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NEW JUNIOR ISLAMIC STUDIES

Book 3

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.

Where I have made mistakes I pray Allah to forgive me and continue to guide us all closer to what pleases Him.

Minna, 2007

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

Shirk

(Worshipping things other than Allah)

Shirk is an Arabic word meaning “joining things with Allah in worship”.

A *mushrik* (a person who practices *shirk*) may believe in a supreme God, but he also believes in lesser gods who he believes to be very powerful.

Among the things that a *mushrik* may worship are:

- 1) Rocks, trees, waterfalls, mountains and other natural objects.
- 2) Spirits which they believe live in such objects or places.
- 3) Crocodiles, turtles and other animals and birds.
- 4) Idols made by human beings out of wood or stone. They may be in the shape of a human or an animal or half-human and half-animal.
- 5) The stars, the moon, the sun and other heavenly bodies.
- 6) The spirits of dead ancestors.
- 7) Human beings, living or dead.
- 8) Jinn (invisible beings)

The *mushrik* believes that these things have power over human beings. He believes they could help him or harm him. So he addresses his prayers to them, and asks them to help him. He may also sacrifice animals as an offering to the god or spirit. Some people in the past even sacrificed human beings. They believed that their gods and idols wanted blood as well as offerings of food and drink.

All the Prophets of Allah taught that these beliefs were wrong. They taught that Allah is One, Alone, All-powerful and without any partners.

The belief in One God was revealed to Prophet Ibrahim and Prophet Musa and Prophet Isa and Prophet Muhammad and all the other Prophets.

Allah is the Creator, the Unique, and everything else in the universe is His creation.

Making sacrifices to idols is pointless because they have no life and no power to help themselves, let alone to help or harm anyone else.

Allah says in the Qur'an, with reference to idol-worship:

'...Shun, then, the loathesome evil of idolatrous beliefs and practices; and shun every word that is untrue (inclining) towards Allah (and) turning away from all that is false, without ascribing divine qualities to anything beside Him: for he who ascribes divinity to anything but Allah is like one who is hurtling down from the skies - whereupon the birds carry him off, or the wind blows him away to a far-off place.' (Qur'an 22:30-31)

With regard to the worship of the heavenly bodies Allah says:

'Now among His signs are the night and the day, as well as the sun and the moon: (hence) adore not the sun and the moon, but prostrate yourselves in adoration before Allah, Who created them - if is Him whom you (really) worship.' (Qur'an 41:37)

Allah's unique nature is mentioned in Surat al-Ikhlās (Qur'an 112):

**'Say: He is the One God,
God the Eternal, the Uncaused Cause of all being;
He begets not, and neither is He begotten;
And there is nothing that could be compared with Him.'**

The Qur'an repeatedly warns against the various kinds of *shirk* and makes it clear that it is a most serious sin. Therefore "*Lā ilāha illa'l-Lāh*" (there is nothing worthy of worship except Allah) is not only the first half of the Islamic creed, but it is repeated every day as part of the *Adhān* and the *Iqāmah* before every *Salāh*.

EXERCISES

1. What is *shirk*?
2. What is a *mushrik*?
3. What kinds of things do some people worship in addition to God?
4. What did all the Prophets teach about idol-worship?
5. Which Surah of the Qur'an describes God's Oneness in four short verses?

The Qur'ān

SURAH 100: Al-‘Ādiyāt – The Chargers

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the snorting¹ chargers² ۱- وَالْعِدَائِ صُبْحًا ۞
2. Striking sparks³ of fire, ۲- فَالْمُؤَيَّتِ قَدْحًا ۞
3. Rushing to assault⁴ at dawn, ۳- فَالْمُغِيرِ صُبْحًا ۞
4. Thereby raising clouds of dust ۴- فَاتَّزَنَ بِهِ نَقْعًا ۞
5. Thereby storming⁵ in a group into
any host!⁶ ۵- فَوَسَطْنَ بِهِ جَمْعًا ۞
6. Man is surely ungrateful to his Lord ۶- إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۞
7. And of this he himself is a witness, ۷- وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۞
8. And truly, he is passionate⁷ in his
love for worldly riches. ۸- وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۞
9. But does he not know that when the
contents of the graves are scattered⁸ ۹- أَفَلَا يَعْلَمُ
إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۞
10. And all that is (hidden) in men's
hearts is bared, ۱۰- وَحُصِّلَ مَا فِي الصُّدُورِ ۞
11. Surely on that Day their Lord (will
show that He) has always been fully
aware of them? ۱۱- إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۞

1 snorting =	puffing breath noisily through the nose.
2 chargers =	war-horses.
3 sparks =	flashes of light caused as the horses' hooves strike stony ground.
4 assault =	attack.
5 storming =	rushing fiercely.
6 host =	group of men, or soldiers.
7 passionate =	strong in desire.
8 scattered =	thrown wildly.

SUMMARY

This Surah warns man about his ingratitude to Allah and love of wealth.

Allah swears by the war-horses, drawing attention to their obedience to their riders, even in the face of danger and death.

Man, however, is disobedient to his Master, Allah, and in his love of the riches of this world he is ungrateful for Allah's many bounties.

Allah then asks man whether he is not aware of the Day of Judgement when all his actions and even the intentions in his heart will be exposed.

This is therefore a reminder that we have been warned and should turn to Allah in repentance.

EXERCISES

1. Recite the Surah in Arabic and memorise it.
2. Read aloud and memorise the translation of the Surah.
3. What is the Surah warning about?

The Qur'ān

SURAH 99: Al-Zalzalah – The Earthquake

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the Earth is shaken with her (final) earthquake
١- إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝
2. And when the earth throws up her burdens¹ (from within)
٢- وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝
3. And man cries out: “What has happened to her?” -
٣- وَقَالَ الْإِنْسَانُ مَا لَهَا ۝
4. On that Day she will tell her news
٤- يَوْمَئِذٍ تُخْبِرُكَ أَخْبَارُهَا ۝
5. As your Lord will have inspired² her to do (with His command).
٥- بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝
6. On that day will all men come forward, cut off from one another, to be shown their (past) deeds³,
٦- يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۖ لِيُرَوْا أَعْمَالَهُمْ ۝
7. And he who has done an atom's⁴ weight of good will see it then,
٧- فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝
8. And he who has done an atom's weight of evil will see it then.
٨- وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

1 burdens =	loads.
2 inspired =	guided.
3 deeds =	actions.
4 atom =	the smallest particle or quantity.

SUMMARY

This Surah speaks of the Last Day, when the earth will quake and throw up what is inside it, including the remains of the dead. On that Day the earth itself will bear witness to people's deeds.

People will then come forward to be shown their past deeds, and will then see every good deed and every bad deed, however small, that they did. We should therefore remember the Day of Judgement and do good and avoid evil, because we shall all be called to account.

EXERCISES

1. Recite the Surah in Arabic and memorise it.
2. Read aloud and memorise the translation of the Surah.
3. The Surah says that on the Last Day people will be shown their past deeds, both good and bad. What is the importance of this information?

The Qur'ān

SURAH 97: Al-Qadr – Destiny

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Lo! We have revealed it (the Qur'an) on the Night of Destiny.

۱- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝

2. And what could make you know what it is, the Night of Destiny?

۲- وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝

3. The Night of Destiny is better than a thousand months.

۳- لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝

4. In it the angels and the Spirit¹ descend² by their Lord's permission with all His decrees;

۴- تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ
فِيهَا يَأْذِنُ رَبُّهُمْ مِنْ كُلِّ أَمْرٍ ۝

5. (That night is) Peace, until the rise of dawn.

۵- سَلَامٌ شَهِى حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

- | | | |
|---|--------------|--|
| 1 | the Spirit = | the Angel Jibril; or divine inspiration. |
| 2 | descend = | come down. |

SUMMARY

This Surah refers to the Night of Destiny (*Laylatul Qadr*). This is generally understood to be the night among the last nights of the month of Ramadan when the Qur'an was first revealed to Prophet Muhammad.

The Night of Destiny has greater value than a thousand months. It is a holy night of peace when the angels descend with Allah's permission to carry out His instructions.

Every Muslim is urged to do more acts of worship in those days and nights of Ramadan with the hope that if his worship is on the Night of Destiny his or her reward will be multiplied many times.

EXERCISES

1. Recite the Surah in Arabic and memorise it.
2. Read aloud and memorise translation of the Surah.
3. When is *Laylatul Qadr* and what should Muslims do at that time?

The Qur'ān

SURAH 94:

Al - Inshirāh – Solace

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have We not opened up your heart ۱- أَلَمْ نُنْشِخْ لَكَ صَدْرَكَ ۖ
2. And lifted from you your burden¹ ۲- وَوَضَعْنَا عَنْكَ وِزْرَكَ ۖ
3. That had weighed so heavily on your back? ۳- الَّذِي أَنْقَضَ ظَهْرَكَ ۖ
4. And (have We not) raised you high in dignity?² ۴- وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ
5. And, behold, with every hardship³ comes ease: ۵- فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
6. Verily, with every hardship comes ease! ۶- وَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
7. So when you are freed [from distress], remain steadfast ۷- فَإِذَا فَرَغْتَ فَانصَبْ ۖ
8. And turn to your Lord and Sustainer with all your attention. ۸- وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ

- | | | |
|---|------------|---|
| 1 | burden = | load (of cares, worries, responsibilities). |
| 2 | dignity = | respect, honour. |
| 3 | hardship = | difficulty. |

SUMMARY

This Surah was addressed to the Prophet, but its message of comfort and encouragement applies to every Muslim.

Allah here reminds the Prophet of how he was given courage and strength by Allah's grace to bear the burdens and sorrows of prophethood. He is also reminded of how by Allah's grace he rose

from a lowly position in society to a position of leadership and was held in honour and respect by other people.

We are then reminded that good and bad fortune come turn by turn to test us, and that a time of trouble will be followed by a time of ease. But the time of ease is not a time to stop striving in Allah's cause. We should never stop but should as always turn to Allah in prayer and thanks-giving.

EXERCISES

1. Recite the Surah in Arabic and memorise it.
2. Read aloud and memorise the translation of the Surah.
3. To whom is this Surah addressed?
4. Summarise its message.

The Qur'ān

SURAH 93:

Ad-Duhā – The Bright Morning Hours

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the bright morning hours, ١- وَالصُّبْحِ ۝
2. And the night when it grows still and dark ٢- وَاللَّيْلِ إِذَا سَجَى ۝
3. Your Lord has not forsaken¹ you, nor does He scorn² you. ٣- مَا وَدَّعَكَ رَبُّكَ
وَمَا قَلَىٰ ۝
4. Surely the life to come will be better for you than this present life! ٤- وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝
5. And indeed in time your Lord will grant you (what your heart desires), and you will be well-pleased. ٥- وَلَسَوْتَ يُعْطِيكَ رَبُّكَ
فَتَرْضَىٰ ۝
6. Did He not find you an orphan³ and give you shelter? ٦- أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝
7. Did He not find you lost on your way, and guide you? ٧- وَوَجَدَكَ ضَالًّا
فَهَدَىٰ ۝
8. Did He not find you in want, and give you sufficiency?⁴ ٨- وَوَجَدَكَ عَائِلًا
فَأَغْنَىٰ ۝
9. Therefore do not treat the orphan with harshness, ٩- فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝
10. And never drive away (unheard) one who seeks your help. ١٠- وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝
11. But always speak of your Lord's blessings. ١١- وَادَّأَبْغِمْ بَنِيكَ فَتُحَدِّثْ ۝

SUMMARY

This is one of the early Surahs revealed to the Prophet, and it came after a gap of time when there were no revelations. This Surah reassures the Prophet that Allah has not abandoned him, as some of the pagans were saying.

Allah swears by the bright morning and the dark night that He has not abandoned the Prophet. He promises that the life to come will be better than the present life for him, and that He will give him what his heart desires.

Allah then reminds him of what He has already done for him: he was an orphan and found shelter; he was seeking the truth in the midst of idol-worshippers and Allah guided him to the truth; he was poor yet Allah satisfied his needs.

Having reminded the Prophet of his past difficulties and how Allah helped him out of them, He urges the Prophet to extend his own loving help to orphans and to those in need of help, and to be always grateful for Allah's blessings.

The Surah is full of contrasts between:

- (a) the darkness and the light
- (b) the present life and the future life
- (c) the Prophet's earlier difficulties and how they were overcome by Allah's grace.

The whole Surah therefore gives comfort and encouragement not only to the Prophet but to all the Muslims that if they will be faithful to Allah and be merciful to the weak He will raise them with His guidance and reward them in the best way with their hearts' desire.

EXERCISES

1. Recite the Surah in Arabic and memorise it.
2. Read aloud and memorise the translation of the Surah.
3. To whom is the Surah addressed?
4. What is the message of the Surah to all Muslims?

Sharī'ah - The Way of Justice

1. The Sharī'ah

Sharī'ah is the code of behaviour and law revealed by Allah. The Sharī'ah guides men and women how to live in the way that will fulfil Allah's purpose in creating them.

It establishes what is right and good for human beings in accordance with Allah's will. Doing what is right will bring peace and justice in this world and Allah's reward, and doing what is wrong will bring harm and injustice in this world and Allah's punishment.

2. The basis of the Sharī'ah

The Sharī'ah is based on the injunctions and laws laid down by Allah in the Qur'an, as explained and demonstrated by the Prophet (peace be upon him) in his lifetime and recorded in the Hadith. These are Allah's basic and eternal laws for mankind.

3. Can the Sharī'ah be changed?

The basic laws of the Sharī'ah found in the Qur'an cannot be changed, since the nature of man and his basic needs do not change. The Creator and Sustainer of mankind knows best what are the true and basic needs of His creation.

However, with the passage of time new circumstances may arise, and the Muslim Ummah (Community), under the guidance of its learned scholars, is expected to interpret the Sharī'ah so that it will continue to uphold justice and right behaviour in the circumstances of every age and place.

4. The Sharī'ah Law Court

Certain aspects of the Sharī'ah may be dealt with by the Sharī'ah Law Courts. If, for example, a person is accused of stealing or killing someone, the case should go to court to be heard by a judge who is learned in Sharī'ah. If the person is found guilty, he will be punished in accordance with Sharī'ah.

Other matters relating to criminal acts, disputes, divorce, inheritance and other family affairs can also be dealt with by the Sharī'ah Courts.

5. *A Muslim's duty to follow the Sharī'ah*

Since the Sharī'ah is Allah's way and Allah's law, as revealed in the Qur'an and demonstrated by the Prophet (peace be upon him), it is the duty of every Muslim to follow the Sharī'ah in his own behaviour and in his dealings and relationships with other people.

If he has a dispute with another Muslim, the dispute should be settled in accordance with the Sharī'ah, either by private agreement or through a Sharī'ah Court.

Allah tells us in the Qur'an to refer our disputes to Allah and the Prophet (that is, the Qur'an and *Sunnah*). Therefore Muslims should abide by the Sharī'ah.

This point is made clear in the Qur'an, Surah 5: 44, which says:

'They who do not judge in accordance with what Allah has revealed are, indeed, deniers of the truth.'

EXERCISES

1. What is the *Sharī'ah*?
2. On what is the Sharī'ah based?
3. Can the basic laws of the Sharī'ah be changed?
4. What are the functions of the Sharī'ah law courts?
5. How should a dispute between two Muslims be settled?

LESSON 8

Principles of Honest Business and Trade under the *Sharī'ah*

1. *Fair trading*

Islam has given guidance on all aspects of life. The field of business, commerce and economics is very important, and the Qur'ān and *Hadith* have given severe warnings about cheating in trade.

Cheating in trade is done in many ways. For example, traders may give short measure or short weight.

Or they may deceive the buyer about the quality of what they are selling.

Or they may hoard goods so as to create shortages and then raise the price.

All these things have been forbidden in the Qur'ān and *Hadith*. For example, Allah says in the Qur'ān:

'Give full measure, and do not be of those who give less than (due). And weigh with a straight balance and do not wrong mankind in their goods, and do not do evil, making mischief on the earth.' (26: 182-4)

The Prophet (peace be upon him) said:

'He who holds a monopoly is a sinner.' (Hadith from Muslim)

A Muslim Government is to appoint officials to supervise and ensure that such cheating and bad trading practices are stopped.

2. *Prohibition of Ribā (Interest)*

A Muslim is also forbidden to practice the giving or taking of interest (*Ribā* in Arabic).

The practice of *Ribā* is known to be one of the main causes of inflation (i.e. constantly rising prices), and there are other reasons for its prohibition. Muslims are warned not to make money itself an item of trade. They should instead establish Islamic banks where money can be invested and borrowed and loaned in a *Halāl* (lawful) manner without giving or taking interest. The Qur'ān says about

interest:

'O you who believe! Do not take *Ribā*, doubled and multiplied, but fear Allah, so that you may prosper.' (Qur'ān 3:130)

3. *Quick payment of debts*

A Muslim who incurs a debt should settle the debt as soon as possible. The Prophet said:

'Delaying (payment of a debt) by a rich man is wrongdoing.' (Hadith from Bukhari and Muslim)

4. *Prompt payment of workers*

A Hadith of the Prophet says:

'Pay the labourer his wages before his sweat dries.' (Hadith from Tirmidhi)

It is wrong to make him wait, when he has performed his task.

5. *A trustworthy trader*

All the above-mentioned Islamic practices will ensure that trade and business are carried on with goodwill, trust and benefit to the whole community. The Prophet said in another Hadith:

'A trustworthy and truthful trader (or businessman) shall be with the Prophets and the truthful and the martyrs and the righteous (on the Day of Judgement).' (Hadith from Tirmidhi)

EXERCISES

1. Give some examples of cheating in trade which Islam has forbidden.
2. What is hoarding?
3. What is *Ribā*?
4. How can Muslims avoid giving or taking *Ribā*?
5. What did the Prophet say about payment of debts?
6. What did the Prophet say about payment of labourers?
7. What did the Prophet say about a truthful and trustworthy trader?

LESSON 9

Hajj (Pilgrimage)

1. *What is Hajj?*

Hajj is the Pilgrimage to the *Ka'bah* in Makkah. It is the Fifth Pillar of Islam.

Allah says in the Qur'ān:

‘Pilgrimage to the Sacred House is a duty to Allah for mankind, for he who is able to make the journey.’ (3:97)

Hajj is performed on the prescribed days in the lunar month of *Dhul-Hijjah*.

2. *Those for whom Hajj is compulsory*

As a Pillar of Islam, Hajj is a compulsory duty for every sane, adult Muslim, male or female, once in his or her lifetime, provided:

- (a) he has enough money for the journey;
- (b) he has good enough health to undertake the journey;
- (c) the journey does not involve particular danger (e.g. travelling through a war-zone).

Children may accompany their parents to perform the *Hajj* but it does not exempt them from the duty of performing *Hajj* when they become adults.

3. *The types of pilgrimage*

There are three ways of performing pilgrimage, and the pilgrim should make intention of the one he chooses to perform. The types of pilgrimage are:

- (a) *Ifrād* (Single Hajj). The pilgrim performs only the Hajj.
- (b) *Qirān* (Combined Hajj). The pilgrim combines the performance of Hajj and Umrah.
- (c) *Tamattu'* (Hajj-in-Pleasure). The pilgrim performs *Umrah* first, and after its completion he makes a fresh intention to perform Hajj.

EXERCISES

1. What is *Hajj*?
2. In which month is Hajj performed?
3. Hajj is compulsory for every sane, adult Muslim once in his or her lifetime, subject to some conditions. What are those conditions?
4. If a child goes with his parents for Hajj, is it necessary for him to perform Hajj again when he is grown up?
5. What are the three ways of performing Hajj? Give their names and meanings.

LESSON 10

How to perform *Hajj* - I

1. *The acts of Hajj in correct order*

The general order of the activities is as follows:

- (a) *Ihrām* (formal intention and entering into the State of Consecration);
- (b) *Talbiyah* (announcement of one's answering of Allah's call to come for Hajj);
- (c) *Tawāf* (going round the *Ka'bah*) on arrival at Makkah;
- (d) *Sa'y* (the walk between Safā and Marwah);
- (e) Spending the night of 8th Dhu'l-Hijjah at Minā;
- (f) Standing at 'Arafāt on 9th Dhu'l-Hijjah;
- (g) Spending the night of 9th Dhu'l-Hijjah at Muzdalifah;
- (h) Stoning the *Jamratul'Aqabah* in Minā on 10th Dhu'l-Hijjah;
- (i) Performing sacrifice of an animal in Minā on 10th Dhu'l-Hijjah (if applicable);
- (j) Shaving the head or having a haircut;
- (k) *Tawāfu'l-Ifādah* (*Tawāf* of the Crowd - i.e. going round the *Ka'bah*). This *Tawāf* is followed by the compulsory *Sa'y* of Hajj, depending on the way of Hajj chosen by the pilgrim;
- (l) Stoning the three *Jamrāt* daily in Minā, for two or three days, depending on the circumstances;
- (m) The Farewell *Tawāf* (going round the *Ka'bah*);
- (n) Visit to the Prophet's grave in Madinah. (This is not part of the Hajj but is also encouraged. It may be done either before or after Hajj if desired by the pilgrim.)

2. *The compulsory acts of Hajj*

The compulsory acts of Hajj are:

- (a) formal intention and entering into *Ihrām* (the State of Consecration);
- (b) *Tawāf* (going round the *Ka'bah*);
- (c) *Sa'y* (the walk between Safā and Marwah);
- (d) *Wuqūf* (standing at 'Arafāt).

If any of these four is omitted, the Hajj is nullified. We shall now

look at the most important acts of Hajj in more detail.

3. *Entering into Ihrām*

(a) *The Mīqāt*

There are places on the way to Makkah which are assembly points where pilgrims coming from various directions should enter into *Ihrām*. An assembly point is called a *Mīqāt* in Arabic.

However pilgrims arriving by air from West Africa pass their *Mīqāt* before landing in Jeddah. If they are going direct from Jeddah to Makkah they should therefore either:

- (i) enter into *Ihrām* before boarding the plane; or
- (ii) enter into *Ihrām* in Jeddah and slaughter a sheep as *Hadyā* (This is in atonement for having passed the *Mīqāt* before entering into *Ihrām*.)

If, however, pilgrims go to Madinah before going to Makkah, they enter into *Ihrām* at a place called Dhu'l Hulayfah on the way from Madinah to Makkah, and *Hadyā* is not required.

(b) *Requirements of Ihrām*

- (i) entering into *Ihrām* at the *Mīqāt* at the prescribed place;
- (ii) bathing to cleanse the whole body before entering into *Ihrām*. It is also recommended to trim the nails and hair.
- (iii) putting on the two pieces of unsewn white cloth (for men). The head should be uncovered, and sandals should not cover the heels. Female dress should show only the face and hands;
- (iv) ablution followed by a *two-Rak'ah nāfilah* prayer; or a compulsory prayer;
- (v) formal intention for *Hajj*, including the type of *Hajj* one intends - *Ifrād*, *Qirān* or *Tamattu'*;
- (vi) *Talbiyah* - announcing one's answering of Allah's call to come for *Hajj*, from the time of entering *Ihrām* until arrival at 'Arafāt. The pilgrims call out in unison:

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

*‘Labbayk Allāhumma
Labbayk
Labbayka lā sharīka laka
Labbayk
Innal-hamda wan ni'mata
laka wal mulk.
La sharīka lak. ’*

I have come, O Allah,
I have come.
I have come (bearing witness that)
You have no partner! I have come!
Indeed, all praise and grace belong
to You,
and so does kingship.
You have no partner.



(c) Acts prohibited while in *Ihrām*

- (i) hunting or killing a living thing;
- (ii) sexual pleasure of any kind;
- (iv) trimming the nails or hair cut;
- (v) wearing scent, pomade or cosmetics.

(d) The significance of *Ihrām*

All the acts and prohibitions of *Ihrām* help to bring the pilgrim into a higher state of mind. He cuts himself off from all worldly affairs and his normal everyday life. He puts on a simple dress which every other pilgrim wears; nobody can know from his dress whether he is rich or poor. This dress and the words of the *Talbiyah* mean that he comes in a state of submission in answer to the call of Allah, and will now carry out the other acts of pilgrimage.

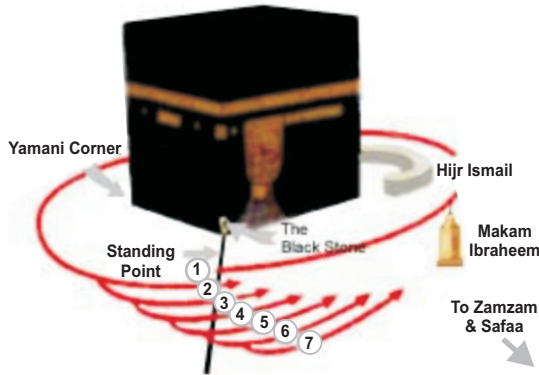
EXERCISES

1. What are the four Compulsory Acts of *Hajj*?
2. What is a *Mīqāt*?
3. If a pilgrim from West Africa flies direct to Jeddah and goes straight from Jeddah to Makkah, when should he enter into *Ihrām*?
4. What is the *Talbiyah*?
5. What does a man wear when he enters into *Ihrām*?
6. What does a woman wear when she enters into *Ihrām*?
7. Mention three things that are forbidden while in *Ihrām*.

LESSON 11

How to perform *Hajj* - II

1. *Tawāf* (going round the *Ka'bah*)



Tawāf means going round the *Ka'bah*.

The pilgrim should first perform ablution. He then goes to the corner of the *Ka'bah* where the Black Stone is, and makes intention of *Tawāf*. He says: '*Allāhu Akbar!*' (Allah is Most Great), and goes round the *Ka'bah* seven times in an anti-clockwise direction (that is, keeping the *Ka'bah* on his left side). Pilgrims should do the first three rounds at a fairly fast speed, almost jogging, if possible.

While going round, the pilgrim should try to kiss the Black Stone, saying: '*Allāhu Akbar!*'. If this is not possible he should try to touch it with his hand, saying: '*Allāhu Akbar!*', and place his hand on his mouth. If this is not possible he should point towards the stone and say: '*Allāhu Akbar!*'.

While he goes round the *Ka'bah*, the pilgrim should make personal prayers for himself and his parents and others, and glorify Allah.

As soon as he finishes the seven rounds, he should do two *Rak'ahs* of *Nafilah* Prayers, preferably at a place called '*Maqāmu Ibrahim*' (The Station of Ibrahim). If the place is too crowded, he may pray anywhere within the mosque.

This marks the end of the *Tawāf*. The pilgrim should proceed without delay to do *Sa'y*.



2. *Sa'y (walking between Safā and Marwah)*

The place for *Sa'y* is quite close to the *Ka'bah*. It consists of two low hills (Safā and Marwah) and a long, covered passageway between them. The pilgrim should go first to Safā. There he should face the *Ka'bah* and make intention for *Sa'y*. He will then say: '*Allāhu Akbar*' and hasten to Marwah. (Able-bodied pilgrims are required to jog at a marked part of the way on the trip between Safā and Marwah.)

The pilgrim will make seven trips between Safā and Marwah, finishing the last one at Marwah. Whenever he mounts the hills of Safā or Marwah he will say: '*Allāhu Akbar*'. At these times and while he is walking he should glorify Allah and may also offer personal prayers.

3. *Wuqūf (standing at 'Arafāt)*

'Arafāt is a wide plain bordered by hills beyond Minā. On entering it the pilgrims make intention of being present at this divinely-chosen place in obedience to Allah as part of Hajj. There

they must spend the rest of the day until sunset. *Zuhr* and '*Asr* Prayers are shortened to two *Rak'ahs* each and are prayed together. From then until sunset the pilgrim should stand to glorify Allah, and to pray for the Prophet, for himself or herself, or for parents, relatives, friends and other Muslims. He may sit down to rest from time to time when he is tired. Women pilgrims are allowed to sit continuously if they wish.



EXERCISES

1. What is *Tawāf*?
2. How many times does a pilgrim go round the *Ka'bah* in *Tawāf*?
3. In which direction does a pilgrim go round the *Ka'bah* - clockwise or anti-clockwise?
4. After going round the *Ka'bah* the pilgrim performs two *Rak'ahs* of *Nafilah* Prayer. Where should he try to perform this prayer?
5. What is *Sa'y*?
6. What are *Safā* and *Marwah*?
7. How many times does a pilgrim go between *Safā* and *Marwah*?
8. On which hill will the pilgrim start his *Sa'y*?
9. What is '*Arafāt*? (a) a plain? (b) a mountain? (c) a lake?
10. What is done in *Wuqūf*?

LESSON 12

How to perform *Hajj* - III: the order of activities

1. *Eighth (8th) of Dhul-Hijjah - departure to Minā*

On the 8th day of the month of Dhul-Hijjah all the pilgrims leave Makkah and stay for the night at Minā (a suburb of Makkah). They should continue with *Talbiyah*, glorification of Allah, quiet meditation and *istigfār* (seeking Allah's forgiveness of sins).

2. *Ninth (9th) of Dhu'l-Hijjah*

(a) **Wuqūf (standing at 'Arafāt)**

This is a Compulsory Act of Hajj. All the pilgrims move from Minā to the plain of 'Arafāt in the morning. After the combined *Zuhr* and 'Asr Prayers they perform the *Wuqūf* (Standing) as described in the last lesson.

(b) **Spending the night at Muzdalifah**

After sunset the pilgrims move from 'Arafāt to a place called Muzdalifah, where they may collect the small stones that they will throw on the following days at the Jamrāt in Minā. The pilgrims also pray *Maghrib* and 'Ishā' prayers at Muzdalifah and spend the night there.

3. *Tenth (10th) of Dhu'l-Hijjah*

(a) **Stoning the Shaitān**

After morning prayer the pilgrims move to the Sacred Monument (*al-Mash'arul Harām*) and remain there till the bright daylight. They then return to Minā where they throw seven small stones at the largest of the *Jamrāt*. The *Jamrāt* are three stone pillars, and stoning them symbolises stoning Shaitān and resolving never to follow Shaitān in the path of wrong-doing and evil.

(b) **Animal sacrifice**

After throwing the stones, the pilgrims perform a sacrifice of a

sheep, goat, cow or camel in Minā in the tradition of Prophet Ibrahim. However, pilgrims performing Single Hajj (*Ifrād*) do not need to perform animal sacrifice unless there is a special reason for it. (This is the day of *'Īdul-Adhā*, when Muslims all over the world perform animal sacrifice. The meat is given out for people to eat.)

(c) Headshave or haircut

Male pilgrims should then shave their heads or have a haircut. Women may just cut a few locks of their hair.

(d) Tawāfu'l-Ifādah (Congregational Tawāf)

The pilgrims then leave for Makkah to perform the compulsory *Tawāf* of Hajj. It is better done on the day of animal sacrifice, but may be done later on if necessary. Those doing Hajj *Tamattu'* (Hajj-in-Pleasure) should also perform *Sa'y* after the *Tawāf*. The pilgrims should then come out of *Ihrām*.

4. Eleventh (11th), 12th and 13th of Dhu'l-Hijjah

The next three days are spent in Minā, where the pilgrims stone the three *Jamrāt* each day, using seven small stones for each *Jamrāh*.

5. The Farewell Tawāf (Tawāfu'l-Wadā')

It is *Sunnah* to pay a last visit to the Ka'bah for a Farewell *Tawāf* just before departure from Makkah.

EXERCISES

1. Where do pilgrims go to on the 8th of Dhu'l-Hijjah?
2. Where do pilgrims go to on the 9th of Dhu'l-Hijjah?
3. Mention four things pilgrims do on the 10th of Dhu'l-Hijjah.
4. What are the *Jamrāt*?
5. What is the significance of throwing stones at the *Jamrāt*?
6. Which festival do all Muslims celebrate on the 10th of Dhu'l-Hijjah?
7. What is *Tawāfu'l-Ifādah*?

The *Hajj* Code of Conduct

1. *Things which nullify Hajj*

The things which can spoil Hajj are as follows:

(a) **Omission of one of the Compulsory Acts of Hajj**

If any of the following acts are omitted or not properly performed, the Hajj is spoiled:

- (i) *Ihrām* (Formal intention and entering into a State of Consecration);
- (ii) *Wuqūf* (standing at ‘Arafat);
- (iii) *Tawāfu’l-Ifādah* (the compulsory *Tawāf* of Hajj);
- (iv) *Sa’y* (walking between Safā and Marwah).

(b) **Sexual activity**

- (i) sexual intercourse;
- (ii) emission of semen due to contact with the opposite sex or due to gazing or prolonged thinking about sex.

2. *Necessity of completing and repeating a nullified Hajj*

If a pilgrim is aware that his Hajj is nullified in one of the above ways, he should nevertheless complete all the other acts of Hajj.

He must also repeat his Hajj the following year (or as soon as it is in his power to do so).

3. *Menstruation during Hajj*

Menstruation does not spoil *Ihrām* or Hajj. However, *Tawāf* should not be done during menstruation. If a woman is menstruating she should delay her *Tawāf* (and the *Sa’y* that follows it, if any) until her period is over; she should perform *Ghusl* (Bath) and then do her *Tawāf*. This can be done at any time during the rest of the month of Dhu’l-Hijjah.

4. *Hajj Code of Conduct*

The pilgrim should give his full attention to the performance of his Hajj and observe good behaviour and good relations with other pilgrims. The Qur'an says:

'... And whoever undertakes the pilgrimage in those (months) shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarreling; and whatever good you do, Allah is aware of it ...' (2: 197)

Thus a pilgrim learns self-control, purifies his thoughts and sets for himself a high standard of behaviour, trying to do good to others and not to harm them. This he should try to maintain in his daily life after his return from Hajj.

EXERCISES

1. Which things nullify Hajj?
2. If a pilgrim's Hajj is nullified, what should he do?
3. If a woman is menstruating, does this affect her Hajj?
4. What kind of behaviour does the Qur'an warn the pilgrims against during Hajj?

LESSON 14

‘Umrah and the Visit to Madinah

1. *What is ‘Umrah?*

‘Umrah means the 'Lesser Pilgrimage'. It is different from *Hajj* in the following ways:

- (a) *‘Umrah* may be performed at any time of the year, while *Hajj* has its fixed time.
- (b) The intention should be made for *‘Umrah*, not for *Hajj*.
- (c) The person performing *‘Umrah* enters *Ihrām*, performs *Tawāf* (going round the Ka'bah) and *Sa'y* (walking between Safā and Marwah) but he does not perform the *Wuqūf* (standing at ‘Arafāt). The compulsory parts of *‘Umrah* are therefore only three;
- (d) The other acts of *Hajj*, such as stoning the Shaitān and sacrificing an animal, are not done in *‘Umrah* (unless there is need for *Hadyā*). The pilgrim stays in Makkah only.

2. *The visit to Madinah*

It is recommended that every pilgrim should visit the Prophet Muhammad's grave in the Mosque of Madinah. This may be done either before or after *Hajj* or *‘Umrah*.



3. *Prayer in the Rawdah*

On arrival at the Prophet's Mosque in Madinah the pilgrim should perform two *Rak'ahs* of supererogatory prayer. It is

preferred to do this in the area of the Mosque called the *Rawdah*. But if the area is too crowded it may be done anywhere else in the mosque.

This prayer is to thank Allah for His grace in allowing the pilgrim the chance to visit the Prophet's grave.

On completion of this prayer, the pilgrim may offer personal prayers for the life of this world and the Hereafter.

4. *Prayers for the Prophet and his Companions*

The pilgrim should then move to the area where the Prophet and two of his Companions (Abū Bakr and ‘Umar) are buried. He faces the tombs, one by one, and prays for Allah's blessings on the Prophet, Abū Bakr and ‘Umar respectively.

5. *Concluding prayers in the Rawdah*

After this the pilgrim should return to the *Rawdah* or any other part of the mosque available and recite further prayers for the Prophet and his family.

He should also ask Allah to forgive his sins, and ask for Allah's blessings and mercy for his parents, relatives and all Muslims.

6. *Other visits in Madinah*

The pilgrim may if he wishes visit the graves of other Companions of the Prophet to pray for them. He may also visit some of the places of interest in Madinah such as historic mosques or the battlefield of Uhud.

7. *The purpose of the visit to Madinah*

The visit to Madinah is for the purpose of visiting the Prophet and his Companions and praying for them. The pilgrim is thereby reminded of the lives and sacrifices of the early Muslims, and this helps him to strengthen his faith and practice of Islam.

EXERCISES

1. What is ‘*Umrah*’?
2. How does ‘*Umrah*’ differ from *Hajj*? Mention four

differences.

3. What should a pilgrim do at the Mosque in Madinah when he goes to visit the Prophet?
4. Which Companions of the Prophet are buried close to his grave?
5. Which other places in Madinah may a pilgrim choose to visit?
6. What is the purpose of the visit to Madinah?

The Significance and Benefits of *Hajj*

Hajj is an act of worship which has many important aspects. It brings great benefits to the Muslim who performs it and to the Muslim world as a whole. Some of these important aspects and benefits are as follows:

1. *The Greatest Gathering*

The Hajj brings together every year Muslims from all parts of the world in a great act of worship. Islam has many ways of bringing people together. They gather together daily in the local mosque, and on Fridays at the large mosques. On *'Īd* days they assemble in even larger numbers at the *'Īd* praying ground of the city or district. The Hajj is the greatest gathering of all. Pilgrims from every nation meet in peace for the Hajj. They see with their own eyes the great brotherhood of Islam and form closer ties with their brothers and sisters, which helps to unify the Muslim world and prevent any kind of racial discrimination or racial pride.

2. *Spiritual Enrichment and Strengthening of Faith*

The acts of Hajj are linked with some of the great Prophets, especially with Prophets Ibrahim and Ismā'il who built the Ka'bah and prayed there.

Pilgrims today also see for themselves the surroundings in which the Prophet Muhammad (ﷺ) lived and delivered the message of Islam to the world.

At 'Arafāt the great assembly of mankind reminds the pilgrim of the future great assembly of mankind on the Day of Judgement.

Throwing stones against the symbols of Shaitān reminds the pilgrim of the spiritual struggle he or she must wage against evil.

All these things inspire and enrich the pilgrim through spiritual experiences he may never forget.

3. *Moral strengthening*

Hajj has many lessons for the pilgrim. He leaves family, friends and social position behind. He stands alone before Allah and repents for his sins, and prays for guidance. In the uniform of simple pieces

of white cloth, the prince and the poor man stand equal before Allah. This brings a feeling of humility to every pilgrim.

Hajj is also a trial of self-control and patience. The crowd is so great that he is bound to suffer, but the Hajj Code of Conduct (see Lesson 13) teaches him to control his anger and respond with kindness and brotherliness.

4. Understanding the Purposes of Hajj

It is therefore very important for an intending pilgrim to know what he is going to do in Hajj, why he is going to do it, and how he is to behave as a pilgrim. If he is ignorant of these things he cannot get the full experience and benefit of Hajj, and may even spoil his Hajj.

5. The Right Intention for Hajj

The reward for Hajj is in accordance with the pilgrim's intention. If he is going for Hajj for the sake of Allah in obedience to Allah, he will get the full benefit and reward for it. If he is going on Hajj purposely for shopping, or for smuggling, or to get the title of 'Alhaji', he may get what he goes for only. The Prophet said: 'Actions are judged by their intentions', and this applies to Hajj as to everything else.

EXERCISES

1. What is the benefit to the Muslim world in the gathering of Muslims for Hajj each year?
2. Which Prophets are connected with the building of the Ka'bah?
3. By what means can pilgrims gain stronger faith from the experience of Hajj?
4. Describe two ways in which pilgrims may gain moral benefits from Hajj?
5. Give examples of how ignorance could spoil someone's Hajj or make him lose its full benefits.
6. If a Muslim goes for Hajj as an act of obedience to Allah, he will be rewarded by Allah accordingly. What of a Muslim who goes for Hajj only in order to do some shopping?

Lives of the Earlier Prophets

What we know about the earlier Prophets comes from the Qur'an. The Prophet Muhammad (ﷺ) also gave some further information about some of them in the Hadith. The Qur'an does not usually tell the whole story of each Prophet. It tells the most important things only, in such a way that we can learn many lessons from them.

Here we shall re-tell some of what the Qur'an and authentic Hadith say about the Prophets. When students are older they will, in shā' Allah, read the stories in the Qur'an.

Prophet Ādam

1. *Shaitan tempts Ādam and Hauwa*

We have already learned (in Book 1 of this series) how Ādam was created by Allah, and what happened when Shaitān refused to bow to him.

Allah then created a woman as his companion. Her name was Hauwa. Allah placed them in a garden in Paradise, a pleasant place to live. He told them to eat the fruits in the garden as they liked. But He warned them not to eat the fruit of one particular tree, or they would become wrong-doers. Prophet Ādam and Hauwa therefore left that tree. But Shaitān whispered into their hearts that the fruit of that tree was very good. He lied to them, saying that the fruit would make them like angels, and that they would live forever.

At last, Prophet Ādam and Hauwa forgot Allah's warning and ate the fruit. As soon as they had eaten it they felt ashamed and knew that they had done wrong.

2. *Allah's Forgiveness*

They were sorry for being weak and disobedient, and they prayed to Allah to forgive them and Allah did forgive them. But He said they must go to live on the earth for some time. He also told

them that they would be allowed to return to Paradise if they and their children obeyed Him in future. Since they had experienced Shaitān's deception, they knew to only place their trust in Allah's guidance.

Allah made Ādam a Prophet, so that he would show his family how to obey Allah. So Prophet Ādam and his wife lived on earth and had many children and grandchildren. Adam taught them how to worship Allah and obey Him and do good.

He taught them to be grateful to their Creator, who had given them the wide earth to live on, and provided for them food to eat and good things to drink.

So Prophet Ādam taught his people, and those who followed him were successful in life and the Hereafter. After his death, Allah chose other Prophets as He had promised from among Prophet Ādam's children and grandchildren.

EXERCISES

1. Why did Shaitān refuse to bow before Ādam?
2. What did Allah warn Adam and Hauwa not to eat?
3. Why did they eat it?
4. Did Allah forgive them?
5. Where did Allah send them to live?
6. Who was the first Prophet?

LESSON 17

Prophet Nūh

1. *Nūh's Preaching*

Long after the time of Ādam there lived a Prophet called Nūh. Allah sent him to his people who had become bad. They did not worship Allah and they were unkind and cruel.

Prophet Nūh tried for a long time to teach them the truth about Allah but they refused to listen. He also warned them that if they went on disobeying Allah, He would punish them, but they only laughed at him.

At last, after many years of struggle, Prophet Nūh prayed to Allah to destroy these people who were spreading evil on the earth. Allah then told Prophet Nūh to build a ship.

2. *Construction of a ship*

The people were very surprised when they saw Prophet Nūh building a large ship, since their land was not near any sea or lake. They laughed at him even more, and said he had become mad.

At last the ship was finished. Then it began to rain. Allah told Prophet Nūh to put in the ship a pair of every animal and food for them, and to enter the ship with his family and those who believed.

3. *The Flood*

The rain kept falling, dark clouds and storms covered the sky, and the rivers burst their banks. Water filled the valleys and seemed even to come up from the ground.

Prophet Nūh called to one of his sons, who had not heeded Allah's message, to get into the ship so that he would not be left among the disbelievers. But his son replied that he would go up a high hill where the water could not reach him.

Prophet Nūh tried to warn him that only if he listened to the message of Allah would Allah protect him. But he refused, and a great wave came and swept him away together with other disbelievers.

4. *The Ship comes to rest*

And so Prophet Nūh and the people and animals in the ship were saved from the flood. The waters rose so high that the whole area, even the hills, were covered. At last the rain stopped, the waters went down and the ship came to rest on the land. Prophet Nūh and those who were with him came out of the ship and gave thanks to Allah who had saved them and swept away those who refused to obey their Lord. So under Prophet Nūh's guidance the remaining people returned to belief and a good way of life.

EXERCISES

1. Why did Prophet Nūh build a ship?
2. What happened when the ship was ready?
3. What did Prophet Nūh put in the ship?
4. Why was one of his sons left behind and what happened to him?
5. What was the lesson of the flood?

LESSON 18

Prophet Ibrāhīm

1. *Allah guides Ibrāhīm away from Idol-Worship*

Prophet Ibrāhīm was born in Mesopotamia — now called Iraq. The people of that time had forgotten the worship of the One God. They worshipped the sun, the moon and the stars, and in their places of worship were idols made of clay and stone.



Ibrāhīm was a young man who used to think a lot. One night he looked at a bright star, and said: ‘That is my Lord!’ But when the star set he knew that it was not God. Another time he looked at the moon and said: ‘That is my Lord!’ But when the moon set he knew that it was not God.

At last he watched the sun rise and said: ‘This is the greatest of them - this is my Lord.’ But when at the end of the day it set, he knew that the stars and the moon and the sun were not gods but God was the unseen Creator of all of them.

Prophet Ibrāhīm then told his people: ‘O my people, I am free of your guilt of worshipping other gods besides Allah. I firmly and truly turn my face to Him who created the heavens and the earth, and I shall never worship any god but Allah.’

Allah chose Ibrāhīm as His Prophet, and guided him throughout his life.

2. *The Struggle against Idol-worship*

Prophet Ibrāhīm began to preach to his people against worshipping many gods. This made many people angry, especially the priests who served the idols.

Prophet Ibrāhīm then made a plan to help the people to see how useless their idols were. One night when all the people were away he went to the temple (the house of the idols) and broke all the idols except the biggest one, which he left alone for a reason that we shall see.

When the priests and people returned they were shocked and asked: ‘Who has done this to our gods?’ Then they remembered that Prophet Ibrāhīm had spoken against their idols so they called him and asked him whether he had broken the idols.

Prophet Ibrāhīm replied: ‘Perhaps the biggest idol did it — why don’t you ask your gods, if they can speak?’

They said in anger: ‘You know our gods do not speak!’

Prophet Ibrāhīm replied: ‘Do you worship things that cannot help you or harm you?’

The people felt foolish that their gods could not even save themselves, or tell who had attacked them, and in their anger they tried to kill Ibrāhīm by throwing him into a fire.

But it was not Allah’s will that Ibrāhīm should be killed, so He caused the fire to be cool and Prophet Ibrāhīm was not burned or harmed.

The King heard of what Prophet Ibrāhīm was preaching and sent for him. Before all his important people he asked Prophet Ibrāhīm: ‘Who is the god you are preaching about, whom no one can see?’

Prophet Ibrāhīm was not afraid and answered: ‘My God is the One who gives and takes away life.’

The King answered proudly: ‘I also do that’ - meaning that he had the power to kill or spare the life of his people.

Prophet Ibrāhīm then asked the King: ‘My God is the one who causes the sun to rise in the east. Can you make the sun rise in the west?’ The King had no answer.

Prophet Ibrāhīm had a few followers who also believed in Allah but the people and the priests hated him and his message.

Even Prophet Ibrāhīm’s father, ‘Āzar, would not leave his idol-worship and was angry with Prophet Ibrāhīm because of all the trouble he had caused. Prophet Ibrāhīm tried his best to change his father’s mind, but failed, and his father told him to go away.

3. *Migration to Palestine*

Prophet Ibrāhīm, his wife, some relatives and followers therefore left Mesopotamia and travelled far away across the desert to the land of Palestine. There they were free to worship Allah in the

way Allah taught Ibrāhīm. Prophet Ibrāhīm's only sadness was that he had no children who could take over his mission and his leadership when he died, so he used to pray to Allah for children.

4. *Ibrāhīm's two Sons*

When Prophet Ibrāhīm was an old man his second wife, Hajara, gave birth to a son, Ismā'il. Prophet Ibrāhīm was very happy. After some time his first wife, Sāra, also gave birth to a son, Ishāq. Both these sons became Prophets when they grew up. Prophet Ibrāhīm became the forefather of the Arabs through his son Ismā'il and the forefather of the Jews through his son Ishāq.

5. *Migration to Makkah*

Sāra, Ishāq and Prophet Ibrāhīm's followers stayed in Palestine, but Ibrāhīm led Hajara and the baby Ismā'il to the valley of Makkah, and settled them there to make their new home. It was a place of stony hills with no water. The baby Ismā'il began to cry for water, and his mother put him on the ground and went to look for water. She climbed the little hill of Safā and ran to another little hill of Marwah nearby to search for water but there was none. She ran to and fro and prayed to Allah to help them, and when she returned to the child she found a spring of water flowing from the ground where Ismā'il's foot had been kicking it.

That spring was called Zamzam and its water is still flowing and can now be obtained through taps near the Ka'bah.

6. *Test of Ibrāhīm's Faith*

After some years. Prophet Ibrāhīm had a dream which made him very sad. He saw in his dream that Allah commanded him to sacrifice his son Ismā'il! When a Prophet has a dream of this kind, it is not like the dreams of ordinary people, and Prophet Ibrāhīm knew that he must obey. He had waited so long for a son, and he loved Ismā'il very dearly. But he knew that to obey Allah's command is more important than all that we love in this world.

So he told Ismā'il about his dream. Ismā'il told his father that he should obey Allah's command and that he was ready to die.

Prophet Ibrāhīm took Ismā'il outside the town and prepared to

sacrifice his son. But as he raised the knife Allah commanded him to stop: ‘O Ibrāhīm, you have already fulfilled the vision.’

Allah accepted Prophet Ibrāhīm’s perfect obedience and ordered him to sacrifice a ram in place of his son.

So Prophet Ibrāhīm slaughtered the ram as the sign of his complete submission to Allah. And to this day Muslims all over the world slaughter a ram on the ‘*Īdu ’l-Adha* (Feast of Sacrifice). This sacrifice of a ram or other animal is a sign of our own obedience and submission to Allah, and a reminder of the example of Prophet Ibrāhīm.

7. *The Building of the Ka‘bah*

Allah then commanded Prophet Ibrāhīm and Ismā’īl to build the Ka‘bah as a house of worship for the One God. They did so, and Allah blessed the Ka‘bah and the town of Makkah. From that time onwards people have travelled from far and near to worship Allah at the Ka‘bah.

8. *Return of Arabs to Idol-worship and the Mission of Prophet Muhammad* (ﷺ)

However, after the time of Prophet Ibrāhīm and Ismā’īl some people brought idols to the Ka‘bah and made it a house of idol-worship. Several thousand years later, it was the Prophet Muhammad, (an Arab descended from Prophets Ibrāhīm and Ismā’īl), who at last cleared away all the idols from the Ka‘bah and brought the people back to the worship of the One God.

When a Muslim goes to Makkah for Hajj or ‘Umrah he will find that many of the things he will do and see remind him of the great events in the life of Prophet Ibrāhīm, and Hajara and Ismā’īl.

Prophet Ibrāhīm’s story teaches us many lessons about courage and patience and obedience to Allah. Allah made Ibrāhīm a great Prophet and the father of great nations - millions of people, Arabs and Jews, who worship the One God.

In the Qur’an Prophet Ibrāhīm is called ‘al-Khalil’, meaning: ‘the Friend (of Allah)’ — showing how excellent a man he was, and how dear to Allah.

Prophet Ibrāhīm was also loved and respected by the Prophet Muhammad, many centuries later. When someone addressed Prophet Muhammad, ‘O you the best of creatures’, he modestly refused this title, saying: ‘That was Ibrāhīm.’

Peace be upon Prophet Ibrāhīm and on all the other Prophets.

EXERCISES

1. Where was Prophet Ibrāhīm born?
2. What were the religious beliefs of his people?
3. How did Prophet Ibrāhīm come to believe in One God?
4. How did he show his people the folly of worshipping idols?
5. How did he preach to the king?
6. Where did he migrate to with his family?
7. What were the names of Prophet Ibrāhīm’s wives and sons?
8. How did he become the forefather of the Arabs and the Jews?
9. What did Hajara do in Makkah when she found there was no water?
10. What did Prophet Ibrahim see in his dream?
11. Why did Allah test him in this way?
12. Why do Muslims slaughter rams and other animals on ‘*Īdu’l Adha*’?
13. Why do pilgrims to Makkah walk between Safā and Marwah?
14. What did Allah command Ibrahim and Ismā’īl to build?
15. What happened to the Ka‘bah after the time of Prophets Ibrāhīm and Ismā’īl?
16. Who restored the Ka‘bah to the worship of One God many centuries later?

LESSON 19

Prophet Yūsuf

1. *Jealousy among brothers*

Prophet Ishāq (the second son of Prophet Ibrāhīm) had a son called Yaqūb, who was also a Prophet. Prophet Yaqūb had twelve sons. One of them was called Yūsuf and he was a very good and handsome boy. His father loved him very much.

Yūsuf had eleven brothers — ten senior and one junior. These brothers were jealous because of their father's special love for Yūsuf.

The brothers planned to get rid of Yūsuf; they led him to a far place and pushed him down a dry well. Then they put some sheep's blood on Yūsuf's dress and took it to their father saying: 'We left Yūsuf alone for a while and a wolf ate him — see his blood on his dress which we found!', and they pretended to be upset and sad.

But Prophet Yaqūb did not believe them, and he continued to believe that Yūsuf was alive and he prayed to Allah to return him. But he was very sad at the loss of his beloved son and he began to lose the sight of his eyes and became almost blind. He never again trusted his sons.

2. *Yūsuf sold as a slave in Egypt*

Meanwhile, Prophet Yūsuf in the well also prayed to Allah to save him, and after some time some travellers found him. They took him with them to Egypt and there sold him as a slave.

He was bought by a nobleman and he worked faithfully in his master's house. However he had a problem. His master's wife fell in love with his handsome looks and good manners, and she wanted him to love her in the same way, but Prophet Yūsuf refused. One day while her husband was out she told Prophet Yūsuf of her love. Prophet Yūsuf tried to leave her but she held his shirt and tore it. Just then the master returned and saw them. The wife lied, saying it was Prophet Yūsuf who had held her. But her husband was a just man and he found out that it was his wife's fault. The women of the town laughed at her because she had fallen in love with Prophet Yūsuf,

whom they regarded as a slave. So the wife invited these women to a dinner party at her house, and showed Prophet Yūsuf to them. When they saw his great beauty they were so surprised that their knives slipped from what they were cutting and they cut their hands. They declared that he was no man but a noble angel. The wife was pleased and said: ‘This, then is the one about whom you have been blaming me.’ She threatened Prophet Yūsuf that he would be imprisoned if he did not obey her.

The women did not blame her again, since some of them had also fallen in love with Prophet Yūsuf.

Prophet Yūsuf said that he would rather go to prison than be led astray by the women. He took no interest in them and continued his modest and good behaviour.

3. *In Prison*

The women became angry and their husbands became annoyed because of their wives loving a slave. At last, Prophet Yūsuf’s household decided that he should go to prison, even though they knew he was innocent. He spent some years in prison. He always had faith that Allah would help him out of his troubles. The other prisoners liked and trusted him. He was also able to explain their dreams to them. As a Prophet he could understand the meaning of dreams.

4. *Pharaoh’s dream*

After some years the Pharaoh, the King of Egypt, had a dream which he could not understand. He told his people: ‘I dreamed I saw seven fat cows being eaten by seven thin cows and I saw seven green ears of corn and seven dried ones.’ Nobody could explain the dream.

Then one of Pharaoh’s servants who had earlier been in prison remembered Prophet Yūsuf and told the Pharaoh that Yūsuf could explain his dream.

The Pharaoh sent him to ask Prophet Yūsuf, and he explained: ‘Pharaoh’s dream means that for seven years there will be good harvests, and for the next seven years there will be bad harvests and the people will be hungry. Therefore he should save grain in the

good years for use in the bad years.’

Pharaoh sent for Prophet Yūsuf and talked to him. He liked his manner and noble appearance. Prophet Yūsuf told him that he had been put in prison for something that was not his fault. Pharaoh sent for the women and they at last told the truth, that Prophet Yūsuf had done no wrong.

5. *Yūsuf appointed to high office*

Pharaoh so liked and admired Prophet Yūsuf’s behaviour that he made him the controller of the food stores for the whole country. What a sudden change in Prophet Yūsuf’s fortunes: from prisoner to top official!

The seven good harvests came just as Prophet Yūsuf had foretold and then began the seven bad harvests, and the people began to use the grain that had been stored.

6. *Yūsuf’s brothers visit Egypt*

The same famine and hunger was felt in Palestine, the land where Prophet Yūsuf’s father and brothers were still living. Ten of the brothers travelled to Egypt to buy grain from the stores which were under Yūsuf’s control. They did not recognise Prophet Yūsuf, who was now a grown man dressed in fine Egyptian clothes. Prophet Yūsuf knew them, but he did not tell them who he was. He only told them to bring their other brother next time they came, or he would give them no more grain.

The brothers told their father about this, and he was afraid to let his other son go with them. But when they opened the sacks of grain they found that Prophet Yūsuf had put inside them their own merchandise which they had taken to barter for the grain. They were all grateful for his kindness.

So they went back to Egypt with their youngest brother. Prophet Yūsuf secretly told this brother who he was and his brother was very happy.

Before the brothers left, Prophet Yūsuf had the Pharaoh’s drinking cup hidden in a sack of grain on his younger brother’s camel.

When the guards searched the travellers, the cup was found in the sack. The youngest brother was therefore detained, while the others went home with the grain.

When their father heard what had happened he felt sad, but he still hoped and prayed to Allah that he might see his two beloved sons again. The brothers again journeyed to Egypt, by now very poor and desperate for grain. Prophet Yūsuf then revealed to them who he was.

7. *Yūsuf forgives his brothers*

The brothers felt very ashamed. They had wanted to kill him, but he in return had treated them well. They begged Prophet Yūsuf to forgive them, and Prophet Yūsuf asked Allah to forgive them all. Prophet Yūsuf gave them his shirt to take to his father.

8. *Yūsuf and his Father Re-united*

As the brothers drew near their father's place, Prophet Yaqūb felt joyful and said he could even smell the sweet smell of Prophet Yūsuf. The brothers told him the news, and when he placed Prophet Yūsuf's shirt on his face he was able to see again.

Prophet Yaqūb and all the family went to Prophet Yūsuf in Egypt, where they were very happy. Prophet Yaqūb and Prophet Yūsuf had always behaved with patience and trusted in Allah, and Allah rewarded their patience.

All the family settled in Egypt. Prophet Yūsuf preached to the Egyptians the religion of the One God for the rest of his life. Together with others they formed a community of believers in Egypt which remained there in peace until the time of Prophet Musa, whose story follows. The great lessons from the life of Prophet Yūsuf are:

- (a) never to give up hope of Allah's help and mercy, even in the worst situation;
- (b) to obey Allah faithfully whatever other people may do to make you change your mind;
- (c) if someone harms you, do not take revenge on him, even when you have the power to do so. Treat him well and he may

at last see his fault, and repent.

EXERCISES

1. Who was Yūsuf, who was his father, and why did his father love him?
2. What did Yūsuf's brothers do to him?
3. Why was Prophet Yūsuf put in prison?
4. How did he get out of prison?
5. What post did the Pharaoh give him?
6. How was he at last restored to his family?

LESSON 20

Prophet Mūsā

We learned before how Prophet Yūsuf and his eleven brothers settled in Egypt. They had many children. They in turn had children until after some time their numbers were great. They all believed in the One God as they had been taught by their Prophets Ibrāhīm, Ishāq, Yaqūb and Yūsuf. They were known as the Israelites.

1. *Resentment of Israelites in Egypt*

The Egyptians were still worshipping their many gods and goddesses. They began to hate the Israelites because they were regarded as foreigners and they had become many and powerful in Egypt.



An Egyptian temple

A Pharaoh of that time decided to stop the Israelites holding high posts in Egypt. They were made to do hard labour, and became almost slaves. But still their numbers grew and Pharaoh feared that they might rebel.

So Pharaoh gave an order that all baby boys of the Israelites should be killed. Many were killed and life became full of hardship and sadness for the Israelites.

2. *Baby Mūsā escapes death*

It was at this time that Prophet Mūsā was born. His mother feared he would be killed too. But Allah inspired her to put the baby in a box and put the box in the River Nile. The box floated on the

river and was found by the river-bank by the wife of Pharaoh. Mūsā's elder sister watched her take the baby from the box. Pharaoh's wife loved the beautiful baby and decided to keep him. She looked for a wet-nurse to give milk to the baby. Mūsā's sister saw her chance and told her she could bring a wet-nurse. So she ran and fetched Mūsā's mother!

Mūsā's mother was very happy and she thanked Allah that she was able to nurse her own lovely son.

3. *Mūsā grows up among Pharaoh's Family*

Prophet Mūsā grew up in the Pharaoh's palace where he had a good education and the best of everything. But he knew about his birth and that his people were the Israelites and that he must worship only the One God. He felt sorry for his people who were unhappy in Egypt.

One day, Prophet Mūsā saw an Israelite fighting with an Egyptian. The Israelite called for his help and Prophet Mūsā hit the Egyptian. He did not mean to kill him, but the man died and Prophet Mūsā was in trouble.

4. *Migration to Midian*

Prophet Mūsā therefore went away alone and took refuge in the land of Midian. One day, out of kindness he helped two young women to water their flocks of sheep. Because of his kindness their old father invited Prophet Mūsā to stay with him. Later he gave Prophet Musa one of his daughters in marriage.

5. *The Call to Prophethood*

Some years after this. Prophet Mūsā was travelling with his family when he saw a fire in a valley. He left his family and went to look at the fire. When he came near it he heard a voice which said: I am Allah your Lord. I have chosen you as a Prophet of your people. Go to Pharaoh, with your brother Hārūn. Speak to Pharaoh gently. Maybe he will take your advice and fear God. Ask Pharaoh to let the Israelites go in peace from Egypt.'

Allah gave Prophet Mūsā two signs to prove to Pharaoh that he

was sent by Him. He told Prophet Mūsā to throw his stick on the ground — and it became a living snake. He told him to pick it up, and it became a stick once more. Allah then told Prophet Mūsā to put his hand into the bosom of his robe, and when he took it out it was white and shining.

6. *Mūsā and Harūn preach to Pharaoh*

Prophets Mūsā and Hārūn were afraid of what Pharaoh would do when they preached to him, but Allah told them not to fear, as He would be with them.

They told Pharaoh that they were sent by the One God to preach to him. Pharaoh tried to trap them in argument, so that they would abuse the Egyptian idols and their worshippers, then his people would hate them and call for their death. But they avoided Pharaoh's trap and spoke only of Allah who made the earth and all its plants and animals and made man who enjoyed what Allah has made. They told Pharaoh that Allah would bring them to life after death and reward or punish them for their actions on earth.

Prophet Mūsā showed Pharaoh the signs Allah had given him. But when Pharaoh saw the stick that became a snake, and the light of Prophet Mūsā's hand, he accused Prophet Mūsā of being a magician. He told him that the magicians of Egypt could do the same or better, and sent for them to come and compete with Prophet Mūsā in magic.

7. *The Challenge to the Magicians*

On the day of a great festival, the magicians arrived, and before Pharaoh and many people they threw their sticks. By their tricks the sticks appeared to move like snakes. The Prophet Mūsā then threw his stick and when it became a snake it swallowed up all the magic 'snakes' of the magicians.

The magicians knew at once that this was not a trick like their own. They said: 'We believe in the God of Mūsā and Hārūn.'

Pharaoh was very angry. They had failed to do what he wanted, and now they dared to agree with his enemy, Prophet Mūsā. He ordered his men to cut off the magicians' hands and feet to punish

them, and to nail their bodies to palm trees till they died.

The magicians replied that their faith in the God of all the worlds was complete. Let Pharaoh punish them in this world; his power could not reach beyond death.

8. *Allah punishes Pharaoh's people*

Then Allah sent punishments one after the other on Pharaoh and his people. Pharaoh would beg Prophet Mūsā to pray to his God to take away the punishment, and he would promise to let the Israelites go out of Egypt. But whenever the punishment stopped he would change his mind and break his promises.

9. *The Escape of the Israelites*

At last, when Pharaoh again promised to let them go, Allah told Prophet Mūsā to prepare his people and leave by night and strike a dry path through the sea.

In the morning when Pharaoh heard that they had gone he led his army after them. The Israelites reached the sea and saw the Egyptian army coming. They were afraid, but Allah guided Prophet Mūsā to strike the sea with his stick. When he did so the sea divided, leaving a dry path on which the Israelites crossed. Pharaoh and his army followed them along this dry path, but when the Israelites safely reached the other side of the sea, the waters closed in and Pharaoh and his great army were drowned.

In this way Pharaoh was punished for his cruelty and refusal to accept Allah's guidance.

10. *In Sinai*

Prophet Mūsā and his people now entered the land of Sinai whose people were idol-worshippers, like the Egyptians. Some of the Israelites admired these idols, which they could see and touch.

11. *Mūsā receives Allah's Commandments and Laws*

Allah called Prophet Mūsā to spend forty days on a mountain, where Allah revealed to him His commands and laws for his people. They must worship only one God. They must not kill a fellow man.

They must not steal or do bad things to others.

While Prophet Mūsā was away on the mountain, some of the Israelites did a very bad thing. They made a calf out of gold and worshipped it. When Prophet Mūsā came down from the mountain he was very angry and he destroyed the golden calf and spoke to his people of the evil of forgetting the One God who had helped them out of slavery in Egypt, and saved them from Pharaoh's army. The people felt ashamed. Prophet Mūsā then taught them the commands that Allah had revealed to him on the mountain, and they promised never to be unfaithful again. The revelation to Prophet Mūsā is called the Taurāh.

However, the Israelites gave Prophet Mūsā trouble right up to his death. He wanted to move on to Palestine, but the Israelites were afraid of the pagan tribes who then lived in Palestine, and they rebelled and refused to go on. Therefore they had to stay in the desert area of Sinai for forty years before they entered Palestine. By that time Prophet Mūsā had died.

Prophet Mūsā was a great Prophet - an ordinary man whom Allah called to do extraordinary things. His whole life was a struggle, from the time he grew up until his death. The greatest quality he had was a firm faith which gave him courage and endurance as a leader of men.

EXERCISES

1. Why did Pharaoh decide to kill all baby boys of the Israelites?
2. How was it that Mūsā was not killed?
3. Where did Mūsā grow up?
4. Why did Prophet Mūsā run away to Midian?
5. What happened when he saw a fire in a Valley?
6. What were the signs Allah gave him to show Pharaoh?
7. What happened on the day he showed them?
8. Why did the magicians believe in Prophet Mūsā and what did Pharaoh do to them?
9. How did Allah punish Pharaoh?
10. Where did Prophet Mūsā and his people escape to?

11. Why did Allah call him to the mountain?
12. What happened to his people while he was away?
13. Did Prophet Mūsā enter Palestine? Why?

LESSON 21

Prophet ‘Īsa

1. *Roman Rule in Palestine*

The kingdom of the Israelites, or the Jews as they were later called, lasted a long time, but after some centuries their kingdom was conquered by the Romans. The Romans ruled most of Europe, North Africa and all the land of Palestine. The Romans believed in many gods and worshipped many idols. They allowed the Jews to practice their religion but the Jews hated to be ruled by the Roman idol-worshippers.

2. *The Birth of Prophet ‘Īsā*

Prophet ‘Īsa’s mother was called Mary. She was a very good woman, and she often prayed to Allah. One day an angel appeared to her and told her she would soon give birth to a son. She asked him: ‘How can I have a son when I have no husband and I am not a loose woman?’ The angel answered that Allah had ordained it so, and that her son would be a blessing to mankind.

When ‘Īsa was born, Mary was alone with no one to help her or feed her. She lived on water from a stream and fruit from a palm tree until she was strong enough to go back to her people.

When Mary took her baby to her people they were shocked, pointing out that her parents were not immoral people. Mary merely pointed to the infant ‘Īsa, who proclaimed himself a servant of Allah destined to be a Prophet.

3. *Prophet ‘Īsā’s Mission*

Prophet ‘Īsa grew up and began preaching to his people. Allah gave him the gift of speaking in a beautiful way, using little stories that people could understand. He taught them that they should obey Allah’s laws and love one another. Allah also gave him the gift of healing the sick. He soon became famous, and the blind, the lame and people with sickness used to come to him, and he would pray to Allah to make them well. One day, he was asked to bring to life a man who was dead, and by Allah’s power the man lived again.

Allah also gave Prophet ‘Īsa a revelation called the Injil, as He

had given the Taurāh to Prophet Mūsā and the Zabūr to Prophet Dawūd.

4. *Opposition of the Priests*

Many people began to follow Prophet ‘Īsā, and the priests and religious leaders of the Jews did not like it. They were angry that this young man was becoming a popular leader and teacher of the Jews. They had studied the holy books and read the Jewish Laws, yet Prophet ‘Īsā showed that they loved themselves more than they loved Allah. They loved their positions as priests and leaders.

So they planned to kill him. They told the Roman Governor of Palestine that Prophet ‘Īsā was a rebel. They said that he was gathering followers so that he would be made king of the Jews. Then he would fight the Romans and drive them out of Palestine. The Roman Governor therefore agreed that Prophet ‘Īsā should be put to death on a cross.

5. *Prophet ‘Īsā is saved from death on the cross*

However, it was not Allah’s will that His beloved Prophet ‘Īsā should be killed. So He saved ‘Īsā from death on the cross, as He had saved other Prophets before him when they were in danger.

Some of the people who later followed Prophet ‘Īsā claimed that Allah was the father of ‘Īsā, and that ‘Īsā was also God. However, we know that this is not true, because Prophet ‘Īsā like all the other Prophets taught people to worship only the One God. We know that Allah has no sons or daughters, and that every human being was made by Him, and is Allah’s servant. Muslims respect and love ‘Īsā as a Prophet and Messenger. Therefore when we mention Prophet ‘Īsā we always say: “May the peace of Allah be with him”, as we do for all the Prophets.

EXERCISES

1. Who was the mother of Prophet ‘Īsā, and under what circumstances was he born?
2. Why did Prophet ‘Īsā become famous when he started preaching?

3. Why did the priests and religious leaders turn against him?
4. What happened when the Roman Governor agreed to kill him?

LESSON 22

Some Famous Muslims

We have learned about four of the most famous Companions of the Prophet - Abū Bakr, ‘Umar, Uthmān and ‘Alī. But it was not only the men who became famous through their deeds as Muslims. There were also women who served Islam. And it was not only Arabs who were the Prophet's Companions. We shall now hear how Khadījah and ‘Aisha (two of the Prophet's wives), Fatima (his daughter) and Bilāl (an Abyssinian slave), became famous in the history of Islam, as well as another great Caliph, ‘Umar ibn Abdul Azīz.

Khadījah bint Khuwaylid

Khadījah was a noble and respected widow who lived in Makkah. She owned a trading business and for a time she attended to the business herself. She then appointed Muhammad (ﷺ) to work for her. When she saw his good and honest work she appointed him as manager. In due course she offered to marry him, and he accepted. She was then 40, while he was only 25, but she was a very good wife and he the best of husbands, so they were very happy together. She bore him six children and was the mother of his beloved daughter Fatima.

When the Prophet became restless and went off into the mountains and desert to think, she understood him and sometimes went with him.

On the night when he first saw the angel in the Cave of Hirā, the Prophet returned home trembling with fear. He told Khadījah what had happened.

It was Khadījah who held him in her arms and told him her sincere belief that he was neither mad nor astray, but was in truth chosen to be the Messenger of Allah.

She comforted him and supported him throughout those years in Makkah when he was laughed at, abused and attacked by the idol-worshippers.

She had the gift of understanding true goodness of character, and that is why she offered to marry him even though he was poor.

She gladly gave her wealth for the cause of Islam, and suffered with him up till her death.

The Prophet told her she would be one of the most honoured women in Paradise.

As long as she lived he never married another woman, and even long after her death he used to speak of her with great love and respect.

She died in his arms at the age of 63, before the *Hijrah*.

Her life shows how important it is for a man to have a loving and understanding wife with whom he can share life's joys and sorrows. Without peace and support from his wife it would not have been easy for the Prophet to face the sort of hardship and suffering he faced while he preached among the idol-worshippers in Makkah.

EXERCISES

1. Who was the mother of Fatima the Prophet's daughter?
2. How did Khadījah help the Prophet when he received Allah's call to prophethood?

LESSON 23

‘Aisha bint Abu Bakr

‘Aisha was the daughter of Abū Bakr, the Prophet's close friend.

When the Prophet's first wife Khadijah died, the Prophet felt very sad, and Abū Bakr because of his love for the Prophet, offered him his daughter in marriage.

‘Aisha was then still young. She was a lively and intelligent girl and the Prophet loved her and enjoyed her company. He liked to amuse her by playing with her, and sometimes they used to run races together. She said that sometimes she won and sometimes he did.

She learned much about Islam from the Prophet and used to question him about it. When she learned something she never forgot it. She was also a good speaker. Because of these qualities she became an important person in the community, and even before the Prophet's death, people used to come to her to ask questions about Islam. The Prophet was pleased with her intelligence and said to his people: 'You can get half your religion from this rosy-cheeked girl'.

As well as providing the Prophet with love and companionship at home, she often accompanied him on journeys and expeditions.

When the Prophet felt his death was near he asked to be taken to ‘Aisha's apartment beside the mosque. There she nursed him until at last he died in her arms. He was buried at the very place where he died, and what was ‘Aisha's apartment is now part of the Great Mosque in Madinah.

After the Prophet's death ‘Aisha kept her position of respect among the Muslims. She used to teach other women, and both men and women came to her to learn what the Prophet had said and how he had behaved. In this way she became one of the most important of the reporters of *Hadith* (the Traditions of the Prophet).

Her life shows how a Muslim girl can use her intelligence and scholarship to make a very great contribution to the cause of Islam.

It also shows how, like Khadijah before her, ‘Aisha was able to give the Prophet that love and understanding which helped him through all those years of struggle and fighting in the years after the *Hijrah* to Madinah.

EXERCISES

1. What characteristics did 'Aisha have which the Prophet admired?
2. How did 'Aisha use her knowledge to help the Ummah after the Prophet's death?
3. Who was 'Aisha's father?

LESSON 24

Fatima

Fatima, the beloved daughter of the Prophet, was born in Makkah eight years before the *Hijrah*. She was the fourth and youngest daughter of her mother Khadijah.

She was thus brought up under the care of the greatest teacher of mankind and the kindest mother. She looked very like her father in appearance and she also possessed his saintly character. After the death of her mother, while Fatima was still a child, she became even more devoted to her father. He loved her very much and on several occasions spoke about her. He is reported to have said: 'Fatima is my child. One who distresses her distresses me, and one who comforts her comforts me.'

On another occasion he said: 'O Fatima! Allah will not like a person who displeases you and will be pleased with a person who wins your favour.'

'Aisha, the Prophet's wife after the death of Khadijah, said: 'I have never come across a greater personality than that of Fatima except that of her father, the Prophet of Islam.'

Fatima was a serious child. She was physically weak and did not enjoy good health, and did not indulge much in playing with other children. Under her parents' guidance and inspiration she grew up to be a kind and unselfish young woman who showed sympathy towards the sufferings of others.

When she was 18 years old, 'Alī the Prophet's cousin, sought her in marriage, and the Prophet agreed. They were married at a simple ceremony. The Prophet told her: 'My daughter, I have married you to a person who has stronger faith and is more learned than others and one who is distinguished for his morality and virtues.'

The members of Fatima and 'Alī's household were hard-working, pious and generous. Fatima never had a servant to help her in spite of her weakness and poor health. Often they and their family went hungry because they gave away most of what they had to the poor.

Fatima had five children, among whom were Hassan and

Hussain, the Prophet's beloved grandsons.

Fatima lived for only six months after the death of the Prophet. She died at the age of 28 and was buried amidst universal mourning.

She who in her life-time was without selfish desires and false pride was proclaimed by the Prophet to be 'the Queen of women in Paradise.'

EXERCISES

1. Why did the Prophet have special love for Fatima?
2. What did 'Aisha say about Fatima?
3. Whom did Fatima marry?
4. How old was Fatima when she died?

LESSON 25

Bilāl ibn Rabah

Bilāl was the first African to accept Islam. He was born a slave in Makkah, and grew up to be tall, strong and handsome. He was also honest, wise and capable.

Because of these qualities his master put him in charge of his caravan. It was on such a journey that he became a close friend of Abū Bakr not long before the Prophet had his first revelation.

When the Prophet told Abū Bakr about his revelation, Abū Bakr accepted Islam and at once began to tell his friends. Bilāl was the first of them to accept Islam. He kept his faith secret at first because as a slave he had no rights and could be punished by his master. However, someone later told his master. He was very angry and beat Bilāl to make him deny Islam. Then he took him to the desert and made him lie in the hot sun wearing metal armour. But Bilāl would only repeat '*Ahad! Ahad!*' meaning: 'One (God), One (God)'. Then his master put a huge stone on his chest. The pain was terrible, but Bilāl still repeated '*Ahad! Ahad!*' and said he would rather die than go back to their religion. Before they could torture him to death Abū Bakr arrived and offered them money to buy Bilāl. They asked for a high price, expecting Abū Bakr to refuse, but he agreed. So Bilāl was saved, and Abū Bakr at once set him free from slavery.

Bilāl later emigrated with the Muslims to Madinah and lived in Abū Bakr's house attached to the Mosque. The Prophet appointed him as the first *Muezzin* (caller to prayer) because he had a beautiful and powerful voice. He also placed him in charge of the Treasury from which money was used to help the poor and to take care of guests.

During the 'Umrah after the Treaty of Hdaybiyyah Bilāl was asked by the Prophet to climb on the roof of the Ka'bah and call the *Adhān* and it was heard throughout the city.

When Makkah surrendered to the Prophet, Bilāl was one of those who entered the Ka'bah with the Prophet.

Bilāl fought in every battle at the side of the Prophet, and remained Abū Bakr's close friend when he was Caliph.

When the Prophet died, Bilāl felt so sad that he could not call the *Adhan* again from the Prophet's Mosque, and a new *Muezzin* was appointed. Bilāl called the *Adhan* again on only two other occasions — once at the request of Caliph ‘Umar at the site of Prophet Sulaimān's temple in Jerusalem, and once in Madinah at the request of the Prophet's grandsons Hassan and Hussain.

When Caliph Abū Bakr died two years after the Prophet, Bilal asked to leave Madinah and he joined the Muslim army in Syria. The rest of his life (eight years) were spent in armed Jihad. He died peacefully in Damascus.

Bilāl's great qualities were his sincerity of faith, bravery, honesty and his loyalty to the Prophet and his friends. His story also shows how a man of humble origins - an African slave - because of his belief in Islam rose to be one of its great heroes. In the brotherhood of Islam all men are equal. As the Prophet said: ‘The best among you is the one who is most conscious of Allah.’

EXERCISES

1. How did Bilāl get to hear about Islam?
2. Why did Bilāl at first hide the fact that he had become a Muslim?
3. How did Bilāl's master try to make him leave Islam?
4. Who did the Prophet appoint as the first *muezzin*, and why?
5. What role did Bilāl play when Makkah surrendered to the Muslims?
6. Where did Bilāl go after the death of Abū Bakr? What did he do there?

LESSON 26

‘Umar ibn Abdul ‘Azīz

After the period of the Four Righteous Caliphs, the leadership of the Muslim world was taken over by men who lacked their qualities of humility and God-consciousness. Their dynasty or ruling family was known as the ‘Umayyads, as they were from the clan of Banū ‘Umayyah.

However there was one ruler who shared their qualities and greatness, and he was therefore sometimes called “The Fifth Righteous Caliph”. He was ‘Umar ibn Abdul ‘Azīz, born during the Caliphate of his maternal grandfather, ‘Umar ibn Al-Khattab.

‘Umar ibn Abdul ‘Azīz was brought up by his father to pursue education. He loved knowledge, mixed with learned men and became a scholar and a man of great piety.

As a member of the ‘Umayyad clan on his father’s side, he became Caliph in 717 C.E. (99 A.H.) It was soon clear that he was very different from the ‘Umayyad Caliphs who had gone before him.

When he was appointed as Caliph he wept, because of the responsibility he felt for the poor and those who had been treated with injustice by the previous Caliphs, who had lived like kings.

He started with his own family, and other members of the house of Banū ‘Umayyah. He returned to the Public Treasury gifts which had been given to them under the previous rulers.

He returned to the simple lifestyle of the Righteous Caliphs. It was observed that he refused to use State funds for his personal requirements. It was recorded that he had two lamps which he used when he needed to work in the night. One lamp belonged to the State, and he used it when he was working on official business. The other lamp was his own, and he used it for his own personal needs.

He introduced reforms in taxation which favoured the poor ordinary farmers rather than wealthy land-owners.

He revised the taxation practice of the Caliphs who ruled before him in respect of the Dhimmīs (protected minorities including Christians and Jews). The able-bodied men among them paid a tax

called ***Jizyah*** in return for exemption of military service and their protection by the State. ‘Umar reversed the policy of his predecessors of making the Dhimmīs continue to pay the ***Jizyah*** even after their conversion to Islam. Some people protested that it would reduce the tax revenues to the State, but ‘Umar responded saying that the Prophet had come as a caller to the truth not as a tax-collector.

Under ‘Umar’s benevolent rule the weak and poor were relieved of their suffering by the proper distribution of ***Zakah***.

Many people of different religious communities, especially across North Africa, accepted Islam because of the example and just rule of ‘Umar. He also promoted the teaching of Islamic knowledge, and urged the collection and assessment of Hadīth by the scholars such as Imam Bukhārī.

This righteous man ruled for just over 2 years and during this time his piety and goodness were widely loved. Unfortunately he became the victim of the love of power of other members of the Banū ‘Umayyah and died when he was poisoned by his cousins.

EXERCISES

1. Which dynasty took over the Caliphate after the death of the Four Righteous Caliphs?
2. What was ‘Umar ibn Abdul ‘Azīz’s relationship with ‘Umar ibn Al-Khattab?
3. What qualities distinguished ‘Umar ibn Abdul ‘Azīz from the other Caliphs of the ‘Umayyad Dynasty?
4. What measures did ‘Umar take to restore justice and improve the welfare of the ordinary people?
5. How did ‘Umar make things easier for:
 - a) converts to Islam?
 - b) small farmers?
 - c) the Dhimmīs?
6. Why did ‘Umar encourage the collection and assessment of Hadith?

Hadith No. 23 of An-Nawawi's Collection

الْحَدِيثُ الثَّلَاثُ وَالْعِشْرُونَ

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« الطُّهُورُ شَطْرُ الْإِيمَانِ ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ
الْمِيزَانَ ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ
تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، وَالصَّلَاةُ نُورٌ ،
وَالصَّدَقَةُ بُرْهَانٌ ، وَالصَّبْرُ ضِيَاءٌ ، وَالْقُرْآنُ
حُجَّةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ
نَفْسَهُ فَمَعْتَقُهَا أَوْ مُوبِقُهَا » .
رَوَاهُ مُسْلِمٌ .

Transliteration:

Al-Hadīthu 'th thālithu wa 'l- 'ishrūn

'An Abī Malikin Al-Hārithi bn 'Āsimin Al-Ash 'arīyyi radiyallāhu 'anhū Qāla: Qāla rasūlullāhi sallallāhu 'alaihi wa sallama: "Attuhūru shatru'l Īmāni, wal hamdu lillāhi tamla'ul mīzāna, wa subhānallāhi wal hamdu lillāhi tamala'āni au tamla'u mā baina's samā'i wal'ardi, was salātu nūrun, was sadaqatu burhānun, was sabru diyā'un wal Qur'ānu hujjatun laka au 'alaika. Kullun nāsi yaghdū fabā'i'un nafsahū fa mu'tīquha au mūbīquhā." Rawāhu Muslimun.

Translation:

On the authority of Abū Mālik al-Hārith ibn ‘Āsim al-Ash‘arī (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

‘Purity is half of faith. *Al-hamdu lillāh* [i.e. all praise be to Allah] fills the scales, and *Subhāna ‘llah* [i.e. remote is Allah from every imperfection] and *Al-hamdu lillāh* [i.e. Praise be to Allah] fills that which is between heaven and earth. Prayer is light; charity is a proof; patience is illumination; and the Qur’an is an argument for or against you. Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin.’

It was related by Muslim.

Commentary:

The Hadith speaks of certain virtues which uplift and purify the soul.

The first is purity, which includes the purification (*tahārah*) which is required before performing the prayer - the central act of worship in Islam. It also includes the cleaning of the private parts after using the toilet and the *ghusl* (ritual bath) for major purification.

The physical purification is to be accompanied by spiritual purification. We are advised to express our thanks to Allah (“*al-hamdu lillāh*”) and our recognition that He is exalted above all imperfection and to be praised (“*subhānallāhi wal hamdu lillāhi*”).

The hadith then mentions other virtues including prayer (which gives light), charity as a proof of love for Allah and for others, and patience which brings one close to Allah and illuminates the soul.

The Qur’an is the standard by which our actions will be judged. We each have a soul for which we are responsible, and it is our own decisions and actions that determine our soul’s future in joy or in disaster.

The emphasis is therefore on physical, spiritual and moral purification as the path to the love of Allah and to Paradise.

EXERCISES

1. Copy the text of the Hadith
2. Read the translation of the Hadith aloud from memory
3. What is the key message of the Hadith?
4. Who related the Hadith?

Hadith No. 25 of An-Nawawi's Collection

الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا :

أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ تَعَالَى
عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ ، ذَهَبَ أَهْلُ
الدُّثُورِ بِالْأَجُورِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ
كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ . قَالَ :

« أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ؟
إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ ،
وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ ، وَأَمْرٍ
بِالْمَعْرُوفِ صَدَقَةٌ ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ ، وَفِي
بُضْعٍ أَحَدِكُمْ صَدَقَةٌ » .

قَالُوا : يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ
وَيَكُونُ لَهُ فِيهَا أَجْرٌ ؟ قَالَ : « أَرَأَيْتُمْ لَوْ وَضَعَهَا
فِي حَرَامٍ ، أَكَانَ عَلَيْهِ وَزْرٌ ؟ فَكَذَلِكَ إِذَا
وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ » .

رَوَاهُ مُسْلِمٌ .

Transliteration:

Al-Hadīthu 'l-Khāmisu wa 'l 'ishrūn

'An Abī Dharrin radiyallāhu 'anhu aidan: Anna nāsa min as'hābi rasūlillāhi sallallāhu 'alaihi wa sallama Qālū li'n-Nabiyyi sallallāhu ta'ālā 'alaihi wa sallama. "Yā rasūla'l-Lāhi, dhahaba ahlu'd duthūri bi'l ujūri, yusallūna kamā nusallī, wa yasūmūna kamā nasūmu, wa yatasaddaqūna bi fudūli amwālihim." Qāla "Awalaisa qad ja'ala'l Lāhu lakum mā tatasaddaqūna? Inna bi kulli tasbīhatin sadaqatan, wa kulli takbīratin sadaqatan, wa kulli tahlīlatin sadaqatan, wa amrin bi'l ma'rūfi sadaqatan, wa nahyin 'an munkarin sadaqatan, wa fil bud'i ahadikum sadaqatan". Qālū: "Yā rasūla'l Lāhi aya'tī ahadunā shahwatahū wa yakūnu lahū fīhā ajrun?" Qāla: "Ara' aitum lau wada'ahā fi haramin, kāna 'alaihi wizrun? Fa kadhālika idhā wada'ahā fil halāli kāna lahū ajrun". Rawāhu Muslimun.

Translation:

Also on the authority of Abū Dharr (may Allah be pleased with him.)

Some of the Companions¹ of the Messenger of Allah (may the blessings and peace of Allah be upon him) said to the Prophet (ﷺ): **'O Messenger of Allah, the affluent have made off with the rewards: they pray as we pray, they fast as we fast, and they give away in charity the surplus of their wealth.'**

He said: **'Has not Allah made things for you to give away in charity? Truly every *tasbīha*² is a charity, every *takbīra*³ is a charity, every *tahmīda*⁴ is a charity, and every *tahlīla*⁵ is a charity; to enjoin a good action is a charity, to forbid an evil**

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1. The Arabic word *Sahībī* (pl. *Ashāb* or *Sahāba*) is given to a person who met the Prophet, believed in him, and died a Muslim.
 2. To say: *Subhana 'Ilāh* (How far is Allah from every imperfection),
 3. To say: *Allāhu Akbar* (Allah is Most Great),
 4. To say: *Al-hamdu lillāh* (Praise be to Allah), and
 5. To say: *Lā ilāha illā 'Ilah* (There is no god but Allah).

action is a charity, and in the sexual act of each of you (with his wife) there is a charity.'

They said: 'O Messenger of Allah, when one of us fulfills his sexual desire will he have some reward for that?' He said: 'Do you [not] think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward.'

It was related by Muslim

Commentary:

The companions of the Prophet competed with one another in doing good, through prayer, fasting and acts of charity.

Some of them felt that the rich people had an advantage over others because they had a greater opportunity to give in charity and therefore gain greater reward from Allah.

The Prophet (ﷺ) made it clear that charity does not mean only giving out from one's wealth. It includes glorification of Allah, enjoining what is right and forbidding what is wrong and even having sexual relations with one's spouse.

The Companions expressed surprise at this, and the Prophet responded by asking them if they were to have unlawful sexual relations outside marriage, would they not be committing a sin? Therefore if they did so within the legal bonds of marriage it was deserving of a reward.

From this Hadith it can be seen that charity has a much broader meaning than donating one's wealth. Any good action that benefits others or pleases Allah is an act of charity which He will reward.

EXERCISES

1. Copy the text of the Hadith
2. Read the translation of the Hadith aloud from memory.
3. What is the key message of the Hadith?
4. Who related the Hadith?

Hadith No. 26 of An-Nawawi's Collection

الْحَدِيثُ السَّادِسُ وَالْعِشْرُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

« كُلُّ سَلَامِي مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ
يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ،
وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ
لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ،
وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَتُمِيطُ
الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ » .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

Al-Hadithu's Sādisu wa'l 'Ishrūn

'An Abī Hurairata radiyallāhu 'anhu qāla: Qāla rasūlullāhi sallā'l-Lāhu 'alaihi wa sallama: "Kullu sulāmā mina'n nāsi 'alaihi sadaqatun, kulla yaumin tatlu'u fīhi'sh shamsu ta'dilu baina'th naini sadaqatun, wa tu'īnu'r rajula fī dābbatihī fa tahmiluhū 'alaihā au tarfa'u lahū 'alaihā matā'ahū sadaqatun, wa'l-kalimatu't-tayyibatu sadaqatun, wa bi kulli khatwatin tamshī hā ilā's salāti sadaqatun, wa tumītu'l adhā 'ani't tariqi sadaqatun."

Rawāhu'l Bukhāriyyu wa Muslimun.

Translation:

On the authority of Abu Hurairah (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

‘Each person’s every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him on to it or hoisting up his belongings on to it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.’

It was related by al-Bukhari and Muslim.

Commentary:

This Hadith further illustrates the concept of charity in Islam. It is not just giving money and donating things to the poor, but also acts of kindness and showing care for fellow human beings whether rich or poor.

Examples are given of:

1. Helping people to resolve their quarrels and thereby making peace between them.
2. Helping a person to mount his riding animal or vehicle. Nowadays it would mean opening or closing his or her car door, helping to put luggage in a car or bus or on a motorcycle.
3. Saying something good, useful, positive or encouraging.
4. Going to the mosque (for one’s own good) and encouraging others to go.
5. Removing something harmful from the road - a stone, an iron rod, a piece of wood, a nail, a piece of broken glass etc.

These are just examples. It is left to the Muslim to always keep his or her eyes open for ways to do something good and beneficial, whether to an individual or to the community in general.

The Hadith emphasises that this should be done every day.

EXERCISES

1. Who related the Hadith?
2. Read the translation of the Hadith aloud from memory.
3. What is the key message of the Hadith?
4. Which other things can you think of that you could do as acts of charity to the people around you or at home or in your school environment?

Hadith No. 27 of An-Nawawi's Collection

الْحَدِيثُ السَّابِعُ وَالْعِشْرُونَ

عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

« الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ » .
رَوَاهُ مُسْلِمٌ .

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

« جِئْتُ تَسْأَلُ عَنِ الْبِرِّ ؟ » قُلْتُ : نَعَمْ . قَالَ :
« اسْتَفْتِ قَلْبَكَ ، الْبِرُّ مَا أَطْمَأَنَّتَ إِلَيْهِ النَّفْسُ
وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ
وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ » .

Transliteration:

Al-Hadithu's Sābi'u wa 'l- 'Isshrūn

'Ani'n Nawwāsi bin Sam'āna radiyallāhu 'anhu 'ani'n-Nabiyyi sallallāhu 'alaihi wa sallama qāla: "Albirru husnu'l khuluqi, wa'l 'ithmu mā hāka fī nafsika wa karihta an yattali 'a 'alaihi'n-nāsu". Rawāhu Muslimun.

Wa 'an Wābisata bn Ma'badin radiyallāhu 'anhu qāla: "Ji'ta tas'alu 'ani'l-birri?" Qultu: "Na'am" qāla: "Istafiti qalbaka, albirru mā atma'annat ilaihi'n nafsū, watma'anna illaihi'l qalbu,

wa'l ithmu mā hāka fi'n-nafsi wa taraddada fi's-sadri wa'in aftāka 'n-nāsu wa aftauka."

Translation:

On the authority of an-Nawwās ibn Sam‘ān (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said:

‘Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about.’

It was related by Muslim.

On the authority of Wābisah ibn Ma‘bad (may Allah be pleased with him), who said:

I came to the Messenger of Allah (may the blessings and peace of Allah be upon him) and he said: **‘You have come to ask about righteousness?’** I said: ‘Yes.’ He said: **‘Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people again and again have given you their legal opinion (in its favour).’**¹

Commentary:

Allah has given human beings the blessing of guidance through the Prophets and the Holy Books, the completion of which is the Qur’an and the Sunnah.

However, Allah has given human beings another source of guidance which is their conscience, or “heart”. In the first version of the Hadith, the Prophet is reported to have said that you can know when you have done wrong because your soul is uneasy and you would not want other people to know what you did.

1. The compiler placed these two Hadith together probably because of the similarity of subject matter and phrasing.

In the second version of this Hadith the narrator, Wābisah ibn Ma‘bad asked the Prophet (ﷺ) to tell him what was righteousness.

The Prophet did not refer him to any specific laws or actions but told him to consult his heart (i.e. conscience), saying that when you have acted with righteousness your conscience is at ease, while if you have acted wrongly your conscience will continue to trouble you – even if people continue to tell you that what you did (or plan to do) is not illegal. There are some things that are not legally wrong but may be morally wrong. Therefore the Prophet (ﷺ) advises people to listen to their conscience and act by it so that their hearts may be at ease.

EXERCISES

1. Who related the two Hadith?
2. Read the translation of the two Hadith aloud from memory.
3. What is the key message of the Hadith?

Suspicion and Spying

1. *What are Suspicion and Spying?*

Suspicion means believing that someone is guilty of doing something wrong, although there is no clear evidence or proof.

Spying means keeping watch on a person secretly to see what he does.



2. *What does the Qur'an say about Suspicion and Spying?*

Allah says: **'O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin; and do not spy on each other nor speak ill of each other behind their backs.'** (Qur'an 49:12)

3. *What is wrong with Suspicion and Spying?*

The verse of the Qur'an quoted above makes it clear that suspicion of our fellow Muslims and other people is in some cases a sin. We should trust our brothers and sisters and not think badly of them. We should not spy on them and watch them to see if they do anything wrong.

Everybody has his own faults and his own sins, including ourselves. The person who is very suspicious and spies into other people's affairs is called a 'busybody' or a 'pokey-nose' because he is always poking his nose into things that are not his business. Our business is to correct our own faults, not to look for faults in other people.

4. *Are Suspicion and Spying ever necessary?*

In times of war or for the security of the state, Muslims may be compelled to find out the plans of the enemy or of mischief-makers,

so as to take necessary precautions.

It is also necessary to investigate where there is some evidence that a person is committing or planning a crime.

What is wrong is suspicion without cause, and watching our friends so as to know their faults and their affairs.

EXERCISES

1. What is meant by ‘suspicion’?
2. What is meant by ‘spying’?
3. What is a ‘busybody’ or ‘pokey-nose’?
4. Why is it wrong to look for other people’s faults?

Pride and Mockery

1. *What is Pride?*

The person who is proud sees himself as better than other people. He may think himself to be:

- more handsome or well-dressed;
- more important;
- richer;
- more intelligent;
- more pious.

Therefore he considers himself to be very good, and looks down on other people.

2. *What does Allah say about pride?*

‘...and do not swell your cheek (with pride) at men, nor walk in insolence through the earth, for Allah does not love anyone proud and boastful. And be moderate in your pace and lower your voice; for the harshest of sounds, indeed, is the braying of the donkey.’ (Qur’an 31: 19)

Allah is here warning us about all kinds of show-off in our manners, behaviour and way of speaking.

3. *What is Mockery?*

Mockery means making fun of other people. It means laughing at them so that they feel embarrassed or unhappy.

For example, if some girls are having a party, and are wearing their best dresses, they may feel very proud of their appearance.

One of their poorer friends may come in a cheap dress that does not fit well. Some of them laugh at her dress and call others to come and see; that is mockery. The poor girl feels ashamed, and wishes she had not come to the party. Any person who is mocked feels unhappy.

4. *What does Allah say about mockery?*

Allah says in the Qur'an: **'O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former). Nor let some women laugh at others: it may be that the (latter) are better than the (former)...**' (Qur'an 49:11)

Therefore we should never mock at others because:

- (a) we hurt their feelings; and
- (b) they may be better than we are in Allah's eyes.

There is a proverb which says: 'Pride comes before a fall.' It is a warning that if you see yourself as better than others you may suddenly suffer a misfortune as a result of which you become worse off than others. Then just as you mocked others, they may come to mock you.

EXERCISES

1. People often feel proud because they are:
 - (a)
 - (b)
 - (c)(Give three examples.)
2. In the Qur'an, Surah 31, verse 19, Allah says that a loud voice is like the braying of a.....
(What is the missing word?)
3. Give an example of mockery.
4. Why should we not mock and laugh at other people?
5. Describe two occasions on which people are likely to mock each other and say what you would do to avoid mockery or stop others from mocking.

Honest Work and Avoidance of Begging

1. *Honest Work*

A Muslim who is old enough and healthy enough should find work to support himself. He should not sit idle and expect others to feed him.

The Prophet said: **‘Never has anyone eaten a better thing than what he eats from the work of his hand.’** (Hadith from Bukhari)

2. *Avoiding Begging*

The Prophet is reported to have said: **‘Whoever has food for a day and a night, it is forbidden for him to beg.’**

The Prophet never allowed people to beg as a way of life. Instead he used to advise and show them how to earn their own living.

It is told in a Hadith from Abū Dawūd that a man of Madinah came to the Prophet begging. The Prophet asked him: **‘Have you nothing in your house?’** He replied: **‘Yes, I have a woollen carpet, part of which we cover ourselves with, and spread the rest. And I have a cup with which we drink water.’**

The Prophet said: **‘Come to me with them both.’**

The man came to him with them, and the Prophet took them in his hand and asked: **‘Who will buy these?’**

A man said: **‘I will take them for one silver coin.’** This he repeated several times.

Another man said: **‘I will take them for two silver coins.’**

Then the Prophet gave them to him and took the two silver coins and gave them to the former owner and said: **‘Buy food with one of these for your family and buy an axe with the other and come to me with it.’**

When he did so, the Prophet fixed a handle to the axe with his own hands and then said: **‘Go, cut wood, and sell it, and do not let me see you for fifteen days.’**

The man did as he was told. When he came back to the

Prophet he had already earned ten silver coins; and he bought some clothes with some of it, and also food.

Then the Prophet said: ‘This is better for you than that you should come on the Day of Resurrection with black marks on your face.’

3. *The Lessons of the Hadith*

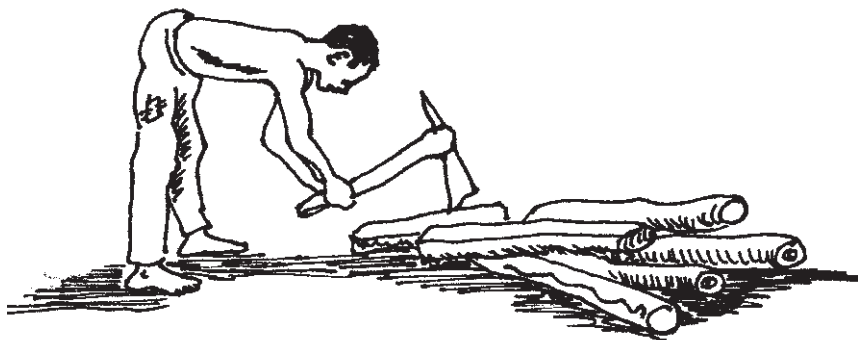
The Hadith quoted above teaches us many things:

- (a) The Prophet did not approve of begging as a way of life for anyone who was capable of earning a living by working;
- (b) He guided and helped the man to get started in his new work;
- (c) The Prophet informed us that on the Day of Resurrection the signs of begging will appear like scars or black marks on the face.

4. *The Prophet’s Attitude to Poverty and Begging*

The Prophet always cared for the poor. Even when he became the Head of State in Madinah he lived as a poor man. Sometimes he and his family did not have enough to eat. Whenever they had something they used to share it with the poor, or give it away as charity to others who were in need.

Islam also established the payment of *Zakat* as a welfare tax so that the Islamic State should help people in need.



Every Muslim should care for the welfare of those around him. The Prophet said: **‘He is not a Muslim who eats his fill while his**

neighbour goes hungry.'

Therefore all Muslims, rich or poor, are urged to treat others with kindness and generosity. If this is done, there will be no cases of people who have no food to eat. Therefore there will be no cause to go and beg, and no excuse for those who wish to make begging a way of life.

EXERCISES

1. Which complies with the teaching of Islam — to beg or to find work?
2. (a) Re-tell the story of the man who came to beg from the Prophet.
(b) Think of two other ways to get started in some work to earn a living, in a village or a big town.
3. On the Day of Resurrection, how will the signs of begging be seen?
4. Complete the following Hadith: 'He is not a Muslim who eats.....'
5. In the light of this lesson, is it right for children to beg?
6. Describe the manner in which some children beg in the streets and at Friday Mosques, and say what you would do to discourage this practice.
7. Mention three evils of begging and narrate the measures you would take to avoid them.

Moderation in Way of Life and Avoiding Wastefulness and Miserliness

1. *A Muslim and Wealth*

A Muslim should be moderate in his attitude to wealth and possessions. He needs money in order to live, and to support his family, but money and possessions should not become his chief interest and aim in life.

For some people, wealth becomes the most important thing in their lives. They care for it more than they care for truth, justice, kindness and respect for other people's lives. Wealth becomes like a god to them. They forget that misfortune or death may separate them from their wealth at any time and leave them with nothing.

A Muslim's aim in life, whether rich or poor, should be to serve Allah faithfully by obedience to His commands, and to seek Allah's pleasure by doing good to others.

The Prophet makes clear in a Hadith: **'He who seeks the world (wealth) in a lawful manner in order to avoid begging, and strives for (the maintenance of) his people, and for affection to his neighbour, shall meet Allah on the Day of Resurrection with his face (shining) like the full moon; and he who seeks the world (wealth) in an unlawful manner, for pride and show, shall meet Allah and He will be angry with him.'** (Hadith from Baihaqi)

2. *Wastefulness*

A Muslim should not use his wealth on useless things or in a wasteful manner. If he has more money than he can reasonably use on necessary or good things, he should give the surplus to a useful cause rather than waste it. He should spend the wealth in a manner to earn good reward from Allah for his own happiness in the Hereafter.

The Prophet said: **'Truly Allah hates three things in you: quarrelling, wasting one's wealth, and frequent, useless questioning.'** (Hadith from Bukhari and Muslim)

3. *Generosity and Meanness*

A Muslim should be generous and hospitable, ready to share what he has. However, he should not give away so freely that he finds himself in need. He must bear in mind the reasonable needs of his family and himself, so that they do not become beggars.

Allah says in the Qur'an: **'And (the faithful servants of Allah the Beneficent are) those who, when they spend, are neither wasteful nor grudging, and there is ever a firm place between the two.'** (Qur'an 25: 67)

In another verse Allah says: **'And neither allow your hand to remain tied to your neck, nor stretch it forth to the utmost limit (of your capacity), lest you find yourself blamed (by your dependants) or even destitute.'** (Qur'an 17: 29)

A Muslim is therefore to avoid meanness and also to avoid excess in generosity where he is short of funds for his own obligations.

EXERCISES

1. What is the real use of wealth?
2. What is the danger of making wealth the aim of one's life?
3. What should a Muslim do with any extra wealth beyond his or her needs?
4. What are the evils of (a) wastefulness and (b) meanness?
5. Describe three occasions on which people tend to waste money and say what you would do on each occasion to avoid wastefulness.
6. Describe three different ways in which you can show generosity or hospitality to others.

Keeping Family Ties

1. *The Importance of Family Ties*

In Islam the family relationship is very important. This applies to the parents and children and also to the extended family - grandparents, uncles, aunts, cousins and all others who are related by blood or marriage.

There are a number of Hadith where the Prophet emphasized family ties. For example, Abu Hurairah reported that the Prophet said:

‘Whoever desires that Allah the Almighty should extend to him provision and lengthen his life, let him fulfil his duties to his kinsmen.’ (Bukhari and Muslim)

Jubayr ibn Mut’im reported that the Prophet warned:

‘No one who cuts the ties of blood shall enter Paradise.’ (Bukhari and Muslim)

Even if some relations develop negative attitudes, a Muslim should exercise patience and continue to treat them well. The Prophet himself experienced this treatment from some of his relatives such as his uncle Abu Lahab, but he did not retaliate.

2. *The Benefits of Family Ties*

Children benefit greatly from having a wide circle of relatives of all ages. They learn from the elderly ones and play with their cousins and grow up with a wide circle of people who are close to them and who offer mutual love, support and help in time of need.



If parents should die there are always relatives who can take care of the orphans. If grandparents reach old age or are widowed they are not sent to an Old People’s Home but are looked after by members of the family.

Relatives may also migrate to different cities or different

countries and form a network that can be of help to other members of the family.

Well-to-do members of the family may be able to help other members of the family in time of financial or other need.

3. *How to Keep Family Ties*

All the practices mentioned above help to keep family ties. In addition family members may exchange gifts and pay visits if someone is ill or has died or has a new baby. Above all the children play together and grow up together and have lifelong psychological support from their extended families and the bond of love and care passes to the next generation.

EXERCISES

1. Quote from memory a Hadith on family ties.
2. Why does Islam encourage family ties?
3. What can family members do to sustain and strengthen family ties?

LESSON 36

Gambling

1. *What is Gambling?*

Gambling means betting money or any other thing on the chance result of some events. People may bet on a game of cards, or horse-racing, or football, or lottery, or on any other activity. The winner takes the money and the loser loses his bet.

2. *Allah's Prohibition of Gambling*

Allah says in the Qur'an: **'O you who believe! Intoxicants and games of chance (gambling) and idolatrous practices and foretelling the future are but a loathsome evil of Satan's doing; avoid it, then, so that you may be graced with good everlasting.**

'By means of intoxicants 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)

3. *What is the Harm of Gambling?*

There is harm in gambling in several ways:

- (a) It can cause the loser to feel envious of the winner and cause hatred between them.
- (b) It can cause a Muslim to forget the time of prayer and to forget Allah.
- (c) The displeasure at losing his bet can prevent a person from concentration in prayers.
- (d) It is a waste of money since the gambler usually loses.
- (e) Gambling can become a serious habit, so that the person spends most of his money on gambling and leaves his family without enough money to live on. Until he wins by chance, the gambler is always in a state of anxiety and has no peace of mind.

A Muslim therefore avoids gambling in any form. A Muslim also avoids watching gamblers lest he should be tempted to take part.

EXERCISES

1. What is gambling? Give some examples of gambling.
2. Describe five evils of gambling.
3. Describe the measures you would take to avoid being tempted to take part in gambling.

Avoiding Fortune-tellers

1. *What are fortune-tellers ?*

Fortune-tellers are people who claim to be able to foretell what will happen to a person. They do so by various means: by looking at his hand, or throwing sticks, or marking the sand, or random opening of pages of the Qur'an, or studying the intestines of dead animals, or throwing cowrie shells, or drawing cards, or reading patterns in tea-leaves or random selection of rosary beads, and so on.

2. *The Prophet condemned going to fortune-tellers*

Someone once said to the Prophet: **‘Among us are some men who go to consult the fortune-tellers.’** The Prophet replied: **‘Then do not go to them.’** (Hadith from Muslim)

The Prophet also warned that a person should not allow what fortune-tellers say to affect what he decides to do or not to do. (Summary of a Hadith from Muslim)

Therefore one should not go to astrologers or believe them, but should have faith in Allah and trust Him.

3. *What is the harm of listening to fortune-tellers?*

The harm of listening to fortune-tellers is what the Prophet warned about. Some people seek the fortune-teller's advice about what to do and what not to do instead of following their reason and common sense and trusting in Allah. The fortune-teller becomes like a god to them — he tells them when they should travel, when they should move house, when they should get married, and so on. They cannot decide anything for themselves.

Allah has given us eyes, ears, lips, a tongue, consciousness of right and wrong, common sense, reason and wisdom. He has also given us the Qur'an as guidance and the Prophet as the best example. It is these gifts of Allah that we should use to decide on what to do and when to do it. We should not depend on another

human being who may be right or wrong, even if he claims to ‘see’ the future.

Allah alone knows the future. If we find ourselves in some difficulties, Allah says they are a test from Him (Qur’an 2: 155). We should therefore turn to Allah, pray to Him to relieve us of our difficulties, and trust in Him as sincere Muslims.

EXERCISES

1. Give some examples of what fortune-tellers use with which they claim to know the future.
2. What did the Prophet say about going to fortune-tellers?
3. Should a person be guided in what he does by fortune-tellers?
4. What gifts of Allah should a Muslim use as his guide in deciding what to do and when to do it?
5. Describe three circumstances under which some people go to fortune-tellers and narrate what you would do in each circumstance to avoid going to fortune-tellers.

Good Neighbourliness

The Prophet (ﷺ) is reported to have said that the Angel Jibril used to remind him often about the rights of neighbours, to the extent that he thought the neighbour would become an inheritor.

Therefore it is clear that a Muslim's duties extend beyond his immediate family.

1. *Who are our neighbours?*

The first obvious neighbours are the people who live close to us, in the nearby houses or flats or compounds.

However, we also have neighbours in our workplaces or schools, classrooms, dormitories and so on. These are people we see almost every day and with whom we interact, person-to-person, whether we like them or not.

2. *How to be a good neighbour*

Good neighbourliness begins with greetings and concern for the welfare of neighbours. It includes:

- ◆ Avoidance of annoying our neighbours. Many neighbours fall out because of lack of consideration. They may be noisy. They may be careless or unhygienic in the way they maintain their house or garden or work area. They may annoy their neighbours or colleagues by intruding on their privacy, interfering with their affairs and borrowing or taking things without permission. Therefore the first duty is to avoid offending or annoying one's neighbours, whether at home or in the workplace.
- ◆ On the positive side, it is good for neighbours to visit one another and establish good relationships for mutual help and co-operation. One may help a neighbour in time of need in whatever way he or she may appreciate. One may give food or exchange gifts.
- ◆ Visits should be made at convenient times, and the visit

should follow the Islamic etiquette of seeking permission before entering the house.

- ◆ If a neighbour or his family is ill one should show concern and sympathy by a visit or appropriate gift to cheer them up. One may offer to give the patient a lift to hospital if needed.
- ◆ If a family is away, the neighbour may help to keep an eye on their house in any way they wish.

3. *The importance of good neighbourliness*

Doing good towards one's neighbours creates mutual trust and reliance in time of need. This leads to co-operation and enduring bonds of brotherliness, sympathy and affection.

One should also extend this good behaviour to non-Muslim neighbours. It is a good opportunity for them to appreciate the values of Islam and establish mutual respect and understanding.

EXERCISES

1. What did the Prophet (ﷺ) say that shows the importance of being a good neighbour?
2. Give more examples of behaviour that may annoy neighbours.
3. Give more examples of how to be a good neighbour.
4. How can you be a good neighbour to your school-mates?
5. How can an office worker be a good neighbour to his colleagues/fellow-workers?
6. What are the benefits of good neighbourliness?

LESSON 39

Chastity

1. *Modesty of dress and behaviour*

We have already learned that a Muslim should be modest. Whether a boy or a girl, he or she should dress modestly. A boy should behave modestly and not stare at girls. A girl should not show off so as to attract a boy's attention.

2. *Islam does not approve of boy-friend and girl-friend relationships*

Muslim boys are not allowed to go around with girls before marriage, and Muslim girls are not allowed to go around with boys before marriage. Boy-friends and girl-friends going around together are not approved of in Islam.

3. *Chastity before marriage and chastity within marriage*

A Muslim boy and girl should be chaste before marriage, and avoid being alone together.

After marriage they should be faithful to each other. The husband should be faithful to his wife and not have girl-friends. The wife should be faithful to her husband and not have boy-friends.

Islam does not approve of the free mixing of men and women who are not married to each other or closely related by blood.

Islam does not approve of loose behaviour by boys and girls or by men and women.

4. *Getting married*

Islam wants both boys and girls to be chaste, pure and respected.

When a boy or girl wishes to get married, their families and friends may help them to find a suitable husband or wife who will make them happy. They should look for a boy or girl who is a practising Muslim and of good character.

The girl should be treated with respect and honour. She is not to

be picked up in the street or played with. A Muslim girl takes pride in her chastity and a Muslim boy respects and admires a girl who is chaste and of good character.

EXERCISES (State whether true or false:)

1. A Muslim girl should not show off to attract boys.
2. A Muslim boy may stare at a non-Muslim girl.
3. Boy-friends and girl-friends are not allowed in Islam.
4. A Muslim husband and wife must be faithful to each other.
5. Chastity is very important for Muslim boys and girls.
6. A Muslim boy admires a girl who is chaste and respectable.
7. A Muslim boy may pick up girls on the street.

Duties of Parents to Children

We have already learned about the duties of children to their parents, to be obedient and kind and not to speak rudely to them.

However there are also duties of parents towards their children and these are mentioned mainly in the Hadith.

1. The first of these is to pray for them and to give them a name that has a good meaning.
2. The parents have a duty to take good care of their children's health and welfare and to teach them good behaviour and good manners in the home. The Prophet (ﷺ) said: **'Be generous, kind and noble to your children and make their habits beautiful.'** Elsewhere he described the father and mother as 'shepherds' of their families.
3. The Prophet (ﷺ) said: **'The search for knowledge is a duty for every Muslim, male and female.'** The parents must arrange for their children to have the best education available - both for boys and girls. Their education should include the Qur'an and Islamic studies as well as the full modern range of school subjects. They should be encouraged to go on to higher education so that they are qualified and equipped to be useful to their societies. The Prophet (ﷺ) said: **'Seek knowledge from the cradle to the grave.'**
He also said: **'There is nothing a parent can give a child that is better than a good education.'**
4. They should show their love and affection to the young ones. It was reported that the Prophet kissed his grandson Hassan ibn Ali in the presence of Aqrab ibn Habis whereupon Aqrab said: 'I have ten children and have never kissed any of them.' The Messenger of Allah looked towards him and said: **'He who is not kind will not be shown kindness.'**
5. Parents should not discriminate between their children, showing favouritism to one over the other. They must also not discriminate between their male and female children. They are

equal in the sight of Allah, and the Qur'an has strongly condemned those who feel angry or disappointed by the birth of a female child.

6. In Surah 66:6 of the Qur'an, Allah warns:

'O you who have attained to faith! Ward off from yourselves and your families that fire (of the hereafter) whose fuel is human beings and stones.'

Parents should therefore bring their children up with good moral principles.

7. It is related that a man went to Caliph 'Umar to complain about his son's undutiful behaviour. When the son was questioned he reported that his father had given him a name meaning "Dung-beetle" and had not taught him the Qur'an.

'Umar told the father: **'You have failed in your duty to him before he failed in his duty to you, and you have done wrong to him before he did wrong to you.'**

From all these sources one can see that parents and children have duties to one another, and that parents should take their duties very seriously.

EXERCISES

1. Why did Caliph 'Umar blame the man who came to complain about his son?
2. In what ways do some parents show discrimination against their daughters?
3. Why is it important for every child to receive a full education (Islamic studies and general knowledge)? What prevents it? What are the consequences? What should be done to ensure it?
4. How would you summarise the duties of parents to their children?

Some Famous Nigerian Muslims

Shehu Uthman Dan Fodio

Shehu Uthman Dan Fodio was born in 1754 A.C. at a place called Maratta, in what is now Niger Republic. He came from a family of learned Fulani Muslims and studied the Qur'an under famous scholars. When he was 21, and still a student, he started teaching and preaching. His younger brother, Abdullahi, joined him as his student.

Teaching and Preaching

Both Shehu Uthman and Abdullahi became famous scholars. They read many books and wrote books themselves, in Arabic and in Fulfulde, about the religion of Islam. Shehu Uthman called people to follow the true teachings of Islam, and also called on the rulers not to commit injustices to their people, but to rule in accordance with the Sharī'ah (Islamic moral and legal regulations).

His son, Muhammad Bello, wrote of him: 'He surpassed all men in nobility of character. He was a charming friend. He was generous and truthful. He was modest. Men came in such crowds that there was no room to move. He showed them a smiling face and was kind and happy to be with them. He was patient and had pity on Muslims.'

Shehu Uthman and his family settled in Degel in Gobir, near where Sokoto is today, and a community formed around him of scholars, students and visitors who wanted to learn from him the true teachings of Islam.

The Shehu and his community preached and called on people to behave well and abandon drinking alcohol. He called on the Muslim rulers to rule in accordance with the Sharī'ah, collect taxes lawfully and not imprison people illegally. He told the people of their rights under the Sharī'ah and advised them to appeal to the Alkali in the courts if they did not get their rights. He wrote and preached on the rights of women and warned men against oppressing them. He

advised the rulers to appoint learned and fearless judges, who would uphold the law. The Shehu and his followers went on long preaching tours. Since they could not travel personally to all places, he wrote short books and poems in Fulfulde which were translated into Hausa. For those who could not read, songs were composed teaching about religion, called Wa'azi songs.

Suppression of the Shehu's Mission

After some years, when the Shehu's fame had spread far and wide in the surrounding areas, a new ruler of Gobir became jealous of the Shehu's influence. He made new laws forbidding people to change from paganism to Islam and forbidding the Shehu's followers to preach. The good Muslims began to leave Gobir.

The new ruler of Gobir died soon afterwards, but his son Yunfa continued his father's persecution of the Muslims, even seeking to kill Shehu Uthman on one occasion.

At last, open hostility broke out between the Chief of Gobir and the Shehu's community. The Chief sent a message to Shehu Uthman, insisting that he should leave his community, take his family and go away. The Shehu replied: 'I will not leave the Community but I will leave your country. Allah's earth is wide.' Thus began the Shehu's Hijrah (Emigration).

The Shehu, his family, and the whole community, then packed all their books and belongings on their cattle, horses and camels, together with the little grain they possessed, and in February 1804 they began their trek out of Gobir.

They settled in Gudu, in Kebbe, about 60 miles away, and the other Muslims in Gobir also began to leave to join the Shehu and escape the persecutions of the Chief of Gobir.

The Gobirawa (people of Gobir) attacked the travellers and their families and robbed them of all their possessions.

The Jihad

The Chief of Gobir then declared war on the Shehu and his community. The Muslims gave their promise of obedience to Shehu Uthman as Commander of the Faithful (Sarkin Musulmi) and began

to prepare the defences of the town and get ready for *Jihad* (a struggle to defend the faith against oppression).

They were in a difficult situation. The Gobirawa had many fighters, horses and weapons. The Muslims had only about 20 horses, no shields and no heavy weapons. They relied chiefly on their bows and arrows.

Mallam Abdullahi led the army out of Gudu and caught the Gobir army by surprise by a lake called Tabkin Kwatto. A great battle was fought and despite their greater numbers and equipment, the Gobir army was defeated and its remaining soldiers fled.

There followed a series of battles as each side increased its numbers with new recruits, and the Muslims lost many men in battle.

In 1805 the Gobir army attacked the Shehu's army just outside Gwandu. The Shehu went out and preached to his people. He prayed for victory and inspired the people to fight with all their courage. The Gobirawa were defeated, and the tide of the war turned.

From then on the Shehu's followers, under the leadership of Mallam Abdullahi and the Shehu's son Muhammad Bello, and later also of the other flag-bearers, went from success to success until after a few years the whole of Hausaland came under their rule, and some of the areas beyond it, from Gobir (where Yunfa the Chief of Gobir was killed) as far as Kano, Katsina, Adamawa, Bida and Ilorin.

Retirement to his studies

Shehu Uthman settled finally in Sokoto, where he continued his studies and writing and gave directives to his followers on government, until his death in 1817 A.C. All his family were famous for their scholarship, including his daughter Asma'u who was an educator, writer and poet. The graves of the Shehu and some of his family can still be seen in Sokoto at the Hubbare.

Shehu Uthman was without doubt the greatest Muslim scholar and reformer in West Africa. The books in which he preached reform, purification of the religion from pagan practices and the

supremacy of the law (Sharī'ah) are still relevant today. The Shehu's only intention was to preach in peace and persuade people to do right. It was the jealousy and love of power of the rulers, such as Yunfa, which gave the Shehu and his followers no choice but to fight and defend themselves, and by the grace of Allah they succeeded.

From the life of Shehu Uthman there are many lessons to be learnt. Of first importance was his scholarship, which enabled him to perceive the difference between truth and falsehood, between the true social teachings of Islam and the un-Islamic customs which the rulers and some of the people were practising.

Added to this was his care for the welfare of the common people, and his readiness to suffer discomfort in order to enlighten them about Islam and about their duties and rights as Muslims, to which he devoted his whole life.

Lastly, one must admire his faith, steadfastness and courage in refusing to abandon his mission and in standing firm against the military power of the oppressors.

EXERCISES

1. How did the Shehu attract so many followers?
2. What was the Shehu teaching?
3. Why did the rulers oppose him?
4. Why did the Shehu and his followers emigrate from Gobir?
5. What led to the war between the Gobirawa and the Shehu's community?
6. When the Shehu retired from leadership to continue his studies who took over the leadership?
7. Summarise the character and achievements of Shehu Uthman Dan Fodio.
8. Where and when did the Shehu die?

Mallam Abdullahi Dan Fodio

Mallam Abdullahi was born in the Hausa State of Gobir around 1766-67 A.C. He was 12 years younger than his brother Shehu Uthman Dan Fodio.

He was taught the Qur'an by his father, and when he had completed its reading at the age of 13 he was taught by Shehu Uthman and other scholars.

He had a clear understanding of Islam and became a scholar and poet. He wrote many important books, and joined Shehu Uthman in preaching reform among the Muslims.

When the Jihad came, Abdullahi became one of its most important leaders. In battle Mallam Abdullahi was very brave, setting an example to his followers even when he was wounded. He could be firm and bold when necessary, but he was forgiving and generous in victory.

Mallam Abdullahi was a very good Muslim. He did not seek wealth and pleasure but lived in a simple way, basing his life on the example of the Prophet.

He was very kind and merciful, especially towards the common people. He advised the rulers to treat them gently and not to demand too much of them. But he expected the educated leaders to have a strict code of conduct themselves. They had knowledge and power, and should therefore set the highest moral standards for others to emulate.

Mallam Abdullahi's writing, preaching and example helped to spread the true teachings of Islam among the people.

When Shehu Uthman withdrew from fighting in order to pursue his studies and writing, Mallam Abdullahi was put in command of the western part of the territory, while the Shehu's son, Muhammad Bello was put in command of the eastern part. Mallam Abdullahi was based in Gwandu, where he died in 1829 A.C. at the age of 66.

Shehu Uthman, Mallam Abdullahi and Muhammad Bello were great scholars, sincere and truthful preachers, wise leaders, brave fighters and Muslims of high moral standards, famous not only

throughout West Africa but also in other parts of the Muslim world.

EXERCISES

1. Who were the teachers of Mallam Abdullahi Dan Fodio?
2. What do you know about the character of Mallam Abdullahi?
3. When the Shehu retired from leadership to pursue his studies, whom did he put in command?
4. Where and when did Mallam Abdullahi die?

LESSON 43

Muhammad El-Amin El-Kanemi

Muhammad El-Amin El-Kanemi was born in 1778 A.C. in a semi-desert region of Borno, north of Lake Chad. His father was Sheikh Langa of the Kanembu tribe and his mother was an Arab from North Africa. He was sent to school in Egypt and showed himself to be intelligent and to have qualities of leadership.

On completion of his studies he accompanied his father to Makkah to perform the pilgrimage. They remained in Makkah for some years. His father fell ill and died at Madinah on their way home. El-Kanemi travelled on through Cairo to Tripolitania in North Africa where he stayed for some time to further his Qur'anic studies at the Kairouwan Mosque.

His teaching role

At last, he crossed the desert and reached home in Borno. The ruler of Borno was known as the Mai. The Mai appointed El-Kanemi as Chief of the Kanembu tribe. Because of his broad education and Islamic learning he became not only a chief but also an adviser and teacher among his people. He established his own school at Diffu, his base, and branches of the school in the surrounding areas staffed by his pupils. In this way he developed a large following of scholars and pupils in Borno among the Kanembu, the Shua Arab and the Tubu tribes.

El-Kanemi was very concerned for the welfare of his people, and was strict in enforcing the Sharī'ah.

In 1804 A.C. the Jihad, led by Shehu Uthman Dan Fodio, broke out in Kebbe and soon spread to other Hausa states. Fulanis in particular joined the Jihad, and those Fulanis who settled in Borno rose against the Mai of Borno and captured his capital, Ngazargamu.

The Mai fled and called on El-Kanemi to help him because of his large number of loyal followers.

His military and political role

El-Kanemi did not admire the Mai because he was a weak leader, but he did not want to see Borno conquered by outsiders, so he gathered and trained a small army. He also wrote to Shehu Uthman Dan Fodio and to local Fulani leaders complaining about the attacks by Fulanis on fellow Muslims.

El-Kanemi drove the Fulanis out of Ngazargamu and restored the Mai to power. However, when he had returned to his home area the Fulanis again drove out the Mai, and El-Kanemi once more led his men to defeat them.

El-Kanemi became a hero, and from that time the Mais of Borno came to depend on him for protection. On El-Kanemi's advice, the Mai moved his capital further east to Birnin Kabela. At the request of the Mai, El-Kanemi established his own headquarters about 12 kilometres away. The method by which he selected its site is interesting. He and his followers set off on their horses reading the Qur'an and they established their new headquarters at the spot where they finished reading the Qur'an.

There El-Kanemi set up another school in his house. It is recorded that every night between about 7:00 and 10:00 p.m. the Qur'an would be read through 1000 times in his house, which gives an idea of the number of scholars who must have participated. Every Friday before Asr prayer they would read the Qur'an 100 times.

Many people came to visit El-Kanemi and learn from him. Some built houses near his home, so that his settlement soon grew into a town, and was called Kukawa after a Kuka tree that grew near his house. A special quarter of the town was set aside for Berber and Arab traders from North Africa who also acted as teachers in the school.

Shehu of Borno

El-Kanemi became known as the Shehu of Borno, and he was so popular and powerful that he was able to depose any Mai whom he suspected of disloyalty to him and to appoint another member of the royal family to replace him.

Mai Dunama became jealous of El-Kanemi and he made a plot

with another tribe, the Baghirmi, to attack and kill El-Kanemi. The plot was discovered by El-Kanemi, who made his own plans, as a result of which the Mai was killed by mistake by his own allies (the Baghirmi) and his capital overrun by them, while El-Kanemi escaped.

The Baghirmi went home, leaving Borno without a Mai. The younger brother of Dunama, Ibrahim, promised to leave the real power to El-Kanemi if he could only bear the title of Mai, and El-Kanemi agreed. El-Kanemi proved to be a very effective ruler. He encouraged the Muslims to learn more about Islam and follow it correctly. He also maintained law and order throughout Borno.

The British traveller and explorer, Clapperton, visited Borno in 1822 and wrote of El-Kanemi: 'No one could have used greater endeavours to substitute laws of reason for practices of barbarity and although feared, he is loved and respected. Compared to all around him, he is an angel and has subdued more by his generosity, mildness and benevolent disposition than by force of arms.'

El-Kanemi fought other battles before his death, and due to his steadfastness the Fulanis were never able to extend their rule to Borno.

El-Kanemi died in 1835, and was succeeded as Shehu by his son Umar. He left behind him some of his written works, including a Tafsir of the Qur'an which is until today kept at Konduga, and other books on Tawhid. He also left behind him a great tradition of Islamic scholarship in Borno, which still exists.

EXERCISES

1. When and where was El-Kanemi born, and when did he die?
2. Where did he get his education?
3. Who was the Mai?
4. How did El-Kanemi promote education among his people?
5. How did El-Kanemi become the real ruler of Borno?
6. Why did El-Kanemi write a letter of complaint to Shehu Uthman Dan Fodio?
7. Summarise El-Kanemi's character and achievements as an educator and leader.

The Beautiful Names of Allah (69 - 85)

This lesson gives the approximate meaning of another set of 17 names of Allah.

69. Al-Qādir

الْقَادِرُ

The Able, The All-Powerful.

70. Al-Muqtadir

الْمُقْتَدِرُ

The Powerful, The Creator of all power.

71. Al-Muqaddim

الْمُقَدِّمُ

The Expediter

72. Al-Mu'akkhir

الْمُؤَخِّرُ

The Delayer.

73. Al-Awwal

الْأَوَّلُ

The First. None existed before Him.

74. Al-Ākhir

الْآخِرُ

The Last. When all else will perish, He will still remain.

75. Az-Zāhir

الظَّاهِرُ

The Manifest. He is manifest even though we do not see Him, since we can see His works which reveal His presence.

76. Al-Bātin

الْبَاطِنُ

The Hidden. People cannot see Him with their eyes in this world.

77. Al-Wālī

الْوَالِي

The Protecting Friend, The Protector. He governs with justice, beneficence and truth.

78. Al-Muta'ālī

الْمُتَعَالَى

The Supreme One, The Most Exalted.

79. Al-Barr

الْبَرُّ

The Source of All Goodness.

80. At-Tawwāb

التَّوَّابُ

The Acceptor of Repentance.
Allah accepts His servants' repentance as long as it is sincere.

81. Al-Muntaqim

الْمُنْتَقِمُ

The Avenger. The Lord of Retribution. He will punish His servants who refuse to repent up to their death.

82. Al-'Afuwwu

الْعَفُوفُ

The Pardoner.
Allah pardons His servants who

make mistakes or who do wrong under compulsion.

83. Ar-Ra'ūf

الرَّءُوفُ

The Compassionate.
He shows mercy to His servants.

84. Māliku'l-Mulk

مَالِكُ الْمُلْكِ

The Owner of All Dominion.

85. Dhū'l-Jalāli wa'l-Ikrām

ذُو الْجَلَالِ وَالْإِكْرَامِ

The Lord of Majesty and Bounty.

EXERCISES

1. Pronounce in Arabic the names of Allah mentioned in this lesson and memorise them in their order.
2. Give the meanings of these names in English.

LESSON 45

The Beautiful Names of Allah (86 - 99)

This lesson gives the approximate meaning of another set of 14 Names of Allah.

86. Al-Muqsit

الْمُقْسِطُ

The Just, The Equitable. He judges His servants with justice.

87. Al-Jāmi‘

الْجَامِعُ

The Gatherer. On the Day of Judgement Allah will gather and reward His servants based on what they did in this world.

88. Al-Ghaniyy

الْغَنِيُّ

The Self-Sufficient. He has no needs, while all His creatures depend on Him.

89. Al-Mughnī

الْمُغْنِي

The Enricher. He enriches whoever He wills.

90. Al-Māni‘

الْمَانِعُ

The Preventer.

91. Ad-Dārr

الضَّارُّ

The Afflicter. He withholds on purpose what His servants may desire.

92. An-Nāfi‘

النَّافِعُ

The Benefitter, The Creator of Good who gives blessings and favours.

93. An-Nūr

النُّورُ

The Light, Who also lights our hearts with the light of faith.

94. Al-Hādī

الْهَادِي

The Guide, Who guides people to the right way.

95. Al-Badī‘

الْبَدِيعُ

The Originator (of creation).

96. Al-Bāqī

الْبَاقِي

The Everlasting, Who will remain when all else has perished.

97. Al-Wārith

الْوَارِثُ

The Ultimate Inheritor, Who will inherit everything in the universe.

98. Ar-Rashīd

الرَّشِيدُ

The Righteous Teacher, The Guide. He teaches His servants to distinguish right from wrong and guides them to the right way.

99. As-Sabūr

الصَّبُورُ

The Patient. He does not hasten to punish people. He gives them time to repent and opportunity to reform.

EXERCISES

1. Pronounce in Arabic the Names of Allah mentioned in this lesson and memorise them in their order.
2. Give the meanings of the Names in English.
3. Now go over all the Beautiful Names of Allah and learn to repeat them all from memory in their correct order. (See the section of Revision at the end of this book for the complete list).

Your Work and How you do it

1. *The need for work*

Sooner or later every student will, insha Allah, leave school and look for work. He will need to decide on what sort of work to do.

What is the purpose of work? Firstly it is to earn a living with which to get food, clothing and shelter. It is the duty of every Muslim husband to provide these for his family.

2. *The value of work*

In addition to providing us with our own needs, work may have other values:

- (a) value to the community;
- (b) value as a form of worship.

3. *Value of work to the community*

There are many occupations which are useful to the community, which may be divided into various types:

(a) *Provision of food, clothing and shelter*

Occupations which help to supply the basic needs of life - food, clothing and shelter - are valuable. Examples are farming, cooking, building, carpentry, weaving, dress-making and trading which brings these products from one place to another into the hands of the people who need them.

(b) *Education*

Occupations that help people with their education and religious development, such as teaching, preaching, supervising schools, etc. This includes housewives who educate their young children at home.

(c) *Health and welfare*

Occupations which relieve suffering and promote health, such as medicine, nursing, pharmacy and other hospital and

social welfare work.

(d) *Preservation of law, order and peace*

Occupations which make the country safe and preserve life and property, such as the judiciary (judges in courts), the police, prison service, fire service and the armed forces.

(e) *Administration*

Occupations which involve the government and administration of the country - such as collection of revenues and taxes, creation of laws and policies, and provision of services such as roads, electricity, water, education, health services and so on.

This list is not complete, but it gives an idea of the many types of work to choose from. In all these fields a Muslim can find a job which interests him or her and also benefits other people.

4. *Value of work as worship*

Work has another important value. When it is done honestly and with the consciousness of Allah, it becomes a form of worship.

Allah says in the Qur'an: **'I have created men and jinn only so that they may serve Me.'** (Qur'an 51: 56)

If we work with the intention of serving Allah, then our work becomes a service of Allah, which Allah will reward.

5. *Avoiding occupations that are unlawful*

Of course a Muslim cannot expect any reward from Allah if he chooses an occupation which is ***haram*** (unlawful). If he chooses for example, to become a brewer of beer, a barman serving alcohol, a worker in a lottery or pools (gambling) company, a trafficker of women and children for money, or a night-club owner, he should expect only punishment and not reward from Allah.

6. *Avoiding what is unlawful in the manner of work*

If a person wants his work to be accepted by Allah as worship, he must do it in a lawful and honest way. There must be no cheating,

stealing, bribery or corruption, laziness or refusal to work properly.

If we offer our work as service to Allah, we must offer what is good. Allah will not accept what is rotten or corrupt.

7. *What the Prophet says about honest work*

The Prophet is reported to have said: **‘Those who earn an honest living are the beloved of Allah.’**

‘Honesty increases sustenance and livelihood, whereas dishonesty brings poverty.’

Let everyone therefore seek useful and honest work and they will find in it Allah’s blessings in this world and the next.

EXERCISES

1. What are the three main purposes and values of work?
2. Mention five types of work that are useful to the community.
3. How can work become a service to Allah?
4. Mention three types of work which are *haram* (unlawful)
5. What sort of dishonest behaviour must a Muslim avoid in his way of working?
6. What did the Prophet say about honest work?
7. Describe three cases of common dishonesty in the present society and say what you would do in each case to avoid being involved in such dishonesty.

LESSON 47

Voluntary Service to the Ummah and Humanity

1. *The need to help the Ummah (Muslim Community) and Humanity*

A Muslim, as we know, has a duty to his parents and family and to those in need.

It is also very good for a Muslim to use his effort and spare time to help the Ummah and people in general.

2. *Joining with others*

A Muslim can serve the Ummah and humanity through individual effort.

However, he is likely to be more useful and effective if he joins with other people who have the same desire to help. They will also encourage each other in their efforts.



3. *What sort of help can young people give to the Ummah and humanity?*

If there is an Islamic Organisation in the area, young people can join it and form a youth wing. Alternatively they could establish their own group, association or NGO (Non-Governmental Organization). Through this organisation they can help with many useful services. For example, they can:

- (a) organise classes to improve their own and others' knowledge of Islam or any other useful knowledge;
- (b) help to build mosques or improve or clean the local mosques;
- (c) help with 'clean-up' campaigns to keep the environment clean and tidy;
- (d) help to collect money for any useful cause that will benefit the community;

- (e) organise communal labour for any cause that will benefit the community or an individual who is in need.

These are just some examples of how to serve Islam and your community.

4. *Directing what is right and forbidding what is wrong*

Another way of helping your community is by using your knowledge of right and wrong, as made clear in Islam, to **‘direct others to do good and to prevent doing wrong’** (Qur’an 3: 110).

Every Muslim is expected to do this, within the limits of his or her ability. A Hadith explains this as follows: **‘If you see something wrong you should correct it with your hand, and if that is not possible, correct it with your tongue, and if that is not possible, you should hate it in your heart — and that is the weakest (form) of faith.’**

The meaning of this Hadith is that if you see something wrong being done and you have the power to stop it you should do so. You should not ignore it. If however, you have no power to stop the wrong directly, you should speak against it. This may be by warning the wrong-doer, or by calling on others to help stop it, or even by writing to the newspapers to call on others to take action against the it. If however, due to weakness, or oppression or other causes you have no power even to speak against the wrong-doing, you should at least hate it in your heart, and have the wish to change it. You should never accept the wrong as something normal, or accept it with peace of mind. Hating wrong in your heart is the weakest degree of faith, but it is better than condoning or approving of wrong-doing.

EXERCISES

1. How can a young Muslim join with others to help serve the Ummah and humanity?
2. Give some examples of the kind of help which a Muslim youth group can give to the Ummah or humanity.
3. Suggest some service which you and your own friends could do for your community.
4. Explain what you should do to correct wrong-doing, in accordance with the Hadith of the Prophet (ﷺ).

Obedience to Allah and Setting a Good Example

1. *The need for obedience to Allah*

Allah has given us eyes, ears and a brain. He has given us reason. He has given us a sense of right and wrong. He has given us the Qur'an as guidance. He has sent us the Prophet as the best example of a human being.

Allah has given us so much for which we should be grateful. Allah has also told us to obey Him and obey the Prophet.

Therefore all that we have learned in the study of *Tahdhib* (Moral Education) is not just for information or for answering examination questions. It is for us to practise in our daily lives.

It is therefore important for every Muslim to obey Allah and the Prophet.

2. *The reward of obedience to Allah*

Those who obey Allah and try to live in accordance with His guidance will find with Allah a great reward and happiness. This reward is not only in the Hereafter, but even in this world. If someone remembers and obeys Allah and trusts in Him, he will find peace of mind and true happiness throughout his life. Other people will appreciate his behaviour, like him and respect him.

3. *Setting a good example*

An obedient Muslim is also an excellent example to others — both Muslims and non-Muslims.

If a Muslim practises the good behaviour mentioned in this book, people cannot fail to like and admire him. Some will then wish to follow his good example.

He may also guide other people to good conduct, and so have an additional reward.

4. *The best community*

Allah says in the Qur'an: **'You (i.e. Muslims) are the best community raised for mankind: you command what is good and you forbid what is wrong, and you have faith in Allah.'** (Qur'an 3:110)

It is therefore the duty of every Muslim in every situation to show people how to do good and try to stop them from doing wrong.

Allah guides each of us to the right path. May Allah help us to be obedient to Him. May Allah help us to study and follow the Qur'an and the Sunnah of His last Prophet. May Allah help us to be an excellent example to others and to the whole of mankind.

EXERCISES

1. What is the purpose of the *Tahdhib* we have learned? Is it:
 - (a) for information?
 - (b) for passing examinations?
 - (c) for us to practise in daily life?
2. A Muslim who obeys Allah will be rewarded. Will the reward be:
 - (a) in this world?
 - (b) in the Hereafter?
 - (c) in both this world and the Hereafter?
3. How can a person find true peace of mind and happiness in this life?
4. What is the benefit of setting a good example as a Muslim?
5. Allah says in the Qur'an that the Muslims are the best community raised for mankind because of something they must do. What is it that the Muslims, either as individuals or as a community, must do?

LESSON 49

Marriage

1. *The purposes of marriage*

Marriage is strongly recommended in Islam, for a number of reasons which are referred to in various parts of the Qur'an and Hadith.



(a) *Companionship*

Allah says in the Qur'an:

‘And among His signs is this, that He created for you spouses from among yourselves, so that you may dwell with them in tranquility; and He has put love and mercy between you. Truly, in that are signs for people who think.’ (30: 21)

The relationship between a husband and wife should therefore be one of companionship, each showing love, understanding and care towards the other.

(b) *Protection from the sin of adultery*

Through marriage, both man and woman are able to express their love and attraction towards the opposite sex without committing the sin of adultery. Allah says in the Qur'an that husband and wife are like 'garments to each other'. This means that they help to protect each other from indecency, just as garments (clothes) cover and protect the body from nakedness.

(c) *Care of children*

Marriage provides a home where children can get the best start in life. They learn from their parents to love and care for others. Parents teach them how to behave well, and to be disciplined. They train them to be helpful and honest. They teach them to know their religion and to worship Allah. They guide them in their activities until they are old enough to look after themselves.

2. *How marriage is arranged*

Marriage may be arranged in several ways. For example:

- (a) The parents of a girl or boy may look for a suitable partner for their daughter or son. However, parents should consult their children and for the sake of peaceful family relationships are advised not to force their son or daughter to marry against their wishes.
- (b) A boy may tell his parents that he wishes to marry a particular girl that he knows. If the girl agrees and her parents approve of the match, the marriage may go ahead.
- (c) A girl may find a boy who is suitable for marriage. She may request her family or guardian to approach the boy to determine his interest, if he does not approach her first.
- (d) A woman who has been previously married and is either divorced or widowed, has the right of choice in respect of any subsequent marriage.

3. *How the marriage ceremony is performed*

There are many local customs associated with marriage. However, the Islamic requirements for marriage are only four:

- (a) *The Walī*. This is the man who, as guardian of the bride, speaks on behalf of the girl's family and gives her in marriage. The *Walī* may be the girl's father or any other man appointed by the bride's family.
- (b) The giving of *Sadāq* or *Mahr*; a gift to the bride from the bridegroom. It may be money or any other kind of gift. It may be of any value as long as it is acceptable to the bride.
- (c) *Witnesses*. The marriage must be witnessed by at least two very reliable male witnesses.
- (d) *Sīgah*. This is the formal process in which the bridegroom or his representative asks for the bride's hand in marriage, and the bride's *Walī* agrees to give the bride. The marriage is thus formally accepted.

The Prophet (peace be upon him) also strongly recommended that a wedding should be publicised.

4. *Responsibilities in marriage*

The main purposes of marriage (as mentioned above) are to provide companionship, a loving relationship and a stable and happy home for the care and upbringing of children.

The husband and wife are to be faithful to each other in marriage, and to try to satisfy their partners to the best of their ability, by showing love, care, understanding and support in all that is good.

The husband is legally responsible for the maintenance of his wife and children. He is to pay for their housing, clothing and feeding, according to his ability. Even if the wife is wealthy or earning money, the husband is still responsible for the maintenance of his family, although she may help him in this if she wishes.

The husband and wife should treat each other with consideration and respect. The husband is the head of the family but they should consult one another on family matters to arrive at mutual understanding and agreement.

The husband for his part is expected to be kind and reasonable in his treatment of his wife, in accordance with Allah's injunctions in the Qur' an and many Hadith of the Prophet. For example, He is reported to have said:

‘The best among you is he who is kindest to his wife.’ (Tirmidhi)

EXERCISES

1. Mention some of the benefits of marriage to the husband and wife.
2. How does marriage and family life benefit children?
3. What are the four requirements for a valid Islamic marriage?
4. Mention some of the duties of husband and wife towards each other.

LESSON 50

Divorce

1. *Divorce is hated by Allah*

Marriage is very important for a Muslim. The separation of husband and wife by divorce is a great misfortune, particularly if they have children. The Prophet (peace be upon him) said:

‘Of all the things which Allah has permitted, the thing He hates most is divorce.’

Therefore divorce is not to be used unless all means of keeping the husband and wife together have failed. If husband and wife cannot live together in peace, Allah does not force them to stay married. But it is expected that divorce should only take place after much patient effort by the partners and their relatives to keep the marriage going.

2. *Divorce of three kinds*

There are three main kinds of divorce:

- (a) divorce by the husband;
- (b) *Khul‘* - divorce at the request of the wife;
- (c) divorce pronounced by a *Shari‘ah* Court.

3. *Divorce by the husband*

The proper way for a husband to give a divorce is to pronounce it once, when the wife is free of menstruation. This is a revocable divorce. The wife should pass the time of her *‘Iddah* (Waiting Period - of about three months) in her husband's house, and he should feed and clothe her as usual. It is hoped that during this waiting period the husband and wife could possibly be reconciled. If so, the husband may revoke the divorce and the marriage will continue. If the *‘Iddah* finishes without the divorce being revoked however, she remains divorced and is free to marry another person.

Divorce can be pronounced and later revoked in this way twice, but on the third occasion it cannot be revoked.

After the divorce it is not allowed for the husband to take back

any of the *sadāq/mahr* or presents he has given his wife in the course of their married life.

4. *Khul' - divorce at the request of the wife*

A wife who wishes to be released from marriage may ask her husband to give her *Khul'*. In this case she will agree to give back all or part of her *sadāq/mahr*, or anything else that is mutually agreed in return for her release from the marriage.

5. *Divorce pronounced by a Sharī'ah Court*

If the wife has cause to complain that her husband is not treating her properly, she may take her complaint to the court. The court will investigate her complaint. If it is found to be true the judge may order the marriage to be dissolved. In this case the wife is not required to give back anything to the husband.

6. *The 'Iddah*

The *'Iddah* (Waiting Period) of the wife has two main purposes. One is to allow time for reconciliation. The second is for it to be known whether the divorced wife is pregnant. *'Iddah* covers three clear intervals between menstrual periods, and therefore lasts normally from three to four months. If the divorced wife is pregnant, *'Iddah* lasts until she delivers. A divorced wife is not allowed to marry anyone else during the *'Iddah*.

7. *Custody of children*

In the case of divorce, the children should normally live with their mother (the boys until puberty and the girls until their marriage). If the mother gets married again, or for some reason cannot look after the children, they should go to her own mother, or her grandmother, or her sister. If none of these relatives of the mother can look after them, they should go to the husband's mother or his grandmother. If they cannot look after them, the children should stay with their father. These are the rules for custody of children in the Maliki School of Islamic Law. However, wherever the children stay, their father is responsible for their maintenance (cost of feeding, clothing, education etc.)

EXERCISES

1. Quote a Hadith about divorce.
2. What are the three main types of divorce?
3. What is *'Iddah*?
4. Who is responsible for a divorced wife's feeding, clothing and accommodation during her *'Iddah*?
5. What is the order of priority among relatives for custody of children after divorce?

LESSON 51

Lessons from Surah Luqman (Surah 31 verses 12 - 19)

Luqman was a legendary wise man, and in the Surah named after him, Allah uses this personality to spell out some of the basic Islamic moral teachings.

The following is a translation of the passage, with verse-by-verse explanation where necessary:

- 12. ‘And indeed, We granted wisdom unto Luqman: “Be grateful unto Allah - for he who is grateful [unto Him] is but grateful for the good of his own self; whereas he who chooses to be ungrateful [ought to know that], verily, Allah is Self-Sufficient, ever to be praised!”’**

Commentary:

Allah does not need our gratitude for His blessings, He gives them freely. But to be grateful to Him is a proper response which is for our own further benefit and spiritual growth.

- 13. ‘And, lo, Luqman spoke thus unto his son, admonishing him: “O my dear son! Do not ascribe divine powers to anything beside Allah: for, behold, such [a false] ascribing of divinity is indeed an awesome wrong!’**
- 14. “And [Allah says], ‘We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his utter dependance on her lasted two years [hence, O man] be grateful towards me and towards your parents [and remember that] with Me is all journeys’ end’.”’**

Commentary:

Luqman reminds his son that Allah commands us to do good to our parents, and reminds us in particular of kindness to the mother

who sacrifices her own comfort through pregnancy, childbirth, breast-feeding and tender care for the first years of her child's life. He reminds us that we shall all return to Allah and be questioned about our behaviour towards our parents.

15. **‘[Revere thy parents;] yet should they try to make you ascribe divinity, side by side with Me, to something which your mind cannot accept [as divine], obey them not; but [even then] bear them company in this world’s life with kindness, and follow the path of those who turn towards Me. In the end, unto Me you all must return; and thereupon I shall make you [truly] understand all that you were doing [in life].’**

Commentary:

Obedience to parents is not unconditional. Obedience to Allah must come first. Even then the parents should still be treated kindly and not rejected.

16. **“O my dear son,” [continued Luqman] “Verily, even if there is something the weight of a mustard-seed, and though it be [hidden] in a rock, or in the skies, or in the earth, Allah will bring it to light: for, behold, Allah is unfathomable [in His Wisdom], All-Aware.”**

Commentary:

Allah’s knowledge is total, and nothing escapes His knowledge, however small it may be, or however remote or well hidden.

17. **“O my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever [ill] may befall you: this, behold, is something to set one’s heart upon.**
18. **“And turn not your cheek away from people in [false] pride, and walk not haughtily on earth: for, behold,**

Allah does not love anyone who, out of self-conceit, acts in a boastful manner.

- 19. “Hence, be modest in your bearing, and lower your voice: for, behold, the ugliest of all voices is the [loud] voice of asses...”**

Commentary:

The last three verses sum up what Allah wants us to be in terms of our behaviour, i.e.

- ◆ regular in prayers
- ◆ standing up for the truth and for what is right
- ◆ patient in adversity
- ◆ modest, peaceful and well mannered
- ◆ the opposite of a boastful, aggressive loud-mouth.

EXERCISES

1. Why does Allah emphasise kindness to mothers?
2. Under what circumstances should a Muslim refuse to obey his/her parent?
3. How do you assess your own behaviour in respect of what Allah wants us to be as mentioned in verses 17 - 19?

Lessons from Suratul-Hujurat (Surah 49 verses 1 - 10)

The whole of this Surah relates to human behaviour and the moral conduct that a Muslim should strive to apply to himself or herself. The first ten verses are as follows, with commentary where needed.

- 1. ‘O you who have attained to faith! Do not put yourselves forward in the presence of [what] Allah and His Apostle [may have ordained], but remain conscious of Allah: for, verily, Allah is All-Hearing, All-Knowing.**
- 2. ‘O you who have attained to faith! Do not raise your voices above the voice of the Prophet, and neither speak loudly to him, as you would speak loudly to one another, lest all your [good] deeds come to nought without your perceiving it.**
- 3. ‘Behold, they who lower their voices in the presence of Allah’s Apostle - it is they whose hearts Allah has tested [and opened] to consciousness of Himself; [and] theirs shall be forgiveness and a reward supreme.**
- 4. ‘Verily, [O Prophet], as for those who call you from within your private apartments - most of them do not use their reason:**
- 5. ‘for, if they had the patience [to wait] until you come forth to them [of your own accord], it would be for their own good. Still, Allah is much-forgiving, a dispenser of grace.’**

Commentary:

In this passage Muslims are urged to follow the teachings of Allah and His Messenger and not their own desires.

They should also respect the status of the Prophet as the chosen Messenger of Allah and avoid shouting in his presence or calling out to him when he is within his house.

By extension this respect is also due to all the Prophet's righteous successors as leaders of the community up to the present time.

6. **‘O you who have attained to faith! If any iniquitous person comes to you with a [slandorous] tale, use your discernment, lest you hurt people unwittingly and afterwards be filled with remorse for what you have done.**
7. **‘And know that Allah’s Apostle is among you: were he to comply with your inclinations in each and every case, you would be bound to come to harm [as a community]. But as it is, Allah has caused [your] faith to be dear to you, and has given it beauty in your hearts, and has made hateful to you all denial of the truth, and all iniquity, and all rebellion [against what is good]. Such indeed are they who follow the right course**
8. **‘through Allah’s bounty and favour; and Allah is All-Knowing, Truly Wise.**
9. **‘Hence, if two groups of believers fall to fighting, make peace between them; but then, if one of the two [groups] goes on acting wrongfully towards the other, fight against the one that acts wrongfully until it reverts to Allah’s commandment; and if they revert, make peace between them with justice, and deal equitably [with them]: for verily, Allah loves those who act equitably!**

10. **‘All believers are but brethren. Hence, [whenever they are at odds,] make peace between your two brethren, and remain conscious of Allah, so that you might be graced with His mercy.’**

Commentary:

Believers are warned not to believe all rumours and slanders but to find out the truth before they repeat them or take action on them. To pass on such rumours is a spiritual offence against another person and the person who passes the rumour on may later be filled with regret, especially if it turns out to be untrue.

In verse 7 Muslims are warned again to act in accordance with the Message brought by the Prophet and not in accordance with their old ways of behaviour. The Prophet upholds Allah’s guidance and if he were to follow people’s wishes it would lead to harm. This message also applies for all time.

In verses 9 and 10, it is emphasised that all Muslims are brothers, and if they quarrel it is the duty of others to make peace between them. If one of the quarreling parties refuses to make peace the Muslim community should unite against them until they stop and accept justice and reconciliation.

EXERCISES

1. Summarise the main lessons of Suratul-Hujurat verses 1 - 10.
2. Give some examples of the harm of passing on rumours and its consequences.
3. What should a Muslim community do if some individuals or groups quarrel or fight one another?

Lessons from Suratul-Hujurat (Surah 49 verses 11 - 18)

The Surah continues with moral guidance, following up the theme of brotherhood and mutual love and support within the Muslim community:

- 11. ‘O you who have attained to faith! No men shall deride [other] men: it may well be that those [whom they deride] are better than themselves; and no women [shall deride other] women: it may well be that those [whom they deride] are better than themselves. And neither shall you defame one another, nor insult one another by [opprobrious] epithets: evil is all imputation of iniquity after [one has attained to] faith; and they who [become guilty thereof and] do not repent - it is they, they who are evildoers!**
- 12. ‘O you who have attained to faith! Avoid most guesswork [about one another] - for, behold, some of [such] guesswork is [in itself] a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of Allah. Verily, Allah is an acceptor of repentance, a dispenser of grace!**
- 13. ‘O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of Allah is the one who is most deeply conscious of Him. Behold, Allah is All-Knowing, All-Aware.’**

Commentary:

These verses warn Muslims not to mock at others, or spread stories about them or insult them.

They are warned that it is a sin to guess about people's actions or motives, or to spy on people or to say bad things about them behind their backs, and to repent if they do so.

They are reminded that Allah has created every human being, male and female, of every race and tribe, and that in His sight the best people are those that are conscious of Him, whatever their gender or ethnic group. It is a strong warning against racism, nationalism, tribalism and despising or discriminating against women.

14. **‘The bedouin say, “We have attained to faith.” Say [unto them, O Muhammad]: “You have not [yet] attained to faith; you should [rather] say, ‘We have [outwardly] surrendered’ - for [true] faith has not yet entered your hearts. But if you [truly] pay heed unto Allah and His Apostle, He will not let the least of your deeds go to waste: for, behold, Allah is much-forgiving, a dispenser of grace.”**
15. **‘[Know that true] believers are only those who have attained to faith in Allah and His Apostle and have left all doubt behind, and who strive hard in Allah’s cause with their possessions and their lives: it is they, they who are true to their word!**
16. **‘Say: “Do you, perchance, [want to] inform Allah of [the nature of] your faith - although Allah knows all that is in the heavens and all that is on earth? Indeed, Allah has full knowledge of everything!”**
17. **‘Many people think that they have bestowed a favour upon thee [O Prophet] by having surrendered [to thee]. Say thou: “Deem not your surrender a favour unto me: nay, but it is Allah who bestows a favour**

upon you by showing you the way to faith - if you are true to your word!”

- 18. ‘Verily, Allah knows the hidden reality of the heavens and the earth; and Allah sees all that you do.’**

Commentary:

This passage refers to the degrees of faith among those who have accepted Islam. Many of the bedouin (the nomads of the desert) accepted Islam and gave their pledge of support to the Prophet, but had not left behind their old ways of thinking in the Jahiliyyah (the time of ignorance). The Prophet is told to encourage them to be more heedful of Allah’s guidance.

In verse 15 the behaviour of true Muslims is described as those who are fully committed to the faith and strive hard on the right path, even at risk of losing their property or lives, and are truthful and keep their promises.

In verse 17 Muslims who are not fully committed to Allah and His Messenger are reminded that they are not doing the Prophet a favour by embracing Islam. On the contrary, Allah is doing them a favour by guiding them to the truth.

EXERCISES

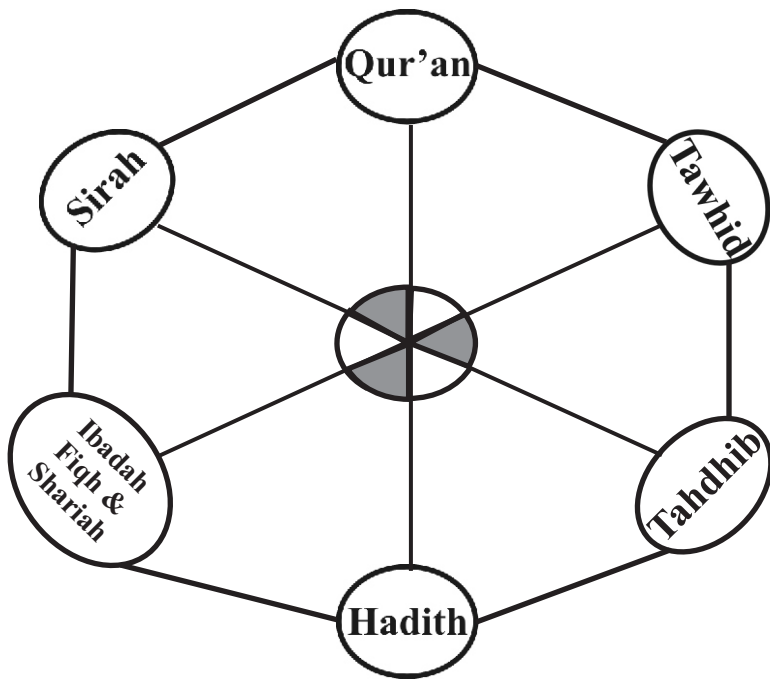
1. Which sins does Allah warn against in verses 11 and 12?
2. Memorise and repeat from memory the meaning of verse 13 of the Surah.
3. How can a person who is born a Muslim or who becomes a Muslim attain to true faith?

GUIDELINES ON REVISION

You have now gained a broad range of basic knowledge of Islam. It is time to revise and integrate the various aspects of your knowledge so that you understand Islam as a guidance for life.

This will also prepare you for public examinations and for more in-depth study at Senior Secondary level.

Use the chart below which shows the subject areas to be revised. You may wish to colour in the circles when you complete your revision in each subject.



The questions in each section may also be used for an Islamic knowledge quiz.

1. TAWHID

A. TOPIC SUMMARY

Tawhid means the uniqueness (of Allah). It focuses on belief in Allah, His angels, His books, His messengers, the Last Day and Qadr (Allah's order and design in His creation).

It reveals to us things that we could not otherwise know, such as: Who created us, and who made the heavens and the earth? Where did we come from? What is our relationship with Allah? What is His nature? What is our purpose on earth? How much control do we have over our own lives? Are we accountable for our behaviour, if so, to whom? What happens when we die? Did the universe have a beginning and will it have an end? Suppose there were more than one God in the universe?

Many of these questions relate to *al-ghaib*, meaning things that are beyond the range of human perception. We cannot know the answers with certainty unless Allah reveals the truth to us through His angels and prophets.

All these are matters of great importance so that people understand their role on earth and take responsibility for their choices in life.

Tawhid is therefore at the centre of Islam and is related to every other aspect of knowledge of Islam — in particular to moral conduct (Tahdhib) since faith is not acceptable without good conduct.

B. Where to find information on Tawhid in the 3 Volumes of the New Junior Islamic Studies Series:

	Lesson	Topic
Book 1	1.	Where did the Heavens and the Earth come from?
	2.	Allah the Creator and Giver of Life, Part I
	3.	Allah the Creator and Giver of Life, Part II
	4.	Allah the Master who gives things their form
	5.	Allah lives forever
	6.	Allah is One, without partner
	7.	Where did I come from?

	8.	Why are we on earth?
	9.	What are Paradise and Hell?
	10.	Can a person choose to do good or bad?
	11.	Allah the Guide
	12.	The Signs of Allah
	13.	The Names of Allah
	14.	Other intelligent beings that Allah created.
	15.	The First Man
	16.	What is Islam and what is a Muslim?
	17.	Īmān (Belief) — A Summary
	68.	The Beautiful Names of Allah (1 - 16)
	69.	The Beautiful Names of Allah (17 - 32)
Book 2	18	The Prophets and Messengers of Allah
	57	The Four Holy Books
	58	The Angels
	59	The Beautiful Names of Allah (33 - 49)
	60	The Beautiful Names of Allah (50 - 68)
Book 3	1	Shirk
	44	The Beautiful Names of Allah (69 - 85)
	45	The Beautiful Names of Allah (86-100)

C. The Beautiful Names of Allah

	Name	Transliteration	Translation
1.	الله	Allāh	Allah
2.	الرَّحْمَنُ	Ar-Rahmān	The Beneficent
3.	الرَّحِيمُ	Ar-Rahīm	The Merciful
4.	الْمَلِكُ	Al-Malik	The King
5.	الْقُدُّوسُ	Al-Quddūs	The Most Holy/Pure One
6.	السَّلَامُ	As-Salām	The Source of Peace
7.	الْمُؤْمِنُ	Al-Mu'min	The Inspirer of Faith

The Beautiful Names of Allah

	Name	Transliteration	Translation
8.	الْمُهَيِّمُ	Al-Muhaymin	The Protector
9.	الْعَزِيزُ	Al-‘Azīz	The Mighty
10.	الْجَبَّارُ	Al-Jabbār	The Compeller
11.	الْمُتَكَبِّرُ	Al-Mutakabbir	The Majestic
12.	الْخَالِقُ	Al-Khāliq	The Creator
13.	الْبَارِئُ	Al-Bāri’	The Maker
14.	الْمُصَوِّرُ	Al-Musawwir	The Shaper
15.	الْغَفَّارُ	Al-Ghaffār	The Forgiving
16.	الْقَهَّارُ	Al-Qahhār	The Subduer
17.	الْوَهَّابُ	Al-Wahhāb	The Bestower
18.	الرَّزَّاقُ	Ar-Razzāq	The Provider
19.	الْفَتَّاحُ	Al-Fattāh	The Opener
20.	الْعَلِيمُ	Al-‘Alīm	The All-Knowing
21.	الْقَابِضُ	Al-Qābid	The Withholder
22.	الْبَاسِطُ	Al-Bāsīt	The Reliever
23.	الْخَافِضُ	Al-Khāfid	The Abaser

The Beautiful Names of Allah

	Name	Transliteration	Translation
24.	الرَّافِعُ	Ar-Rāfi‘	The Exalter
25.	الْمُعِزُّ	Al-Mu‘izz	The Bestower of Honour
26.	الْمُذِلُّ	Al-Mudhill	
27.	السَّمِيعُ	As-Samī‘	The All-Hearing
28.	الْبَصِيرُ	Al-Basīr	The All-Seeing
29.	الْحَكَمُ	Al-Hakam	The Judge
30.	الْعَدْلُ	Al-‘Adl	The Just
31.	اللطيفُ	Al-Latīf	The Gentle
32.	الْخَبِيرُ	Al-Khabīr	The All-Aware
33.	الْحَلِيمُ	Al-Halīm	The Forbearing
34.	الْعَظِيمُ	Al-‘Azīm	The Magnificent
35.	الْعَفُورُ	Al-Ghafūr	The Forgiving
36.	الشَّكُورُ	Ash-Shakūr	The Ever-Responsive to Gratitude
37.	الْعَلِيُّ	Al-‘Aliyy	
38.	الْكَبِيرُ	Al-Kabīr	The Most Great
39.	الْحَفِيزُ	Al-Hafīz	The Preserver

The Beautiful Names of Allah

	Name	Transliteration	Translation
40.	الْمُقِيتُ	Al-Muqīt	The Sustainer
41.	الْحَسِيبُ	Al-Hasīb	The Reckoner
42.	الْجَلِيلُ	Al-Jalīl	The Majestic
43.	الْكَرِيمُ	Al-Karīm	The Generous
44.	الرَّقِيبُ	Ar-Raqīb	The Watchful
45.	الْمُجِيبُ	Al-Mujīb	The Responsive
46.	الْوَاسِعُ	Al-Wāsi‘	The Infinite
47.	الْحَكِيمُ	Al-Hakīm	The Wise
48.	الْوَدُودُ	Al-Wadūd	The Loving One
49.	الْمَجِيدُ	Al-Majīd	The Most Glorious
50.	الْبَاعِثُ	Al-Bā‘ith	The Resurrector
51.	الشَّهِيدُ	Al-Shahīd	The Witness
52.	الْحَقُّ	Al-Haqq	The Truth
53.	الْوَكِيلُ	Al-Wakīl	The Trustee
54.	الْقَوِيُّ	Al-Qawiyy	The Most Strong
55.	الْمَتِينُ	Al-Matīn	The Firm One

The Beautiful Names of Allah

	Name	Transliteration	Translation
56.	الْوَلِيُّ	Al-Waliyy	The Protector
57.	الْحَمِيدُ	Al-Hamīd	The Praiseworthy
58.	الْمُحْصِي	Al-Muhsī	The Reckoner
59.	الْمُبْدِئُ	Al-Mubdi'	The Originator
60.	الْمُعِيدُ	Al-Mu'id	The Restorer
61.	الْمُحْيِي	Al-Muhyi	The Giver of Life
62.	الْمُمِيتُ	Al-Mumīt	The Taker of Life
63.	الْحَيُّ	Al-Hayy	The Ever-Living
64.	الْقَيُّومُ	Al-Qayyūm	The Self-Subsisting
65.	الْوَاجِدُ	Al-Wājid	The Possessor
66.	الْمَاجِدُ	Al-Mājid	The Glorious
67.	الْوَاحِدُ	Al-Wāhid	The Only One
68.	الصَّمَدُ	As-Samad	The Eternally Besought
69.	الْقَادِرُ	Al-Qādir	The Omnipotent
70.	الْمُقْتَدِرُ	Al-Muqtadir	The Powerful

The Beautiful Names of Allah

	Name	Transliteration	Translation
71.	الْمُقَدِّمُ	Al-Muqaddim	The Expediter
72.	الْمُؤَخِّرُ	Al-Mu‘akhkhir	The Delayer
73.	الْأَوَّلُ	Al-Awwal	The First
74.	الْآخِرُ	Al-Ākhir	The Last
75.	الظَّاهِرُ	Az-Zāhir	The Manifest
76.	الْبَاطِنُ	Al-Bātin	The Hidden
77.	الْوَالِي	Al-Wālī	The Protector
78.	الْمُتَعَالَى	Al-Muta‘ālī	The Most-Exalted
79.	الْبَرُّ	Al-Barr	The Source of all good
80.	التَّوَّابُ	At-Tawwāb	The Acceptor of Repentance
81.	الْمُنْتَقِمُ	Al-Muntaqim	The Avenger
82.	الْعَفُوفُ	Al- ‘Afuww	The Forgiver
83.	الرَّءُوفُ	Ar-Ra‘ūf	The Clement
84.	مَالِكُ الْمُلْكِ	Maliku’l-Mulk	The Owner of All Dominion
85.	ذُو الْجَلَالِ وَالْإِكْرَامِ	Dhu’l-Jalāl wa’l Ikrām	The Lord of Majesty and Bounty
86.	الْمُقْسِطُ	Al-Muqsit	The Equitable

The Beautiful Names of Allah

	Name	Transliteration	Translation
87.	الْجَامِعُ	Al-Jamī‘	The Gatherer
88.	الْغَنِيُّ	Al-Ghaniyy	The Rich One
89.	الْمُغْنِي	Al-Mughnī	The Enricher
90.	الْمَانِعُ	Al-Mānī‘	The Preventer of Harm
91.	الضَّارُّ	Ad-Dārr	The Afflicter
92.	النَّافِعُ	An-Nāfi‘	The Creator of Good
93.	النُّورُ	An-Nūr	The Light
94.	الْهَادِي	Al-Hādī	The Guide
95.	الْبَدِيعُ	Al-Badī‘	The Originator
96.	الْبَاقِي	Al-Bāqī	The Everlasting
97.	الْوَارِثُ	Al-Wārith	The Inheritor of All
98.	الرَّشِيدُ	Ar-Rashīd	The Righteous Teacher
99.	الصَّبُورُ	As-Sabūr	The Patient One

D. General Knowledge Questions On Tawhid

The following questions and answers are meant to increase your general knowledge of Tawhid. Some of them have been covered in the lessons, while some have not. Look up the answers in other books or ask your teacher. Use these questions and answers to polish up your knowledge and increase it.

1. Can a human being create something out of nothing?
2. What is the meaning of the Arabic words “*Kun fa yakun*”?
3. Which two Names of Allah are found at the beginning of every Surah of the Qur’an except Surah 9 (At-Tawbah)?
4. Which Surah of the Qur’an begins: **‘Say: He is God, the One...’**?
5. What do Muslims say when they hear someone has died?
6. What are *Al-Jannah* and *An-Nār*?
7. Can you mention 3 of Allah’s “signs” (things He has created and tells us to think about them)?
8. Which six things is a Muslim to believe in (sometimes called “The Six Cardinal Beliefs”)?
9. Who was the first man created by Allah?
10. Who was the first woman created by Allah?
11. What is the meaning of the word “Islam”?
12. What is the *Shahadah*?
13. What is the other name of Iblis?
14. Why did Iblis refuse to bow to Adam?
15. What are angels?
16. Which were created first, human beings or angels?
17. What is “*al-ghaib*”?
19. What is “*shirk*”?
20. What are Prophets and Messengers?
21. What are the names of the 25 Prophets mentioned in the Qur’an? (Write as many as you can remember.)
22. Who is the leader of the angels?
23. What are the names of the Four Holy Books, and to whom were they revealed?
24. What is “revelation”?
25. According to the Qur’an, angels were made from, jinns from and human beings from

2. SIRAH OF PROPHET MUHAMMAD, THE EARLIER PROPHETS AND FAMOUS MUSLIMS

A. TOPIC SUMMARY

A short version of the Sirah (Biography of the Prophet) is provided in Book 1 of the series, by way of an overview of his life and achievements. This is followed up in Book 2 by a longer account.

This is accompanied by short biographies of the Four Righteous Caliphs.

Book 3 gives accounts of the lives of six of the earlier Prophets and of more famous Muslims, male and female, from the time of the Prophet, as well as three great Muslims of more recent times in West Africa.

These biographies inspire the reader to appreciate the sacrifices and achievements of great people and to aspire to similar greatness and positive contributions in the world today.

In this way Sirah is linked to Tawhid (faith) and Tahdhib (moral conduct) and to the Qur'an and Hadith, which are major sources of information about these great events and personalities in the history of the world.

B. Where to find information on The Sirah and Biographies of Other Great People in the 3 Volumes of The New Junior Islamic Studies Series

	Lesson	Topic
Book 1	56	The Life of Prophet Muhammad (Part 1)
	57	The Life of Prophet Muhammad (Part 2)
Book 2	19	Arabia before Islam
	20	Makkah as a Religious and Commercial Centre
	21	The Birth and Childhood of Prophet Muhammad
	22	Life as a youth, and marriage
	23	The Re-building of the Ka'bah

24	The Call to Prophethood
25	Early Preaching
26	Public Preaching and the Makkans' Reaction
27	Full Scale Persecution
28	The Hijrah to Abyssinia
29	Important Conversions to Islam
30	The Year of Sorrow and the Mission to Tā'if
31	Hijrah: Migration to Madinah
32	The Foundation of the Ummah
33	The Battle of Badr
34	The Battle of Uhud
35	The Battle of the Trench
36	The Treaty of Hdaybiyyah
37	After Hdaybiyyah
38	The Violation of the Treaty
39	Entry into Makkah
40	The Battle of Hunayn
41	Tabuk and the Year of Reconciliation
42	The Farewell Pilgrimage
43	The Death of the Prophet

Famous Muslims

Book 2

61	Abū Bakr, the First Caliph
62	‘Umar, the Second Caliph
63	‘Uthmān, the Third Caliph
64	‘Ālī, the Fourth Caliph

Earlier Prophets

Book 3

16	Prophet Ādam
17	Prophet Nūh
18	Prophet Ibrāhīm
19	Prophet Yusuf
20	Prophet Mūsā
21	Prophet ‘Isā

Famous Muslims

Book 3	22	Khadijah bint Khuwaylid
	23	‘Aisha bint Abu Bakr
	24	Fatima
	25	Bilal ibn Rabah
	26	‘Umar ibn Abdul Azīz
	41	Shehu Uthman Dan Fodio
	42	Mallam Abdullahi Dan Fodio
	43	Muhammad El-Amin El-Kanemi

C. General Knowledge Questions on Sirah, Earlier Prophets and Famous Muslims

1. What religious beliefs did the majority of Arabs follow before Islam?
2. Where is Arabia, and which countries lie to the north, south, east and west of it?
3. Most of the Arabian peninsula is covered by: (a) mountains? (b) water? (c) desert? (d) marshland? (e) trees?
4. Which city was the religious and commercial centre of Arabia, and why?
5. What was the connection of the Ka’bah with Prophets Ibrāhīm and Ismā’īl?
6. What did the pre-Islamic Arabs worship in and around the Ka’bah?
7. Where did the trade caravans from Makkah go to?
8. Where was the Prophet Muhammad born, and in which year?
9. Why did he never see his father?
10. How old was he when his mother died?
11. Who was his grandfather who took care of him?
12. Who looked after him when his grandfather died?
13. Who did the Prophet marry, and what was her occupation?
14. Where was the Prophet when the Angel Jibril appeared before him?
15. Who was the first person to believe in the Prophet’s mission?

16. Who was the first male adult to accept Islam?
17. When the persecution of Muslims became serious, where did the Prophet send a group of his followers?
18. What happened in the “Year of Sorrow”?
19. In which year did the Prophet make his Hijrah?
20. What was the original name of Madinah?
21. Who were the Quraysh?
22. Name three battles that took place when the Makkan army attacked the Muslims.
23. How did the Treaty of Hudaibiyyah increase the spread of Islam?
24. Who was the leader of the Quraysh with whom the Prophet negotiated the entry of the Muslims to Makkah?
25. In which year did the Prophet die? How old was he?
26. Where did the Prophet die and where was he buried?
27. Who were the Righteous Caliphs?
28. How did Caliph ‘Umar find out the needs of the ordinary people?
29. What was the most important achievement of Caliph ‘Uthmān?
30. What was the full name of Khadījah?
30. Who was ‘Aisha’s father?
31. Who was Fatima’s husband?
32. Who freed Bilal from slavery?
33. In what way did Caliph ‘Umar ibn Abdul Azīz resemble the Four Righteous Caliphs?
34. Where was the centre of Sheikh Uthman Dan Fodio’s Caliphate?
35. What were the names of Sheikh Uthman’s brother and son to whom he handed over the leadership?
36. In which part of present Nigeria did El-Kanemi live?
37. Who was the first Prophet?
38. Which Prophet built a boat to escape from a flood?
39. Where was Prophet Ibrāhīm born?
40. Who were the sons of Prophet Ibrāhīm?
41. Who was Hajara, and why did she run between Safā and Marwah?
42. How was Prophet Yusuf sold into slavery and where was he taken to?

43. Why did the Pharaoh release Yusuf from prison?
44. Who was Yusuf's father?
45. Where was Prophet Mūsā born?
46. How did he come to be brought up in the Pharaoh's household?
47. Why did he run away to Sinai and why did he later return to Pharaoh?
48. Who were the people of Mūsā?
49. How did Pharaoh die?
50. Which revelation was given to Prophet Mūsā?

3. IBADAH, FIQH AND SHARĪ‘AH

A. TOPIC SUMMARY

Ibadah means “Worship”. Fiqh means “Jurisprudence”. Sharī‘ah is the way to justice. It is very important for every Muslim to know how to worship Allah in the way He has revealed to us in the Qur’an and as demonstrated by the Prophet in his Sunnah.

In the 3 volumes of this series we have covered the Five Pillars of Islam, including Purification, Prayers, Fasting, Zakah, and Hajj. In each case we have studied not only how to carry out each act of Ibadah, but also the benefits of these practices, to the individual concerned and to the community and society.

Ibadah (worship) when done with sincerity is closely linked with moral conduct (Tahdhib).

B. Where to find guidance on Ibadah, Fiqh and Sharī‘ah in the 3 Volumes of the New Junior Islamic Studies Series

	Lesson	Topic
Book 1	27	Introduction to Fiqh and The 5 Pillars of Islam
	28	Purification and Pure water
	29	How to perform Wudu‘ (Ablution)
	30	The Importance of Ablution
	31	Things that spoil ablution
	32	The significance and benefits of ablution
	33	Ghusl (Ritual Bath)
	34	Tayammum (Dry Ablution)
	35	Salat (Prayer)
	36	The Five Compulsory Prayers
	37	The Adhān and the Qiblah
	38	The Iqāmah
	39	The First Rak‘ah
	40	The Second Rak‘ah and at-Tashahhud
	41	The Third and Fourth Rak‘ahs
	70	Friday Prayer
	71	Things that spoil prayer
	72	Praying with an Imam

Book 2	Lesson	Topic
	1	Compulsory Acts of Prayer
	2	The Necessary Acts of Prayer according to the Sunnah
	3	Amendment of Prayer
	4	Meritorious Acts of Prayer
	5	Al-Qunūt
	6	Sick Person's prayer/missed prayer/glorification
	7	Late-comer's prayer
	8	Prayers on a journey
	9	Supererogatory Prayers
	10	Tahajjud, Tarawih, Janaza Prayers
	11	'Id prayers
	12	Prayer for Rain, Prayer during Eclipse
	49	Islamic Injunctions on Food and Drink
	65	Fasting (Sawm)
	66	The Fast of Ramadan
	67	Exemption from Fasting
	68	Things that spoil Fasting, and Qadā'
	69	Things that spoil Fasting, and Kaffārah
	70	Extra worship during Ramadan
	71	The Benefits of Fasting
	72	Zakatu'l-Fitr
	77	Zakat I
	78	Zakat II

Book 3	7	Shari'ah - the Way of Justice
	8	Principles of Honest Business and Trade
	9	Hajj (Pilgrimage)
	10	How to perform Hajj - I
	11	How to perform Hajj - II
	12	How to perform Hajj - III
	13	The Hajj Code of Conduct
	14	'Umrah and the Visit to Madinah
	15	The Significance and Benefits of Hajj
	49	Marriage
	50	Divorce

C. General knowledge Questions on Ibādah, Fiqh and Sharī‘ah

1. What is the meaning of “Ibādah”?
2. What is Fiqh?
3. What is the Sharī‘ah?
4. What are the Five Pillars of Islam?
5. What are the 3 types of ablution?
6. When is it allowed to do Tayammum?
7. Name the 5 daily prayers
8. What is the Qiblah?
9. What is the Adhān and what is the Iqāmah?
10. How many Rak‘ahs are performed in Friday prayers?
11. Which daily prayer has 3 Rak‘ahs?
12. What are Qabli and Ba‘di?
13. If a sick person cannot stand up, how should he/she pray?
14. Which prayers can be shortened on a journey? Which can be combined?
15. What are supererogatory prayers?
16. When are Tarawih prayers said - in which month and at what time?
17. When are Tahajjud prayers said?
18. On what occasion is Janaza Prayer said? How many rak‘ahs are in it? Does it include Ruk‘u and Sujud?
19. How many rak‘ahs are in ‘Id prayer? How many Takbirs are said in it?
20. Which types of food and drink are prohibited to Muslims?
21. For how many days do Muslims fast in Ramadan?
22. At what time does the day’s fast begin and end?
23. What is the name of the pre-dawn meal?
24. What is the name of the meal taken at sunset to break the fast?
25. Who are those exempted from fasting?
26. If a person accidentally breaks the Ramadan fast what should he/she do? What is it called?
27. If a person deliberately breaks the Ramadan fast, what should he/she do? What is it called?
28. What is Zakatu’l-Fitr, when is it given, and what is the quantity to be given?

29. What is Zakat?
30. What is Sadaqah?
31. What is the meaning of Nisāb?
32. What percentage of a person's wealth is to be given as Zakat?
33. What percentage of a harvest of rice should be given out as Zakat?
34. Which kind of people are entitled to receive Zakat?
35. What are the benefits of Zakat?
36. What is Riba? Is it lawful for Muslims?
37. For whom is Hajj compulsory, and under what conditions?
38. Where are the acts of pilgrimage performed?
(a) Makkah? (c) Arafat?
(b) Mina? (d) Jeddah? (e) Cairo?
39. What is the Talbiyah?
40. What is the Tawāf?
41. What is the Sa'y, and where is it done?
42. What is done on the day of Arafat?
43. When pilgrims leave Arafat, they pick up pebbles (small stones). What are they going to do with them?
44. What are the Jumrāt?
45. What is 'Umrah and how does it differ from Hajj?
46. Why do pilgrims also visit Madinah?
47. Mention 3 benefits of Hajj.
48. What are the requirements for a valid nikah (marriage ceremony)?
49. What is Talaq?
50. What is Khul'?

4. THE QUR'AN

A. TOPIC SUMMARY

The Qur'an is the last Revelation from Allah. In it He has confirmed what was true in the earlier revelations and given all humanity the guidance it needs to respond to His love and care and live in obedience to Him.

We have learned what is the Qur'an and its importance. We have learned how it was revealed, written down and memorized, and how it was compiled into a book and standardized in order to prevent any later argument about the authenticity of its text.

The three books of this series have also covered 20 of the shorter Surahs towards the end of the Qur'an, giving the Arabic text, translation, explanation of any difficult words, and commentary on the meaning. Students are expected to memorize the Surahs in Arabic for use in their daily prayers and in English so that they understand the meaning of what they are reciting.

There are also many quotations from the Qur'an in the sections on Tawhīd, Sīrah, Fiqh, the earlier Prophets, Tahdhīb and Sharī'ah.

B. Where to find information on the Qur'an in the 3 Volumes of the New Junior Islamic Studies Series

	Lesson	Topic
Book 1	18	Al-Fatihah
	19	An-Nās
	20	Al-Falaq
	58	Al-Ikhlās
	59	Al-Masad
	60	An-Nasr
	64	Al-Kafirūn
	65	Al-Kawthar
	66	Al-Mā'ūn
	67	Quraysh

	Lesson	Topic
Book 2	50	Al-Fīl
	51	Al-Humazah
	52	Al-‘Asr
	53	At-Takāthur
	54	Al-Qāri‘ah
	55	What is the Qur‘an?
	56	Standardization of the Qur‘an
Book 3	2	Al-‘Ādiyāt
	3	Al-Zalzalah
	4	Al-Qadr
	5	Al-Inshirah
	6	Ad-Duhā

C. General Knowledge Questions on Qur‘an

1. What is the literal meaning of “Al-Qur‘an”?
2. Where did the Prophet receive the first revelation?
3. Which angel appeared to the Prophet?
4. What did the angel tell him to do?
5. Recite from memory the first 5 verses revealed to the Prophet (Surah 96:1-5)
(a) in Arabic (b) in English translation.
6. Recite Suratu‘l Fatiha in Arabic and in English translation.
7. As the verses of the Qur‘an were revealed, the Prophet’s companions memorised them and wrote them down. On what materials did they write them?
8. Which is the longest Surah in the Qur‘an?
9. Which is the shortest Surah in the Qur‘an?
10. When was the Qur‘an compiled into a book, who ordered it to be done, and who was the chief secretary who supervised the work? Who kept the book?
11. Who ordered the Qur‘an to be standardized, and why?
12. Why is the Qur‘an important?

13. What is the meaning of (a) Al-Mā'un? (b) Al-Fīl? (c) Al-Zalzalah?
14. Can you name 7 Surahs of the Qur'an that are named after animals, insects etc.?
15. How many Surahs are there in the Qur'an?
16. What is the meaning of "*Bismillahir-Rahmanir-Rahim*"?
17. Which Surah does not begin with the *Bismillah*?
18. Which short Surah is about the Unity of Allah?
19. What is a Hafiz?
20. Who is the Author of the Qur'an?

5. TAHDHIB (MORAL EDUCATION)

A. TOPIC SUMMARY

Faith must be accompanied by good conduct and good intentions, otherwise it will be rejected by Allah.

This series of books has included 40 lessons on moral conduct and Islamic manners or behaviour covering many aspects of life. If people will practicalize these lessons in their daily lives, the world will be a better place.

The section also includes several chapters on aspects of the Sharī'ah and two portions from the Qur'an which lay special emphasis on moral conduct. Most of the quotations in this section are drawn from the Qur'an and Hadith.

B. Where to find information on Tahdhib in the 3 Volumes of the New Junior Islamic Studies Series

	Lesson	Topic
Book 1	21	Tahdhib - Moral Education
	22	Obedience to Parents
	23	Cleanliness
	24	Respect for elders, teachers and authorities
	25	Kindness to juniors and to people in general
	26	Telling the truth and keeping promises
	48	Islamic Manners: Greetings and Salutations
	49	Islamic Manners when eating
	50	Justice and Fairness
	51	Gratitude, Patience and Endurance
	52	Forgiveness and Reconciliation
	53	Helping those in need
	54	Punctuality and Promptness
	55	Making good friends
Book 2	44	Kindness to Animals
	45	Modesty and Humility
	46	Decency of Dress and Good Manners
	47	Bribery and Corruption

48	Avoiding Envy
73	Avoiding alcohol, dangerous drugs and smoking
74	Stealing
75	Cheating
76	Back-biting and Cursing
79	Good Relations with people of other religions
89	Islamic Brotherhood
81	Behaviour in a Mosque
82	Toilet Etiquette
83	Avoiding Anger
84	The Search for knowledge

Book 3	Lesson	Topic
	31	Suspicion and Spying
	32	Pride and Mockery
	33	Honest work and avoidance of begging
	34	Moderation in Way of Life
	35	Keeping Family Ties
	36	Gambling
	37	Avoiding Fortune-tellers
	38	Good Neighbourliness
	39	Chastity
	40	Duties of Parents to Children
	46	Your work and how you do it
	47	Voluntary Service to the Ummah and Humanity
	48	Obedience to Allah and Setting a Good example
	51	Lessons from Surah Luqmān (12 - 19)
	52	Lessons from Suratu'l-Hujurāt (1 - 10)
	53	Lessons from Suratu'l-Hujurāt (11 - 18)

C. General Knowledge Questions on Tahdhīb (Moral Education)

1. What is Tahdhīb?
2. The Prophet said we should follow the Qur'an and Sunnah - what does this mean?
3. What does the Qur'an say about kindness to parents?
4. Why is cleanliness important?
5. Why should Muslims show respect to elders and teachers?
6. How, according to a Hadith, can a person practice charity if he/she is poor and has no money?
7. What does the Qur'an say about truthfulness and keeping promises?
8. What is the meaning of "*Assalamu Alaykum*" and "*Wa Alaykum Salam*"?
9. How should Muslims greet one another?
10. If you go to somebody's house and call "*Assalamu Alaykum*" 3 times and nobody answers, should you enter?
11. What should we say if someone sneezes?
12. What should we say before beginning a meal?
13. Mention 5 acts of good manners when eating.
14. What should we do and say after eating?
15. What is the importance of being punctual?
16. What are the bad effects of befriending boys or girls who misbehave?
17. Muslims should help people who are in need or who need comfort. Give at least 3 examples of such people.
18. What did the Prophet say about those who eat their fill while their neighbours go hungry?
19. What are Muslims expected to do in respect of care of orphans?
20. Give 5 examples from the Qur'an and Hadith on kindness to animals.
21. The Prophet said that modesty and faith go together, and that a special characteristic of Islam is modesty. Explain with examples.
22. What are the rules of dress for men and women? What is the

wisdom behind these rules?

23. What do the Qur'an and Hadith say about seeking knowledge? Does this apply to both boys and girls?
24. What do the Qur'an and Hadith say about Islamic brotherhood?
25. What does the Qur'an say about the equality of all human beings irrespective of gender, race or colour?
26. What does the Qur'an say about presenting Islam to non-Muslims, and avoidance of quarreling with them?
27. How can a Muslim show the beauty of Islam by his/her actions?
28. How should a Muslim behave in a Mosque?
29. Mention 5 aspects of etiquette in going to the toilet.
30. What do the Qur'an and Hadith say about gratitude to Allah and endurance of misfortune?
31. If someone treats you badly, should you treat him badly in return? On which verse of the Qur'an do you base your answer?
32. What does the Hadith say about forgiveness?
33. What does the Qur'an say about peace-making and reconciliation?
34. What does the Qur'an say about envy?
35. What do the Hadith say about envy?
36. What did the Prophet say about anger, and what did he advise people to do if they feel angry?
37. What does the Qur'an say about justice and fairness?
38. What does the Qur'an say about back-biting?
39. What did the Prophet say about cursing and abusing or using bad language?
40. What does the Qur'an say about suspicion and spying?
41. What does the Qur'an say about boasting?
42. What is mockery and what does the Qur'an say about it?
43. How did the Prophet respond to a man who came to him begging?
44. How should a Muslim community reduce the need for begging?

45. What does the Qur'an say about moderation, generosity and wastefulness?
46. What should a Muslim do if he is wealthy beyond his needs and responsibilities?
47. What does the Qur'an say about intoxicants and gambling?
48. What do the Qur'an and Hadith say about bribery and corruption?
49. What should a Government do to reduce stealing?
50. What does the Qur'an say about cheating and fraud?
51. What does the Qur'an say about intoxicating drinks and drugs?
52. What are the harmful effects of (a) intoxicating drinks and drugs? (b) smoking cigarettes?
53. What did the Prophet say about going to fortune tellers?
54. What are the Islamic precautions recommended to maintain chastity before marriage and faithfulness between spouses?
55. Give some examples of lawful and unlawful occupations.
56. Give some examples of voluntary work that young people can do to benefit the local community.
57. What can Muslim boys and girls do to encourage others to appreciate Islam?

6. THE HADITH

A. TOPIC SUMMARY

After the time of Prophet his companions continued to pass on what they had heard him say. Some people also wrote down what he had said or done, while others passed it on orally from one generation to the next. Several centuries later there were hundreds of thousands of these reported sayings in circulation, and scholars who specialised in the science of Hadith went round the Muslim lands collecting them. They applied various tests to determine which of them were authentic. After rejecting the great majority as fabrications, they produced collections of the Hadith they concluded were genuine sayings and reports. These collections, such as those of Bukhari and Muslim, are still available.

The three books of this series include 15 Hadith from the Collection of an-Nawawi for study and memorization.

There are also many other Hadith quoted in the series under the sections on the Sīrah, Tahdhīb, Fiqh and Sharī'ah.

B. Where to find information on the Hadith in the 3 Volumes of the New Junior Islamic Studies Series

	Lesson	Topic
Book 1	42	The Reporters of Hadith
	43	The Preservation and Collection of Hadith
	44	An-Nawawi: Hadith No. 1
	45	An-Nawawi: Hadith No. 2
	46	An-Nawawi: Hadith No. 5
	47	An-Nawawi: Hadith No. 6
	61	An-Nawawi: Hadith No. 10
	62	An-Nawawi: Hadith No. 11
	63	An-Nawawi: Hadith No. 13
Book 2	13	The Six Sound Collections of Hadith
	14	An-Nawawi: Hadith No. 15
	15	An-Nawawi: Hadith No. 16

16	An-Nawawi: Hadith No. 17
17	An-Nawawi: Hadith No. 18

Book 3	27	An-Nawawi: Hadith No. 23
	28	An-Nawawi: Hadith No. 25
	29	An-Nawawi: Hadith No. 26
	30	An-Nawawi: Hadith No. 27

C. General Knowledge Questions on Hadith

1. What was the role of the reporters of Hadith?
2. Name some of the reporters.
3. What was the role of the Collectors of the Hadith?
4. What is the Isnad of a Hadith?
5. What is the Matn of a Hadith?
6. What is the Science of Hadith?
7. What is the relationship between the Qur'an and the Hadith?
8. Name the Six Sound Collections of Hadith.

Complete the following Ahadith:

9. Actions are judged by
10. The search for knowledge
11. He is not a Muslim who eats
12. Even a is charity.
13. Allah will not show mercy to him
14. The best of you are those who are kindest to
15. The Prophet heard of a woman who locked her cat in a room and gave it no food until He commented that
16. The Prophet heard of a woman who saw a thirsty dog and He commented that
17. Every religion has its special characteristic, and the special characteristic of Islam is
18. If a chief (or official) accepts gifts, it is corruption, and if a judge accepts a bribe it is
19. By Him in whose hand my soul is, a man does not believe until he likes for his what he likes for himself.

20. The Prophet asked his Companions: “Who do you think is strong and powerful?” They replied: He who throws people down.” “No,” said the Prophet, “it is he who
21. The ink of the scholar is more precious than
22. Whoever travels in search of knowledge is
23. The Prophet was approached by a beggar. How, according to a Hadith, did the Prophet advise the man?
24. Seek knowledge from the to
25. There is nothing a parent can give a child that is better than
26. If you see wrongdoing you should correct it with your hand, and if that is not possible,
27. Of all the things which Allah has permitted, the thing He hates most is