) and ‘Umar accepted her criticism, saying: ‘The woman is right and ‘Umar is wrong.’ ‘Umar made the government work well for the people. They built new cities, roads and canals. The poor and needy were cared for from the Zakāt. Christians and Jews were free to practise their religion.

By the time ‘Umar died the world of Islam had spread to the west across most of North Africa and to the east as far as the borders of India and China.

‘Umar never went about with guards, and one day he was wounded by a slave with a knife in the mosque. He died three days later.

EXERCISES

1. What was ‘Umar’s original attitude to the Prophet?
2. Why did he change his mind?
3. Why was ‘Umar’s conversion so important?
4. Why was ‘Umar’s leadership so successful?
5. Which incident in his life illustrates his humility even when he was Head of State?
6. Which of ‘Umar’s daughters married the Prophet?

‘Uthmān ibn Affān, the Third Caliph

‘Uthmān was a friend of Abū Bakr and it was Abū Bakr who introduced him to Islam. He could read and write and became a successful trader.

However, he was one of those Muslims whom the idol-worshippers punished, and he had to leave with the group of Muslims who went to Abyssinia for safety. Later he returned and joined the Prophet in Madinah.

The Prophet gave ‘Uthmān his daughter Ruqayyah in marriage. Just before the Battle of Badr, she died, and ‘Uthmān was so sad that the Prophet then gave him another of his daughters, Ummu Kulthūm.

On the death of ‘Umar, ‘Uthmān was chosen as Caliph.

One of his most important acts was to order copies to be made of the Qur'an, which were sent to each important city in the Muslim world. This made it impossible for anyone to change the words of the Qur'an, and to this day they have never been changed.

‘Uthmān had the good qualities expected of a Muslim leader - kindness, honesty, generosity and modesty. He was very pious and knew the meaning of the Qur'an very well.

He was, however, an old man of nearly 70 when he became Caliph, and could not equal ‘Umar in strength and energy to control the government of the Muslim world, which now covered a very large part of the earth. Some people were not happy with his government and those who opposed him at last killed him in his house as he was reading the Qur'an.

EXERCISES

1. During the persecution of the Muslims in Makkah ‘Uthmān left with others to seek refuge. To which country did he go? Where is it?
2. What was ‘Uthmān’s important role in the preservation of the text of the Qur’an?
3. What was ‘Uthmān’s unique relationship with the Prophet?

‘Alī ibn Abī Tālib, the Fourth Caliph

‘Alī was the son of Abū Tālib, the Prophet's uncle who had looked after him when he was young. When the Prophet grew up Abū Tālib sent ‘Alī to live with him because he liked him so much.

In the Prophet's house ‘Alī learned from the best example of piety, good manners and conduct.

‘Alī was only ten years old when the Prophet received the first revelation. The Prophet invited him to accept Islam, and ‘Alī became a Muslim.

The Prophet invited his relatives to a meal and told them about his message and asked them all: ‘Who will join me in the cause of Allah?’ Nobody spoke, until ‘Alī stood up and said: ‘I am the youngest of all present here. My eyes trouble me because they are sore, and my legs are thin and weak, but I will join you and help you in any way I can.’ The others laughed at him, but ‘Alī kept his promise and helped the Prophet through all dangers with great bravery.

When the Prophet left Makkah for Madinah it was ‘Alī who dared to stay in the Prophet's bed while the Prophet escaped. When the Makkans discovered that it was ‘Alī and not the Prophet they were very angry.

‘Alī joined the Prophet in Madinah and fought in almost every battle against the idol-worshippers. It was said that at the Battle of Uhud he had 16 wounds.

The Prophet gave ‘Alī his beloved daughter Fatima in marriage, and they became the parents of Hassan and Hussain, the Prophet's only grandsons who survived him.

‘Alī followed the Prophet in his simple way of life and he was very generous.

He had great knowledge of the Qur'an and Arabic language. Many of his wise sayings, speeches and letters have been preserved.

He was fearless and brave in battle, but he took no pleasure in fighting and made peace whenever possible.

To all his good qualities and abilities were added a sincere and

modest manner.

The Muslim world, however, was still not at peace, and after five years as Caliph, ‘Alī was killed by one of his enemies as he prayed in the mosque. After the time of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī the Caliphs behaved in a different way. They kept the Caliphate in their family, and passed it from father to son. Some of them were good but most of them deviated from the way the Prophet and the Righteous Caliphs had ruled. They piled up riches and lived in luxurious palaces with fine clothes and food. They enjoyed living as kings in this world .and often forgot about Allah, the King of all the worlds, and about the Day of Judgement.

The Prophet said: **‘The best of rulers is he who loves his people and whose people love him; who prays for his people and whose people pray for him.’** May Allah bless the Muslims with such good leaders again.

EXERCISES

1. What was the Prophet’s relationship with ‘Alī?
2. How old was ‘Alī when he became a Muslim?
3. What role did ‘Alī play in the escape of the Prophet from Makkah to Madinah?
4. Whom did ‘Alī marry?
5. What were the names of their grandsons?
6. How would you describe ‘Alī’s personality?
7. What changes took place in the lifestyle of the Caliphs after the death of ‘Alī?

LESSON 65

Fasting (*Sawm*)

1. *Definition of fasting*

Fasting in Islam means avoiding eating, drinking and all kinds of sexual pleasure between dawn and sunset.

The fast should be preceded by formal intention of fasting, specifying whether it is a compulsory fast (such as the Ramadan fast), a voluntary fast, or a fast for any other reason.

2. *The purpose and spirit of fasting*

The fasting Muslim is seeking spiritual closeness to Allah, and increased consciousness of Allah. Therefore it is necessary for him to try to avoid all acts of misbehaviour which Allah hates, such as quarrelling, abusing, back-biting and so on. He should also try to purify his thoughts.

He should at the same time do as much good as he can, by increasing his prayers and remembrance of Allah, by good treatment of other people and any other acts of charity and kindness towards fellow-human beings and even animals.

3. *Types of fasting*

Fasting is of two types: Compulsory Fasting and Voluntary Fasting.

(a) *Compulsory Fasts:*

(i) **The Ramadan Fast**

Fasting is compulsory for adult Muslims throughout the lunar month of Ramadan. Those who are excused fasting or allowed to postpone it because of an accepted reason are explained in Lesson 67.

(ii) ***Qadā'* (Fast of Restitution)** (see Lesson 68)

(iii) ***Kaffārah* (Fast of Expiation)** (see Lesson 69)

Kaffārah is fasting in atonement or expiation. It is

compulsory for a person who has deliberately spoiled his fast or failed to fast in the month of Ramadan (see Lesson 69).

(iv) ***Nadhr* (Fast of Vowing)**

If someone vows to fast, the fast becomes compulsory for him.

(b) ***Voluntary Fasts:***

It is recommended to fast voluntarily at any time of the year, except on days when fasting is prohibited. In accordance with the ***Sunnah***, it is recommended to fast voluntarily on Mondays and Thursdays, or to fast for three days within each Islamic month.

Other recommended days for fasting are the 9th and 10th days of Muharram, six days of the month of Shawwal, and the day of Arafat (for those who are not pilgrims).

Some days when fasting is prohibited are: *'Id* days, and the two days following ***'Idul-Adha***.

EXERCISES

1. Define fasting in Islam.
2. What is the purpose of fasting?
3. How should a Muslim behave while he is fasting?
4. Mention three kinds of compulsory fast.
5. Which days are recommended for voluntary fasting?
6. On which days is fasting prohibited?

The fast of Ramadan

1. *When to begin the Fast of Ramadan*

The fast of Ramadan begins on the day following the appearance of the new moon of the month of Ramadan.

If it is confirmed that the moon has been sighted, a Muslim should begin his fast from dawn the following day.

2. *Intention to fast*

The Muslim must make his formal intention of fasting before dawn. He may make intention to fast the whole month of Ramadan. Or he may make intention to fast for a day at a time, but if he does this he must remember to renew his intention every night for the next day's fast.

In making intention to fast for the whole month of Ramadan, the Muslim may say in his mind:

'O Allah! I intend to fast the month of Ramadan - thirty or twenty-nine days - as a compulsory act of worshipping You. I pray You to accept the fast from me.'

If a Muslim's fast is interrupted for some days due to illness, menstruation, travelling etc., he or she must renew the intention before resuming the fast.

3. *Suhūr (Pre-dawn Meal)*

It is recommended as an act of sunnah for a Muslim to take some food and drink before dawn. This meal is called *Suhūr*, and it is intended to reduce the hardship of fasting during the day.

However, if due to over-sleeping or any other cause the person finds that it is already dawn, or if he is not certain whether dawn has come, he should not take food or drink. It is safer to wake early enough to eat and finish the meal about 20 minutes before dawn so as to avoid any chance of eating after dawn, which would spoil the day's fast.

4. *Iftār (Sunset Meal)*

As soon as the sun has set, the Muslim should break his fast with *Iftār* (breakfast). If the *Iftār* is light, for example a few dates or other fruit and water, the Muslim may take it before performing the *Maghrib* (Sunset) Prayer. If, however, he is going to eat heavier food, he should perform the *Maghrib* Prayer first, so as not to miss its proper time.

5. *When to end the Fast of Ramadan*

When the new moon of the month of Shawwāl is seen, everyone should stop fasting.

EXERCISES

1. When should a Muslim start the compulsory fast of Ramadan?
2. When and how is intention made for fasting?
3. What is *Suhūr* and when is it taken?
4. What is *Iftār* and when is it taken?
5. How many days are in the month of Ramadan?
6. When should Ramadan fasting end?

Exemption from Fasting

1. *Those who should fast*

Fasting in the month of Ramadan is compulsory for every Muslim who has reached physical maturity. In girls this is normally marked by the start of menstruation, and in boys by the first emission of semen.

2. *Those who should not fast*

Those who should not fast are:

- (a) women during menstruation;
- (b) women during the bleeding after childbirth.

However after the month of Ramadan they should fast an equal number of days to those missed.

3. *Those who have a valid excuse to postpone fasting*

The following are allowed, if they find it necessary, to suspend fasting. However, they should fast an equal number of days after the end of Ramadan:

- (a) the sick - if fasting is likely to make the sickness worse;
- (b) the insane - for as long as the insanity lasts;
- (c) the traveller - if his journey is more than 77 kilometres.

It must also be a journey with a legal purpose (i.e. not for committing an act of sin, such as stealing etc.) The traveller should moreover be already on his journey before dawn, otherwise it is not permissible to suspend the day's fast.

However, if the traveller leaves after dawn with the intention of fasting and is *later in the day* overcome by exhaustion due to fasting, he may suspend the day's fast.

- (d) pregnant women - if fasting is likely to harm the health of the mother or her unborn child;
- (e) nursing mothers - if fasting is likely to harm the health of the

mother and/or prevent her from having enough milk for her baby.

4. ***Those who are excused fasting altogether***

- (a) the permanently sick - those who suffer from a permanent serious illness that would be made worse by fasting;
- (b) the permanently insane;
- (c) the very old - those who are too old and weak to fast at any time of the year.

Instead it is recommended that the permanently sick or old person should do '*It'am*' (i.e. give out alms in the form of staple foodstuff - rice, guinea corn, etc.) at the rate of one *Muddu'n Nabiyy* for each day of the Ramadan fast.

EXERCISES

1. At what age does it become compulsory for a Muslim boy or girl to fast in Ramadan?
2. (a) Mention two conditions that may prevent a woman from fasting.
(b) Do such women have to fast the number of days missed after Ramadan?
3. Mention five types of people who are allowed to postpone the fasting in Ramadan.
4. On what three conditions is a traveller allowed to break his fast while on a journey?
5. Mention three types of people who are excused the fast of Ramadan altogether.
6. What should a very old person who cannot fast do instead of fasting?

Things that spoil Fasting, and *Qadā'* (Restitution)

1. *Qadā'* (Restitution)

Qadā' means restitution of a fast. If a person does not fast, or spoils his fast, for any of the reasons listed below, he should fast another day after Ramadan. This is in restitution for the day's fast that was spoiled. The things that necessitate *Qadā'* (Restitution) are:

- (a) illness - when he recovers he should, after the end of Ramadan, fast a number of days equal to the number he missed;
- (b) travelling - after Ramadan he should fast a number of days equal to the number he missed;
- (c) deliberate vomiting - however, unintentional vomiting does not spoil the fast;
- (d) intravenous feeding, injections for nutritional purposes etc. This includes any type of feeding by means other than eating and drinking. However other medical injections and vaccinations do not spoil the fast;
- (e) forgetfulness - if a person eats, drinks, smokes or engages in sexual activity forgetting that he is fasting. He should stop these things immediately when he remembers that he is fasting and observe *Qadā'* (according to the view of the jurists of some schools of Islamic Jurisprudence like the Maliki's). if he continues eating, drinking etc. on purpose, he will have to do both *Qadā'* and *Kaffārah* (see Lesson 69).

There are a number of other things that spoil a fast and require *Qada'*, but the cases mentioned above are considered the most important ones to remember at this stage.

2. *When to do Qadā'*

A Muslim who has to do *Qadā'* may do it any time after the month of Ramadan but he is advised not to delay it without cause, because nobody knows how soon his life may end. If a Muslim carelessly delays his *Qadā'* until after the Ramadan of the following year, he should do both *Qadā'* and *'It'ām* (i.e. giving out alms of one *Muddu'n-Nabiy* of staple foodstuff for each day of *Qadā'*. A *Muddu'n-Nabiy* is equivalent to what can be held by the two hands cupped together.

EXERCISES

1. What is the meaning of *Qadā'* ?
2. If a Muslim eats something during the Ramadan fast due to forgetfulness, what should he do?
3. Mention three things that make it necessary to do *Qadā'*.
4. If someone has an injection is his fast spoiled?
5. When should a Muslim do *Qadā'* ?
6. What is *'It'ām*?
7. What is a *Muddu'n-Nabiy*?

Things that spoil fasting, and *Kaffārah* (Expiation)

1. *The seriousness of spoiling a fast on purpose without excuse*

All the things mentioned in the last lesson that necessitate Qadā' are things that either have a good reason (like illness or travelling) or are accidental (for which the person concerned has little or no blame).

However, if an adult Muslim refuses to fast in Ramadan without any valid excuse, or breaks his fast intentionally without valid excuse, his case is much more serious.

The Ramadan fast is a compulsory Pillar of Islam, and any Muslim who refuses to obey Allah by observing the fast shows disrespect to Allah and incurs a sin. If he repents and wishes to clear himself of that sin he must do both Qadā' and Kaffārah for each day that he broke his fast. In all cases Kaffārah is preceded by Qadā'.

2. *Kaffārah* (Expiation)

There are three ways of doing Kaffārah. The Muslim will choose only one, and they are listed below in order of preference:

- (a) to give alms of staple foodstuff to 60 poor or destitute Muslims at the rate of one *Muddu'n Nabiyy* per person. If a person has spoiled his Ramadan fast for two days, he should give out food in the same manner and quantity for two days. If he spoiled his Ramadan fast for 30 days, he should give out food in the same manner and quantity for 30 days;
- (b) to free a female slave (where such may exist) for each day that he failed to fast. (This method is nowadays almost impossible to apply because in most countries slaves can hardly be found);
- (c) to fast continuously for two lunar months (i.e. about 60 days) for each day that he spoiled his fast.

3. *Things that necessitate Kaffārah*

- (a) Kaffārah is necessary only for the breaking of a Ramadan

fast. It is not necessary for the breaking of any other fast. However, the person concerned should refund the broken voluntary fast on another day.

- (b) the breaking of the fast must be intentional, not due to accident, forgetfulness, or compulsion by another person.

There are other rules for Kaffārah, but the ones mentioned above are considered the most important ones to know at this stage.

EXERCISES

1. Why is it a serious offence for an adult Muslim to spoil a Ramadan fast on purpose, or to refuse to fast without excuse?
2. If an adult Muslim spoiled his fast during Ramadan, or refused to fast without excuse, and then felt sorry and wanted to expiate his sin, what should he do?
3. What are the three ways of doing Kaffārah?
4. If a Muslim started a day's voluntary fast (not a Ramadan fast) and at midday decided to eat, his fast is spoiled. Should he do Kaffārah for that?
5. (a) If a Muslim in the month of Ramadan forgot that he was fasting and ate something by mistake, should he do Qadā' only, or Qadā' and Kaffārah?
(b) If a Muslim broke his Ramadan fast by accident, realised his mistake, and then deliberately went on to eat more food, should he do Qadā' only, or Qadā' and Kaffārah?

Extra Worship during Ramadan

1. *How to increase the benefits of fasting*

The benefits of fasting are increased if a Muslim uses the month of Ramadan to improve his other acts of worship, with extra effort to purify his thoughts, acts of charity, extra prayers, meditation (*dhikr*) and extra reading of the Qur'an.

2. *Tarawih Prayers*

It is strongly recommended to pray additional Rak'ahs of *Sunnah* Prayers immediately after '*Isha*' (Night) Prayers. These are called *Tarawih* Prayers. It is preferred that they should be done in congregation, either with the family at home or in a mosque.

The number of Rak'ahs of prayers in *Tarawih* varies between 13 and 23 Rak'ahs (including *Shafi'* and *Witr*).

The prayers are performed in sets of two Rak'ahs. The worshippers should make their intention of *Tarawih* Prayers at the beginning of each pair of Rak'ahs. If there is an *Imam*, they should also make intention of following the *Imam*. Each pair of Rak'ahs is done with *Fatihah* and a *Surah* aloud, in the same way as *Subh* Prayer.

3. *Laylat al-Qadr (The Night of Power)*

This is the night when the first verses of the Qur'an were revealed to the Prophet Muhammad in the cave of Hira.

According to the Qur'an (Surah 97) that night is better than a thousand months. The Angel Jibril and other angels descend on that night to invoke blessings on those who are engaged in worshipping Allah.

The Prophet is reported to have said:

'Look for *Laylat al-Qadr* in the last ten days of Ramadan.'

Therefore every Muslim is encouraged to increase his prayers and devotion in the last ten nights of Ramadan so as to be sure of gaining full benefit from the Night of Power.

4. *I'tikāf*

I'tikāf means 'Religious Retreat in the Mosque' for purposes of worshipping without distraction or interruption, so as to draw closer to Allah.

I'tikāf may be done at any time of the year. However, it is best done when the Prophet used to do it, to include the last ten days of Ramadan. The length of stay may be between 10 and 30 days.

The man (or woman) in *I'tikāf* spends the time in prayer, asking Allah's forgiveness (*Istigfar*), remembrance of Allah, reading the Qur'an and invoking Allah's blessings on the Prophet Muhammad (ﷺ).

The person should begin his *I'tikāf* with intention. He or she should then stay in the mosque, day and night, and should not leave it except to visit the toilet or buy essential provisions nearby, or to take a ritual bath for Friday Prayer.

EXERCISES

1. Mention three ways in which a Muslim can increase the benefits of fasting.
2. When are *Tarawih* Prayers done?
3. How many Rak'ahs are usually performed in *Tarawih*?
4. What is *Laylat al-Qadr*?
5. When is *Laylat al-Qadr* expected to be?
6. What is the meaning of *I'tikāf*?
7. Which acts of worship should a person do while in *I'tikāf*?
8. The Prophet used to do *I'tikāf* in the lastdays of the month of (Fill in the blanks.)

The Benefits of Fasting

1. *Spiritual and moral benefits*

- (a) Fasting is an act of *obedience* to Allah. The person fasting submits gladly to Allah's command out of respect and love for Allah and the desire to please Him;
- (b) Fasting trains a Muslim in *taqwa* (consciousness of Allah). During the fast he feels hungry and thirsty, yet the consciousness of Allah holds him back from eating and drinking;
- (c) Fasting also tests his *sincerity* because only Allah can know if a person is really fasting or if he secretly breaks his fast;
- (d) Fasting teaches *good behaviour*. Fasting does not mean only stopping eating and drinking. A fasting Muslim must also try to control all his wrongful acts or speech. The Prophet is reported to have said:

'If one does not abandon falsehood in words and deeds, Allah has no need of his abandoning his food and drink.'
(Hadith from Bukhari);

- (e) Fasting is a lesson in *patience* and *self-control*. A Muslim learns to be master of his desires and not a slave of his desires;
- (f) Fasting helps a Muslim to *appreciate Allah's bounties*. A thirsty person is truly grateful when he finds water, while one who can drink water all day may take water for granted.

2. *Social benefits*

- (a) Fasting *unites* Muslims all over the world. It also unites rich and poor, male and female. Whatever their status they share the same experience of fasting;
- (b) Fasting encourages *sympathy towards those who suffer poverty and hardship*. By feeling the effects of hunger and thirst, a Muslim is more inclined to give in charity to those who are in need;

- (c) *Islamic brotherhood* is encouraged by social visits and gatherings during Ramadan. It is good for Muslims to invite others to join them in breaking the fast at sunset, and to pray and read the Qur'an together at this time.

3. *Health benefits*

Fasting benefits the body by resting some of its organs, purifying the blood and helping to cure certain stomach troubles. It also helps people to break the un-Islamic habits of smoking and over-eating.

The above are just some of the ways in which fasting benefits Muslims spiritually, morally, socially and medically.

Thus obedience to Allah in keeping the fast brings not only the reward of the Hereafter, but also a great shower of benefits in this world.

EXERCISES

1. Mention as many of the spiritual and moral benefits of fasting as you can remember.
2. Mention three social benefits of fasting.
3. How does fasting benefit health?

LESSON 72

Zakatul-Fitr

1. *What is Zakatul-Fitr?*

Zakatul-Fitr is a compulsory charity due at the end of the month of Ramadan from every Muslim who has more than enough food to last him and his family 24 hours.

If a person has dependants, he is to pay *Zakatul-Fitr* for each of them (e.g. wife, children and other dependent relatives).

2. *The amount of Zakatul-Fitr*

The amount to be given out as *Zakatul-Fitr* on behalf of each person, adult or child, is four measures of *Muddun Nabiyy* of staple foods (e.g. rice, guinea-corn, flour etc.)

3. *When and to whom is Zakatul-Fitr to be given?*

Zakatul-Fitr is to be given to the poor. It should be given out on the 29th or 30th of Ramadan when the moon is seen or expected to be seen. It may still be given on the 'Id Day before the 'Id Prayer, but it is wrong to delay giving it until after the prayer.

3. *The benefits of Zakatul-Fitr*

The payment of *Zakatul-Fitr* is a means of purification for a fasting person.

It also enables every Muslim, rich or poor, to have the means of celebrating the 'Idul-Fitr which marks the end of the Ramadan fast.

EXERCISES

1. Who should give *Zakatul-Fitr*?
2. What amount per person should be given as *Zakatul-Fitr*?
3. When should *Zakatul-Fitr* be given?
4. What are the benefits of *Zakatul-Fitr*?

Avoiding alcohol, dangerous drugs and smoking

1. *What is alcohol?*

Alcoholic drinks are those which can cause a person to forget Allah, forget their prayers, and forget the difference between right and wrong.

Examples of alcoholic drinks are beer, palm wine, whisky, gin, brandy, vodka and so on.

2. *What are dangerous drugs?*

Dangerous drugs are substances, pills, capsules or powders which can cause a person to behave in a strange manner. Examples of dangerous drugs are Indian hemp (marijuana), heroin, cocaine, and certain tablets or capsules that can cause a person to be either very wakeful or very sleepy, or to see things which are not really there.

3. *What is the harm of alcohol and dangerous drugs?*

The dangers of alcohol and drugs are many; some of them are:

- (a) They cause people to forget Allah, forget their prayers, and forget the difference between right and wrong;
- (b) They cause people to lose control of their behaviour and behave violently (for example, quarrelling, fighting and causing road accidents);
- (c) they poison the body, confuse the brain and cause early death;
- (d) they are addictive (i.e. the person taking them wants them more and more, until he feels that he cannot live without them);
- (e) they cause the break-up of families because of the unreasonable and often violent behaviour of the person concerned.

4. *Allah has prohibited taking ‘Khamr’ (wine and all intoxicating drinks and drugs)*

It is forbidden for a Muslim to take alcohol or intoxicating drugs. Allah says in the Qur’an: ‘**O you who believe! *Khamr* (intoxicants) and gambling and idolatrous practices and foretelling the future are but a hateful evil of Satan’s doing; shun it, therefore, so that you may be graced with good everlasting.**

‘By means of *Khamr* and gambling Satan seeks only to sow enmity and hatred among you and turn you away from the remembrance of Allah and from prayer. Will you not then desist?’ (Qur’an 5:93-4)

It is forbidden, according to a Hadith, to take even a small quantity of *Khamr* (alcohol or intoxicating drugs).

Allah has also cursed anyone who makes *Khamr* or buys, sells, stores or carries it.

5. *The Prophet warns against Khamr*

The Prophet warned: ‘**Do not use *Khamr*. Its evil effects give rise to many evils in the same way as a tree trunk multiplies to many branches.**’

6. *Avoiding Khamr*

Students are therefore advised not to allow others to tempt them to disobey Allah and the Prophet.

Sometimes other students advise them to take alcohol or drugs for fun so as to enjoy themselves. They should reply that they do not need alcohol or drugs to enjoy themselves - they can enjoy themselves in many ways without disobeying Allah, and without spoiling their minds and health.

Sometimes students take dangerous drugs so as to stay awake at night and study for examinations. They should know that the mind and body need rest. If they work properly in the day time, and sleep at night, they will do better in their examinations than the person who stays awake for 24 hours because of drugs and then cannot concentrate in the examination room. They should therefore do their studies regularly in the right time and trust in Allah that whatever the

result of the examination, it will be good for them.

7. *Smoking*

It is also not good for a Muslim to smoke, because:

- (a) smoking is bad for health. It fills the lungs with tar. It can cause death through diseases of the lungs such as cancer;
- (b) it is addictive, like alcohol. The person who smokes always wants to smoke more, and finds it very difficult to stop;
- (c) smoking gives the body and breath a bad smell;
- (d) it is a waste of money, as it has no benefit at all for a human being.

Allah has said in the Qur'an: **'Do not stretch your hands to what may cause your own destruction.'** (Qur'an 2: 195)

Therefore a Muslim should not stretch out his hand to take a cigarette to smoke and thereby destroy his health.

EXERCISES

1. Give some examples of alcoholic drinks.
2. Give some examples of dangerous drugs.
3. How does *Khamr* affect a person's behaviour?
4. How does *Khamr* affect the body and brain?
5. What is meant by 'addictive'?
6. How does *Khamr* affect the family of a drunkard?
7. Explain in your own words what the Qur'an says about *Khamr*.
8. What does Allah say about anyone who makes, buys, sells, stores or carries *Khamr*?
9. Is it allowed to take a small amount of *Khamr*?
10. '*Khamr* is the mother of evils.' Explain what this means.
11. Explain the harm of smoking.
12. Why should a Muslim avoid smoking?
13. Describe three occasions on which people who are careless about Allah's teachings drink *Khamr* or smoke in the present society, and narrate the measures you would take on each occasion to avoid being tempted to drink *Khamr* or to smoke.

Stealing

1. *Why do people steal?*

People steal because they want something without paying for it. Therefore they take it away from its rightful owner, secretly or by force.

No one has a right to steal. The owner has the right to his property because he either worked for it or was given it, and it is therefore his.

2. *The needs of the poor*

The Muslim owner has the right to his lawful property, but he has two duties towards the poor.

One duty is to pay *Zakat* (Welfare Tax) on his property, so that the Islamic State may take care of the people who are poor, needy or in debt, and stranded travellers and others in difficulties.

Zakat is compulsory if a person's wealth or property has reached a certain value.

The second duty of a Muslim is to be aware of the needs of those around him - his relatives, neighbours, workmates etc., and to help them if they are in need. This is by *Sadaqa*, which is a voluntary gift or help given to others.

Therefore both the Islamic State and the Muslim individual have a duty to help the needy, and the needy have thereby a means of getting help without stealing.

3. *Stealing and its punishment*

Most stealing is not due to need but to greed. The thief wants something but he does not want to work for it, so he steals.

For such thieves the law of Islam (the *Shari'ah*) is strict. Allah says in the Qur'an: **'As for the thief, whether male or female, cut off his hand. It is the reward of their own deeds, an exemplary punishment from Allah.'** (Qur'an 5: 38)

The case should go to court for the judge to establish whether the

theft was due to poverty or greed, as well as other circumstances such as the amount stolen.

4. *The effectiveness of Sharī‘ah (Islamic Law) in preventing stealing*

The punishment of the Sharī‘ah for stealing is enough to stop almost everyone from stealing. As a result, stealing is almost unknown in countries where the Sharī‘ah is applied properly. People are safe from robbers. They even leave their shops unlocked and unprotected when they go for prayers. Even property found in the street or left on buses is not stolen. The owner will almost always be able to find it if he can remember where he left it.

Therefore the Sharī‘ah punishment for stealing protects the property of innocent people who earn an honest living, and people are safe from the fear of robbers and thieves.

EXERCISES

1. Why has the owner a right to his property?
2. How are the needs of the poor met by:
 - (a) the Islamic State?
 - (b) the individual Muslim?
3. What is the punishment under the Sharī‘ah (Islamic Law) for stealing?
4. Why do you think the Sharī‘ah punishment for stealing is effective?
5. How do we know that the Sharī‘ah punishment for stealing is effective?

LESSON 75

Cheating

1. *Cheating is similar to stealing*

In the last lesson we learned about stealing and its punishment.

There is another way of taking something that does not belong to you, and that is by cheating.

2. *Cheating in examinations*

A student sometimes cheats in examinations, by copying others' answers or other means. If he is not caught he may get high marks and so 'steal' the first position from another child who had studied hard and deserved to be first. Like a thief, a cheat hopes to get something for nothing.

3. *Cheating in trade*

Another form of cheating is in trade, where the person selling sometimes does not tell the truth about what he is selling. He may tell the buyer that it is in perfect condition, whereas it has something wrong with it.

Sometimes a trader cheats through his weights and measures so that the customer gets less than he pays for.

4. *Cheating in work*

Another form of cheating is very common among office workers and others who are paid a monthly salary. Some of them arrive late, go away early, leave their duties to go to another office and chat and in other ways fail to do the duties they are paid for. In this way they cheat their employers. Yet if their employers decided not to pay their salary in full because of their failure to do their duties in full, they would be angry. They feel that their full salary is a right, whether they work properly or not. That is a wrong attitude

and very un-Islamic.

5. *What the Qur'an says about cheating*

About all these forms of cheating Allah has spoken in the Qur'an as follows: **'Give full measure, and do not be of those who give less than (what is due). And weigh with a straight balance and do not wrong mankind in their goods, and do no evil, making mischief in the earth.'** (Qur'an 26: 182-4)

'Woe unto the defrauders; those who, when they take the measure from mankind, demand it in full, but if they measure unto them or weigh for them, they cause them loss. Do such (men) not consider that they will be raised again unto an awful Day, when all (mankind) shall stand before the Lord of all the worlds?' (Qur'an 83:1-6)

EXERCISES

1. In what way is cheating like stealing?
2. Why is it wrong to cheat in examinations?
3. How do some people cheat in trade?
4. How do some people cheat in their work?
5. Explain in your own words what the Qur'an says about cheating.
6. Describe three other ways in which children cheat other people at home or school, and suggest what to do in each case to avoid cheating others.

Back-biting and Cursing

1. *What is back-biting?*

Back-biting means saying bad things about a person when he or she is not present. It is a very bad habit, which Allah has strongly condemned in the Qur'an.

2. *What the Qur'an says about back-biting*

Allah says: **'And do not spy, nor back-bite one another; would one of you love to eat the flesh of his dead brother? You feel disgusted by that. And fear Allah; surely Allah is Forgiving, Merciful.'** (Qur'an 49:12)

3. *How to avoid back-biting*

Back-biting is as disgusting as eating your brother's flesh. Therefore we should not back-bite, and if we hear others back-biting we should not join them. We should either correct them or turn the conversation to another topic or go away. If that is not possible we should at least be silent.

4. *What is cursing?*

Cursing means abusing someone or something. It is done by using vulgar words or by calling for misfortune to fall on a person. It is also sometimes done by gestures of the hands which have bad meanings.

5. *What the Prophet said about cursing*

The Prophet is reported to have said:

'Do not use bad language, for Allah does not like bad language or the use of it.'

'The believer is not given to cursing.'

'The exercise of religious duties will not atone for the fault of an abusive tongue.'

The last Hadith means that the sin of abusing people is so great that all the reward of one's prayers, fasting, zakat, hajj and other religious duties cannot wipe it out!

The Prophet also warned: **'Whoever curses a thing when it does not deserve it, causes the curse to return upon himself.'**

We should therefore learn to control our anger and control our tongues so that we do not harm others or harm ourselves.

EXERCISES

1. What is back-biting? Give an example.
2. The Qur'an says that back-biting is like.....
.....(Complete the sentence.)
3. What should you do if you are among other people who are back-biting?
4. What did the Prophet say about bad language and cursing?
5. According to a Hadith, quoted in the lesson, there is a fault which cannot be wiped out by the reward of a person's worship. What is that fault?
6. What happens to a person if he curses something that does not deserve it?
7. Describe three occasions on which students easily abuse or curse each other and narrate what you would do in each case to control your anger.
8. Describe two different gestures of hands and face by which young people sometimes curse or abuse each other and narrate what you would do to correct the person who does it at you.

LESSON 77

Zakāt - I

1. *What is Zakāt?*

Zakāt, the third Pillar of Islam, is a welfare tax, or compulsory alms-giving. It is to be paid by those who have wealth, for the benefit of those who are poor or in need.

Zakāt is mentioned many times in the Qur'an. In Surah 9, verse 103, Allah says:

‘Take alms of their wealth so that you may cleanse them thereby and cause them to grow in purity.’

The giving of *Zakāt* therefore cleanses and purifies the giver by making him aware that he should not be selfish with the wealth Allah has given him. *Zakāt* also helps the poor and needy out of their difficulties and fosters brotherly love between the rich and the poor. *Zakāt* benefits the whole society because it helps to distribute wealth among all its members.

2. *Who pays Zakāt?*

- (a) A Muslim, male or female, pays *Zakāt* when his wealth has reached a certain amount, called the *Nisāb*. If his wealth is below that value, he pays nothing;
- (b) In the case of gold, silver or money (including bank deposits), the *Nisāb* should have been in the person's possession for one year.

3. *Zakāt on livestock*

Zakāt is to be paid once a year on livestock such as cows, camels, sheep and goats, when their number has reached the *Nisāb*.

For example:

Number of cows owned

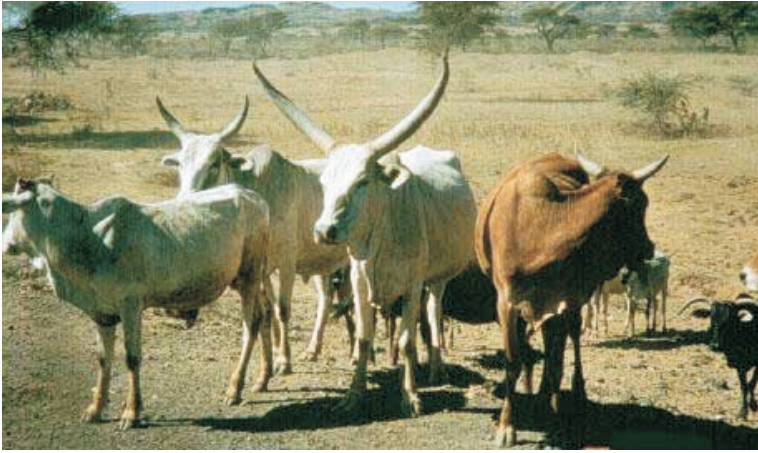
30 to 39

40 to 59

Zakāt to be given

A two-year-old cow

A three-year-old cow



Number of sheep or goats owned

40 to 120
121 to 200
201 to 399
400 and above

Zakāt to be given

A one-year-old sheep or goat
Two sheep or goats
Three sheep or goats
One sheep or goat for each
hundred owned

4 *Zakāt on grains and crops*

Zakāt is to be paid on grains and crops whenever a crop is harvested, whether once or more in a year. It is to be paid on wheat, rice and other grains, all kinds of beans and peas, groundnuts, dates, olives and their equivalents in various parts of the world. It is not, however, to be paid on fruits and vegetables which perish quickly when picked, such as oranges, bananas, pineapples, mangoes, guavas, lettuce, spinach, tomatoes, peppers etc.

The *Nisāb* for grains and crops is 1,200 *Muddu'n-Nabiy* by volume. (A *Muddu'n-Nabiy* is what can be contained by two hands of average size held together.)

The amount of *Zakāt* on such produce is one tenth, but if the produce has been grown with artificial irrigation, the *Zakāt* is half of that, i.e. one twentieth.

EXERCISES

1. What is *Zakāt*?
2. What is the benefit of *Zakāt*:
 - (a) to the one who gives it?;
 - (b) to the one who receives it?;
 - (c) to the society as a whole?
3. What is meant by the *Nisāb*?
4. How often should *Zakāt* be given on livestock?
5. If a man has 35 cows, what would be the *Zakāt* on them?
6. If a man has 130 sheep, what would be the *Zakāt* on them?
7. When should *Zakāt* be paid on grains and crops?
8. Mention five grains or crops on which *Zakāt* should be paid.
9. Mention five fruits or vegetables on which *Zakāt* is not paid.
10. The *Zakāt* on grains and crops which are not irrigated artificially is:
 - (a) one fifth? (b) one tenth? (c) one twentieth?

Zakat - II

1. *Zakat on gold, silver and money*

The *Nisāb* for gold, silver and money depends on the current value of gold, which changes from time to time. In traditional Arab money the *Nisāb* for gold is 20 Dinars (gold coins), the *Nisāb* for silver is 200 Dirhams (silver coins) and the *Nisāb* for money is the value of 200 Dirhams. A person to pay *Zakat* therefore needs to know the current value of gold or silver. The amount to be given as *Zakat* is 2.5% or one fortieth.

A woman does not need to pay *zakat* on her personal gold and silver jewelry which she wears.

2. *Zakat on items of trade*

Zakat of 2.5% (one fortieth) is also paid on items held for trade, such as cloth, books, machinery, cars, etc.

3. *Who should receive Zakat?*

There are eight categories of people who are authorised in the Qur'an (Surah 9: 60) to receive *Zakat*, as follows:

- (a) *the poor*. This includes those who do not have enough food for one year's subsistence;
- (b) *the needy*. This includes the destitute, i.e. those who are not sure of having food for one day;
- (c) *those employed to collect the funds*. If the Muslim State or the Muslim community employs people to collect t h e Z a k a t they too are entitled to be given part of it;
- (d) *those whose hearts are to be reconciled*. These include new converts to Islam, particularly those who may suffer some financial or other loss because of being rejected or persecuted by their people;
- (e) *freeing of captives (slaves)*. This refers to those people captured in war. They may be bought or ransomed by using

Zakat money, and then freed. This is one of the various Islamic measures to end slavery;

- (f) *the debtors*. This means those people who are weighed down with debts which they have no means to pay;
- (g) *in the way of Allah*. This covers all uses of money for the defence and propagation of Islam. Islamic organisations which are trying to spread the message of Islam in our own age can therefore be given *Zakat*;
- (h) *the wayfarer*. The wayfarer is a person who is on a journey and stranded or in need of financial help.

4. *Zakat and Sadaqah*

In the Qur'an the word '*sadaqah*' is sometimes used to include *Zakat* and all forms of alms. *Zakat* is a compulsory duty. The time of giving and the amount to be given are fixed. It is given for the specific purposes mentioned under paragraphs (a) to (h) above. *Sadaqah*, however, is a general term meaning 'charity'. It may be given at any time to any person, and it may be of any amount. It may be money, food or clothing. It may even be a good action to help or please others.

The Prophet mentioned that *Sadaqah* (charity) could be any act of kindness - for example by removing harmful objects from the road, or by helping someone to load his animal (or in our own time, his vehicle), or even by kind words or smiling at someone as a sign of friendliness.

Therefore whether rich or poor, every person has the means of giving *Sadaqah*, helping his relatives and other people, and thus earning Allah's pleasure and reward.

EXERCISES

1. What percentage is the *Zakat* on money:
(a) 10%? (b) 2.5%? (c) 5%? (d) 7.5%?
(Choose the correct answer.)
2. What percentage is the *Zakat* on items of trade such as cars, cloth, books etc?
(a) 12%? (b) 5%? (c) 2.5%? (d) 10%? (Choose the correct answer.)

3. Which of the following items should *Zakat* be paid on:
- (a) a woman's personal gold jewellery?
 - (b) a rice-crop?
 - (c) a student's books?
 - (d) a book-seller's books?
 - (e) a herd of 40 cows?
 - (f) a bank deposit?
4. What are the eight classes of people to whom *Zakat* may be given?
5. What is the meaning of giving *Zakat* 'in the way of Allah'?
6. What is the difference between *Zakat* and *Sadaqah*?
7. Mention some ways in which a student or a poor person can give *Sadaqah*.

Good Relations with People of other Religions

1. *Islam is the complete religion for all times and all places*

As we know, Allah sent many Prophets and Messengers to the world before the Prophet Muhammad. Many people do not know what is Islam. They follow what remains of the teachings of the earlier Prophets. Others follow traditional religion or polytheism (worship of many gods) and some do not follow any religion.

Muslims have a duty to help them to understand Islam by explaining it to them, and behaving as good Muslims, showing the teachings of Islam in practice.

2. *Inviting people to Islam*

Muslims should invite others to Islam **‘with wisdom and beautiful preaching’**. (Qur’an 16:125)

We should use good reasoning and not quarrel about religion. (Qur’an 29:46)

We should not abuse what other people worship. (Qur’an 6:108)

We should not use any form of compulsion. The Qur’an says: **‘There is no compulsion in religion: truth stands out clear from error.’** (Qur’an 2:256)

In the case of Christians (followers of Prophet Isa) and Jews (followers of Prophet Musa), Muslims should make it clear that they believe in the same God and respect all the earlier Prophets. Allah tells us in the Qur’an: **‘Say: We believe in that which has been revealed to us and revealed to you: our God and your God is one, and unto Him do we surrender.’** (Qur’an 29:46)

The reason why Islam has much in common with the earlier revelations is that they all come from the same source — the One God. The reason why Islam is different in some ways from the earlier religions is that over the centuries, followers of those religions have departed from the original teachings of the Prophets

in some respects. These differences however do not prevent Muslims from having friendly relations with non-Muslims.

3. *Showing Islam in action*

If people see that Muslims are kind and helpful, fair and trustworthy, they will like them, and like to know more about their religion which guides and helps them to be good people.

Therefore every Muslim should try to behave in the right manner and demonstrate the beauty of Islam.

A good example is often more important than words.

EXERCISES

1. Why should Muslims explain Islam to non-Muslims?
2. Mention three things that a Muslim should avoid when discussing religion with non-Muslims.
3. Mention two beliefs that Muslims share with Christians and Jews.
4. What sort of things can Muslims do to encourage good relations between Muslims and non-Muslims?
5. Can you recall a man who wanted to kill the Prophet until his sister read to him from the Qur'an and he accepted Islam?

Islamic Brotherhood



1. *The meaning of Islamic brotherhood*

A Muslim should treat other Muslims as his brothers and sisters, caring about their welfare as he would care about his own family.

The Prophet is reported to have said: **‘A Muslim is a Muslim’s brother: he does not wrong him or abandon him. If anyone cares for his brother’s need, Allah will care for his need; if anyone removes his brother’s anxiety, Allah will remove from him one of the anxieties on the Day of Judgement; and if anyone hides a Muslim’s secrets, Allah will hide his secrets on the Day of Judgement.’**

The Prophet is also reported to have said: **‘By Him in whose hand my soul is, a man does not believe until he likes for his brother what he likes for himself.’** (Hadith from Bukhari and Muslim)

2. *The Muslim community includes many races and tribes*

There are Muslims of all nationalities, living in every part of the world. They include Arabs, Iranians, Pakistanis, Malaysians, Chinese, Indians, Indonesians, Russians, Turks, Africans, Europeans, Americans, Australians, Canadians and many others.

The bond of Islam makes Muslims of all races and tribes

brothers and sisters. They should love one another and help one another. They should not fight or quarrel with each other. Allah says in the Qur'an: **'Truly the believers are one brotherhood. So make peace between your brothers ...'** (Qur'an 49: 10)

He also says: **'Hold fast to the rope of Allah and do not be disunited.'** (Qur'an 3:103)

Therefore Muslims should remember their common faith in Allah and His teachings, which bind them together, and remain closely united as brothers and sisters.

3. *Islam condemns racism and tribalism*

The Prophet is reported to have said: **'Take note that there is no preference in being (white skinned), red or black. Greatness and nobility lies in your being God-conscious (and having good conduct).'**

Allah says in the Qur'an: **'O mankind! We have created you from a male and a female and made you into races and tribes so that you may know one another. Truly the most honourable among you in the sight of Allah is the one who is most conscious of Allah...'** (Qur'an 49: 13)

We should therefore treat every person with respect and kindness, whatever his or her race, tribe, colour or faith.

EXERCISES

1. How should a Muslim treat other Muslims?
2. Complete the following Hadith: 'By Him in whose hand my soul is, a man does not believe until he.....'
3. Muslims include people of many different races and nationalities. How many can you mention?
4. Narrate three ways in which you would treat a fellow Muslim in your house or at school to show that you regard him or her as your brother or sister in the manner that the Prophet Muhammad wants all Muslims to do.

Behaviour in a Mosque

1. *What is a mosque?*

A mosque is a place reserved for worship of Allah. It should therefore be clean and quiet, so that the worshipper can worship without disturbance.

2. *Entering a mosque*

A person entering a mosque should remove his shoes outside, so that he does not bring dirt in from the street. He should enter the mosque with his right foot.

3. *Prayer on arrival at the mosque (Tahiyyatu'l Masjid)*

When a person has performed ablution and found a place to pray, it is *Sunnah* for him to perform two rak'ahs silently, called *Tahiyyatu'l Masjid* (Greeting Allah in the mosque).

4. *Waiting for the prayer*

The worshipper should then sit quietly while waiting for the congregational prayer to begin. There should be no unnecessary talking.

When the *iqamāh* is called he and the other worshippers should form straight rows. They should stand close to one another and not leave gaps in the rows.

5. *After the prayer*

The worshipper may stay for additional *nāfilah* prayers or for meditation or reading the Qur'an. He should avoid anything other than acts of worship of Allah, such as chatting, excessive greetings, doing business, eating, etc. in the mosque.

6. *Leaving the mosque*

It is *Sunnah* for the worshipper to leave the mosque with the left foot.

EXERCISES

1. What is the main purpose of a mosque?
2. Why should a person remove his shoes outside the mosque?
3. On taking his place in the mosque the worshipper may pray two *Sunnah* rak'ahs, called
4. On hearing the *iqāmah*, what should the worshippers do?
5. What should a worshipper do after the prayer, and what sort of things should he avoid doing?

Toilet etiquette

1. *Entering the toilet*

On entering the toilet, it is *Sunnah* to enter with the left foot and say: **‘Allāhumma innī a‘ūdhu bika mina-l-khubuthi wal khabā’ith’**, meaning: **‘O Allah, I seek refuge in You from the shaitan and all kinds of evils.’** (Hadith from Bukhari and Muslim)

2. *Leaving the toilet*

On coming out of the toilet, it is *Sunnah* to leave with the right foot and say: **‘Alhamdu Lillāhi’l ladhī adh’haba ‘annī’l adhā wa ‘āfānī’**, meaning: **‘Praise be to Allah Who has taken away from me what is harmful and given me health.’**

3. *Relieving oneself in private*

The Prophet (peace be upon him) said: **‘. . . He who relieves himself should be concealed (from the view of others).’**

In this manner a Muslim is following the spirit of decency and modesty which are very important in Islam.

4. *Passing urine while standing up*

It was reported by ‘Umar that the Prophet saw him passing urine while standing and said: **‘O ‘Umar, do not pass urine while standing.’** So after that, Umar said, he did not pass urine while standing. (Hadith from Tirmidhi)

Every Muslim should thus follow the Prophet’s advice and avoid passing urine while standing. It is more decent and less likely to soil one’s clothes or the toilet seat.

5. *Going to the toilet in pairs*

The Prophet said: **‘Two people should not go out together to relieve themselves, uncovering their private parts and talking to each other, for Allah abhors this.’** (Hadith from Abū Dawūd). This practice is regarded as a sign of immodesty and should be avoided.

6. *Washing after visiting the toilet*

It is *Sunnah* to clean the private parts with water after visiting the toilet. One should use fresh water and wash the hands with soap where available, or rub the hands on the ground if no water is to be found.

7. *General cleanliness of the toilet*

It will be seen that a Muslim should observe cleanliness and modesty when going to the toilet.

If he relieves himself outside he should ensure that the place he chooses is not on a footpath, or under a tree where somebody is likely to sit, or in a public place.

If he relieves himself in a toilet he should leave it tidy. He should not leave it in a mess for the next user to feel disgusted.

EXERCISES

1. What should a person say on entering the toilet?
2. What should a person say on leaving the toilet?
3. Why is it bad to relieve oneself where one can be seen?
4. Why is it bad to pass urine standing up?
5. Why is it bad to go to the toilet in pairs so as to chat at the same time?
6. How does a Muslim clean himself after going to the toilet?
7. Mention three places which should be avoided for use as toilets.
8. Why should a toilet be left tidy after use?

Avoiding anger

1. *The Prophet's advice*

A man begged the Prophet to give him some rule of behaviour. The Prophet replied: **'Do not be angry'**, and he repeated this several times. (Hadith from Bukhari)

2. *The harm of anger*

The Prophet considered this advice so important that he repeated it several times.

An angry person may lose his self-control. He may shout at others; he may say wicked things and curse others; he may hurt or even kill someone. Later he may regret what he said and did.

The Prophet also said: **'Indeed, anger is from Shaitan'**.

3. *How to avoid anger*

The angry person usually sits up or stands up to express his anger. The Prophet therefore advised an angry person to do the opposite so as to control his anger. He said: **'When one of you is angry while standing, let him sit down; and if his anger goes away (it is good); otherwise let him lie down.'** (Hadith from Abu Dawūd)

4. *The strong person controls his anger*

The Prophet asked his Companions: **'Who do you think is strong or powerful?'** They replied: **'He who throws people down.'** **'No'**, said the Prophet, **'it is he who controls himself when angry.'** (Hadith from Muslim)

5. *Allah rewards those who control their anger*

The Prophet said: **'Whoever controls his anger, while he has the power to show it, Allah will call him on the Day of Resurrection before all Creation, and reward him greatly.'**

(Hadith from Abu Dawūd and Tirmidhi)

EXERCISES

1. What did the Prophet reply to the man who asked him for a rule of behaviour?
2. How does a person behave when angry?
3. What did the Prophet advise that an angry person should do to control his anger?
4. Which kind of man did the Prophet say was strong and powerful?
5. Describe three things which annoy you most and explain what you would do in each case to control your anger.

The Search for Knowledge

1. *The purpose of seeking knowledge*

Knowledge has many uses for people:

- (a) It helps us to understand our religion correctly;
- (b) By studying Allah's creation, we feel a deeper sense of wonder and respect for Allah as the Creator;
- (c) True knowledge helps a person to avoid wrong beliefs and superstition;
- (d) Knowledge also helps us to make use of the things Allah has created so as to make our life easier, such as improvement of crops and farm animals, building dams for irrigation and hydro-electric power, developing medicines to cure disease, and so on.

2. *The Qur'an and Hadith on knowledge*

The Qur'an says: **'Only those of Allah's servants who are learned truly fear Him.'** (Qur'an 35: 28)

Therefore it is the duty of every Muslim, boy or girl, man or woman, to seek knowledge so as to be a learned servant of Allah. The Prophet is reported to have said:

- (a) **'The search for knowledge is a duty for every Muslim, male and female.'** (Girls therefore should also seek knowledge — it is very wrong for them to remain in ignorance.)
- (b) **'The ink of the scholar is more precious than the blood of the martyr.'** (A martyr is one who dies fighting in a just cause.)
- (c) **'One learned person is harder on the devil than a thousand ignorant worshippers.'**
- (d) **'Whoever travels in search of knowledge is on jihad until he returns.'** (Jihad means 'striving in the cause of Allah'.)

From all these Ahadith one can see the importance of knowledge for a Muslim.

3. *What is meant by knowledge?*

Knowledge in Islam includes knowledge of the religion of Islam and all other useful subjects such as science, languages, mathematics, agriculture, medicine, arts and crafts, etc.

However, if in the course of his studies the Muslim is taught something that is contrary to the clear teachings of the Qur'an, he should follow only what Allah and His Messenger have said. Allah knows better the truth. Human beings have only a little knowledge while Allah has complete knowledge.

In the same way, if in the course of his studies a Muslim is taught to do something which is against the clear teachings of the Qur'an and Sunnah, he should not do it. Obedience to Allah comes first.

EXERCISES

1. Mention some of the uses of knowledge.
2. Which kind of people does Allah say in the Qur'an truly fear Him?
3. Mention and explain some of the Hadith (Traditions of the Prophet) about knowledge and learned people.
4. What sort of knowledge should a Muslim try to obtain?
5. What steps would you take to become a learned and well educated Muslim — both now and in the future?