ISLĀM
BELIEFS AND TEACHINGS

Ghulam Sarwar

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

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

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

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

I am indebted to Usamah K. Ward, Prof Dr Muhammad Abdul Jabbar Beg, Dr Faiq Nizul Afrin, Dr Muhammad Qamarul Hasan and Naseen Sarwar for their suggestions and comments which have helped me to correct errors and improve the quality of the book. I pray to Allah to reward Farhati Yasmeen Sarwar for redrafting all the exercises and notes for parents and teachers. I am grateful to Ruqiyah Waris Magood (Rosalyn Kendrick), a former Head of Religious Studies, who has improved the exercises. Syed Delshat Nisr has enhanced the book by designing the cover, may Allah reward him for his contribution. I beseech Allah to bless and reward my wife, who has patiently supported me in the discharge of my Islamic duties since the day we were hooned together in wedlock. Lastly, I am grateful to readers who have contacted me with their own suggestions.

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

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

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

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

London
Muhammad 1427 AH
January 2006 CE
A Saying of Prophet Muhammad ﷺ:

Khalid bin al-Walid narrated the following hadith:

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

He ﷺ replied, "Ask what you wish."

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

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

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

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

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

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

"I want to be the best of men."

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

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

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

"I'd like to complete my faith."

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

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

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

"I wish to be obedient to Allah."

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

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

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

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

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

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

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

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

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

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

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

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

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

"I'd like to enlarge my provision."

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

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

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

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

"If you do not lose your temper with any of your fellow creatures, you will be safe from the wrath of Allah on the Day of Judgement."
"I'd like my prayers to be responded."
"If you avoid forbidden actions, your prayers will be responded."
"I'd like Allah not to disgrace me on the Day of Judgement."
"If you guard your chastity, Allah will not disgrace you on the Day of Judgement."
"I'd like Allah to provide me with a protective covering on the Day of Judgement."
"Do not uncover your fellow creatures faults, and Allah will provide you with a covering protection on the Day of Judgement."
"What will save me from sins?"
"Fear, humility and illness."
"What are the best deeds in the eyes of Allah?"
"Gentle manners, modesty and patience."
"What are the worst evils in the eyes of Allah?"
"Hot temper and miserliness."
"What assuages the wrath of Allah in this life and in the Hereafter?"
"Concealed charity and kindness to relatives."
"What extinguishes Hell's fires on the Day of Judgement?"
"Patience in adversity and misfortunes."

(Related by Ahmad ibn Hanbal)

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

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

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

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

I have used phonetic transliteration for the benefit of younger learners, e.g., *Sfaratul Hithah* rather than *Surah Al-A'la* start *Lashahhad* rather than *al-Lashahhad*, etc.

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

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Arabic Symbols

- سَلَّمَ اللهُ عَلیهِ وَرَحَمَتُهُ: Should be said when Prophet Muhammad is mentioned.
- آلیص: May Allah be pleased with him.
- رَحَمَتُ اللهِ عَلیهِ: May Allah be pleased with him.
- رَحَمَتُ اللہِ عَلیهِ (plural: ‘anhunna): May Allah be pleased with her.

Arabic Dates

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

Formula to change AH to CE

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

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

Formula to change CE to AH

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

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

The Islamic months are: Muharram, Safar, Rab‘ul Awal, Rab‘ul Akhir, Jumada al Ula, Jumada al Akhirah, Rajab, Sha‘ban, Ramadhan, Shawwal, Dhul Qa’dah, Dhul Hijjah.

References from the Qur’an

Quotations and references from the Qur’an are followed by the number of the Sūrah (chapter) then the number of the verse, e.g. (2:177) means Sūrah 2, verse 177. Verses in the same chapter are separated by a comma, e.g. (2:36, 47-49) means Sūrah 2, verse 36 and verses 47 to 49. Verses quoted from different chapters are separated by a semicolon, e.g. (2:255; 5:56-59) means Sūrah 2, verse 255 and Sūrah 5, verses 56 to 59.
Dedication & Dua'  
إهداء ودعاء

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

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

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

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

Islam is the way of peace and harmony. If we look around, we see that all things — the sun, the moon and the stars, the high mountains and the mighty oceans — obey a law: the Law of Allah. We find no disorder or chaos in them. Everything is in its right place. We see perfect order and total harmony in the system of Nature that Allah has created. The sun rises in the east and sets in the west and there has been no exception to this rule. The moon and the stars shine at night. Night passes, a new day comes, and so the process goes on. Flowers blossom and the trees have green leaves in the spring. Everything has a set course that cannot be violated. Have you ever noticed any violation in the Law of Allah by these objects of Nature? No, of course not. Why? Simply because they are made to obey Allah. They have no choice but to obey.
This is why we find eternal peace in the system of Nature. But human beings are different. Allah has given us the knowledge and ability to choose between right and wrong. Not only this, in case we forget He has also sent us constant reminders, by sending His prophets and books for our guidance. The final messenger of Allah is Muhammad and the final book of guidance is the Qur'an. Yet He does not force us to obey Him. He has given us the choice either to obey or disobey Him. Why? Because He wants to test us. After this test there will be a Day of reward and punishment. This is the Day of Judgement (Yaumudld). Those who pass the test will be rewarded with everlasting happiness and peace in Paradise (al-Jannah) and those who fail will suffer terrible punishment in Hell (al-Jannah). We can earn this reward and escape punishment by obeying and worshipping Allah.

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

The only exceptions are human beings and the jinn (creatures we can’t see); they have free will, which means they can choose whether to obey or disobey Allah. But if we follow the guidance given to us through the prophets, we are sure to have peace in the world we live in.

All human beings, by their very nature, like good things and dislike bad things. For example, we all like truthfulness and hate lies. Even a liar does not like to be called a liar! Why? Because we know in our hearts that telling lies is a bad thing. In the same way, helping others, showing kindness, politeness, respect for parents and teachers,
honesty and all other forms of good conduct are always liked and appreciated; but rudeness, cruelty, lies, hurting others, disrespect to parents and teachers, using foul language, drug addiction, stealing, violence and other bad conduct are disliked by everyone. So, we can say that human nature likes the Right and dislikes the Wrong. Right is Ma'ruf (工作任务) and wrong is Munkar (受难) in Arabic—the language of the Qur'an.

It is also human nature to love peace and hate disorder. Peace comes from obedience to Allah's Law, whilst disorder is the outcome of disobedience. Islam establishes this peace, which is part of man's nature; so, Islam is called the Religion of Nature; in Arabic this is Dinul Fitnah (الدين الفطرة—).

To achieve peace in society, Islam calls upon Muslims to work together towards what is right and to keep away from what is evil. This joint effort to root out evil and establish truth is called Jihad (حرب) which means to try one's utmost to see Truth prevail and Falsehood disappear from society. The aim of Jihad is to seek the pleasure of Allah. You will learn more about Jihad later in this book.

The Purpose of Human Creation

Allah created human beings to do His bidding and obey His commands. Allah says in the Qur'an, His final guidance for mankind:

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

'Worship' in this verse means total obedience to Allah's commands. The Qur'anic word for worship is 'Ibadah (عبادة). Every good thing we do is 'Ibadah, if we do it for Allah's sake. The purpose of our life is to please Allah through 'Ibadah.

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

Islam or 'Mohammedanism'

Islam is sometimes incorrectly called 'Mohammedanism' and Muslims 'Mohammedans'. Other religions have been named after their founder or after the community in which the religion prospered. For example, Christianity has been named after Christ, Buddhism after Buddha and Judaism after the tribe of Judah. But Islam has not been named after Muhammad ﷺ. It is the name of Allah's Guidance for mankind revealed through all the prophets, the last of whom was Muhammad ﷺ.

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

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Key Stage 3 (11–14)
1. What is Islam?
2. Explain why the word 'religion' does not give the full meaning to the word Islam.
3. How do you think Islam can bring peace?
4. Why do you think Allah does not force us to obey Him?
5. What does being a Muslim really mean?
6. What do we mean when we say that things in Nature are in complete harmony?
7. Give some everyday examples of 'Ihâdah.
8. What do the following Arabic words mean:
   a. Islam (إسلام)
   b. 'Ihâdah (إهادة)
   c. Ma'rifah (عفاف)
   d. Munâkar (منكر)

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

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

1. Allah
2. Angels of Allah (Malik)
3. Books of Allah (Kutubullah)
4. Messengers of Allah (Rusullah)
5. The Day of Judgement (Yawmiudfit)
6. Destiny (al-Qadr)
7. Life after death (Akhira)

These beliefs have been stated precisely in al-Iman Mufassal (基本原则) the Faith in detail:

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

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

- **Tawhid** (oneness and uniqueness of Allah)
- **Risālah** (prophethood)
- **Ākhirah** (life after death)

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

**Tawhid**

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

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

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

*Tawhid* is the belief in Allah with all His powers. Allah is All-Knowing, All-Wise and All-Powerful. He is the Merciful, the Kind and the Most-Loving. He is with us all the time. He sees us, but we do not see Him. He was, is and always will be. He is the First and the Last. He has no partner, son or daughter, nor has a father or mother. He gives us life and takes it away. Everyone must return to Him after death.

The first duty of a Muslim is to declare his faith. To make this declaration a person must say in words and believe in his heart — *la ilaha illallahu Muhammadur rasūllallāh* — (there is no god except Allah; *Muhammad* is Allah’s messenger). The saying of
these Arabic words is called *ash-Shahadah* (Declaration of Faith). There are two parts of this declaration: (1) *La ilaha illallah*, (2) *Muhammad rasullullah*.

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

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

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

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

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

When we think about the unique system and perfect order of the universe, we find no chaos in it. The sun, the moon and the galaxy obey the same Supreme Authority. The whole universe obeys the laws of this Supreme Power. There is complete cooperation and harmony in the system. Everything is nicely set in its place. No improvement can be suggested and no defect detected. This superb and perfect combination of order and beauty is clear proof of the presence of an All-Wise and All-Powerful Creator and Regulator.

Had there been more than one Creator and Controller of the planets, for example, there would have been conflict and chaos (21:22). We notice no such disorder in the universe. The efficient running of a school and the steering of a car or a ship, calls for one headmaster, one driver or one captain. No single institution can be run problem-free with more than one leader, just as no car can be driven by more than one person at the same time.

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

**The Effect of Tawhid on Human Life**

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

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

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

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

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

When can a believer be confident and develop self-respect? He can be so only when he feels that he depends on none but His Creator for all his needs. He does not worry because he knows that Allah will take care of all his needs if he is truly obedient.

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

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

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

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

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

Imagine a boat. It has a rudder which guides the boat’s movement; with the rudder under control, the boat moves forward proudly over the waves, but if the boat is not controlled by the rudder, it is tossed in any direction by every wave.

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

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

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

We Muslims are believers in Tawhid. We are Allah’s servants and subjects. We must practice what we believe in.
We believe that Allah has created the universe and He is its Absolute Controller and Regulator. Allah has fixed a set course for everything in the universe; this is called al-Qadr. Nothing can happen without the will and the knowledge of Allah. The destiny of every creature is already known to Allah. (25:2, 33:38)

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

We will be judged on the basis of our intentions on the Day of Judgement. If we follow Allah’s guidance we will be rewarded; if not, we will be punished.

By believing in al-Qadr we testify that Allah is the Absolute Controller of all the affairs of His universe. It is He Who decides what is good and what is bad. Allah already knows the fate of all human beings. This does not mean that we can do whatever we like, as if it would make no difference to what happens to us. We must pay attention to the Divine Guidance provided by Allah the Almighty. He gave human beings free will. We are free to choose between right and wrong. We will be judged for our actions on earth on the Day of Judgement.

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

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

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

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

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

We are unable to understand and interpret many of Allah’s actions. It is meaningless to argue that human beings act without freedom and that we are forced to act the way we do. We decide for ourselves what we will do, and what we will not, and we are responsible for our own actions. This freedom of action does not contradict the fact that Allah already knows what we do or will do.

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Key Stage 3 (11–14)
1. Look at the diagram of the basic beliefs on page 17. Can you design your own diagram to display the seven basic beliefs of a Muslim?
2. What do the following Arabic words mean?
   a. Mal‘ikah (ملكة)
   b. Kutubullah (كتاب الله)
   c. Risalah (رسالة)
   d. Akhirah (آخرة)
3. What does the word Tawhīd mean?
4. Carefully read the words of Sūratul İkhlas. What does it tell us about Tawhīd?
5. Who is the Controller of the Universe and how does He control it?
6. Why do you think the presence of more than one Creator would cause problems?
7. Look at the diagram on page 19, and describe in your own words how it explains the belief in Tawhīd.

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

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

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

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

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

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

1. la ilaha illallah

(There is no god except Allah)

We need Guidance from Allah. As we human beings are weak and frail; we have no knowledge of the future and the knowledge we do have is limited. Also, we are not perfect. We are even unable to see what is behind us. Human knowledge invariably changes with time. Humans are unable to make Guidance for themselves which is valid for all times and all conditions. This is the reason why Allah has blessed us with Guidance through prophets. The Qur'an is the last book of Allah's Guidance.

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

Allah sent prophets to every nation at different times (10:47, 13:7, 35:24). It was necessary to send prophets at different times to bring forgetful human beings back to the right path (as-Sirāṭul Mustaqīm).

**Prophets of Allah**

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

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We have already mentioned belief in Angels (Malakîkah) in al-‘İsmā‘îl Mufassal. Who are the angels? What do they do? Can we see them? How are they different from man?

Angels are a special creation of Allah. They have been created from divine light (Nur) to perform specific duties. By comparison Adâm, the first man, was created from clay, and the jinn from fire. Iblîs, the devil, is from the jinn. Some people think Iblîs was the leader of the angels. The Qur‘ân says Iblîs was from among the jinn (18:50).

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

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

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

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

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

Jibrîl or Jibrîl (Gabriel)

Mikîl or Mikâl (Michael)

‘Izrâ‘il (Malakul Mawt, also called Azrâ‘il)

Isrâ‘îl

Jibrîl brought the revelation from Allah to Prophet Muhammad ﷺ and to all the other prophets. ‘Izrâ‘il — also called the ‘Angel of Death’ (Malakul Mawt) — is responsible for ending our life. Isrâ‘îl will blow the trumpet at the time of the end of the world and on the Day of Judgement.

Some angels are busy recording all that we do. They are called the Honourable Recorders (Kirā‘ān Katibān). Not a single word we say goes unrecorded (50:18).

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

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

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

A Muslim believes in all the revealed books which are mentioned in the Qur'an. They are: the Tawrāh (Torah) of Mūsā (Moses), the Zabūr (Psalms) of Dāwūd (David), the Injīl (Gospel) of 'Īsā (Jesus) and the Qur'ān revealed to Muḥammad (ﷺ). The Qur'ān also mentions the ʾSuḥuf of Ibrahīm (Scripture of Abraham).
Of the divine books, only the Qur'ān remains unchanged, preserved in its original form. The original Tawrīth, Zabīr and Injīl no longer exist. The texts available today were written by their followers many years after the death of their prophets. The writers have changed and distorted Allah's words. They have mixed divine words with those of human beings.

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

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

Notes:
1. The Tawrīth was revealed in Hebrew and the Injīl most probably in the Aramaic (Syriac) language.
   - The Old Testament includes the five books of the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy); the books of Ezra, Psalms and others.
   - The New Testament includes four gospels; Matthew, Mark, Luke and John. The Gospel of Romans, which appears to be the most authentic version of Prophet Jesus' life, is not included in it.
3. The Injīl (Gospel) was compiled after Prophet Jesus (Jesus) was taken up by Allah. According to Christians, Jesus was crucified and died as a result. The Qur'ān refutes this and states that Jesus was lifted up by Allah (4:157–158).

a. Prophet Nuh (Noah) is described as drunk and naked in the book of Genesis (ch.9, verses 20–22), unbecoming of a prophet.

b. Incest ascribed to Lot (Lot) in Genesis (ch.19, verses 31–37) again cannot be an act of a prophet.

c. Falsehood attributed to Ishmael (Isaac) in Genesis (ch.26, verses 7–11).


What did you learn? (1c)

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

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

Key Stage 5 (17–18)
1. Define the word Risalah and explain its significance for our lives.
2. Explain in your own words the status and duties of the angels of Allah.
3. If humans possess free will, explain why they need guidance from Allah. Why can’t they just do as they like?
The Qur'an is a unique book. It is the Guidance from our Creator for all humans. It is the sacred book of Muslims and the main source of Law in Islam. Muslims believe every word of the Qur'an is from Allah.

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

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

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

The Qur'an was recorded as soon as it was revealed under the personal supervision of Prophet Muhammad ﷺ. The Qur'an exists today in its original form, unaltered and undistorted. It is a living miracle in the sense that it has survived so many centuries without suffering even the smallest change. Every word of it — every single letter and sound — is in the hearts and minds of thousands of Muslims who continue to memorise and recite it every day. No variation of text can be found in it. You can check this for yourself by listening to and comparing the recitation of Muslims from different parts of the world.

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

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

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

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

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

The revelation, collection and compilation of the Qur'an

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

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

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

The Qur'an consists of 114 chapters (sing. Sūrah, pl. Sūrat). The short opening chapter, Sūrat Al-Fatihah (shown on page 32) is followed by the longest chapter of the Qur'an, Sūrat Al-Baqarah (The Cow), with 286 verses. The chapters gradually get shorter. The shortest chapter is the 108th chapter, Sūrat Al-Kawthar (The Abundance), which has just 3 verses. There are 6236 verses (sing. Ayah, pl. Ayat) altogether. Chapters revealed when the Prophet was living in Makkah are known as Makki (Makkan) and those revealed in Madinah are called Madinah (Madinan).

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

Many of the early Muslims memorised the Qur'an immediately after the verses were revealed. Some of the famous Huffiz (plural: persons who memorised the Qur'an; singular: Huffiz) were: Mu'adh bin Jabal, Ubaydah bin as-Samit, Abu Darda', Abu Ayyab al-Ansari and Ubayy bin Ka'b.
Shortly after the death of the Prophet in 632 CE, 'Umar bin Al-Khattāb suggested to the first Khalīfah, Abū Bakr, that the Qur'an be compiled into one volume. Up until then, the Qur'an was written down in separate sections. A committee was formed under Zaid bin Thabit to gather the material of the Qur'an into one volume.

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

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

As the Islamic state expanded, people in various places recited the Qur'an in their local dialect and accent. To avoid the possibility of any confusion or misunderstanding, the Khalīfah, 'Uthmān, ordered the preparation of one standard version of the Qur'an to be written in the dialect and accent of the Quraysh. Prophet Muhammad was from the Quraysh tribe. Zaid bin Thabit, Abdullah bin az-Zuhair, Sa'd bin al-'Âj and 'Abdur Rahman bin al-Harith were asked to prepare copies from the copy of Ḥafṣah.

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

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

> Iqra' bismi rabhikal ladhl khalaq,

> Khudapal inisna min 'islag.

> Iqra' wa rabhikal akAn,

> Alladht 'allama bit qalam.

>'Allama inisna malaqya'tam.

"Read in the name of your Lord Who created,

Created man from something that clings.

Read, and your Lord is most generous,

Who taught by the pen,

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

The Qur'an was revealed over 22 years, 5 months and 14 days. The last verse of the Qur'an was revealed shortly before the Prophet’s death:

> Al jaarma akamal almun dinkum,

> wa ammut alunm press.

> Wop'shik dinkul almsalam dan.

"This day I have perfected your religion for you,

and completed My favour upon you,

and chosen for you Islam as your way of life." (5:3)
Many Arabic words used in the Qur’ān are almost impossible to translate into other languages, including English. However, with the help of the Ahadith and Sirah (biography of the Prophet ﷺ and his companions) translations of the Qur’ān have been produced in many languages.

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

**Death**

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

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

Death brings an end to our temporary life on this earth. It is an occasion of sorrow and grief for the loved ones of the deceased. In Islam, people mourn for the dead person by reciting the Qur’ān and saying prayers (du’ā’).

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

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

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

**Akhirah**

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

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

To prepare ourselves for this day, we need to follow the Guidance given through the prophets. There would have been no need for prophets if there were no life after death.
There are people who do not care whether there is a life after death or not. Some do not even believe in it at all. These people will suffer terribly for their disbelief. A sensible person cannot possibly say there is no life after death. He can be doubtful but he will always be at a loss if his doubt proves untrue.

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

Doubts have been expressed by unbelievers about life after death. They cannot understand how Allah can raise men and women after death. But Allah can make human beings out of nothing so why should it be difficult for Him to raise them after death? (22:5-7; 36:77-79).

The Qur'an says:
"Does man think that we shall not assemble his bones? Yes, surely, yes, we are able to restore the very shape of his fingertips." (75:3-4)

Life on this earth would not be peaceful, rather it would be horrible, if all people thought that there would be no life after death. There would be no restraint or control on what we do. Belief in the Akhīnāh has a tremendous influence on the life of a Muslim. He knows that Allah is watching all his actions and he will have to account for them on the Day of Judgement. His conduct and behaviour will therefore be responsible, controlled and careful. He will always try to do those things which Allah will favour and give up those actions which will incur His punishment.

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

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

To prepare for that day and to be rewarded by Allah, the Merciful and the Kind, we need to do all that He demands of us and give up all bad habits and wrong actions. We can do this if we follow the Guidance given to Muhammad, ﷺ by Allah. This is the safest course for our success in this world and in the Akhīnāh.
Key Stage 3 (11–14)
1. What is the Qur'ān?
2. How many parts are there in the Qur'ān?
3. When were the first verses of the Qur'ān revealed?
4. What does the Qur'ān say about death?
5. What is a Ḥāfiz of the Qur'ān?
6. What is Yawmuddīn, and how should we prepare for it?
7. Describe how the Qur'ān came to be in its present form.

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

Key Stage 5 (17–18)
1. “The message of the Qur'ān is universal even though it was revealed over 1,400 years ago.” Justify this statement in the form of a newspaper or magazine article.
2. “Enjoy today with no thought for tomorrow.” Explain the disadvantages of this kind of outlook, and discuss why belief in the Ākhīrah puts a check on this attitude to life.
3. “Remembering death helps to keep us from being hypnotised by the glitter of worldly things.” What does this sentence mean? Discuss.
Islam has five basic duties which Muslims must do. They are known as the five pillars of Islam (Arkāni Islām). These pillars are mentioned in the following Hadith (a saying of Prophet Muhammad ﷺ):

"Buniyālu ʾlamā'ul khamis: shahādati an la ilāha illā Allāh wa anna muḥammadun rasūlullāh, wa ḫamisṣa ṣalāti, wa taʿāla zakāti, wa ʾa ḥajj, wa ṣawmī ramāḍān."

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

- Shahādah (declaration of faith)
- Salah (five compulsory daily prayers)
- Zakāh (welfare contribution)
- Hajj (pilgrimage to Makkah)
- Sawm (fasting during Ramadān)

A Muslim declares or affirms his faith by reciting:

\textit{La ēlā ēlāh ēlāhū Muhammadur rasūllūh.}

These Arabic words mean: "There is no god except Allāh, Muhammad is the messenger of Allāh." This declaration is called \textit{al-Kalimat} \textit{Taiyah}. It contains the whole of Islamic belief. There are two parts. The first part (\textit{La ēlā ēlāhū}) is about the Oneness of Allāh (\textit{Tawḥīd} in Arabic) while the second part (\textit{Muhammadur rasūllūh}) concerns the prophethood (\textit{Risālah}) of Muhammad \&. The four Arabic words of the first part are: \textit{La} which means \textit{no}; \textit{ēlāhū} meaning \textit{god}; \textit{ēlāhū} meaning \textit{except}; and \textit{Allāh}. The second part has three words: \textit{Muhammad}; \textit{rasūllūh} meaning \textit{messenger}; and \textit{Allāh}.

The first pillar of Islam is Shahādah, which is about belief in \textit{Tawḥīd} and \textit{Risālah} of Muhammad \&. The other four pillars are the main duties in Islam, called \textit{‘Ibādah}. \textit{‘Ibādah}, an Arabic term, includes any activity which is done to gain Allāh’s favour. Salah, Zakāh, Sawm and Hajj are the main forms of worship or \textit{‘Ibādah}. If we perform them regularly and correctly we come closer to Allāh, our Creator and Sustainer.

These four basic duties of Salah, Zakāh, Sawm and Hajj make up the training programme which is required to shape our life around Shahādah. We already know that we belong to Allāh and He is our Master. So, in order to behave like the servants of our Creator, we must practise Salah, Zakāh, Sawm and Hajj honestly and faithfully.
Salāh is the second pillar of Islam. It refers to the five compulsory daily prayers. Salāh is offered five times a day individually or preferably, for men and older boys, in congregation. Women and girls may also join in congregation whenever possible. We offer Salāh to remember Allāh. It brings us closer to Him. The Qur'ān says:

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

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

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

The five daily prayers are:

- **Fajr**: From dawn until just before sunrise
- **Zuhr**: After midday until afternoon
- **‘Asr**: From late afternoon until just before sunset
- **Maghrib**: After sunset until daylight ends
- **‘Ishā’**: Night until midnight or dawn

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

To say your Salah you must be pure and clean. The Qur'an says: "Indeed Allah loves those who turn to Him in repentance and loves those who purify themselves." (2:222)

Purification of the body and clothes is called Wudu, and cleanliness is called Nazahah. They are not the same, but they are connected to one another. You may be clean outwardly and still not be pure — it is especially important to remove all traces of urine or excrement from the clothes worn for Salah.

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

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

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

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

Wudu is essential for performing Salah. We must not say Salah without first making Wudu. Allah says in the Qur'an:

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

This verse refers to the compulsory (Fard) parts of Wudu. The additional actions performed by Prophet Muhammad ﷺ are recommended (Sunnah) and are mentioned in the books of Ahl al-th.

The steps to take are:

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

   ☐ ☐ ☐ ☐

   Bismillahir rahmānir rahīm

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

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

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

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

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

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

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

(See Nafl, Ashish by 'Allahar Shereen, 1973, vol. 1, p. 239)

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

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

At the end of all the steps, recite:

آَشْهَرَتْ اَنْ لا إِلَهَ اِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ
وَاَشْهَرَتْ اَنْ مُحَمَّدَ كِنِّيَتُهُ وَرَسُولُهُ

Ash-hadu allahu 'ala 'llahtah wohdun la sharika lahu
wa ash-hadu anna Muhammadan 'abdulhu wa rasuluhu.

I testify that there is no god but Allah and He is One and has no partner
and I testify that Muhammad is His servant and messenger.
You should repeat your Wudhū after:
1. Natural discharges (e.g., urine, faeces, passing wind and the like).
2. Flow of blood or pus from any part of the body.
3. Full mouth vomiting.
4. Falling asleep or losing consciousness.
5. Touching the sexual organs.

Tayammum (Dry Ablution)

You can perform your Salah with Tayammum (4:43) when:
1. Water is not available at all,
2. The water available is insufficient (e.g., available water is enough for drinking only), or
3. Use of water is harmful (e.g., in sickness)

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

Adhan (Call to Prayer)

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

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

أَنْلَأَذَّنَ أَنْلَأَذَّنَ أَنْلَأَذَّنَ أَنْلَأَذَّنَ

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

أَشاَهَدَ أَنْلَأَذَّنَ أَنْلَأَذَّنَ أَنْلَأَذَّنَ أَنْلَأَذَّنَ

I testify that there is no god except Allah I testify that there is no god except Allah I testify that there is no god except Allah I testify that there is no god except Allah

44
I testify that Muhammad is Allah's messenger.

Rush to Salāh

Rush to success

Allāhu akbar

Allāh is the Greatest

La ilāha illā Allāh

There is no god except Allāh.

During the Adhān for Fajr Salāh the following words are added after Haiya 'alā Salāh:

As-salātu kārun minān nāwni

Salāh is better than sleep

Iqāmah is the second call to Salāh said inside the mosque at the beginning of Salāh in congregation (Jama'ah). When the muṣādlis (persons saying Salāh) stand in rows, the Mu'āḍhdhin says Iqāmah which is the same as the Adhān except that after Haiya 'alā salāh, the following words are added:

Qad qāma ilitation

Salāh has begun

Usually, the Iqāmah is said in a lower voice than the Adhān.
Fard (Compulsory) Salah

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

Fajr ........................................ 2 rak'ahs
Zuhr ......................................... 4 rak'ahs
'Aṣr ...................................... 4 rak'ahs
Maghrib ................................. 3 rak'ahs
'Isha' ................................ 4 rak'ahs
Jumu'ah ................. 2 rak'ahs (in place of Zuhr on Friday)

Sunnah Salah

Prophet Muhammad ﷺ prayed extra rak'ahs in addition to Fard prayers. These prayers are called Sunnah. Prophet Muhammad ﷺ always prayed two rak'ahs before the Fard of Fajr and three rak'ahs after the Fard of 'Isha' even on a journey. The three rak'ahs after 'Isha' are called Witr (odd number). Muslims also pray additional rak'ahs other than Fard and Sunnah. These are called Naflah (optional).
In addition to the five daily Salah, there are Salah for other occasions, e.g., Jum'ah every Friday, Salatul 'Idul Fitr, Salatul 'Idul Adha and Salatul Tarawih in the month of Ramadhan. The number of rak'ahs in these Salah are:

<table>
<thead>
<tr>
<th>Jumu'ah</th>
<th>'Idul Fitr</th>
<th>'Idul Adha</th>
<th>Tarawih</th>
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<tbody>
<tr>
<td>4 Sunnah</td>
<td>2 Wajib</td>
<td>2 Wajib</td>
<td>20 Sunnah</td>
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<tr>
<td>2 Fard</td>
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<tr>
<td>4 Sunnah</td>
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<td>14</td>
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Wajib is a term used in Hanafi fiqh for something compulsory to a degree less than Fard. Those who follow Hanafi fiqh consider Salatul Jum'ah, Salatul 'Idul Fitr, Salatul 'Idul Adha and Witr Salah as Wajib.

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

Times when you must not pray:
1. From the beginning of sunrise until 15–20 minutes after full sunrise.
2. When the sun is at its height (zenith or meridian).
3. From the beginning of sunset until it is fully set.
4. For women during menstruation, and for up to 40 days during post-childbirth bleeding.
How to perform Salah

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

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

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

   "I intend to say three Simalah rak'ah of Salah 'Ain for Allah facing the Ka'bah."

   or

   "I intend to say four Simalah rak'ah of Salah 'Magrib for Allah facing the Ka'bah."

   (*say the one which is relevant)

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

   اَلَّهُ اُسْمَهُ ﺃُعْلي

   Allah is the Greatest

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

سَبِيعُكَ اللَّهُ وَبِحَمْرِكَ وَتَارِكُ أَسْمَاكَ وَتَعَلَّمْ جَدْكَ
ولَآ إِلَهَ إِلاَّ عَبْرَكَ

SubhānaAllāhu wa bihamdikā, wa tāburakāsāsā, wa ta'ālā jaddukā, wa la ilāha ghairuk; (or you may read ghairuka)

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

أَعُوذُ بِاللَّهِ مِنِ الشَّيْطَانِ الرَّجِيمِ

Avūdhu billāhi min shayṭāni rājim

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhi rāhmati rā'imīn

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

Recite the rest of *Sūratul Fatiḥah* (the opening chapter) of the Qur'ān:

الْحَمْدُ لَلَّهِ رَبِّ الْعَالَمِينَ

al-hamdu lillāhi rabbi al-'ālamīn

الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

al-hamdu lillāhi rāhmati rā'imīn

سَلَّمُ يَأَرُوبُ إِبَاكَ نَعْبَةً وَإِبَاكَ نَسْيَعَةً

sallu yārhibu 'ibākana nūba'ana wa 'ibākana nasyū'a'ana

إِهْدِنَا الْصِّرَاطَ الْمُسْتَقِيمَ

ihiyāna al-sirātul mustaqīma

صِرَاطُ الْآمِينِ أَنْعَمَ عَلَيْهِمْ

sirātul 'āmīn an'am 'alayhim

عِنْيِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الصَّادِقِينَ

'ini l-maghbūb 'alayhim wa laa al-sadīqīn

49
Allah is Eternal and Absolute.
None is born of Him nor is He born.
And there is none like Him.
(Shahih 112)
6 Bow down saying *Allāhu Akbar*, then place your hands on your knees and say three times:

\[\text{سُبْحَانَ رَبِّي الْعَظِيمِ} \]

\[\text{Subhāna rabībi 'azżīm} \]

Glory to my Lord, the Great

This position is called *Ruku* (رُكُع).

8 Stand up from *Ruku* saying:

\[\text{سَمِعَ اللهُ لَنَّ حَمَدَهُ} \]

\[\text{Sama' allāhu limaun 'hamdah} \]

Allāh hears those who praise Him

followed by:

\[\text{رَبَّنَا لَنَّ الْحَمَدُ} \]

\[\text{Rabbanā la 'nna 'hamd} \]

Our Lord, praise be to You

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

**Subhâna rabbi al-'âlî**

Glory to my Lord, the Highest

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

Get up from the floor saying *Allâhu akbar* and sit upright with your knees bent and palms placed on them. After a moment’s rest*, prostrate again saying *Allâhu akbar* and recite *Subhâna rabbi al-‘âlî* three times. Get up from this position saying *Allâhu akbar*.

* Here you may say the *du‘â*:

**Rabbighfir li wa ‘aini wa ‘ahdini wa ‘afâ‘imi wa ‘azzumi**

My Lord forgive me, have mercy upon me, guide me, give me health and grant me sustenance.
This completes one rakah of Salah. The second rakah is performed in the same way, except you do not recite Subhahana, Ta‘awunah (Allahu la illaha illallah), or Tasmiyah (Bismillah...), then after the second prostration you sit upright and recite quietly al-Tashahhud:

All compliments are for Allah, and prayers and goodness.

Peace be upon you, O Prophet, and the Men of Allah and His blessings.

Peace be upon us and on the righteous servants of Allah.

I testify that there is no god except Allah and I testify that Muhammad is His servant and messenger.

(al-Bukhari, Muslim)

If the Salah has three rakhs (Maghrib) or four rakhs (Zuhr, ‘Ajr and ‘Isa”), stand up for the remaining rakah after Tashahhud. But for a two-rakah Salah remain seated after the second rakah and recite as-Salilhu ‘alaika wa ‘ala ‘Alayha (blessings for the Prophet) or Darin (a Persian word):

O Allah, let Your blessings come on Muhammad and the family of Muhammad as You blessed Ibrahimm and the family of Ibrahimm. Truly You are Praiseworthy and Glorious.

O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahimm and the family of Ibrahimm. Truly You are Praiseworthy and Glorious.

(Muslim)
After this say any of the following du'ās (supplications):

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

(al-Bukhari, Muslim)

My Lord, make me steadfast in Ṣalāh and also my descendents; our Lord, and accept my prayer. Our Lord, forgive me and my parents and the believers on the Day of Judgement.

(Sūrah ʿAbdullāh 14:40–41)
Now turn your face to the right saying:

\[ \text{Assalām 'alāikum wa rahmatullāhi} \]
peace and the mercy of Allāh be upon you

and then to the left repeating the words.

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

In the first two rak'ahs of the Fard prayer of Fajr, Maghrib and 'Isha', the Qur'an is recited aloud while in Zuhr and 'Asr it is recited silently. In all prayers, Tashahhud (Subhānā rabbiyal 'azīm and Subhītna rabbiyal a'llā), Tashahhud and Darood are said quietly. When the Fajr, Maghrib and 'Isha' prayers are said in congregation, only the Imām (one who leads the prayer) recites the Qur'an aloud. This also applies to Jumu'ah prayer (Friday prayer in place of Zuhr).

Some du'a after Salah

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

\[ \text{Rabbanā a'tīnnā jiddunyā hasanah,} \]
\[ \text{wa fil ikhīnati hasanah,} \]
\[ \text{wa qina 'adhadhamnī.} \]

Our Lord, grant us good in this world,
and good in the Hereafter,
and save us from the punishment of Hellfire. (Sūratu l-Baqarah 2:201)
Our Lord, we have wronged ourselves and if You do not forgive us and have no mercy upon us, surely we will be among the losers.

(Suratul Anf 7:23)

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

(Muslim)

There is no god except Allah and He is One and has no partner, sovereignty is His, all praise is His and He has power over all things.

O Allah, none can stop You giving what You want to give, nor give what You do not want given, and none with means can do anything with their means against You.

(al-Bukhari and Muslim)

Salatul Witr

The Witr (odd number) prayer has three rak'ahs. The first two rak'ahs are said like the first two rak'ahs of the Maghrib prayer. Then, after Tashahhud in the second rak'ah, stand up saying Allahu akbar for the third rak'ah. Recite Suratul Fatiha and some other verses from the Qur'an but before going to Ruku' raise your hands up to the ears saying Allahu akbar and recite the following dua' after placing your hands below your navel or on the chest. This dua' is called al-Qunut.
wa qini sharria mà qadait, and protect me from the evil You have decreed, 
fa'inna yaqdi ini mata alaik, for verily You decree 
iman li yadhilu nuna walai, and none can decree over You,
tahfikta rabbaanu wa ta'alait. indeed to he whom You show allegiance is never abased, 

O Our Lord blessed and Exalted are You. 
(Abī Dīrād, at-Tirmidhi, Ibn Maqārah)

Sajdatus Sahw (prostration of forgetfulness)

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

1. Say Tashahhud (but not Durūd), then turn your face to the right and say Assalāmu 'alaikum wa rahmatulilāh;
2. Turn your face to the front, make two extra sujud (with Tashāh - Suhbatu nabiyil aīli);
3. Then recite Tashahhud again with Durūd and dh'f;
4. Then turn your face, first to the right and then to the left, saying Assalāmu 'alaikum wa rahmatulilāh.

A slightly different sequence is followed by non-Hanafi Muslims: at the end of the last rak'ah you say Tashahhud and Durūd. Then turn your face to the right and say Assalāmu 'alaikum wa rahmatulilāh. Turn your face to the front, make two extra sujud (with Tashāh - Suhbatu nabiyil aīli). Then turn your face, first to the right and then to the left, saying Assalāmu 'alaikum wa rahmatulilāh.

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

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

1. Miss out Niyyah (intention).
2. Miss out Takbīratul Ihlām.
3. Forget to recite al-Fatiha.
4. Forget or do not make rak'ah or sujud.
5. Do not face the Qiblah.
6. Do not have Wāja'īn.
7. Talk during Salah.
8. Eat or drink during Salah.
9. Do not sit for Tashahhud.

Under these circumstances, you must repeat your Salah. Sajdatus Sahw will not be enough.
O Allah, we seek Your help and ask Your forgiveness and we believe in You and trust in You, and we praise You in the best way and we thank You and we are not ungrateful and we cast off and forsake him who disobeys You.

O Allah, You alone we worship and to You we pray and we prostrate, and to You we turn in haste, and hope for Your mercy and we fear Your punishment.

Your punishment overtakes the unbelievers. (Al-Baqara)

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

The above do'ā' is used by Muslims who follow Hanafi fiqh. Another do'ā' used by Muslims following other fiqh or madhhab is:

O Allah, guide me with those You have guided, pardon me with those You have pardoned, be an ally to me with those whom You are an ally to, bless me for what You have bestowed,

O Allah, we seek Your help and ask Your forgiveness and we believe in You and trust in You, and we praise You in the best way and we thank You and we are not ungrateful and we cast off and forsake him who disobeys You.

O Allah, You alone we worship and to You we pray and we prostrate, and to You we turn in haste, and hope for Your mercy and we fear Your punishment.

Your punishment overtakes the unbelievers. (Al-Baqara)
Qada' (مغمة) making up for missed Salah

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

Salatul Jumu'ah (Friday Prayer)

Salatul Jumu'ah or Friday Prayer (not Jumma or Juma, as some Muslims incorrectly say) is offered in congregation. All adult Muslim men must take part. It is offered on Friday during Zuhur time. It is not a must for women, but they can join this prayer if it does not upset their household duties.

People assemble for this Salah immediately after noon. Upon arrival at the mosque or the prayer hall, they offer four or more rak'ahs Sunnah prayer and then the Imam (prayer leader) delivers a Khutbah (sermon). After the Khutbah, the Imam leads two rak'ahs Fajr prayer. After the Fajr prayer, six or more rak'ahs of Sunnah and Nafl prayers are offered individually by each person.

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

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

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

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

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

Salatul Janazah (Funeral Prayer)

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

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

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

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

\[\text{سُبْحَانَ اللَّهِ وَبِحمَدِهِ وَبِرَحْمَتِهِ وَبِفَضْلِهِ وَجَلَِّ}
\[\text{ثَنَىَ وَلَا إِلَهَ إِلَّا حَيْرَكَ.}
\]

\[
\begin{align*}
\text{Subhāna'llahumma wa bihamdika} & \quad \text{O Allah, glory and praise are for You,} \\
\text{wa tahānakasynaka} & \quad \text{and blessed is Your Name,} \\
\text{wa ta’āla jadduka} & \quad \text{and exalted is Your Majesty,} \\
\text{wa jalla thana’uka} & \quad \text{and Glorious is Your Praise} \\
\text{wa la ilaha ghairuka.} & \quad \text{and there is no god but You.}
\end{align*}
\]

(Some Muslims not following Hanafi fiqh recite *Sūrah Fātiha* instead of the above)

4. Now the *Imam* will say *Allahu akbar* loudly; you follow him repeating the words quietly. There is no need to raise your hands up to your ears this time. Then, recite *Dārūd*.

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

\[
\begin{align*}
\text{اللَّهُ أَغْفِرْ لَهُ بَعْضَ عَدْلَهُ وَبَعْضَ غَلْبَتِهِ وَسَيِّمَهُ وَصَغْرَتُهُ وَكَرَبُهُ}
\end{align*}
\]

\[
\begin{align*}
\text{وَذَكْرُهُ وَإِسْتِفَاتَهُ.} & \quad \text{O Allah, forgive those of us who are alive} \\
\text{وَاللَّهُ مَنْ أَحْبَبَهُ فَأَحْبَبَهُ عَلَى الْإِسْلَامِ} & \quad \text{and those who have passed away,} \\
\text{وَمَنْ تَشَفَّأَ بِهِ} & \quad \text{those present and those absent,} \\
\text{وَمَنْ أَخْرَجَتْهُمُ الْأَرْذُ} & \quad \text{and our young and elderly,} \\
\text{وَمَنْ تَشُفِّيَتْهُمُ الْأَرْذُ} & \quad \text{the males and the females.} \\
\text{وَأَلْحَافَةُ مِنْ أَحْيَاءِهِ} & \quad \text{O Allah,} \\
\text{وَأَلْحَافَةُ مِنْ أَحْيَاءِهِ عَلَى الْإِسْلَامِ} & \quad \text{he whom You keep alive from among us,} \\
\text{وَأَلْحَافَةُ مِنْ أَخْرَجَتْهُمُ} & \quad \text{make him live according to Islam,} \\
\text{وَأَلْحَافَةُ مِنْ أَخْرَجَتْهُمُ} & \quad \text{and he whom You wish to die from} \\
\text{وَأَلْحَافَةُ مِنْ أَخْرَجَتْهُمُ} & \quad \text{among us,} \\
\text{وَأَلْحَافَةُ مِنْ أَخْرَجَتْهُمُ} & \quad \text{let him die in the state of *Imān* (faith).}
\end{align*}
\]

(at-Tirmidhī, Abū Dāwūd)
If the dead person is an adult female Muslim, then the second part of this du'a is replaced by:

\[
\text{Allahumma} \\
\text{man ayyātāta nīnā} \\
\text{ja'āfihi 'ādal islāmī,} \\
\text{wa man kanfītāta nīnā} \\
\text{fatawafīhā 'ādal imān.}
\]

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

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

\[
\text{Allāhumma} \\
\text{jā'allū lānā fāra'ātān} \\
\text{wa jā'allū lānā shaī'ātan} \\
\text{wa mushaffā'āh.}
\]

O Allah, make him our forerunner and make him one who will plead for us and accept his pleading.

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

\[
\text{Allāhumma} \\
\text{jā'allū lānā fāra'ātān} \\
\text{wa jā'allū lānā shaī'ātan} \\
\text{wa mushaffā'āh.}
\]

O Allah, make her our forerunner and make her one who will plead for us and accept her pleading.

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

7 Then the Imam turns his face first to the right saying Assālihum 'alaihim wa sallamūlillāh, and then to the left repeating the same words. Follow the Imam, repeating the words quietly.

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

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

Key Stage 5 (17-18)
1. "Our Salah is the first thing we will be asked about when we die and stand before Allah." Explain the significance of this statement in relation to the benefits of Salah.
2. Making Niyyah (intention) is vital at the start of Salah. Why is a Niyyah so important in every action of a Muslim?
Key Stage 3 (11–14)
1. Write the names of the five daily prayers with their timings.
2. What should you recite after you finish your Ḥaḍār? Write its meaning in English.
3. When does Ḥaḍār need to be done again?
4. Why is Ṣahārah important in the life of a Muslim?
5. What is Ṭayyammum, and why would a Muslim do this?
6. Write the meaning of:
   a. Bismillahir rahmanir raḥim.
   b. Aʿūdhu billahi minash shaijair raḥim.

Key Stage 3 (11–14)
1. What is the meaning of Tashahh which is recited in Ṣukū́r?
2. What do we recite in Ṣajdah?
3. What is Sajdahul Sahw? Give two examples of instances when Sajdahul Sahw could be done.
4. Give four examples of things which invalidate your Ṣalāh.
5. What is the importance of Ṣalātul Jumu'ah?
6. When are you not allowed to say your Ṣalāh?
7. What is Ṣalātul Janaza? When would you be guilty if you did not join it?
Eleven Surahs of the Qur’an

1 Suratul Fatiha (1)

Bismillahirrahmanirrahim.
Allhumdulillahirrahim.
Arhamnairrahim.
Malikiyu'mudidin.
Iyyaka na'budu wa iyyaka nasta'ana.
Ihdinay sinta'mustaqin.

In the name of Allah, the Most Merciful, the Most Kind.
All praise is for Allah, the Lord of the Universe.
The Most Merciful, the Most Kind.
Master of the Day of Judgement.
You alone we worship, from You alone we seek help.
Guide us along the straight path.
The path of those whom You have favoured, not of those who earned Your anger
nor of those who went astray (or who are misguided).
Bismillahir rahmanir rahim.
Qul a‘idha brabbin nás,
Malikin nás,
Ilāhun nás.
Mīn sharril waswäsī khamās,
Alladhi yuwasūn fi sūdārin nás,
Mīn al jumā'ī waswās.

In the name of Allāh, the Most Merciful, the Most Kind.
Say, I seek refuge in the Lord of mankind,
the King of mankind,
the God of mankind,
from the mischief of the sneaking whisperer (who whispers secretly),
who whispers into the hearts of mankind,
from among Jinn and mankind.

Bismillahir rahmanir rahim.
Qul a‘idha brabbin falaq,
Mīn shari‘ī nā khažāq,
Wā mīn sharrī ḍhā‘āqī idhā waṣāq,
Wā mīn sharrī fajā‘āqī ṭā‘ qād,
Wā mīn sharrī ṭā‘āqū fī idhā baṣād.

In the name of Allāh, the Most Merciful, the Most Kind.
Say, I seek refuge in the Lord of the Daybreak,
from the evil of what He has created,
and from the evil of the darkness when it is intense,
and from the evil of those who blow on knots (practise witchcraft),
and from the evil of the envious when he envies.

65
In the name of Allah, the Most Merciful, the Most Kind.

Say, He is Allah, the One.

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

None is born of Him nor is He born.

And there is none like Him.
6 Suratun Naṣr (110)

Bismillahir rahmanir rahim.
Idhā jā' ana naṣru la illāthūn.
Wa ma'aitan nasa yaddakullina ft dinnu lajūsya.
Fatwah bikhānsa nabiwa wassalifin, imnā kita bi'amūlādīn.

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

7 Suratul Kāfirūn (109)

Bismillahir rahmanir rahim.
Qul yaqūyul kāfarūn.
La a'bada ma tā'hudūn, wa la antum 'ābidūna ma a'bud,
Wa la 'an 'ābidūn ma 'abuttum, wa la antum 'ābidūna ma a'bud,
Lakum dinukum wa liya din.

In the name of Allah, the Most Merciful, the Most Kind.
Say: O unbelievers!
I do not worship what you worship,
and you do not worship what I worship.
Nor will I worship what you worship,
and you will not worship what I worship.
You have your own religion and I have mine.
In the name of Allah, the Most Merciful, the Most Kind.

Indeed we have given you the Kawthar (Fountain of Abundance).

So pray to your Lord and make sacrifice.

Surely your hater is the one cut off (i.e. without an heir).

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

Have you seen him who denies the religion (the judgement)?

It is he who (tumishly) pushes aside the orphan,

and does not urge others to feed the poor and the needy.

Woe to those who do their Ṣalāh:

but are forgetful of their Ṣalāh,

who show off

but refuse to give even the smallest help to others.
Surah Quraish (106)

Bismillahirrahmanirrahim.
Li ilahi quraish.
Rasium nibatash shita wa nig-saf.
Falyu budu tabba hadal kari.
Alladhi a'lamum min jill wa as-salum min kharif.

In the name of Allah, the Most Merciful, the Most Kind.
For the tradition of the Quraish:
their tradition of travelling in winter and summer.
So they should worship the Lord of this house,
Who has led them and protected them from hunger, and made them safe from fear.

Suratul Fil (105)

Bismillahir rahmainir rahim.
Alam nada kaifa yata raabuka bi as-hali jil.
Alam yaj'al kaidahum fi ismil.
Wala arsala 'ala mis rawma ababil.
Tarlihum biyyahum min sijil.
Faj'alahum ka ashim ma'ku.

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

Salāh is the most important of the five basic duties of Islam after Shuhdah. We come closer to Allah by performing it correctly, regularly, and with full awareness of its significance and meaning. At this stage, refresh your memory about the purpose of our creation and the need for performing Islamic duties. Allah has created us to worship Him. He says in the Qur'ān: "Indeed I created Jinn and human beings for no other purpose but to worship Me." (Suratul Dhariyat 51:56) So, whatever duty we carry out, we must bear in mind that we are doing it for the sake of Allah. Only then can we expect to gain the desired benefits of the performance of Salāh.

The lessons of Salāh are:

1. It brings men and women closer to Allah.
2. It keeps human beings away from indecent, shameful and forbidden activities. (Suratul 'Ankabut 29:45)
3. It is a training programme designed to control evil desires and passions.
4. It purifies the heart, develops the mind and comforts the soul.
5. It is a constant reminder of Allah and His greatness.
6. It develops discipline and willpower.
7. It is a guide to the most upright way of life.
8. It is a proof of true equality, solid unity and universal brotherhood.
9. It is the source of patience, courage, hope and confidence.
10. It is a means of cleanliness, purity and punctuality.
11. It develops gratitude, humility, and refinement.
12. It is the demonstration of our obedience to our Creator.
13. It is a programme which prepares us to match our actions with our words.
14. It is the solid programme of preparing oneself for jihād — striving one's utmost to please Allah.

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

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

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

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

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

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

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

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

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

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

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

Sawm develops self-control and helps us to overcome selfishness, greed, laziness and other faults. It is an annual training programme to refresh us for doing our duties for Allah, our Creator and Sustainer. Sawm enables us to experience the pangs of hunger and thirst. We feel for ourselves what it is like to be hungry. We can begin to appreciate what it must be like for the poor and the unfortunate — the millions who go hungry every day. Fasting develops self-control, and teaches us not to think just about comfort. It also helps us to restrain our sexual passions. We must learn to control our appetite for food, love of comfort and sexual desires if we would like to be true servants of Allah.

Sawm helps us to remain truly obedient to Allah's commands. That is why the Qur'ān says: "O you who believe, fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient." (2:183) A truly obedient Muslim is called a mu'taṣīf (a person with taqquūt) and his true obedience or piety — developed through Sawm — is known as taqquūt in Islam. Taqquūt keeps a person away from sins and vices.
Ramadān is a month of Allah's blessings (barakah), mercy (rahmah) forgiveness (maghfirah). It helps us to escape from the punishment of Hell in the life after death. Fasting is only for Allah's sake and he will give delightful and attractive rewards for this in the life after death.

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

a. Deliberate eating or drinking.
b. Anything entering the body through the nose or mouth, this includes smoking or sniffing any powdered substance.
c. Having any conjugal relations (sex between husband and wife).

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

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

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

In addition to the compulsory fasting in Ramadān, a Muslim may fast during other times of the year. These fasts are treated as Ṣunnah.

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

a. On the day of 'Īdul Fītīr.
b. On the day of 'Īdul Adhā.

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

An additional prayer known as Tarawīth (20 rak'āhs or 8 rak'āhs) is offered during Ramadān after 'Isha'. This is a ṣunnah prayer in which efforts are made to recite as much of the Qur'ān as possible. In many mosques, the whole Qur'ān is recited in Tarawīth prayer. This prayer is generally offered in congregation. Those who cannot join a congregation should offer Tarawīth at home. A pre-dawn meal known as Sahīr is taken in Ramadān.

At the end of Ramadān Muslims celebrate 'Īdul Fītīr, a day of thanksgiving and happiness. It is one of the happy and joyful occasions for the Muslim community. On this day, Muslims offer special prayers in congregation and thank Allah for His blessings and mercy.
Hajj is the fifth pillar of Islam. It is a visit to al-Ka'bah, the house of Allah in Makkah, once in a lifetime by those Muslims who can afford and are physically fit to make the journey. It is performed during the period 8–13 Dhul Hijjah, the twelfth month of the Islamic calendar (3:97; 22:27–30; 3:197).

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

The occasion may rightly be called the Annual International Muslim Assembly. During Hajj, Islamic brotherhood becomes particularly apparent and can be experienced in a special way by everyone who takes part. Barriers of language, territory, colour and
race disappear and the bond of faith is uppermost. Everyone has the same status in the House of Allah — the status of His servant.

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

1. Putting on Ihram (2:200).
2. Going around al-Ka'bah seven times (2:200), called Tawaf (الطواف).
3. A fast walk between al-Safa and al-Marwah near al-Ka'bah (2:158). (Sa'ee السعي)
5. Throwing pebbles at three fixed places in Mina (2:200). (طعيم الحج)
6. Shaving or trimming hair (2:200; 48:27).
7. Sacrifice of an animal (2:196, 200).

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

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

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

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

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

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All these restrictions make a pilgrim think of Allah and his ultimate goal in life — success in the life after death — and nothing else. While in *Ihram* the pilgrim recites *Taubah* (توبة) as follows:

\[
\text{Labbaika Allhumma labbaik, labbaika la shaika laha labbaik,}
\text{inna haldu umawi ninsaka laha wa tal mulk, la shanka lak.}
\]

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

One of the important things pilgrims do is to drink from the well of Zamzam, located to the south of al-Ka'bah. Hajar (Hagar), the mother of Prophet Isma'il (Prophet Ibrâhîm's eldest son), discovered the well as she ran between as-Sâfâ and al-Mawâdh, desperately searching for water for baby Isma'il.

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

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

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

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

**jihad**

*jihad* is the use of all our energies and resources to establish the Islamic system of life, in order to gain Allah's favour. *Jihad* is an Arabic word which means to try one's utmost. It is a continuous process. In its first phase a Muslim learns to control his own passions and intentions. We need to strive hard to achieve this. This is *jihad* within ourselves and is the basis for the comprehensive *jihad* which is concerned with establishing *Ma'tâf* (right) and removing *Munkar* (evil) from our lives and from society.
in which we live. It demands the use of all our material and mental resources. Eventually when the need arises, we even have to give our life for Allah's sake.

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

Earlier, we learned about the basic duties of Shahadah, Salah, Zakah, Sawm and Hajj. All these duties teach us how to obey Allah and gain His favour so that we pass the test on the Day of Judgement and receive the reward of entering Paradise — the place of permanent happiness, joy and peace.

Regular and conscious performance of the four basic duties should prepare and motivate us to live and die for the cause of Islam, which we believe to be the only sure way to success in this life and in the hereafter. In other words, all Islamic duties should prepare us to engage in Jihad. Jihad is the end result of our efforts in Salah, Zakah, Sawm and Hajj. We cannot think of Islam without Jihad.

We would like to see truth prevail and falsehood vanish, but we are aware that this cannot happen on its own; we have to do our utmost to achieve it. The performance of other Islamic duties will be meaningless if they do not motivate us to engage in Jihad.

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

Our duty as Muslims is to practice Allah's commands and to urge others to do the same. This duty has been given to us by Allah in His own words in the Qur'an:

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

We should ask others to be obedient to Allah in a persuasive and convincing way. Our own lifestyle will count for much here. It is most important that we try hard to practise what we say. Allah does not like those who say something but do something different. The Qur'an says: "Why do you ask of others the right conduct and you yourselves forget?" (2:44) In another place in the Qur'an, Allah says, "O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you say that which you do not." (61:2–3)

These verses clearly direct us to compare our own deeds with our words. To achieve this, we must do good ourselves and also urge others to do the same. This will enable us to remove our weaknesses and deficiencies. None of us is perfect, but our imperfections will gradually decrease if we do our very best to pursue our duty of Jihad for Allah's sake only.
What did you learn? (2d)

Key Stage 3 (11–14)
1. What does the word Zakāh mean, and how often should it be paid?
2. What is the rate of Zakāh on your cash savings?
3. What are the times during which we fast in Ramadān?
4. Why is Lailatul Qadr such an important night?
5. Write a letter telling a non-Muslim friend about ‘Īdul Fitr.
6. What is the Hajj and what is it intended to teach us?

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

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

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

"We sent you (Muhammad) not but as a mercy for the Universe." (21:107)

"He it is who has sent His Messenger with the guidance and the religion of truth, that He may make it victorious over all religions, however much idolaters may hate it." (61:9)

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

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

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

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

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

The difference between Muhammad ﷺ and us is that he received guidance direct from Allah through revelation (Wahj), but we have not. He was the final messenger of Allah . Muhammad ﷺ was not only a messenger but a human being as well. He was not a super-human being, but a mortal man (18:110, 33:40). Yet he had extraordinary qualities that distinguished him as the very best human being in the whole history of mankind, a shining example for all to follow. He is a mercy not only to Muslims, but to all humans.

Birth and Childhood

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

After his mother’s death, his grandfather, ‘Abdul Muṭṭalib, looked after him. From early childhood Muhammad ﷺ suffered one shock after another. His grandfather died when he was only eight years old. Muhammad ﷺ was then looked after by his uncle, Ḥabīb, a leader of the Quraish and a businessman. The name Muhammad means ‘praiseworthy’. He is also known as Ahmad (616).

Business Trip to ash-Šām (now Syria)

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

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

* The Prophet’s biographers have differed about the exact year of his birth. Some give 569 CE or 570 CE, but I have preferred Shihb Naḥlah’s view from his famous Shihb Naḥlah: 571 CE.
Young Shepherd

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

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

Teenager, Harbul Fijar and Hilful Fudul

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

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

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

The participation of Muhammad in this alliance is a proof of his concern and interest in welfare activities, even when he was a youth. There is a lesson for you here. As young people, when you study the life of Muhammad, you should decide to take part in the welfare of people in general and the welfare of your fellow youngsters in particular. You should study the life of Muhammad, take lessons from it and put them into practice. If you look around you, you will find many unjust and wrong things are taking root in society. You should do whatever you can to remedy injustices and wrongdoings. If you do so, Allah will reward you in this life and in the life after death (Asharah).
Marriage

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

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

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

From the marriage, they had six children — two boys, al-Qasim and 'Abdul-Wahhab (also known as Thabit and Tayib), and four girls, Zainah, Ruqaiyah, Umm Kuhlthum and Fatimah. Both sons died before his prophethood but the daughters lived into Islam, embraced it and later migrated to Madinah.

Physical Features

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

Rebuilding of the Ka'bah

The Ka'bah needed repairs or rather rebuilding after a sudden flood had damaged it and cracked its walls. The task was divided among the four clans of the Quasim. Muhammad took an active part in the work. The rebuilding progressed and the walls were
raised until it was time to place the Black Stone, **al-Hajarul Aswad**, on the south eastern corner of the **Ka'bah**. The Black Stone was regarded as very sacred by the Makkans and it is still regarded as sacred by Muslims. At the time of **Hajj**, the pilgrims kiss this stone as a mark of respect and as the **Sunnah** (practice) of **Muhammad** ﷺ.

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

What a pleasant surprise! The first man to enter the mosque was **Muhammad** ﷺ!

All the people shouted in a chorus, "This is the trustworthy one (al-Amin), this is **Muhammad**. We accept his judgement."

When he came to them, they asked him to decide the matter and he agreed. He said, "Give me a cloak." When they brought him a cloak, he spread it on the ground, placed the Black Stone over it and said, "Let the elders of each clan hold on to one edge of the cloak." They did so and carried the stone to its place. **Muhammad** ﷺ then picked up the stone and put it in its place on the wall of the **Ka'bah**. In this way he acted as an umpire (arbiter) among his people and averted a bloody civil war. The rebuilding continued and was completed by the **Quraish**. **Muhammad** ﷺ was then thirty-five years old.

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

**Search for the Truth**

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

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

Why did he do this? He did it because he did not find the answers to the questions agitating his inquisitive mind about man, his creation and his ultimate goal. He was also unhappy about the feuds, conflicts, strife and divisions in the society around him.
He was fed up with existing social and political systems. The religions of the Jews and the Christians at that time were so corrupted by the rabbis and priests that they no longer had any appeal to reason and wisdom. He was unable to adjust himself to the senseless bloodshed, tribal disputes, oppression of the helpless by the powerful, idol worship and the low status of women.

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

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

These idols, including the three biggest, Hubal, al-Lat, and al-'Uzza, were lifeless stones unable to help themselves if somebody happened to break them. But the Makkans worshipped them, asked their help, took oaths in their name and fought for them. Muhammad's curious mind was searching for the truth, to get rid of the social misdeeds and change the existing social and political order. It was during the days of his retreat in the month of Ramadan that Allah, the Lord of the Universe, favoured Muhammad with His blessing — the first revelation of the Qur'an.

*Mount Hira* — the first place of revelation
Receiving the Truth

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

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

إِفْرَأْ أَنْ تَأْسِفُ رَبَّكَ أَنْ تَخَلَّقَ
خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ
إِفْرَأْ أَنْ تَأْسِفُ الرَّكْبَ الْأَكْمَمَ
أَنْ تَأْسِفُ عَلَمَ بِأَيْلَمُ
عَلَمَ الْإِنسَانَ مَالِكُ عَلَمٍ

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

(96:1–5)

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

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

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

Muhammad ﷺ looked at the sky and was surprised to see the angel Jihān’i′ flying in the shape of a giant man. The angel said, "O Muhammad, you are the Messenger of Allah and I am Jihān’i′."
And wherever he looked, Muhammad ﷺ saw jibat'il flying in the distance. He stood still until the angel disappeared.

Muhammad ﷺ rushed home in a panic and sat close to Khadijah. He told her all that had happened. Khadijah, his noble, loving and caring wife who had total faith in her husband comforted him, saying, "Rejoice, O son of my uncle, and be of good heart. Surely by Him in Whose Hand is Khadijah's soul, I have hope that you will be the prophet of this people. You have never done any wrong to anyone. You are kind to others and you help the poor. So Allah will not let you down." Muhammad ﷺ asked Khadijah to wrap him up in blankets. He was wrapped up and fell asleep.

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

There was a pause for some days or may be a few months between the first revelation and the second revelation when Muhammad ﷺ was very sad. Then he saw the angel jibat'il again, flying in the sky seated in a floating chair. The Prophet ﷺ became frightened and rushed home. He asked Khadijah to cover him up. She wrapped him with blankets and he fell asleep. After a few moments, Khadijah noticed that the Prophet ﷺ was shivering, breathing deeply and sweating. The angel jibat'il brought the second revelation to him which was:

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

Seeing him in this position, Khadijah pleaded with Muhammad ﷺ to rest a little longer. But Muhammad ﷺ was now reassured and said in a firm voice, "O Khadijah, the time of slumber and rest is past. jibat'il has asked me to warn men and call them to Allah and to His worship. But whom shall I call? And who will listen to me?"

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

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

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

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

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

‘Ali Accepts Islam

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

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

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

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

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

Notable Early Muslims

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

Among the great women to accept Islam were: Khâdîjah bint Khulaidh, Fâ’isâmah bint al-Khaṭîb, Asmâ‘ bint Abî Bakr, Fâ’isâmah bint al-Mu‘âsî, ‘Umar bint Yâsîn, Asmâ‘ bint ‘Umar, Asmâ‘ bint Salemî, Ramlâh bint Abî ‘Araf and Humâmah bint Khadîj. Khâdîjah was the first among the women and men to accept Islam.

End of the First Phase

During the first phase of the Islamic movement, Muhammad ﷺ preached the message of Allâh discreetly and it spread gradually among all age-groups, especially the youth, in Makkah. People in Makkah began to talk about Muhammad ﷺ and his message. They did not take it seriously in the beginning. They thought the Muslims had a fantasy that would soon die away and the worship of idols would eventually triumph.

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

Islamic Movement Becomes Public

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

‘Abî and the Dinner

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

“O sons of ‘Abdullâh Muttafî, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of the world and the next. Allâh has ordered me to call you to Him. So, who of you will stand by me in this matter?”

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

Consider the courage of the boy ‘Abî! How bravely and firmly he spoke about his faith! Does it not, as young people, inspire you to follow the example of ‘Abî? To uphold the Truth and work for it is the best of everything in this world. The reward of the eternal bliss and happiness is guaranteed in the Jannah as well.

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The Prophet ﷺ on Mount iswa

Muslim ﷺ now prepared himself to openly call the Makkans to the message of Allah. He climbed on top of as-Safa and called out to the people who, seeing him standing there, had gathered below. Muhammad ﷺ told them, "O men of Quraish, if I were to tell you that I see an army ready to attack on the other side of the mountain, would you believe me?"

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

Muhammad ﷺ said, "Know then, that I am a Warner and that I warn you of severe punishment. O Banu ‘Abdul Muttalib! O Banu ‘Abd Manaf! O Banu Zuhair! O Banu Tamim! O Banu Makzum! O Banu Asad! Allah has commanded me to warn you, my nearest kinsmen, that I can assure you of good on this earth and in heaven if you declare that there is no god except Allah." Abū Lahab, his uncle, became red with anger and exclaimed, "May your hands perish on this day! Did you gather us for this?"

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

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

Hostility and Persecution

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

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

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

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

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

Others who suffered terribly at the hands of unbelievers were: ‘Ammār, Abī Fūkaibah, Suhāb ar-Rāmī and Khalīl. The infidels did not even spare women Muslims. Among the women tortured were: Sumayyāh, Lubānah, Nahdīyah, and Umm ‘Ubaīs.

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

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

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

Abū Jahl and the Camel Seller

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

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

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

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

Muhammad ﷺ knocked on the door.

"Who is it?" called Abū Jahl.

"Muhammad! Come out to me!"

Abū Jahl came out, pale-faced and agitated.

"Pay this man his due," Muhammad ﷺ said firmly.

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

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

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

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

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

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

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

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

We should learn a valuable lesson here. We should follow Allah's commands and follow the example of Prophet Muhammad ﷺ. We should stand for justice and speak out for the weak, the oppressed and the disadvantaged. This is Jihad fi sabilillah — working for Islam using all our resources. We should not only read about the Prophet ﷺ, we should try to follow his example.
The Offer of 'Utbah bin Rab'lah

'Utubah bin Rab'lah, a leader of the Quraisy, put some proposals to the Prophet ﷺ. He suggested, "If what you wish is money, we will gather for you our property, so that you may be the richest of us; if you want honour, we will make you our chief, so that no one can decide anything apart from you; if you want sovereignty, we will make you king."

The Prophet ﷺ declined these offers and recited verses from Sūrah 41 (Hī Mīn at-Sajdah) of the Qur'ān. 'Utubah returned to his companions with a changed face and reported to them that he heard from Muhammad ﷺ what he had never heard before. No worldly temptation could keep the Prophet away from the Truth.

Another Cunning Proposal

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

Allah commanded the Prophet ﷺ to tell the unbelievers in clear terms that there could be no such compromise on matters of basic principles. Muhammad ﷺ was asked to declare to them, "You have your religion, and I have mine."
(109:6) Thus, the plan of mixing the truth with falsehood was defeated.

Emigration (Hijrah) to Abyssinia (Ethiopia)

The infidels, frustrated in their attempts to make a compromise with the Prophet ﷺ, increased the levels of their persecution. The threat to life and property intensified. The Muslims who were not well-off were particularly insecure and vulnerable. Muhammad ﷺ advised those Muslims who felt insecure to emigrate to Abyssinia where Negus (an-Najdshi), a noble king, ruled. Eighty-three Muslims emigrated to Abyssinia in groups. The first group was of ten people. This was the first emigration (Hijrah) of Muslims who had to leave their country for the sake of Allah.

Efforts to get Emigrants Back

A delegation of the Quraisy consisting of 'Amm bin al-'Aṣ and 'Abdullāh bin Abī Rab'lah went to the Negus to try to get the emigrant Muslims back.

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

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

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

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

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

Hearing this, the Negus wanted to listen to part of the Qur'an which came down from Allah to the Prophet ﷺ. Ja'far recited to him Sura Marjam (Mary) the 19th Sura of the Qur'an.

The Negus wept until his beard was wet, listening to the Qur'an. Then he said, "What you have just recited and that which was revealed to Moses (Moses) must have both issued from the same source. Go forth into my kingdom; I shall not deport you at all."

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

'Umar Accepts Islam

'Umar bin al-Khattab, a strong and tough person in his late twenties, became a Muslim in the sixth year of the prophethood of Muhammad ﷺ. His acceptance of Islam is remarkable in the sense that he went out with a vow to kill the Prophet ﷺ. On his way to carry out his oath, he met Nu'man bin 'Abdullah who told him he should set his own house in order, referring to 'Umar's sister Fatimah and her husband Sa'id bin Zaid who had become Muslims. On hearing this, 'Umar became enraged and immediately set out for his sister's house.

As he approached the house, he heard some recitation of the Qur'an. Khalilah bin al-Ansari was reading Sura Tahi' (the 20th chapter) to Fatimah and Sa'id. 'Umar entered the house without knocking and demanded angrily, "What was that nonsense I heard?"

Fatimah and Sa'id refused to answer. They had hidden Khalilah before 'Umar barged in. 'Umar was furious and began hitting Sa'id. Fatimah was injured as she tried to intervene to protect her husband.

Seeing his sister bleeding, 'Umar stopped and composed himself. He demanded to see what they were reading. Fatimah told him it was from the Qur'an, and that he must first cleanse himself before touching the Qur'an. So 'Umar washed himself before being given the verses to read.
'Umar was deeply moved by the beauty of the words, their captivating rhyme and rhythm, and the power and authority in their meaning. He immediately requested, "Lead me to Muhammad ﷺ, so that I may accept Islam." Khālid came out from hiding and led him to al-Aqam al-Makhzum’s house (Dānūl Aqam) where the Prophet ﷺ was staying at that time. Al-Aqam’s house, located at ay-Ṣafr, was then the centre of Islam. The Prophet ﷺ welcomed 'Umar at the gate and asked him his intention. 'Umar expressed his wish to be a Muslim and the Prophet ﷺ was very pleased. 'Umar was a powerful man. His entry into Islam gave a strong boost to the Muslims. Before him, Hamzah, the Prophet’s uncle, became a Muslim. He was also a powerful man. The entry into Islam of these two great and brave men was a turning point in the history of the early Islamic movement.

Boycott and Banishment

The Qunāsh were seething at the gradual increase in the strength of the Muslims. They plotted another assault and decided on a total boycott of the family of Ḥāshim and Muja'īlah. They were banished to a pass named Shībī Abī Ṭalīh. The boycott continued for three years and the clans of Ḥāshim and Muja’īlah suffered badly during that time. Eventually the boycott had to be withdrawn because of differences amongst the Qunāsh themselves. The clans of Ḥāshim and Muja’īlah demonstrated great firmness and unity during the boycott.

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

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

Year of Sorrow

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

His uncle Abī Ṭalīh died. It was Abī Ṭalīh who always gave protection to his nephew. However, he died as an unbeliever. Muhammad ﷺ was heartbroken. Still more sadness was to come. The Prophet ﷺ lost his most loving and caring wife, Khadījah, who had stood by him like a solid rock, to comfort, support and encourage him at times when no one else did. She was the first, you should recall, to accept him as the Messenger of Allah.

*Note:
During the life-time of Khadījah, the Prophet did not marry another woman. After her death however he married several women, mostly widows, on social and political grounds. The names of his wives (other than Khadījah) are 'Aisha, 'A'īshah, Hafsa bint al-Harth, Zainab bint al-Harth, Umm Ḥabībah, Umm Solaiman, Juwayriyyah bint al-Harth, Mānānah bint al-Harth and Saffiyah bint Ṭayy.
It was a terrible blow to *Muhammad* but he had to endure it. Death is an undeniable fact of life. All men and women die and so must we, one day.

The Prophet  had become used to shocks and grief ever since his childhood. Allah tested him all through his life. The responsibility of the final prophethood needed unmatched endurance and patience. The Prophet  passed all the tests of life, however intolerable and difficult, including persecution, torture and death blows. That was how the Almighty Creator prepared *Muhammad* to make Islam victorious over all other systems of life. We must remember here that to live as true Muslims, we also have to go through tests and trials. The eternal bliss of al-jannah (Paradise) will then be given to us by our most loving and kind Creator, in the Ḥakīmah.

**Ta‘īf — the Most Difficult Day**

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

On arriving in Ta‘īf, accompanied by Zada b. Hiţānā, he went to three important people of the city and invited them to Islam. All three refused and insulted him. They even incited street urchins to drive him out of the city.

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

The owners of the garden witnessed the whole episode and felt sorry for him in his tired and bruised condition. They offered him hospitality and sent grapes for him through their Christian servant, ‘Addās, who later became a Muslim.

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

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

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

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

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

In Jerusalem, he met all the prophets including, Ādam, Ibrāhil, Mūsā, Hārūn (Aaron)
and ‘Īsā. He led them in prayer. He was then taken to different heavens and he saw
the Paradise and the Hell. The most important of all was his experience of the Glory
and Majesty of Allah. It is simply not possible to describe this unique experience in
human language. He had many more experiences. It is beyond the grasp of ordinary
people like us to understand every aspect of the journey. But it was not impossible
for the last messenger of Allah to grasp the significance of these things. He had to
have such experiences to fulfil his duty as Allah’s final messenger.

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

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

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

Abū Bakr, upon hearing about al-Mī‘rāj, believed without hesitation all the Prophet
he had narrated. For this reason the Prophet ﷺ called him aj-Sādiq (the testifier to
the truth).

First Covenant of al-‘Aqabah

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

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

**Second Covenant of al-'Aqabah**

A second covenant with the Muslims of *Madinah* was concluded in 622 CE in the same place, al-'Aqabah. In all, seventy-three men and two women took part in this pledge. This covenant was an extension of the first in it they invited the Prophet to *Madinah*. It was agreed that the Muslims of *Madinah* would protect and help the Prophet against all odds, as they would protect their own women and children. All the dangers which would arise out of this covenant were explained by *Abbas*, the Prophet’s uncle, to the Madinan Muslims in clear terms. However the Madinan Muslims still said, “We take him (the Prophet) despite all threats to property, wealth and life. Tell us, O Prophet of Allah, what will be our reward if we remain true to this oath?”

The Prophet answered, “*Paradise.*”

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

**Hijrah (Emigration) to Madinah**

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

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

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

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

Think of the emigration! The Makkah Muslims left their homes for the sake of Allah and to seek His pleasure! At the moment of need, this was what was required.
of them. As Muslims, we too must be ready to do the same for the sake of our faith. Life on this earth will have meaning and purpose only when we can attain this attitude. We will then be able to do our duty as Allah’s true slaves.

The Hijrah of the Prophet ﷺ

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

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

The unbelievers now plotted to kill Muhammad ﷺ. Permission for him to migrate to Madinah had also come so Muhammad ﷺ secretly left Makkah one night in 622 CE with Abū Bakr. A specially-formed group of unbelievers lay in wait around the Prophet’s house to kill him as he came out. Abū Bakr was left behind to sleep in the Prophet’s bed and the Prophet ﷺ quietly left, without the unbelievers noticing him. Such was the plan of Allah. When Allah wants to do something he only says “Bel”
and “it is there” (36:82). In the morning, the unbelievers found Allah in the Prophet’s bed and were dumbfounded. They looked very foolish!

The Prophet ﷺ and his companion Abū Bakr had left just before dawn and proceeded to a cave called Thawr, to the south of Makkah. They stayed in the cave for three days and Abū Bakr’s servant brought them food in the evening. They left Thawr on the third day and started out for Madīnah.

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

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

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

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

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

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

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

The Prophet ﷺ at Madīnah

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

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

The Makkah migrants added a new dimension to the life of Madīnah. The city now
had three communities: the Ansâr (the Helpers) of the tribes of Aus and Khazraj, the Jews from the tribes of Qurayzah, Nadîr and Qassim and the Muhâjirûn (migrants from Makka). The Muhâjirûn had to be accommodated by the local community of the Ansâr.

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

The Prophet's first task was to form a solid bond of faith and brotherhood between the Ansâr and the Muhâjirûn.

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

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

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

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

### The Madīnah Treaty between the Muslims and the Jews

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

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

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

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

The treaty goes on here to repeat these last words with each of the *Aṣār* clans and every house including: Banū Sā‘īdah, Banū al-Hārith, Banū Jusham, Banū an-Najjar, Banū ‘Ammu bin ‘Auf, Banū an-Nabīt and Banū al-Awāṣ. It then continues:

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

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

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

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

The Jews shall share expenses with the believers as long as they are fighting alongside them. The Jews of Banū Āṣuf are one Umnah with the believers. The Jews have their own religion and the Muslims have their own religion, both enjoy the security of their allies, except the unjust and criminal amongst them who hurt but themselves and their families. The Jews of the clans of Banū an-Najjār, Banū al-Hārith, Banū Sā‘dah, Banū Ḥisham, Banū al-Aws and Banū Tha‘labah enjoy the same rights as the Jews of Banū Āṣuf. Jarrah is a branch of Banū Tha‘labah, who enjoy the same rights. Banū ash-Šuṭābah have the same rights as the Jews of Banū Āṣuf. Fulfilment of these conditions should be a barrier which prevents their violation.

Whatever applies to the clans of Banū Tha‘labah also applies to their allies. The families and households of the Jews are in the same position as themselves. None of them shall go to war without the permission of Muhammad ﷺ. Nothing shall be allowed to prevent retaliation for an injury. Whoever murders anyone actually murders himself and brings his household to ruin, with the exception of one who is a victim of injustice. Allah is Guarantor for those who observe their undertaking.

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

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

The building of the mosque in Madinah

The Prophet now decided to build a mosque in Madinah. Soon, work began at a place which was purchased from the orphan brothers who owned it, Sulaym and Sulaim, the sons of 'Abd 'Abd al-Balawi. This was the place where the Prophet's camel had first knelt before it finally knelt in front of the house of 'Abd Ayyub al-Anṣār. The Prophet's residence was built next to the mosque.

* The translation is based on the Arabic version of Ay-Sa'eed Naquiyah - Ibn Hisaam Vol 1 pp 106 - 108, Dīrut Jil, Beirut 1975.
Muhammad himself took part in the construction as an ordinary labourer. In fact it was difficult to identify him from other workers on the site. Muhammad never hesitated to do any ordinary work. He used to mend his own clothes, repair his own shoes, do the shopping and milk the goats. In this respect he left for us a shining example to emulate.

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

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

When ‘Umar bin al-Khattab heard the words used by Bilal, he rushed to Prophet Muhammad and told him that he too had seen the same dream.

This is the Adhān (the call to prayer) and Bilal bin Rabah thus became the first Mu‘adhthin of Islam. The introduction of Adhān, with its beautiful and magnetic appeal, made possible the pronouncement of the Greatness of Allah five times a day in Madinah. This system of Adhān is still in use in all Muslim countries. The rhyme and rhythm of the words used are wonderful and inspiring. The Arabic words for the Adhān are given on pages 44–45.

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

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

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

**Hard Task**

The Islamic society was growing and the task of making it strong, solid and dynamic also continued. During this time Muhammad ﷺ was virtually fighting on four fronts: i) to maintain cohesion and discipline among the rank and file of the Islamic society; ii) to guard against the intrigues and conspiracies of the Hypocrites (Munāfiqūn); iii) to remain alert to the dangers from the Quraish of Makkah, and iv) to remain vigilant about the sinister motives of the Jews of Madīnah.

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

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

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

Muhammad ﷺ was a brilliantly wise and an exceptionally practical man. Almighty Allah made him so. He took steps to counter the dangers from both inside and outside the city of Madīnah. He left no stone unturned to make the small community of Muslims a solidly united force, to combat any threat to its existence.

He had very little human and material resources. The economy of Madīnah was under strain from absorbing the migrants from Makkah, but the messenger of Allah was full of hope and confidence. He was sure that Allah’s help would be coming at the right moment. What the Muslims needed more was the strength of faith, rather than the material resources. The strength of faith (Imān) supported by actions (A‘māl) was far more important.

The unbelievers of Makkah were raging with anger at the comparative safety of the Muslims in Madīnah. All their previous attempts to finish off Muhammad ﷺ had failed. Their trade route to ash-Shām was now within easy reach of the Muslims. They became restless and were smirking with anger within themselves, unable to find a way to tackle Muhammad ﷺ. They were desperately looking for some excuse to attack the new Islamic society and get rid of it once and for all.

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

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

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

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

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

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

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

**The Battle of Uhud (625 CE)**

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

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

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

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

The overall result was almost a draw — neither side could claim victory. But the battle had some very costly lessons for the Muslims. The disobedience and indiscipline of the archers at the mountain pass, spurred on by their love for the spoils of war (booty), caused the Muslims to suffer badly in a battle which they had almost won. How costly the love of worldly things was! Love for this world should not distract us from our true goal of salvation and reward in the 
\( \text{Ākhirah} \).

Discipline and obedience to the commander are very important in a battlefield. Had the fifty archers under 
\( \text{Abūdallāh bin Žubair} \) not disobeyed him, the outcome of the battle of 
\( \text{Uḥūd} \) would have been different.

**The Battle of 
\( \text{Aḥzāb or Khandaq} \) (627 CE)**

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

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

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

Emissaries were sent on secret trips between the Makkans and the Nadīrites. Finally an agreement was reached about the new assault on 
\( \text{Madīnah} \). Forces were gathered to make the assault, drawing on people from 
\( \text{Makkah} \), 
\( \text{Gaḥāfān} \), 
\( \text{Tā'if} \), 
\( \text{Fazara} \) and other towns.

News of these sinister moves reached the Prophet \( \), and he consulted his companions about the preparations to counter the latest enemy offensive. The decision
Al-‘Abbās, one of the uncles of the Prophet ﷺ, still lived in Makkah though he accepted Islam. His feelings for his nephew and the Muslims were very strong. He was watching all the preparations the unbelievers were making and sent an envoy to Muhammad ﷺ in Madinah with the details of the Makkans’ preparations for war.

The Prophet ﷺ received news that an army three thousand strong, including two hundred horsemen, was marching towards Madinah. Muhammad ﷺ called for the elders and consulted them on the matter. The elders of Madinah, among them Anṣār and Muḥājirūn, favoured defence from inside Madinah but the younger men, vibrant with their youthful energy and vigour, wanted combat outside Madinah. They saw it as an opportunity to be a Shahīd (martyr) for Allah’s Din. Those elder companions of the Prophet ﷺ who could not participate in Badr also favoured combat outside.

‘Abdullāh bin Ubayy bin Salīl, leader of the Khazraj tribe, did not want combat outside the city.

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

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

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

Khalīd’s men took the Muslim army by surprise and soon the Muslims’ celebration ended in grief. They found themselves surrounded and in the fighting that followed, Ḥanẓah, the Prophet’s uncle and a great warrior, was martyred by Walīsht. Many other Muslims became Shahīd and the Prophet ﷺ himself was injured.

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

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

We might wonder in what way was this one-sided treaty a victory? The treaty eased the long years of tension and made possible communication between the two parties. The Makkans could now come to Medina and stay with the Muslims; this provided an opportunity for the Muslims to influence the stone-heartedness of the Makkans. In fact, during the years that followed the Hudaibiyyah treaty, the number of new Muslims increased dramatically. Khalid bin al-Walid, (خالد بن الوليد) who later became the most famous general in Islamic history, and ‘Auli bin al-'As, (عُلَي بن الفاس) the conqueror of Egypt, became Muslims during this time.

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

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

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

Letter to Heraclius — the Emperor of Byzantine

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

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

Heraclius had just conquered the territory lost to the Persians, who had taken away the Holy Cross (crucifix) from Jerusalem. He vowed to restore the crucifix and place it in the Church of Jerusalem. He was given a hero’s welcome when he came to Jerusalem to replace the crucifix. A grand celebration was organised for the occasion. It was at this time that Dihyah arrived there to deliver the Prophet’s ﷺ message, which read as follows:

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

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

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

Heraclius then asked Abu Sufyan a series of questions:

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

**Abu Sufyan:** He belongs to a good (noble) family amongst us.

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

**Abu Sufyan:** No.

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

**Abu Sufyan:** No.

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

**Abu Sufyan:** It is the poor who follow him.

**Heraclius:** Are his followers increasing or decreasing?

**Abu Sufyan:** They are increasing.

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

**Abu Sufyan:** No.

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

**Abu Sufyan:** No.

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

**Abu Sufyan:** No. We, however, have a peace agreement with him for the time being, and we do not know what he will do during this period.

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

**Abu Sufyan:** Yes.

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

**Abu Sufyan:** Sometimes he was victorious and sometimes we.

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

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

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

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

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

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

'Amr bin Ummayyah ad-Damri also spoke to the Negus, saying:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The weather changed suddenly. Strong winds, thunder and heavy rain storms made the enemy flee in disarray. Soldiers were trampled under the feet of the horses and camels in the rush. The hordes eventually fled in a wild frenzy. What a scene it must have been! And what a timely intervention by Allāh! He is the Most Powerful and the Most Wise. He does what He chooses (85:16).

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

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Hudaibiyyah Agreement (628 CE)

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

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

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

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

The Quraish on their part gathered information about the strength and armory of the Muslims and realised they had come for no other purpose than the pilgrimage to al-Ka‘bah. Envoys were sent from each side. The Prophet made his intentions crystal clear to the Quraish through his envoy but the Quraish misbehaved with the Muslim envoy and threatened the Muslims. The patience of the Muslims was put to a severe test. They could teach the Quraish a good lesson even with their traveller’s swords, but Allah’s Prophet ordered them to show extreme restraint.

The Quraish were determined not to allow the Muslims into Makkah for the pilgrimage that year. They made it an issue of prestige and pride. It was humiliating for the Muslims, but what could they do? Allah’s messenger was their leader and all his steps were guided by Allah, so they had to be followed.

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

The terms of the agreement were:

a. The Muslims would not visit Makkah that year, but would come a year later and remain there for three days only.

b. There would be one-sided extradition — the Makkans taking refuge with the Prophet would be handed over on demand to the Quraish, but Muslims taking refuge in Makkah would not be handed over to the Prophet.

c. There would be peace for ten years and during this period Muslims could go to Makkah and Ta’if and the Quraish could go to ash-Shira through the Muslim areas.

d. Each party would remain neutral in the event of a war between the other and a third party.

e. Any tribe wishing to sign an agreement with either the Muslims or the Quraish would be able to do so.
The Conquest of Makkah (630 CE)

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

The strength of the Muslims was ever on the increase and new followers were joining. The Hudaybiyah treaty gave freedom to the tribes to make agreements with either the Quraysh or the Muslims. The tribe of Bani Khuzaymah sided with the Muslims, while Bani Bakr went on the side of the Quraysh.

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

1. to pay compensation for the victims of the Bani Khuzaymah;
2. to withdraw their support for Bani Bakr;
3. to declare that the Hudaybiyah agreement no longer holds valid.

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

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

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

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

The Prophet declared a general amnesty for the entire community of Makkah. He forgave them for their past crimes. It was a unique scene! The Quraysh could not believe it! But even if they were unable to understand, it was the beauty and splendour of Islam which Mohammed, Allah's messenger, was trying to make them understand and follow. Now they saw it with their own eyes. It was Mohammed whom they compelled to migrate, called a sorcerer, a madman and an apostate; it was the same Mohammed who granted a pardon to them at the crucial time of their utter helplessness.

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

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

The Farewell Address

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

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

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

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

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

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

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

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

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

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

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

O people, reflect on my words. I leave behind me two things, the Qur’an and my example (Sunnah), and if you follow these, you will not fail."
Listen to me carefully! Worship Allah and offer Salāh, observe Sawm in the month of Ramadān and pay Zakāt.

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

O people, no prophet or messenger will come after me and no new faith will emerge. All those who listen to me shall pass on my words to others, and those to others again.

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

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

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

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

The Sad News

Back in Madīnah, the Prophet ﷺ was taken ill. His health deteriorated and the illness became life-threatening. He was unable to lead Salāh. So, he asked Aḥā Bākīr, his closest friend, to lead the Salāh in his place.

During his last days of illness, he had terrible headaches and a high fever. The illness eventually ended the Prophet ﷺ, the most illustrious personality in the history of mankind.

It was heart-breaking news for the Muslims. At first, they could not believe it; ‘Umar bin Al-Khaṭṭāb, one of the close companions of the Prophet ﷺ, became so furious on hearing the news that he threatened to kill anyone who said Muhammad ﷺ was dead. It was the depth of his love and attachment to the Prophet ﷺ that made him behave this way.

The Prophet ﷺ was a man (18:110). He was mortal. He died. However painful, sad and upsetting the news was for the Muslims, they had to believe it. Aḥā Bākīr, pale and saddened with grief, went in and kissed the Prophet’s ﷺ forehead. He came out weeping to the waiting crowd outside the mosque. He heard what ‘Umar had said. He addressed the crowd with tears in his eyes but with a firm voice:

“Surely he who worshipped Muhammad should know that Muhammad is dead, but he who worshipped Allah should know that Allah is alive and never dies.”

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

These words of Aḥā Bākīr brought the Muslims back to face the hard reality, and gave them the confidence and hope they needed. Allah was there to help them and the Qur’ān and the Sunnah of the Prophet ﷺ were there to guide them.
Mission Accomplished
The victory at Makkah was followed by an expedition led by Khâlid to demolish the Temple of al-'Uzza, the battle of Hunain, the siege of Ta'if and the battle of Tabûk. During the last two years of the Prophet's life, laws regarding Zakâh, Jizyah (a tax on non-Muslims, who were exempt from paying Zakâh and performing fitrah, to provide for their security), Hajj and interest dealings were revealed.

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

Muhammad ﷺ, the Prophet of Allâh, superbly accomplished his assigned mission. He started preaching in the centre of idolatry, suffered torture, faced strong opposition, tolerated harassment and finally had to leave his own home and birth place for the sake of the truth and the pleasure of Allâh, the Creator.

He fought evil and untruth and never compromised on matters of basic principles. He was offered all kinds of worldly allurements and temptations, but he ignored and rejected all such traps and went on unceasingly to achieve his assigned duty.

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

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

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

Muhammad’s ﷺ life is the shining example for us to follow. He left for us teachings for all areas and affairs of our life. His life is the complete embodiment of Islam, based on the Qur’ân, the complete book of guidance from Allâh.

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

Life at Makkah

<table>
<thead>
<tr>
<th>Event</th>
<th>Year</th>
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<tbody>
<tr>
<td>Birth</td>
<td>571 CE</td>
</tr>
<tr>
<td>6 years of age</td>
<td></td>
</tr>
<tr>
<td>Death of mother Aminah</td>
<td></td>
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<tr>
<td>Grandfather 'Abdul Muttalib died</td>
<td></td>
</tr>
<tr>
<td>First business trip to ash-Sham (Syria)</td>
<td>610 CE</td>
</tr>
<tr>
<td>Member of Hifdal Fudal</td>
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<tr>
<td>Second business trip to ash-Sham</td>
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<tr>
<td>Marriage with Khadijah</td>
<td></td>
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<tr>
<td>Settlement of al-Hajarul Aswad dispute</td>
<td>610 CE</td>
</tr>
</tbody>
</table>

1st year of prophethood

<table>
<thead>
<tr>
<th>Event</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr and 'Asr prayers 2 rak'ıts each.</td>
<td></td>
</tr>
<tr>
<td>Secret preaching of Islam at al-Aq'am's house.</td>
<td>610 CE</td>
</tr>
<tr>
<td>Open call to Islam from Mount Safa.</td>
<td></td>
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<tr>
<td>Hostility of Makkani infidels.</td>
<td></td>
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<tr>
<td>Migration of Muslims to Abyssinia (Ethiopia).</td>
<td>610 CE</td>
</tr>
<tr>
<td>Hamzah and 'Umar accept Islam.</td>
<td></td>
</tr>
<tr>
<td>Boycott and confinement by Makkani infidels at Shabbi Aqabah.</td>
<td>610 CE</td>
</tr>
</tbody>
</table>

10th year

<table>
<thead>
<tr>
<th>Event</th>
<th>Year</th>
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</thead>
<tbody>
<tr>
<td>Year of Sorrow — uncle Aqib and wife Khadijah died</td>
<td>610 CE</td>
</tr>
<tr>
<td>Visit to 'Arafah.</td>
<td></td>
</tr>
<tr>
<td>Mi'raj (27 Rajab) — five times daily Salat made obligatory.</td>
<td>610 CE</td>
</tr>
<tr>
<td>First covenant of al-'Aqabah, 621 CE.</td>
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<tr>
<td>Second covenant of al-'Aqabah, 622 CE.</td>
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</tr>
<tr>
<td>Hijrah to Yathrib (Medina) 622 CE (27 Safar).</td>
<td></td>
</tr>
</tbody>
</table>
Life at Madinah

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

Jihad ordained (12 Safar).
- Adhan and Zakah introduced.
- Change of Qiblah revealed (15 Sha'ban).
- Ramadhan prescribed as month of fasting.
- `Idul Fitr (1 Shawwal).

Battle of Badr (17 Ramadan).
- Marriage of `Ali and Fatimah, after Badr.
- Siege of Banu Quainuqah.

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

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

5th Hijrah
- Battles of Dawmatul Jadid and Band al-Musfirah.
- Laws about adultery and slander revealed.
- Battle of Ahzab.

6th Hijrah
- Hudaibiya agreement.
- Khul` bin al-Walid and `Amr bin al-`As accept Islam.

7th Hijrah
- Letters to rulers of different countries.
- Siege of Khairiy.
- Performance of postponed `Umrah.
- Laws about marriage and divorce revealed.
- Battle of Muta'ah.

Conquest of Makkah (20 Ramadhan).
- Battle of Hunain (month of Shawwal).
- Siege of Thiq.
- Final order prohibiting Ribah (interest) revealed.
- Battle of Tabuk.
- Order of Jizyah (a tax on non-Muslims) revealed.
- Hajj prescribed.

8th Hijrah
- Farewell address (9 Dhul Hijjah).

9th Hijrah
- Death of Muhammed (G), the Final Messenger of Allah, on 10 Rab`ul Awal (632 CE).
Key Stage 3 (11–14)
1. Where and when was Muhammad born?
2. Who were his father and mother?
3. What does the name Muhammad mean?
4. Describe the rebuilding of al-Ka'bah.
5. What other names were given to Muhammad because of his good character?
6. Name his first wife. How old were they when they got married?
7. Name Muhammad's children.

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

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

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

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

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

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

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

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

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

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

After the election of the Khalifah, the Prophet ﷺ was buried on the night of 13 Rab’ul Awwal 11 AH.

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

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

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

Listen, truth is honesty and untruth is dishonesty.

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

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

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

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

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

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

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

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

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

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

A number of imposters appeared, causing a great deal of trouble and confusion. Already, during the Prophet’s ﷺ lifetime, al-Awsat bin ‘Amr bin al-Ansārī had claimed prophethood, and was taken care of by the Muslims in Yemen. Other imposters and fake prophets were: Musailimah bin al-Hārith, Ṣajdah bin Khusayn and a woman named Ṣajdah bin al-Hārith. Malik bin Nuwmah happily sided with the claim of Ṣajdah. Abū Bakr was quick to take strong action against these imposters. Khālid bin al-Walīd was sent to deal with Ṣajdah who fled to ash-Shām and later became a Muslim. Malik bin Nuwmah was also killed.

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

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

During his Khilāfah (Caliphate), Abū Bakr had to take action against the Persian empire. The emperor of Persia, Chosroes Parvēz II (Arabic: Khosrav Parvēz, English: Chosroes II),
tore up the letter the Prophet \( \& \) sent to him through 'Abd'allah bin Hâdiyyah and demanded that the Prophet \( \& \) be arrested. However, Khosrau II was murdered by his son, Shîhtâh (Qubâd II or Kavadh II) and the whole empire fell into chaos and disorder. Hunamz, the Persian governor in 'Iraq, was very hostile and was cruel to the Muslims living in his area.

\( \) Abû Bakr sent al-Mu'tamarn (\textsuperscript{14}) to take action against the Persians in 'Iraq. His forces were insufficient and Khâlid was then sent with reinforcements. The Muslim army captured large areas of the Persian empire in several battles.

\( \) Khâlid Abû Bakr then turned his attention to the Romans, who were causing trouble on the Islamic state's north-western borders. The Prophet \( \& \) himself led an expedition against the Romans and this is known as the Battle of Mu'ath (\textsuperscript{21}).

\( \) Abû Bakr dispatched four separate armies under Abû 'Ubaydah bin al-Jarrah, 'Amr bin al-'A'ishah, Yazdah bin Abî Sufyan and Shumâlî bin法学士 to deal with Roman power.

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

\( \) Abû Bakr fell ill during this time and he died on 21 Jun'âdal 'Akhdâh (\textsuperscript{30}) 13 AH (22 August 634 CE). His rule had lasted two years and three months.

The armies met in Yan'mish after Abû Bakr's death during the Khîlah of 'Umar, and the Romans were defeated.

One of the many contributions of Abû Bakr was the compilation of the Qur'an into one volume.

\( \) Abû Bakr lived a simple, pious and upright life. He was a true servant of Allâh and a meticulous follower of the Prophet \( \& \).

**Abû Bakr's advice to the Muslim Army**

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

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

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

'Umar was a strong administrator. He noticed the tremendous popularity of Khalid, the Commander-in-Chief of the Muslim forces, and feared the people might think too highly of him. So he removed Khalid and appointed Abi Ubaidah bin al-Jarrah as the Commander-in-Chief. The other reason for this bold decision was to make it clear that no one was indispensable and victory in wars was actually due to Allah's help. According to Shi'ite Na'man, the deposition of Khalid \(^1\) took place in 17 AH after the conquest of Syria (ash-Sham). Some historians, however, maintain that this was the first command given by Khilafah 'Umar.

Khalid, who had been given the title of the 'Sword of Allah' \(^2\) by the Prophet, gratefully accepted the Khilafah's order. He worked as an ordinary soldier under Abi 'Ubaidah. Thus he was an example of the Islamic teaching of obedience to leadership.

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

Al-Muthanna's absence from 'Iraq made things worse. The Persians regrouped and, under the command of Rustam, recaptured the Muslim-occupied areas. Rustam sent out two columns of his army, one to Hira and the other to Karkar.

'Umar sent Abi 'Ubaidah ath-Thaqafi to deal with the situation and he defeated both the Persian columns. Rustam despatched a still larger force, including elephants, under the command of General Bajrana. The two armies fought and the Muslims were defeated in the Battle of the Bridge (al-Jisr).

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

However, the Persian court raised a larger army still, and forced al-Muthanna to withdraw. The report of the new situation was sent to 'Umar and reinforcements were sent under Sa'id bin Abi Waqqas.

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

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

Meanwhile, Amr bin al-‘Āsy was laying siege to Jerusalem. Later, Khalid, Abū ʿUṣaidah bin al-Jarrāh and others joined him there. The Christians had little hope and decided to give in. They put forward a proposal to the Muslims that they would hand over the city if Khalidh Umar himself came to Jerusalem.

The proposal was relayed to Madinah and the Khilafah agreed to go to Jerusalem. He started out for the city with one attendant, riding a camel. They rode the camel in turns. Sometimes the Khilafah would walk and the attendant would ride and other times the Khilafah would ride and the attendant would walk. This is an example of equality of rights. The ruler and ruled have equal rights. The ruler of an Islamic state must acknowledge the rights of the citizens over his own rights.

The Khalifah of the Muslims entered Jerusalem dressed in ordinary clothes and flanked by the Muslim generals. The Christians could hardly believe that the Muslim leader had arrived; such was the simplicity of ‘Umar. He used to live like a very humble ordinary man, but he was a strong leader and the most able ruler of his time. He had no pride, no pomp and no grandeur. This is the teaching of Islam. This is what present-day Muslim rulers have forgotten and what Muslims need to restore.

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

During the Khalifah of ‘Umar, vast areas of the Roman and Persian empires and the whole of Egypt were brought under Islamic rule.

Umar was a gifted orator. He was very concerned for the welfare of the citizens under his rule and left a memorable legacy for Muslims after him.

The second Khalifah ‘Umar died after being stabbed by a Persian non-Muslim. Fīroz, nicknamed Abī Lu’lu’, Fīroz complained to ‘Umar about his master al-Maghzah bin Shin’ah who imposed a tax on him. ‘Umar heard the details of the complaint and told Fīroz that the tax was reasonable. This made Fīroz angry and the next day during the dawn prayer he struck the Khalifah with a dagger six times, wounding him fatally. Umar al-Fāṭīq died three days later in 23 AH (644 CE).

Before his death, Umar appointed a six-man committee to elect his successor from among themselves. The six members of the committee were: ‘Uthmān bin ‘Affān, ‘Abdūr Rahman bin ‘Awf, ‘Alī bin Abī Ṭalib, az-Zuhayr bin al-‘Awṣān, Sa‘īd bin Abī Waqqās, and Ẓalḥah bin ‘Ubaidullāh.

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

‘Umar’s advice
1. Do not be misled by someone’s reputation.
2. Do not judge a person only by his performance of Šalāh and Ṣa‘aw, rather look into his truthfulness and wisdom.
One who keeps his secrets controls his affairs.

Fear the person whom you hate.

Prudent is he who can assess his actions.

Do not defer your work for tomorrow.

He who has no idea of evil can easily fall into its trap.

Judge a man's intelligence by the questions he asks.

Less concern for material well-being enabling one to lead a free life.

It is easier not to indulge in sins than to repent.

Contentment and gratitude are two great virtues; you should not care which one you get.

Be grateful to him who points out your defects.

The six-member committee appointed by 'Umar al-Faraj, after long deliberations and consultation, elected 'Uthman, the son of Affan, as the third Khalifah of Islam.

Uthman was born six years after the Prophet and he belonged to the Umayyad clan of the Quraish. He was a cloth merchant and was very rich. His title was al-Ghan (the rich).

He had accepted Islam on Abi Bakar's invitation and migrated to Abyssinia with his wife Ruqaiyah (one of the Prophet's daughters). He acted as the Prophet's envoy during the Hudaihiyah negotiations. After the death of Ruqaiyah he married Umm Kalthum, another daughter of the Prophet. This is why he is called Dhun Nātimah (ذو النتيجة)—The One with Two Lights.

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

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

Beware! I do not want to hear reports of any transgression by you. If you do so, you will be replaced by someone better. You should always be mindful of your conduct. I will watch over whatever Allah has entrusted to my care."

He once spoke to the tax collectors with these words:

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

Sa'd bin Abi Waqqas was the Governor of Kufah in Iraq. Uthman dismissed him for non-payment of a state loan. He was succeeded by al-Muqthih.

During the Caliphate of Uthman, the rebellion in Ardaburlan and Armenia was quelled. Mu'awiyah, Governor of ash-Sham, with the help of Ibn Abi Sahl, the Governor of Egypt, made a naval attack on Cyprus and brought it under Islamic rule. Vast areas of North
Africa including Tripoli were brought under Islamic rule during the Khalifah of 'Uthma:n.

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

Constantine, then Emperor of Rome (Byzantium), made great preparations and attacked Alexandria with a naval fleet five to six thousand strong. But the Romans were decisively defeated by the new Muslim naval force under the command of Ibn Abi Sahl (الابن ابن الصالح) and Mu'awiyah (مواءيه).

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

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

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

'Uthma:n was a generous man. He used to spend a lot of money for Islam and to free slaves. He was a pious man who feared and loved Allah above everything else. The compilation of al-Qur'an into a book (masbih مصبه) was the crowning achievement of 'Uthma:n's Khalifah.

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

These were the words of 'Ali, the cousin of the Prophet (سلاطين) and then only a boy of ten. He spoke these words before the elders of the Quraish during the dinner hosted by the Prophet (صلي الله عليه وسلم) to invite them to Islam.

'Ali was the person who risked his life for the Prophet (صلي الله عليه وسلم) and slept in the Prophet's (صلاطين) bed when the unbelievers laid a siege to the Prophet's (صلاطين) house to kill him on the night of his migration.

The same 'Ali was elected the fourth Khalifah of Islam after 'Uthma:n. He was the son of Abu Yazid, the Prophet's (صلاطين) uncle.

'Ali was married to the Prophet's (صلاطين) daughter, Fatimah (فتى). They had three sons: al-Hasan, al-Husayn, and al-Muhassin; and two daughters: Zainab and Umm Khattab. Al-Muhassin died in his infancy. The Prophet (صلاطين) loved al-Hasan and al-Husayn very dearly.

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

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

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

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

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

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

The talented ruler, 'Ali, had to spend much of his time pacifying the warring factions of the Muslims. He tried his best to reconcile the opposing groups and restore peace but without much success. The Ummah was divided and catastrophic consequences followed.

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

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

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

'Ali loved learning. He was given the title of Bâkul Ilm (بكات العلم) - 'Gate of Learning' - by the Prophet ﷺ. He was also called al-Murtadha (المترث) (the one with whom Allah is pleased) and Asadullah (أسد الله) (Lion of Allah).

Some important sayings of 'Ali

1. One who knows himself, knows his Creator.
2. If you love Allah, tear out your heart's love of the world.
3. The fear of Allah makes one secure.
4. How can you rejoice about this life that grows shorter each hour?
5. A world-wide reputation can be undone by an hour's degradation.
6. Three defects make life miserable:
   i. Vindictiveness; ii. Jealousy; iii. A bad character.
7. One who is proud of worldly possessions in this fleeting existence is ignorant.
8. Joy is followed by tears.
9. Each breath of a man is a step nearer to death.
10. The best man is he who is most helpful to his fellow men.
11. One who thinks himself the best is the worst.
12. The hated person is one who returns evil for good.
13. Virtue is the key to success.
14. Learned men live even after death; ignorant men are dead although alive.
15. There is no treasure like knowledge gained.
16. Knowledge is wisdom and the educated man is the wise man.
17. Experience is knowledge gained.
18. He who never corrects himself will never correct another.
19. Listen, and you will teach yourself: remain silent, and you will do nothing.
20. One who reflects on Allah's gifts, succeeds.
21. Ignorance harms a man more than a cancer in the body.
22. One of the signs of a stupid man is the frequent change of opinion.
23. Never speak when it is not the time for speech.
24. Beware of backhitting: it sows the seeds of bitterness, and separates you from Allah and man.
25. The best truth is the keeping of promises.
26. Better be dumb than lie.
27. Do not flatter, it is a sign of faith.
28. A hypocrite's tongue is clean, but there is sickness in his heart.
29. Better to be alone than with bad company.
30. Whoever sows good reaps his reward.

Conclusion

Abū Bakr as-Siddīq, 'Umar al-Fārūq, Uthmān al-Ghant and 'Alī al-Mātadā were the consecutive successors of the Prophet ﷺ. These four Khulāfā' are called al-Khulāfāʾ arRashīdūn or the rightly-guided Khulāfā'.

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

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

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

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

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

Key Stage 5 (17–18)
1. Discuss the importance of leadership in the Islamic community. Why does Islam prefer elected rulers to a hereditary monarchy?
2. Why was the speech that Khalifah Abū Bakr delivered after his election unusual in relation to leaders of the world today?
3. Why was Khalīd bin al-Walid replaced as Commander-in-Chief of the Muslim army?
4. In Islam, the leader is really the servant of the community. What are the dangers and temptations that might corrupt a ruler?
Key Stage 3 (11–14)
1. What were the titles given to ‘Alī by Allah and the Prophet ﷺ?
2. Choose ten points from Khalīfah ‘Alī’s 30 points of advice and explain why you think they are important.
3. Select one example from each Khalīfah to show their noble characters.

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

Key Stage 5 (17–18)
1. Examine the roots of the civil troubles whilst ‘Uthmān was the Khalīfah, and discuss his response.
2. What observations could you make about the Khalīfah of ‘Alī? Why do Shi‘ites claim him as the first Khalīfah?
3. Discuss the concepts of democracy, hereditary control, tyranny and nationalism, as seen in the light of Islam.
When none believed me, Khadijah did. She made me a partner in her wealth.”

Those are the words of Prophet Muhammad ﷺ about his first wife—Khadijah bint Khuwailul (مَلْكَةُ الْكَحْلِيَّةِ) (Khadijah the Great).

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

She was a noble, fine-natured wealthy lady of Makkah. She married the Prophet ﷺ when she was 40 and he was 25. They had six children: two boys, al-Qasim and ‘Abdullah (also known as Tahir and ‘Askal), and four girls, Zainah ﷺ, Raqiyyah ﷺ, Umm Kulthum, and Fatimah. 

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

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

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

The Prophet ﷺ and Khadijah had many sorrows. They had to bear the death of their sons al-Qasim and ‘Abdullah in their infancy and in the fifth year of the prophethood their daughter Raqiyyah migrated to Abyssinia with her husband, ‘Uthman bin ‘Affan.

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

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

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

The angel jihādīl used to bring salām (greetings) for her from Allah.
Fatimah Zahra’ became so sad at her mother’s death that she stuck to her father and continued crying. “Where is my mummy? Where is my mummy?” The Prophet ﷺ consoled her and told her of the good news of Khadijah’s acceptance by Allah in Paradise.

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

Fatimah Š

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

After the death of her mother, Khadijah, she served her father with total devotion and love. The Prophet ﷺ loved her very much and kept her with him in deep affection. She was loved by all the wives of the Prophet ﷺ. She looked like Khadijah and this reminded people of her great mother.

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

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

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

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

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

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

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

The Prophet ﷺ was always seen off by Fatimah when he was going out from Madinah and was met by her when he returned home.
Fatimah died a few months after the death of the Prophet ﷺ on 3 Ramađan in 11 AH at the age of 30. Before her death she willed that her body be carried for burial prayers in such a way that no one could recognise whether it was the body of a male or female.

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

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

**'A'ishah**

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

Her father was Abu Bakr, the closest friend of the Prophet ﷺ and the first Khalifah of Islam. Her mother was Umm Rummanā (٣٥) .

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

She grew up in an Islamic environment. Her father was a great Muslim and the Prophet ﷺ himself was a frequent visitor to their house. She became a Muslim as soon as she reached the age of reason and understanding.

During her childhood, 'A'ishah memorised quite a number of Surahs of the Qur'ān. Her father was a man of learning and she inherited his love of knowledge.

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

'A'ishah was fortunate to be trained under the care of the greatest teacher of mankind, Prophet Muhammad ﷺ. This training made her one of the most notable Muslim ladies in Islamic history. She was totally devoted to the Prophet ﷺ, her husband, and he loved her very dearly.

She loved and enjoyed serving her husband. She used to do the household work, including grinding flour and baking bread. She would make the beds and do the family's washing. She always kept water ready for the Prophet ﷺ ablutions before prayer. This was significant in 7th century Arabia where water was scarce.

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

If 'A'ishah loved anyone more than her husband Muhammad ﷺ, it was Almighty Allāh. This was the teaching of the Prophet ﷺ.
The Prophet used to live a very simple life. There were occasions when the family had nothing to eat and times when guests were served with whatever they had while they went hungry themselves. They believed the comfort of the life after death was more important to them than the comforts of this world. This also is the teaching of Islam.

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

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

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

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

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

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

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

'Ā'ishah's life is an example for young Muslim girls, who should try to follow her devotion and love for her husband and her special aptitude for knowledge and learning.
Key Stage 3 (11-14)
1. Give two facts about Khadijah before she married the Prophet ﷺ.
2. How long did she live with the Prophet ﷺ?
3. When did she die?
4. What did the angel Jibra’il used to do for Khadijah?
5. Who is called Sayyidatun Nisa’ and why?
6. Name the four great women of the world according to the Prophet ﷺ?
7. In which battle did Fatinah take part?
8. Who was ‘A’ishah’s father?
9. Choose one of the great Muslim women and describe something from her life which you really admire.

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

Key Stage 5 (17-18)
1. Allah granted enormous rights and responsibilities to Muslim women. Discuss the various attitudes of Muslim men towards these rights and responsibilities.
2. Contrast the status of women in the pre-Islamic period with that in an Islamic society. How does that transformation compare to present-day developments in the status of women?
Long, long ago, Allah announced to the Angels and Jinn that He would create human beings to worship Him and live on the earth: “I am going to place my Khalifah (deputy or agent) on earth.” (2:30)

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

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

Allah created Adam from clay and gave him the best of forms. He then commanded the angels and Jinn to prostrate before Adam.

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

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

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

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

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

Allah then asked Adam to live in al-Jannah (Paradise). He had everything to enjoy. But he was alone. So Allah created Hawa’ (Eve) as his wife. Now, Adam was happy and living in al-Jannah.

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

Iblis was trying hard to misguide Adam and Hawa’. At last, he succeeded and tempted them to go to that tree. As soon as they had eaten from the forbidden tree,
Adam and Hawar* realised they were naked. Until then, they did not know what nakedness was. They had no cause to be ashamed of it. But now they felt ashamed. They tried to cover themselves with leaves and tried to hide. But there was nowhere they could hide from Allah, the All-Knowing (7:20–22, 20:116–122).

Adam and Hawar* asked Allah’s forgiveness and it was granted. They prayed:

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

Allah then commanded Adam and Hawar* to go down to earth and live there. He was very kind and taught them the way to seek forgiveness (2:38–39).

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

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

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

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

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

Nuh lived for 950 years (29:14) but during this long period of time only a few people responded to his call. Even his son and wife did not believe in him.

Nuh was tired and shocked to see the stone-heartedness of his people. He became so displeased with the stiffness of their opposition to the truth that he ultimately prayed to Allah, “O Lord, leave not upon the land any one from the unbelievers.” (71:26) He cried unto his Lord saying, “I am vanquished, so give help.” (54:10) He also prayed to Allah to rescue him and his followers (26:118).

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

“What is the ark for?” they asked. Soon they were to find out. It was Allah’s plan to cleanse the whole land of unbelievers except the ones who believed and helped Nuh.
Nāḥ told the mockers that a flood would soon overcome them and they would have no place to take shelter. The people laughed even more. But Allāh's plans soon materialised and the disbelievers saw it happen before their own eyes.

After many days of hard work, the ark was complete and Allāh asked Nāḥ to take a pair (one male, one female) of all animals into the ark. He and his followers boarded afterwards (11:40-41).

Suddenly the skies became dark. It began to thunder and rain. Water poured from above and gushed up from the ground. It rained and rained until the whole land was flooded. Every living thing drowned except those that were in the ark, which was floating on the water (54:11-15).

The flood water lasted five months and it destroyed all the disbelievers. Even Nāḥ's own son (an unbeliever) was not saved. Nāḥ had asked permission from Allāh to take his son in the ark but this was refused. He was told that an unbelieving son was no part of his family. Nāḥ felt remorse for asking Allāh to rescue his son. He begged Allāh to forgive him. Nāḥ and his followers were safe in the ark (11:45-47).
At last, the skies began to clear and the ark halted at Mount Judiyy (in Turkey). Nuh and his followers disembarked (11:44). Thus Allah saved Nuh and his followers (29:15).

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

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

Ibrahim (Abraham)

Ibrahim, known as Khudllilah (friend of Allah, 4:125), lived in the country south of present day 'Idaq. His father, Azar, used to make statues and sell them. The people of the area used to worship these statues, which they had made themselves.

Ibrahim was an intelligent young man. It was strange for him to see people bowing down before stone idols which could neither move nor talk. They could not even drive away the flies which sat on their eyes and noses. Ibrahim wondered why people were so foolish to worship such powerless statues, which were kept in temple.

Ibrahim's enquiring mind was in search of Allah. He thought and thought. It occurred to him that the shining moon might be his Lord.

But when the moon vanished he said to himself, "No, a shining thing cannot be my Lord." He looked at the sun and said, "It is the biggest and it is my Lord." But when the sun also went down, Ibrahim said to himself, "No, this cannot be my Lord." He came to the conclusion that only the Ever-lasting, Ever-present and All-knowing Almighty can be his Lord. The stars, the moon and the sun cannot be the Lord (6:76-79).

Ibrahim once asked his father, "O my father, why do you worship idols which can neither speak nor hear?" Azar became angry and warned Ibrahim not to ask such questions. Ibrahim wished he could show his people the stupidity of worshipping idols.

He thought of an idea which would give the people a practical lesson. Once, when people were busy celebrating a festival, Ibrahim went to the temple where the idols were kept.

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

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

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

They thought of Ibrahim, the only one who talked disrespectfully about the idols. They confronted Ibrahim, asking "Who broke the idols?" Ibrahim calmly replied, "Ask the biggest one." The people knew that the idols could not talk. They said, "O
Ibrahim, don’t you know that the idols can’t talk?” Ibrahim retorted. “Why do you worship them, then? They can’t talk, move or understand anything. Why do you ask them for favour?”

The people had no answer. They were sure that it was Ibrahim who broke the idols. They could not let the matter rest easily. They called a meeting and decided to burn Ibrahim alive. They had to defend their gods (21:59–68).

However, Ibrahim was favoured by Allah, so nothing could harm him as he had done the right thing.

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

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

We observe the festival of ‘Iddul Adha to commemorate this.

It was Prophet Ibrahim who rebuilt al-Ka’bah in Makkah with his son Ismail (22:26–27; 2:125–129, 14:35–37).
Musa, the son of Imran, was born in Egypt 450 years after Yúsuf (Joseph). In Egypt at that time the kings were known as Fir’awn (Pharaoh).

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

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

Musa was born during this critical time. His mother managed to conceal him for three months and when she could not manage any longer, she was inspired by Allah to put Musa into a waterproof basket and throw it into the river (20:38-39). Maryam, Musa’s sister, was asked to watch the floating box from a distance to avoid suspicion (28:11).
The box reached the other shore and one of the members of Fir’awn’s family picked it up and was excited to find a lovely baby boy inside. Mısı́d was then taken to Fir’awn’s wife and she was very glad to have the baby and adopted him (28:8–9). Mısı́d’s sister went to Fir’awn’s palace and suggested a nanny to look after the baby, a woman who would be suitable to suckle him. This woman was none other than Mısı́d’s mother (28:12).

So Mısı́d came back to his mother’s lap. This is how Allah protects whoever He wills.

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

He left Fir’awn’s house and went to Midyan (Midian) (28:22–28). He stayed there for ten years before moving on to Tawfīd, a valley at the foot of Mount Sinai. Here, Mısı́d received divine guidance and was selected as a messenger of Allah (28:30).

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

Allah commanded Mısı́d to go to Fir’awn and invite him to Tawfīd (20:42–44). He begged Allah to make his brother Hānnā his helper and Allah granted his prayer (20:24–36).

Mısı́d and Hānnā went to Fir’awn. They exhorted him to obey Allah and grant the Israelites their freedom. Fir’awn refused to do either (20:47–54; 26:16–17).

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

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

Fir’awn became angry and began to torture the Baʿūθ baʿl even more.

It was during this time that Allah commanded Mısı́d to leave Egypt with his followers (20:77). Mısı́d asked his followers to get ready and they slipped out at night to avoid Fir’awn’s attention and reached the shore of the sea. They were chased by Fir’awn and his soldiers. They almost caught the Israelites, in front of whom was the mighty sea. At this moment, Allah ordered Mısı́d to throw his stick in the water and, as he did so, the sea was divided into two and a road was ready in the middle, allowing the Israelites to cross (26:52–65).

Fir’awn followed in hot pursuit. Mısı́d and his people safely reached the other
shore. Fir'aun and his soldiers were still in the middle of the sea when suddenly the water on both sides began to pour over them.

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

The Bani Isra'il were given many favours by Almight Allah but they were very ungrateful. They violated Allah’s orders, ridiculed the prophets and even killed some of them. They started to worship idols and made a mockery of Allah’s message.

Allah, the Merciful, again sent a prophet to bring them to the right path. This prophet was ‘Isa, son of Maryam (Mary)(2:87). Allah bestowed on him the Isra’i’l (Gospel) and ‘Isa confirmed what was in the Taurih (Torah)(5:46, 61:6).

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

We know that Adam was created by Allah without a father and a mother. So, it was no wonder that Allah could create ‘Isa without a father.

‘Isa, born of virgin Maryam, could talk even as a baby. He was made a prophet when he was 30, and he did his duty as a prophet for three years (19:29–34).

Allah endowed him with some miraculous powers. He could make birds out of clay, heal leprosy within minutes, restore the eyes of the blind and also make the dead come alive. He could do all these miracles by the mercy of Allah. The Qur’an mentions the miraculous powers and the birth of ‘Isa in Sunah Al ‘Ijneeta:

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

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

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

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

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

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

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

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

Muslims believe in 'Isā as a prophet and a servant of Allāh (43:59). They do not believe that he is the son of Allāh. Allāh does not have a son or daughter. He is not like any of the creatures. There is none like Him. Allāh is One and Indivisible. There is no idea of a Trinity in Islam (4:171). Trinity is clear partnership (Shirk). Muslims believe it is a big sin to say anyone is the son of Allāh (5:17; 19:35).

According to the Qur'ān, Prophet 'Isā was not crucified; rather, he was taken up by Allāh, the Almighty and the Most Wise (4:157–158). Everything is possible for Allāh. It was He who saved Iblīs from the fire and Musā from Fir'āun. He is the only Creator of the whole universe and all that is in it.

The chain of prophethood (Risālah) began with the first man on earth Ādām and continued with Ibrāhīm, Ibrāhīmī 'Isāq, 'Isā and ended with Muḥammad ﷺ. Each and everyone of Allāh's messengers carried the same message. Islam began with Ādām and was completed and finalised as a blessing for mankind with the final messenger of Allāh, Muḥammad ﷺ.
Key Stage 3 (11–14)
1. Who or what lived on earth before human beings?
2. Who was Adam and why did Allah create him?
3. Who was Hawa and why did Allah create her?
4. Where did Adam and Hawa live at first?
5. Who refused to prostrate before Adam and why?
6. What mistakes did Adam and Hawa make when they were in Heaven?
7. Write out the prayer Adam and Hawa made to Allah after they were trapped by the devil.
8. Why did prophet Noah have to build an ark?
9. What happened to the people who would not listen to Prophet Noah?

Key Stage 4 (15–16)
1. What does the Qur'an state about the creation of Adam?
2. Why do you think Hulis refused to bow to Adam?
3. Describe what happened to Adam and Hawa after they were sent to live in al-Jannah?
4. Briefly narrate the story of Noah's ark. What hard lesson did Noah learn through the fate of his son?

Key Stage 5 (17–18)
1. What important lessons do we learn from the story of Adam and Hawa as regards the origin of evil, the forgiveness of Allah, and the equality of women with men?
2. "Many people die in catastrophes of nature but they are all judged as individuals." Discuss this statement.
3. Contrast the Islamic understanding of creation with the theories developed by physicists and evolutionists to explain our existence.
Key Stage 3 (11–14)
1. Who was Khallullah and what does this name mean?
2. Who was Prophet Ibrahim’s father?
3. What did Prophet Ibrahim say to his father about the worship of idols?
4. What did Prophet Ibrahim do on the day of the festival?
5. Did the fire burn Prophet Ibrahim? What does this show about Allah’s power?
6. Make a list of the miracles that happened during Prophet Musa’s life.

Key Stage 4 (15–16)
1. What was the significance of the incident of Prophet Ibrahim not being burnt by the fire of the idol worshippers?
2. Why do Muslims think idol worship is foolish and unreasonable?
3. “Prophet Ibrahim’s life was one of true sacrifice.” Explain this statement using examples from his life.
4. Describe incidents from Prophet Musa’s life to show how his Iman was tested. Give examples of how Muslims are being tested nowadays.

Key Stage 5 (17–18)
1. “Fir’awn epitomizes tyrannical rulers of today and clearly displays where arrogance can lead.” Discuss this statement.
2. The prophets Ibrahim and Musa were ‘saved’ by Allah. Why do you think Allah does not save all noble martyrs? Discuss the importance of faith in Allah’s justice and the Akhirah.
3. How is the story of Prophet Ibrahim’s life connected with the rituals of Hajj?
Shar’ah (Islamic Law)

Shar’ah is the code of law for the Islamic way of life. The word Shar’ah means a clear straight path or example. It is the system of law from Allah for humanity to follow.

Shar’ah, or Islamic law, is the code of conduct for Muslims and is based on two main sources: the Qur’an and the Sunnah of the Prophet. It aims at the success and welfare of mankind both in this life and the life after death.

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

The Qur’an is the main basis of Shar’ah. It states the principles while the Sunnah of the Prophet provides the blueprint of how to apply them. For example, the Qur’an says: establish Salat, observe Sawm, pay Zakah, take decisions by consultation, do not earn or spend in wrong ways — but it does not describe how to do these things. It is the Sunnah of the Prophet which shows us how to act on Allah’s commands.

The Qur’an is the main book of guidance and the Prophet not only told us how to follow the guidance, he also practised it himself. Prophet Muhammad’s life was the living Qur’an.

Shar’ah has rules for every aspect of life. It is complete and perfect and its application guarantees success, welfare and peace here on this earth and in the Akhirah.

Man-made laws differ from Shar’ah in a number of significant ways.

**Man-made Law**

1. Men make laws when they feel the need; these laws start from a few and then grow in number over the years.

2. Laws made by men are not permanent; they are changed to suit people’s wishes and desires. For example, in a particular country at a particular time, drinking alcohol may be banned; but this can change when public pressure grows. The American Government once banned all alcoholic drinks, but removed the ban after a time because it could not be enforced.

**Shar’ah or Allah’s Law**

Islamic Law is complete and perfect, and covers all aspects of human life. Men of learning explain and clarify Shar’ah for the benefit of ordinary people.

Shar’ah is permanent for all people all the time. It does not change with time and conditions. For example, drinking wine and gambling are not allowed under Islamic law. No one can change this; it is law that is valid for all time and for all places.
Key Stage 3 (11-14)
1. Who was 'Isa?
2. Who was Prophet 'Isa's mother? Briefly write about his birth.
3. What book did Allah reveal to Prophet 'Isa?
5. What was special about Prophet 'Isa?

Key Stage 4 (15-16)
1. "Prophet 'Isa's life includes many miraculous things, but he was still a human being." Justify this statement.
2. What was the teaching of Prophet 'Isa? Did he ask his followers to worship him?

Key Stage 5 (17-18)
1. Explain the doctrine of Tawhid and the doctrine of the Trinity. Can you reconcile the two? Give your reasons.
2. "Risalah was the channel of communication between man and Allah." Discuss.
3. Although Islam is totally opposed to shirk, can you outline the teaching in the Qur'an that commends some Christians?
4. Sunan Ibn Majah  

5. Jame' al-Tirmidhi  
(Abu 'Isa Muhammad bin 'Isa al-Tirmidhi, date of birth not recorded, died 270 AH/892 CE).

6. Sunan an-Nasa'i  
(Abu 'Abdur Rahman Ahmad bin Shu'ayb an-Nasa'i, born 215 AH, died 303 AH/915 CE).

In addition to this, the Musannaf of imam Malik (born 93 AH, died 179 AH), Musnad of Ahmad bin Hanbal (born 164 AH, died 241 AH/855 CE) and Mishkat al-Masabih of Abu Muhammad al-Husain bin Mas'ud (died 516 AH) are also well known. There are many more collections and commentaries of Alqadth.

**Fiqh**

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

The scholars of Islamic Law have made Shari'ah easier to understand and practise by the science of Fiqh. A person who has a detailed knowledge and understanding of Fiqh is called a Fiqh. A person qualified to give a ruling on issues in Shari'ah is called a Mufti. The ruling he gives is called a fatwa (pl. fatwas).

Some great Muslims devoted themselves to the task of developing the science of understanding Islamic law and its practice. The four best known compilers and interpreters of Islamic law or Shari'ah are:

1. Abu Hanifah Nuri'n bin Thabit, known as Imam Abu Hanifah (born 80 AH, died 150 AH/767 CE).


3. Muhammad bin Idris as-Sha'fi'i, known as Imam Sha'fi'i (150–240 AH/820 CE).


Islamic law divides human activities into: (1) Wajib or 'Obligatory' — performance of these actions is rewarded and their omission is punished. (2) Mustahab (recommended) — actions the performance of which is rewarded but omission of which is not punished. (3) Mudahl (silent) — actions permitted by silence. (4) Makruh (disliked or reprehensible) — actions disapproved of but not punishable. (5) Haram (forbidden) — actions punishable by law.

Islamic Law or Shari'ah embodies the ideal Islamic life. Islam is the complete way of life and Shari'ah is the means to arrive at the ideal life recommended by Islam. Shari'ah enables us to synchronise our life with the will of Allah. It is the means of achieving our goal of life, which is to have blissful life here and in the hereafter.
Key Stage 4 (15-16)
1. What is Shari'ah and why do we need it?
2. What are the sources of Shari'ah?
3. What is Sunnah and where can we find examples of it?
4. What are the six authentic books of Sunnah?
5. What does the word Fiqh mean and what does it cover?
6. What are the names of the four most famous compilers of Islamic Law?
7. Discuss the importance of Shari'ah in comparison with man-made laws.
8. Divide human activities into five groups according to Islamic Law.

Key Stage 5 (17-18)
1. Discuss the need for Shari'ah in the modern world. Include the shortcomings of man-made laws.
2. What are Sunnah and Fiqh? Discuss how they help Muslims to answer problems facing them in the present day.
3. Many societies are afraid of Shari'ah. Are these fears justified? How might Shari'ah be abused? Is Western society too "soft" on criminals?
Family Life in Islam

Family is the basis of Islamic society. Its origin goes back to the beginning of the creation of man and woman — Adam and Hawa (Eve). So, it is an institution founded by Allah’s will. Allah says in the Qur’an:

“O mankind, be mindful of your duty to your Lord who created you from a single soul and from it created his mate and from the two created many men and women.” (4:1)

Marriage is the basis of the Islamic family. A good and sound society can only grow if a man and a woman are bound in a solid relationship through the sacred contract of marriage.

Marriage develops love, care and cooperation between the husband and wife. It gives peace of mind and provides a secure and solid basis for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophets including Muhammad ﷺ.

Marriage (Nikah)

Marriage is a sacred social contract between a bridegroom and a bride. A great deal of thought is necessary therefore before a man and a woman decide to marry.

Piety should come before all other considerations. Prophet Muhammad ﷺ said, “Do not marry only for the sake of beauty, maybe the beauty becomes the cause of mental decline. Do not marry even for the sake of wealth; maybe the wealth becomes the reason of disobedience; marry rather on the grounds of religious devotion.” (Ibn Majah) “A woman is married for four things: her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser.” (al-Bukhari)

A Muslim man is expected to marry a Muslim woman although in some cases chaste Jewish and Christian women can be married. However, a Muslim woman is not allowed to marry a non-Muslim man. In Islam, marriage is a religious and social institution and not simply a sexual relationship.

Muslim marriages are traditionally arranged by parents but the final say lies with the man and the woman. Islam does not allow free mixing of grown-up boys and girls, nor does it allow sex outside marriage. Islam does not approve of the boyfriend/girlfriend system, or mixed parties which may lead to pre-marital sex.

Arranged Marriages, Forced Marriages

Islam recognises a marriage arranged by parents or relatives where the bride and groom have freely and willingly given their consent; indeed, consent of both parties to a marriage is a must. Without this a marriage is not valid.

This was made very clear by the Prophet ﷺ. Khansa bint Khidrān al-Anṣary
narrated that her father gave her in marriage when she was a matron (childless woman, divorcee or a widow) and she disliked that marriage. So, she went to Allah's Messenger ﷺ and he declared the marriage null and void (al-Bukhārī).

Abū Hurairah narrated that the Prophet ﷺ said, “A matron should not be given in marriage except after consulting her (i.e. getting her consent), and a virgin should not be given in marriage without her permission (consent).” (al-Bukhārī)

There is no room for forced marriages in Islam. To force anyone into a marriage is not lawful in Islam. Freely-given consent is a basic requirement in Islamic marriage. No one should force either a male or a female into a marriage; even the parents who always want the best for their children should not force them into marriage to which they have not consented. Lack of the correct knowledge about Islam and insistence on local customs and culture may be the reason for doing un-Islamic things. Muslims should follow the teachings of the Qur'an and the Sunnah of the Prophet ﷺ. There is nothing wrong in following local customs and culture if they do not violate Islamic teachings.
Divorce

Islamic society is based on submission and obedience to the will of Allah. Husband and wife, bound by marriage, are Allah's servants and representatives (Khulafah). Marriage must not conflict with the purpose of life (seeking Allah's pleasure), rather it should lead towards its achievement.

Divorce is allowed but is regarded as the least desirable of all lawful acts. Prophet Muhammad ﷺ said, “Of all things which have been permitted, divorce is the most hated by Allah.” (Abu Davud, Ibn Majah) Islam encourages adjustment, reconciliation and happiness but when living together is impossible, Islamic law does not prohibit divorce (Talaq).

Status of Women in Islam

Women are an important and integral part of Islamic society. Unlike a number of other religions, Islam holds a woman in high esteem. Her importance as a mother and a wife has been clearly stated by Prophet Muhammad ﷺ.

A man came to the Prophet ﷺ and said, “Messenger of Allah, I desire to go on a military expedition and I have come to consult you.” The Prophet ﷺ asked him if he had a mother, and when he replied that he had, he said, “Stay with her, for Paradise is at her feet.” (an-Nasa’i)

Once a person asked the Prophet ﷺ, “Who deserves the best care from me?” The Prophet ﷺ replied, “Your mother (he repeated this three times), your father and then your nearest relatives.” (al-Bukhari)

In his farewell speech at At-Taff in the tenth year of the Hijrah, the Prophet ﷺ said, “O people, your wives have certain rights over you and you have certain rights over them. Treat them well and be kind to them, for they are your partners and committed helpers.”

The Prophet ﷺ also said, “The best among you is the one who is the best towards his wife.” (at-Tirmidhi)

These sayings clearly prove the important position given to women in Islam. Yet there are people, especially in the West, who have misgivings about the status of women in Islam. To these people, the Muslim woman is seen almost as 'a prisoner within the four walls of the house', a 'non-person', and 'someone who has no rights and living always under the domination of a man'. These notions are totally wrong and are based on ignorance rather than correct knowledge of Islam.

One of the rites of Hajj is a fast walk between Safa and Marwah, which is observed to remember the event of Hajra (Hagar), mother of Prophet Isma'il, who ran between these two hills to find water. This is another proof of the importance and respect given to women by Islam.

In order to judge the incorrect ideas held by western people, it would be useful to survey the attitudes to women in different societies in the past.
During the Roman civilization, for example, a woman was regarded as a slave. The Greeks considered her a commodity to be bought and sold. Early Christianity regarded women as temptresses, responsible for the fall of Adam from Heaven.

In India, the Hindus until recently considered their women worse than death, pests, serpents or even Hell. A wife's life ended with the death of her husband. In the past, a widow had to jump into the flames of her husband's funeral pyre.

In pre-Islamic Arabia, a woman was treated as a cause for grief and unhappiness and baby girls were sometimes buried alive after birth. This is mentioned in the Qur'an when Allah says: "And when the female (infant) was buried alive (as the pagan Arabs used to do) is questioned. For what sin was she killed?" (81:8–9).

In France, in 587 CE, a conference was held to study the status of women and to determine whether a woman could truly be considered a human being or not! Henry VIII in England forbade the reading of the Bible by women and throughout the middle ages the Catholic Church treated women as second-class citizens. In the universities of Cambridge and Oxford, male and female students were not given the same rights until 1964. Before 1850, women were not counted as citizens in England and English women had no personal rights until 1882.

If we keep this status in mind and look into the position of the women in Islam, we must conclude that Islam liberated women from the dark age of obscurity, insecurity and being non-entities fourteen hundred years ago!

Islam is a religion of common sense. It conforms with human nature. It recognises the realities of life. This does not mean it has recognised equality of man and woman in every respect. Rather, it has defined their duties according to their different biological make-up (2:228). Allah has not made man and woman identical, so it would be against nature to try to have total equality between a man and a woman.

That would destroy the social balance. Society would not prosper but would instead have insoluble problems such as broken marriages, children born outside marriage and the break-up of family life. These problems are already rife in Western society. Schoolgirl pregnancies, an increase in abortions, divorce and many other problems have resulted from a permissive outlook and the so-called freedom of women championed by feminists.

**Rights of Women in Islam**

Allah has created every living being in pairs, male and female (51:49), including mankind. Allah has honoured the children of Adam—both male and female (17:70). Men and women who believe are friends of one another (9:70). Allah will reward both men and women in the life after death (3:195).

**Notes:**
2. *Islam: beliefs, legislation and morals*, Dr Ahmad Shalaby, p. 308, (1970 Cairo)
3. *Ibid* – pp. 312, 314
two or three or four; and if you fear that you cannot deal justly (with them), then one only or (slaves) that your right hands possess. Thus it is more likely to prevent you from doing injustice.”

(4:3) This verse says that in order to marry more than one woman, a man must be fair and just to each of them. If he is unable to do so, he should marry only one woman.

Another verse of the Qur’ân says: “You will not be able to deal fairly between wives, however much you wish. So do not incline too much to one of them so that you leave another in suspense, if you come to a friendly understanding and fear Allah. Allah is ever Forgiving and most Merciful.” (4:129) This further emphasizes fair treatment. But in special circumstances Islam allows polygamy. These situations are:

1. When a wife is barren and cannot bear children but the husband wants children.

   It is better to have a second wife than to divorce the barren one. However, a barren wife has the option to seek separation from her husband if she wishes, on the grounds of the second marriage of her husband.

2. If the first wife is chronically ill and she is unable to carry out her marital and household chores, the husband may marry another woman and thus help restore family stability.

3. Polygamy may be the solution to the problems of a society which has more women than men. This happens especially after a war. The verse in the Qur’ân allowing more than one wife was revealed after the battle of Uhud in which many Muslim men were martyred.

   The proportion of women to men increased considerably in the countries which took part in the First and Second World Wars. A solution to such a situation is marriage to more than one woman by those men who are able to and can be fair to each wife. This is better than leaving a large number of unmarried women.

Islam strictly forbids any sexual relationship outside marriage. There is no such thing as a mistress in Islamic society. Islam has given dignity to women by marriage and has protected them from exploitation of greedy and selfish men. Having more than one wife is better and more dignified than having a number of mistresses. Islam holds you responsible for your actions. You cannot just enjoy women and avoid the responsibilities of fatherhood. This is inhuman and unjust.

   There should be no one-parent families or illegitimate children in an ideal Islamic society. It is only possible in a cultural climate of irresponsible and uncontrolled permissiveness. A woman who is going to be a second wife can refuse to marry the man on the grounds that he already has a wife. But if a woman happily consents to her husband marrying again and the second wife agrees, why should anyone else object to it?

   The overwhelming majority of Muslims are monogamous — they have only one wife. The fact that some Muslims have more than one wife has become a matter for propaganda against Islam and such propaganda can give a misleading impression of
the Islamic way of life. This is especially so when non-practising Muslims are given prominence in this propaganda.

As opposed to polygamy, the case of polyandry (a woman having more than one husband) may be raised. The case of polyandry is impractical and it creates problems rather than solving them. How will paternity be decided? Which husband would claim the fatherhood of the child? How would inheritance be decided? Such questions have no answer in polyandry.

Furthermore, it is possible for a man to live with more than one wife and have children from all of them. But for a woman to be the wife of more than one husband seems almost impossible. A woman can bear children from only one husband at a time. Polyandry is forbidden in Islam.

Islam is a pragmatic way of life. It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, fair and completely logical.

Allah, the All-knowing, has prescribed what is best for us. We should not be apologetic in our approach. Islam provides the best answers to all problems. We cannot blame Islam if we do not know it or fail to understand it. We need to look at Islam as a whole, not only at a part of it. This is because Islam views life as a whole and does not divide it into different parts.

All areas of life are inter-related; the status of women, marriage and family life are essential aspects of the whole Islamic system. One has to take a holistic view of Islam; there is no room to 'pick and choose' and for prejudicial comments.

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**Key Stage 4 (15-16)**

1. Discuss the role of marriage as the basis of the Islamic family. Why does Islam not allow extramarital relationships? Give your reasons.
2. What status is given to women by Islam? How do men abuse this status?

**Key Stage 5 (17-18)**

1. Under what circumstances is polygamy allowed in Islam? Discuss the practicality and responsibility of this provision in Islam.
2. “Women in Islam have been given both respect and dignity.” Discuss this statement with reference to their rights and duties. To what extent are Western misconceptions about Muslim women based on what they observe from Muslim men who are ignorant or negligent of real Islam, or on prejudicial coverage in the Western media?
Economic System of Islam

Islam is a complete way of life. No part of the life of an individual or a community is left out of Islam. The economic aspect is an important part of life, so Islam gives detailed guidelines for the conduct of our economic life. It concerns mainly how we earn and use our wealth. The Islamic system is balanced and places everything in its right place.

Earning and spending money is essential for our living, but we do not live only for this. Man needs bread to live but he does not live for bread alone. We have a greater purpose in life. We are Allah's agents (Khalifah) on earth. We not only have a body but we also have a soul (Riḥā) and a conscience. Without a conscience, our behaviour would be worse than wild animals and would create enormous problems in society.

Everything in Islam is for the benefit and welfare of humanity. The economic principles of Islam aim to establish a just society in which we behave responsibly and honestly, not selfishly fighting for the biggest slice of the cake without regard for the rights of other humans, honesty, truth, decency, trust and responsibility.

The economic system of Islam is based on the following principles:

1. Earning and Expenditure by Halāl Means
   Muslims are not allowed to earn and spend in any way they like. Islam has laws, based on the Qur'an and the Sunnah, to regulate earning and expenditure:
   a. Earnings from the production, sale and distribution of alcoholic drinks are unlawful, as are earnings from gambling, lotteries and from Riḥā (interest or usury) transactions (5:90–91; 2:275).
   b. Earning by falsehood, deceit, fraud, and theft is unlawful (Harām). Taking orphans' property deceitfully has been particularly forbidden (2:188; 4:6152; 7:85; 83:1–5).
   c. Hoarding foodstuff and basic necessities, smuggling, and the artificial creation of shortages for immediate profit and gain are unlawful (3:180; 9:34–35).
   d. Earnings from brothels and from other immoral sources which are harmful to society are also unlawful (24:23).
   Islam strikes at the root of evil and wants to establish a just and fair society. A Muslim must earn his living in Halāl ways and he should always bear in mind that whatever he does is known to Allah. He will be accountable for his actions on the Day of Judgement. He cannot hide anything from the knowledge of Almighty Allah.
   Unlawful expenditure is not allowed in Islam. A Muslim should not spend his money irresponsibly. Rather, he should spend it wisely and thoughtfully. Extravagance and waste are strongly discouraged (7:31; 17:26; 19:27–31; 25:28).
2. Right to Property and Individual Liberty

In Islam a person has a right to his earnings. The Islamic state does not interfere with the freedom of speech, work or earnings of an individual provided this freedom does not harm the greater good of society. Every individual is answerable to Allah for his or her actions on the Day of Judgement (4:7; 36:71; 16:111).

3. System of Zakah (Welfare Contribution)

Compulsory payment of Zakah is one of the basic principles of an Islamic economy. It is one of the basic duties (‘Ibdah) of Islam. Every Muslim who has sufficient wealth must pay the fixed rate of Zakah to the Islamic state (see Chapter 2). Zakah helps to narrow the gap between the rich and the poor. It is a form of social security. An ideal Islamic state is responsible for providing the basic necessities of food, clothing, housing, medicine and education for every citizen. No one should have any fear of insecurity, poverty or hunger (9:60, 103; 98:5).

The voluntary giving of charity (Sadaqah) is greatly recommended, and charitable giving to good causes to ensure human welfare has been particularly emphasized in Islam. It is a further means of helping the poorest and most vulnerable in society. It encourages those blessed by Allah with more than they need, to show consideration for the less fortunate and discharge social responsibility.

4. Prohibition of Riba (interest or usury)

An Islamic economy prohibits all transactions involving Riba (interest or usury). In Islam there is no distinction between interest and usury. Islam allows only a zero rate of interest, that is, no interest at all. Whatever the name used, interest or usury, it is prohibited in Islam.

Interest is neither a trade nor a profit. It is a means of exploitation and concentration of wealth. The Qur'an says:

"They say, ‘trade is like interest.’ But Allah has allowed trade and forbidden interest." (2:275)

"Whatever you pay as interest, so that it may increase in the property of (other) men, it does not increase with Allah." (30:39)

"O you who believe, do not take interest, doubling and multiplying, and keep your duty to Allah, so that you may prosper." (3:130)

"O you who believe, observe your duty to Allah and give up what remains (due) from interest, if you are believers. But if you do not do it, then be warned of war from Allah and His messenger; and if you repent, then you shall have your capital. Do not exploit and be not exploited." (2:278-279)

Interest (Riba) is an integral part of modern free-market economies. Unlike Zakah, which distributes wealth from the rich to the poor, interest takes wealth from the poor to the rich. Modern economies entirely depend on interest (Riba). It is assumed
that no economy can function without interest. This false assumption is challenged by the existence and the growth of successful interest-free facilities offered by Islamic banks and investment companies throughout the world, including the UK.

A fully-fledged interest-free economy is not yet a reality. It is a complex situation. Nevertheless, we should work towards an interest-free economy to ensure social justice and equal access to opportunities for everyone in the world. An interest-free economy is only possible when an Islamic government carefully and systematically plans and implements the economic system of Islam. Political or state authority is essential to implement an Islamic economic system.

5. Law of Inheritance (Müráth)
The Islamic law of inheritance (Müráth) is a marvellous system that ensures the fair distribution of wealth after someone dies. It details the rights of relatives over the property of the deceased person. 

Conclusion
Islam has laid down many more rules and guidelines about economic life. All human and natural resources should be put to good use in an Islamic state. Corruption and all immoral pursuits must be rooted out, even if they are economically lucrative. Some individual freedoms may have to be sacrificed for the greater good of society.

We have discussed the main points of the Islamic economic system. It is beyond the scope of this book to go into greater depth. Interested readers who would like to study further are encouraged to read some of the many books on Islamic economics. You will find a list in the bibliography at the end of this book.

Key Stage 4 (15-16)
1. Explain the concept of Zakah and contrast it with Riba (interest). Why is Riba so unfair to the poor?
2. What are the main principles of the Islamic economic system?

Key Stage 5 (17-18)
1. “Man does not live by bread alone.” “The best things in life are free.” Discuss these statements.
2. Outline the principles of the economic system of Islam. Explain how it should lead to a more equal distribution of wealth.
Political System of Islam

Politics is a part of Islam. It cannot be separated from it. Indeed, the separation of religion and politics is meaningless in Islam. We have already learnt that Islam is a complete system of life, and politics is very much a part of our collective life. Just as Islam teaches us how to say Salāh, observe Sawm, pay Zakāh and undertake Ḥajj, so it teaches us how to run a state, form a government, elect representatives, make treaties and conduct trade.

A detailed discussion of the Islamic political system is not possible in this book, so we will have to content ourselves with its basic principles and main features. The interested reader will find references for further reading in the bibliography at the end of the book.

The Islamic political system is based on the following main principles:

1. Sovereignty of Allāh

Sovereignty means the source of power and authority. In Islam, Allāh is the source of all powers and laws (3:154; 12:40; 25:2; 67:1). It is Allāh Who knows what is good and what is bad for His servants. His say is final. Human beings should not and must not change His Law. For example, the Qur'ān says, "As for the thief, male and female, chop off their hands. It is the reward of their own actions and exemplary punishment from Allāh. Allāh is Mighty, Wise." (5:38) According to Islam, this order cannot be changed by any ruler or government claiming to be Islamic (5:44; 2:229). There are many laws in the Qur'ān concerning our life, and those laws must be put into practice by an Islamic state for the greater good of all human beings.

2. Khilāfah of Mankind (Vicegerency of Man)

Man is the vicegerent, the agent or the representative of Allāh on earth (2:30; 6:165). Allāh is the sovereign and man is His representative. Man should do as Allāh commands him to do. Man can choose either to obey or disobey Allāh, but because of this freedom of choice he will be answerable to Allāh on the Day of Judgement. In the political sense, Khilāfah means that human beings should implement the will of Allāh on earth as His deputy or agent, on His behalf as a trust (Amanah). An agent is always expected to behave as his master wants him to behave (10:14).

3. Legislation by Shūrā (Consultation)

Islam teaches us how to run a government, to legislate and to arrive at decisions by the process of Shūrā. Shūrā means "to take decisions by consultation and participation" (3:159; 42:38). This is an important part of the Islamic political system. There is no room for despotism and tyranny in Islam. Shūrā must be based on the Qur'ān and the Sunnah. It must not contradict or attempt to overrule the Qur'ān and the Sunnah.
4. Accountability of Government
The Islamic political system makes the ruler and the government responsible firstly to Allah and then to the people. The ruler must work for the welfare of the people according to the Qur’an and the Sunnah of Prophet Muhammad ﷺ. In Islam the ruler is a servant of the people. Citizens of an Islamic state have the right to question the ruler and the government about any matters that concern them. In turn, the people must obey their ruler, so long as he follows the Qur’an and Sunnah.
Both the ruler and the ruled are the Khalifah of Allah. They will appear before Allah and account for their actions on the Day of Judgement. The responsibility of the ruler is heavier than the ruled.

5. Independence of the Judiciary
In the Islamic political system, the judiciary is independent of the executive. The head of the state, the government and any member or employee of the government can be called to the court when necessary. They would be treated no differently from other citizens. The Qur’an has many injunctions about justice. One of the main functions of the Islamic state is to ensure justice for all citizens (4:58, 135; 5:8). The ruler and the government have no right to interfere in the system of justice.

6. Equality Before the Law
The Islamic political system ensures equality for all citizens before the law. It does not discriminate against anyone on the basis of language, colour, class, race, religion or sex. Allah distinguishes between us on the basis of Taqwa (piety or fear of Allah). One who loves and fears Allah most is the best and noblest in Islam (49:13).

Conclusion
The duty of an ideal Islamic state is to establish Salat and Zakah; promote the right and forbid the wrong (22:44). The state is responsible for the welfare of all citizens — Muslims and non-Muslims alike. It must guarantee the basic necessities of life (food, clothing, housing, medicine and education). All citizens of the Islamic state should enjoy freedom of belief, thought, conscience and speech. Every citizen should be free to develop his potential, improve his capacity, earn wealth and own such wealth within the limits set by the Qur’an and the Sunnah. A citizen should enjoy the right to support or oppose any government policy which he thinks right or wrong with the following in mind:

a. The Islamic state is duty bound to implement the laws of the Qur’an and the Sunnah. The Qur’an strongly denounces those who do not decide their matters by Allah’s revelations (5:42–50).

b. An ideal Islamic state should ensure a fair distribution of wealth. Islam does not believe in equal distribution as it is against the law of creation and basic human nature and instinct. Islam ensures equitable distribution of wealth.
There is not a perfect Islamic state in the world today. There are many Muslim countries, an Islamic state is based on the model of the Prophet’s state in Madinah, while a Muslim state is one which has a majority Muslim population and some Islamic features.

However, organised efforts are being made in many parts of the world to establish an Islamic system of government to implement the laws of the Qur’an and Sunnah. Notable among the organisations which have been working to Islamise society are: al-Ikhwan al-Muslimin in the Middle East, Jama’at-e-Islami in Pakistan, Bangladesh and Kashmir, Addey ve Kalkinma Partisi (AKP) in Turkey, Nahizatul Ulama’ (NU) in Indonesia, Islamic Salvation Front (FIS) in Algeria, National Islamic Front in Sudan, Parti Islam SeMalaysia (PAS) in Malaysia, and Hizb al-Nahdah in Tunisia. There are many more Islamic organisations which have also been working towards the Islamisation of societies.

The efforts for Islamic revival in Egypt, Pakistan, Sudan, Iran, Turkey, Malaysia, Bangladesh, Algeria and elsewhere have generated great hope and enthusiasm among Muslim adults and youth all over the world. This hope can only become a reality when Muslims make actions match their words. Presently, there is a marked trend among the parties and organisations to present Islam in words more than in practice. But we must ensure our actions reflect what we profess. Only then will Almighty Allah guarantee their success. It is hoped that a real Islamic state will emerge from these efforts which will guide the world towards justice, happiness and peace.

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**What did you learn? (10)**

**Key Stage 4 (15–16)**

1. “Politics is part of religion in Islam.” Discuss this statement.
2. “Muslims living in the West should be wary of getting involved in politics.” Do you agree with this? Give reasons for your answer.

**Key Stage 5 (17–18)**

1. Discuss the institution of Shi’ah in Islam and the principle of Khilafah. Why is it that religion and politics cannot be separated in Islam? Why do so many societies wish to separate them?
2. What should be done to establish a real Islamic state in the world according to the model set by Prophet Muhammad ﷺ? Consider modern countries that are said to be ‘Islamic’, and discuss in what ways they fall short of the ideal.
3. Explain the concept of sovereignty in Islam. How does it contrast with the concept of sovereignty in a democracy?
Food and Drink

Food and drink affect our health, growth and state of mind. Islam has given regulations about our food and drink. Islam aims to establish a healthy and moral society. It allows all wholesome and pure things to be taken as food and drink. The Qur'an says:

"O Mankind, eat the lawful and good things from what is in the earth and do not follow the footsteps of the devil. Surely, he is your open enemy." (2:168)

It follows from this that Islam has forbidden only what is impure and harmful. Lawful things are called Ḥalāl and forbidden things called Ḥarām in Shari'ah (Islamic law).

Islam forbids eating the meat of the following:

a. dead animals (i.e. those which died 'naturally');

b. animals slain without invoking Allāh's name;

c. animals strangled to death;

d. pigs;

e. carnivorous animals;

f. animals devoured by wild beasts.

Islam also forbids the eating of the blood of an animal (2:173; 5:3; 6:145; 16:115).

Islam teaches respect and consideration for the life and welfare of animals. It is one
of the many favours of Allah that He has created animals for mankind to eat by His permission, provided we slaughter them in the way He has prescribed. Islamic law requires an animal to be slaughtered by a sharp knife penetrating the inner part of the animal's neck, ensuring it dies quickly and allowing the maximum drainage of blood. Allah's name must be mentioned at the time of slaughter.  

The meat and by-products of animals not slain in this way are Haram. Efforts should be made to obtain Halal meat from Muslim butchers. If there is no Muslim butcher nearby then the 'Kosher' meat of the Jews is regarded as Halal for Muslims.  

There are now plenty of Muslim butchers in most of the European countries, USA, Canada, Australia and New Zealand. In case of doubt, Muslims can eat vegetarian food (without alcoholic ingredients).  

Fish and vegetables are lawful. All kinds of intoxicating (alcoholic) drinks such as beer, wine and spirits are prohibited. Alcoholic drinks are not at all conducive to a healthy society. The Qur'an says:  

"O you who believe, intoxicants and gambling, idols and divining arrows are filthy tricks of Satan; avoid them so that you may prosper. Satan wants to incite enmity and hatred among you by means of wine and gambling and prevent you from remembering Allah from Salih. So will you not give them up?" (5:90-91)  

Drinking alcohol causes serious social problems in society. It leads to many crimes and sins. Islam aims to root out all evils to ensure that society remains healthy and peaceful. Islam also forbids the taking of drugs except for medical purposes.  

Muslims should begin meals by saying Bismillah Rabbani Rahimi (In the name of Allah, the Most Merciful, the Most Kind), and finish by reciting the following dua' :  

أحمد الله الذي أطعمنا وسقيتنا وجعلنا من المسلمين  

All praise is for Allah who gave us to eat and to drink and made us Muslims.  

Prophet Mohammad ﷺ asked us to eat with the right hand and to wash our hands before and after meals. It is better not to eat too much so as to fill the stomach. The Prophet ﷺ also asked us not to drink water and other soft drinks in one go; rather, we should pause whilst drinking and it is better to have three pauses.  

The Islamic food regulations and guidelines are healthy, wholesome and beneficial for people. We should not find excuses to avoid Islamic laws and regulations, rather we must make serious efforts to follow Allah's commands, in order to live a healthy and happy life.  

### Dress  

Islam asks us to look nice and decent. Allah has created man in the best of forms and He wants His servants to dress nicely and decently. We should bear in mind that we are the best of all creatures and our dress should reflect this. Proper dress helps prevent indecency, immoral behaviour, and adds beauty to our personality.
The Qur'an says: "O children of Adam, we have revealed to you clothing to conceal your private parts and as a thing of beauty. But the garment of Taqwī (piety) is the best of all." (7:26)

Islam does not recommend any particular type of dress for us. However, there are guidelines which include:

1. Men must cover their body at least from the navel to the knees.
2. Women must cover their whole body except the face, hands and feet while inside. But they are also required to cover their whole body including a part of the face while going out or meeting adult males, outside close relatives. Some Islamic jurists allow the face to remain uncovered.
3. Men and women must not wear clothing that arouses base feelings. This includes clothing that is see-through, skin-tight or revealing.
4. Men are not allowed to wear pure silk, clothes decorated with gold or gold jewellery.
5. Men are not allowed to wear women's clothing and vice versa.
6. Muslims are not allowed to wear dress with symbols of other religions.

Islam encourages simplicity and modesty. Dress expressing arrogance is disliked. The style of dress to wear depends on local custom and climatic conditions but the above guidelines still apply.

**Festivals**

Like all other religions, Islam has a number of special occasions of celebration and enjoyment. These occasions are observed with devotion to seek the pleasure of Allah, not just for our own pleasure.

Festivals in Islam are occasions of thanksgiving, happiness and joy. The two major festivals in Islam each year are 'Idul Fitri and 'Idul Adha.

'Idul Fitri is observed on the 1st of Shawwal (the tenth month of the Islamic calendar), the day after the month of Ramadān. On this day, after a month of fasting, Muslims express their joy and happiness by offering a congregational prayer, if possible in an open field, otherwise in Mosques or hired halls. They express their gratitude to Almighty Allah for enabling them to observe a month of fasting. The day is generally observed as a holiday in Muslim countries. Special dishes are prepared and it is customary to visit friends and relatives and to give presents to children. Muslims generally wear their best clothes on this day.

'Idul Adha is on the 10th of Dhul Hijjah (the twelfth month of the Islamic calendar) and is followed by three further days of celebrating called Aisyahu Tashriq. 'Idul Adha commemorates Prophet Ibrahim's (Abraham) readiness to sacrifice his son Isma'il (Ishmael) following the command of Allah. Allah accepted Ibrahim's devotion and obedience and asked him to sacrifice a ram instead. This occasion of great importance comes every year during the days of Hajj (Pilgrimage to Makkah) and is observed by offering congregational prayer, as in 'Idul Fitri.

After the prayer, Muslims who can afford it sacrifice animals like goats, sheep, cows or
camels to seek Allah's pleasure. The meat of the sacrificial animal is eaten and shared
among relatives, neighbours and the poor. This sacrifice expresses the inner feeling of a
Muslim that, if need be, he will sacrifice his most loved possession for Allah. This is the
lesson of the occasion.

We must remember that what Allah wants is not the animal nor its meat or blood;
rather He wants our devotion and submission to His command (22:37).

Other festive occasions include Lailatul Qadr (Night of Power), the day of 'Arafat
(9th of Dhuil Hijjah), and 'Ashura' (10th of Muharram).

The 'Idul Jum'ah on each Friday may also be regarded as a weekly festival for
Muslims, when they gather together for congregational prayer.

Islamic festivals are observed according to the Islamic calendar which is based on lunar
months. The lunar year is shorter than the solar year by about eleven days. Festival dates
are determined by the sighting of the new moon.

A practising Muslim in today's world genuinely feels unhappy when he sees injustice,
inequality and oppression. Muslims in some parts of the world are under bad leadership
and suffer from hunger and poverty. In other parts of the world Muslims are persecuted
and killed for their beliefs. So, even on festival days, Muslims feel some sadness in
their hearts when they think of those less fortunate than themselves.

Sometimes, in countries where Muslims are a minority, the sighting of the moon
is a controversial issue and 'Id is observed on different days. The unity of Muslims is
less visible when we do not celebrate together. Muslims should ask Almighty Allah
to help them to resolve this unhappy situation. When Allah's mercy and blessings
drive, peace and happiness will be established in society and Muslims will be able to
enjoy their festivals which are meant to make them happy and joyful.

What did you learn? (11)

Key Stage 4 (15–16)

1. What are the dietary rules of Islam? Make a list of the things that Muslims are
not allowed to eat.
2. What are the Islamic regulations for dress? What is meant by modest dress and
why is it important?
3. Write an essay on the festivals of Islam.

Key Stage 5 (17–18)

1. Discuss the significance of the Islamic dress code for both men and women. In
what ways might men dress immodestly?
2. Discuss the evil effects of alcoholism for society as a whole.
3. "Why should we kill animals for food?" In the light of the growth of vegetarianism,
discuss the Islamic attitude to eating meat.
Surely, this Qur’an guides to that which is most just, and gives good news to believers who practise good and they will get a great reward.” (17:9)

“And He (commands you, saying): This is My straight path, so follow it. Do not follow other paths, which will separate you from His path. Thus He has ordered you so that you may be truly obedient (Muttaqûn).” (6:153)
"He it is Who has sent His messenger with the guidance and the religion of truth, that He make it victorious over every other religion, however much the idolaters may dislike." (6:9)

Akhirah

"O mankind! If you are in doubt about the Resurrection, then consider that We have created you from dust, then from a drop of seed, then from something that clings, then from a hump of flesh shapeless and shapeless, so that We may make (our power) clear to you.

And We cause what We wish to remain in the wombs for an appointed time, and afterwards We bring you forth as babies, then (give you growth) that you attain your full strength.

And among you there is he who dies (young), and among you there is he who is brought to the most pitiable time of life (senility), so that, after knowledge, he knows not (because of infirmity).

And you (Muhammad) see the earth barren, but when We send down rain thereon, it thrills and swells and puts forth every lovely kind of growth.

This is all because of Allah. He is the Truth.

Surely, He makes the dead alive and surely He has the power to do everything; there is no doubt that the Hour will come and truly Allah will raise those who are in graves." (22:5-7)
Tawhīd

"Allāh! There is none worthy of worship except Him, the Living, the Ever Lasting! Slumber does not overtake Him nor does sleep. Whatever is in the Heavens and in the Earth belongs to Him. Who is there to plead to Him except with His permission? He knows what lies before them and what is behind them, while they grasp nothing of His knowledge except what He wills. His Authority (Kursi) extends over Heaven and Earth; Preserving them both does not overburden Him. He is the Most High, the Most Great." (2:255)

Risalāh

"And surely, We have sent a messenger to every nation (proclaiming) serve Allāh (Alone) and turn away from false gods (Taghū)...." (16:36)

"Allāh has favoured the believers by sending them a messenger from among themselves, to recite His verses to them, to purify them, and teach them the book and wisdom whereas previously they were in clear error." (3:164)

* (This verse is called Ayah Kursī.)
"Those who disbelieve say: when we have become dust like our forefathers, shall we truly be raised up again?" (27:67)

"Do you think then that We have created you for nothing and that you would not be returned to Us?" (23:115)

"Allah has created the Heavens and Earth with truth and that everyone may be repaid what it has earned. And they will not be wronged." (45:22)

**Qualities of a Mu'min**

"Successful indeed are the believers, who are humble in their prayers (Sāliḥ), who avoid vain talk, And who practise the system of Zakāh; And who guard their modesty except from their wives or the (slaves) that their right hands possess for then they are not blameworthy,"
But whoever wants beyond that such are the transgressors —
And who faithfully observe their trusts and undertakings,
And who are mindful of their prayers (Salāh).
These are indeed the inheritors
Who will inherit the Paradise wherein they will live forever.” (23:1–11)

"O believers, fear Allah as He should be feared and do not die except as Muslims.” (3:102)

Luqmn’s Advice to his Son

"And (remember) when Luqmn said to his son when he was advising him: ‘O my son! Do not make any partner to Allah. Truly, making anyone partner to Allah is a terrible sin (great Zuhm).’” (31:13)

"‘O my son! Establish Salāh and command for the right and forbid the evil and preserve in whatever difficulty you are in.
Surely, this is one of those things which have been strongly recommended.
Do not turn your face in disgust from people, nor walk arrogantly on the land. Allah does not love the arrogant boasters. Be modest in your behaviour and lower your voice. Truly the harshest of all voices is the voice of the ass.”’ (31:17–19)

* Luqmn was famous for his sound intelligence and wisdom in Arabia. He was most probably an Arabic-speaking African.
Duty Towards Parents

"...Be kind to your parents and the relatives and the orphans, and those in need and speak nicely to people..." (2:83)

"And We have made it a duty for man to be good to his parents. His mother bears him with one fainting spell after another fainting spell, while his weaning takes two years.

Thank Me as well as your parents; towards Me lies the final destination." (31:14)

"Your Lord has ordered that you worship none but Him and (show) kindness to your parents, whether either of them or both of them attain old age in your life; never say to them, 'Ough' nor be harsh to them, but speak to them kindly.

And serve them with tenderness and humility and say:

My Lord, have mercy on them, just as they cared for me as a little child." (17:23–24)

"We have made it a duty on man to be kind to his parents, but if they try to make you associate anything with Me which you have no knowledge of, do not obey them. To Me is your return and I shall tell you what you used to do." (29:8)
Relatives, Neighbours and the Needy

"Give your relatives their due and also the needy and the traveller in need and do not squander (your wealth) irresponsibly." (17:26)

"Allah commands justice, kindness and giving (their due) to relatives..." (16:90)

"And when near relatives, orphans and the needy are present at the division of inheritance, provide for them out of it and speak politely to them." (4:8)

"...And (show) kindness to (your) parents and to near relatives, orphans, the needy and to the neighbour who is your relative and the neighbour who is not your relative..." (4:36)

"Have you seen him who rejects the judgement? That is the person who pushes the orphan aside and does not encourage feeding the needy." (107:1–3)

Orphans

"Therefore, do not treat the orphan with oppression." (93:9)

"Those who live on orphans' property without having any right to do so only suck up fire into their bellies, and they will (eventually) roast in a blaze." (4:10)

"Give orphans their property and do not exchange something bad for something good..." (4:2)

"Do not approach an orphan's estate before he comes of age except to improve it..." (6:152; 17:34)
Brotherhood

"Believers are but brothers, so set things right between your brothers and observe your duty to Allah so that you may obtain mercy." (49:10)

Greetings

“When those who believe in Our signs come to you, say: peace be upon you.” (6:54)

“When you are welcomed with a greeting, then answer back with something finer than it or (at least) return it. Truly Allah takes count of all things.” (4:86)

“...When you enter houses salute one another with a greeting from Allah, blessed and sweet...” (24:61)

Co-operation

“...Co-operate with one another for virtue and pithy and do not co-operate with one another for sin and transgression...” (5:2)

“And hold fast together to Allah's rope (Islam) and do not be divided...” (3:103)

“And the believers, men and women, are friends of one another, they command for the right and forbid the wrong, establish Salat and pay Zakah and obey Allah and His messenger...” (9:71)
Meetings

"O you who believe, when you are asked to make room in meetings, then make room. Allah will make room for you (in the Aklurah). And when it is said, "Move up" then move on. Allah will raise in rank those of you who believe as well as those who are given knowledge. Allah knows whatever you do." (58:11)

"Truly they are the believers who believe in Allah and His messenger and when they are with him on some common matter, they should not leave until they have asked him for permission to do so. Those who ask for such permission are the ones who believe in Allah and His messenger..." (24:62)

Talking

"Be modest in your behaviour and lower your voice. Truly the harshest of all voices is the voice of the ass." (31:19)

Seek Permission Before Entering Someone's House
“O you who believe! Do not enter houses other than your own without first seeking permission and greeting the people inside.
That is better for you so that you may be heedful.
And if you find no one therein, still do not enter until permission has been given...”
(24:27–28)

Keeping a Promise

“O you who believe, fulfil your contracts (promises, covenants)...” (5:1)

“...Keep your promise, every promise will be enquired into.” (17:34)

“Among the believers are men who are true to the contract they made with Allah...”
(33:23)

“...And (the pious are those) who honour their contracts when they make them...”
(2:177)

Basic Virtues

Honesty

“And give full measure when measuring out, and weigh with proper scales...” (17:35)

“And give just weight and do not weigh unfairly.” (55:9)

“Whenever you speak, speak justly even if a near relative is concerned...” (6:152)

Truthfulness

“O you who believe! Fear Allah and stand by those who are truthful.” (9:119)
"That Allah may reward the truthful for their truth and punish the hypocrites, if He wills..." (33:24)

"Truly Muslim men and Muslim women, believing men and believing women and obedient men and obedient women, and the truthful men and the truthful women... Allah has promised them forgiveness and a great reward." (33:35)

"Allah said: This is the day (Day of Judgement) on which the truthful will benefit from their truthfulness, for them are the gardens underneath which the rivers flow where they will live forever. Allah is pleased with them and they are pleased with Him. That is the greatest success." (5:119)

Patience, Steadfastness and Forgiveness

"...Seek help from Allah and be patient, the earth belongs to Allah. He gives it as heritage to whom He wills from among His slaves..." (7:128)

"...Our Lord, fill us full of patience and make our feet firm. Help us against the disbelievers." (2:250)
“And anyone who acts patiently and forgives, that truly would be from the things recommended by Allah.” (42:43)

“Tolerate patiently what (unbelievers) say and part from them in a polite manner.” (73:10)

“O you who believe! Seek help in steadfastness (patience) and prayer. Surely Allah is with those who are steadfast (patient).” (2:153)

“...and those who are steadfast in poverty and illness and during the time of battle. Such are they who are on the right track and such are Allah-fearing (Muttaqûn).” (2:177)

“O you who believe, endure and outdo all others in endurance, be firm in the battlefield, and observe your duty to Allah, so that you may be successful.” (3:200)

“Be patient (O Muhammad) with the finest patience.” (70:5)

“Then have patience (O Muhammad) as the most determined of the messengers (before you) had patience…” (46:35)

“Practise forgiveness, command decency and avoid ignorant people.” (7:199)

**Punctuality and Time-keeping**

“...Surely Salât at fixed hours has been ordained on the believers.” (4:103)
Courage

"Those to whom people said: Truly the people have gathered against you, so fear them.

(The threat of danger) but it increased their faith and they said: Allah is enough for us! Most Excellent is He in Whom we trust." (3:173)

And when the true believers saw the troops they said: That is that which Allah and His messenger promised us.

Allah and His messengers told the truth. It strengthened their faith and obedience." (33:22)

Kindness, politeness and mercy

"It is because of mercy from Allah that you (Muhammad) were so gentle with them, for if you had been harsh and cruel-hearted they would have broken away from around you. Pardon them, seek forgiveness for them and consult them about the matter…” (3:159)

"And say (O Muhammad), ‘My Lord, forgive and have mercy, and You are the best of those who show mercy!’” (23:118)
Trustworthiness

"Surely, I am a trustworthy messenger to you, so observe your duty to Allah and obey me."
(26:107–108)

"Allah orders you to restore things entrusted (to you) to their owners..." (4:58)

Justice

"We surely sent Our messengers with clear proofs and revealed with them hooks and the balance (justice), so that people may deal with justice..." (57:25)

"Allah commands justice and fairness..." (16:90)

"...Let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to piety..." (5:8)

Hijab and Chastity

"Tell the believing men to lower their gaze (from looking at forbidden things) and guard their private parts (from illegal sexual acts). That is purer for them. Surely Allah knows what they do." (24:30)
"And tell the believing women to lower their gaze and guard their private parts and not show off their beauty except which is apparent, to draw cloaks (head coverings) over their juyub (bosoms, bodies, necks and heads) and not to reveal their feminine beauty except to their husbands or fathers or husband's father or their sons or their husband's sons or their brothers or their brother's sons or sisters or their women or their maids or old male attendants having no sexual vigour or small children who have no sense of women's private parts.

And let them not stamp their feet so as to reveal what they hide of their beauty. And turn to Allah together, O believers! In order that you may prosper." (24:31)

"O prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close round them (when they go out).

That will be better, so that they may be recognised and not to be annoyed. Allah is ever Forgiving and Merciful." (33:59)
In Islam a woman has a distinct and separate identity. She is not just an appendage of her husband. Islam has given her the right to own property. She is the owner of her earnings. No one (father, husband or brother) has a right over them. She can use her earnings and property as she wishes, within the bounds of Halal (lawful) and Haram (unlawful).

Islam has given women a right to inheritance. She has a claim on the property of her dead father, husband or childless brother (4:7, 32, 176).

A woman has the right to choose her husband. No one can impose a decision on her against her will. She has the right to seek separation (Khul’ ‘awad) from her husband if their marriage becomes impossible to sustain.

If any man falsely questions a woman’s chastity, that man is declared unfit for giving evidence (24:4). This shows how a woman’s honour is safeguarded from false accusations.

The Qur’an asks the Muslims to treat women kindly (4:19). It makes Muslim husbands responsible for their wife’s maintenance. Women, in return, are expected to remain loyal and chaste (4:34).

A woman has a right to develop her talents and to work within the limits of Islam. Islam allows a non-Muslim married woman to retain her religion and her husband cannot interfere in this freedom. This applies to Christian and Jewish women with Muslim husbands. However, a Muslim husband’s Islamic lifestyle is expected to persuade his non-Muslim wife to accept Islam.

Duties of a Woman in Islam

Islam is a fair and balanced system of life. While it specifies the rights of women it also lays down duties. A Muslim woman is expected to observe the following:

1. Belief in Tawhid and the practice of Islam should be her foremost duty. A Muslim woman must perform her Salat, observe Sawm, pay Zakat on her own wealth (if it is applicable) and go to Hajj if she can afford it. She is exempted from Sawm and can defer Sawm during her monthly period, but she must make up the days lost afterwards. Friday prayer (Salatul Jum') is optional for women.

2. She is required to maintain her chastity at all times. She must not have any extramarital relationship. The same is the case with men.

3. It is her duty to bring up children according to the rules of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and cooperation. She is the queen of the family and is the manager of household affairs.

4. She should dress modestly and should put on Hijab (covering cloak) while going out and meeting adult males beyond her close relatives (33:59, 24:30–31). She should not dress as a man.
5. She is her husband's helpmate. A faithful wife is like a garment, a source of peace, love, happiness and contentment for her husband (30:21, 2:187) and the family.

6. If she is asked to go against the commands of Allah, she must defy even her husband, father or brother (9:23).

7. She is expected to look after her husband's property and belongings in his absence.

Islam considers a husband and a wife as complementary to one another. Neither dominates the other. Each has his or her own individual rights and duties — together they form a peaceful and happy family which is at the core of a sound, stable and peaceful society.

Man and woman are not exactly equal in Islam. They have different physical and biological features. Islam recognises the leadership of a man over a woman (4:34, 2:228) but that does not mean domination.

An average man is usually stronger, heavier and taller than an average woman. Women can become pregnant and bear children but men cannot. Women tend to be sensitive, emotional and tender while men are comparatively less emotional. Allah has given different qualities to a man and a woman, and in marriage they are expected to love, support and help one another to build a happy family.

Throughout history, men and women have never been treated the same. Islam has given women the right position and has not attempted to violate divine laws. Other religions and man-made systems have failed to define the exact and appropriate role of women. In the West, women have been reduced almost to a plaything of enjoyment and fancy. Women have tended to degrade themselves probably unwittingly in modern times for the sake of real or imaginary equality. They have become objects of exploitation by men and the slogans of liberty and equality have virtually reduced them to playful commodities. Even a cursory look at advertisements in the media shows how women continue to be exploited for commercial purposes. The display of scantily-clothed and even naked women to exploit male desires has become the hallmark of Western materialism. They have neither gained liberty nor achieved full equality; rather they have lost their natural place in the home.

The natural balance, fairness and mutuality have been disturbed. The outcome has been horrendous for social peace and stability. The institution of family has to be put back in its rightful place in the society to restore natural peace at home.

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**Polygamy and Islam**

Islam is a practical religion. It can answer all human problems. Islam allows restricted polygamy — marriage to more than one woman (polygyny), with a maximum of four. The normal Muslim practice is monogamy — one man married to one wife; polygamy is not the norm.

The Qur'an has imposed strict conditions for marrying several wives: "And if you fear that you will not deal justly with the orphans, marry of the women who seems good to you,

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Bringing About Social Change

"...Surely Allāh does not change the condition of a people as long as they do not change what is in themselves..." (13:11)

Generosity and Spending for Allāh’s sake (Infāq)

"You will not attain rightousness (al-Bīr) until you spend what you hold is dear to you..." (3:92)

"Those who spend their wealth (for the sake of Allāh) night and day, both secretly and openly, will get their reward from their Lord, they shall have no cause to fear nor shall they grieve." (2:274)

Reliance on Allāh (Tawakkul)

"If Allāh is your helper none can overcome you and if He does not help you, who is there to help you? And on Allāh let the believers rely." (3:160)

"... and he who relies on Allāh, He is enough for him..." (65:3)
Lying

"... Give up the filth of worshipping idols and stop lying." (22:30)

"... Allah's curse will be on him if he is of those who tell a lie." (24:7)

Backbiting, Spying and Suspicion (Ghibah, Tajassus, Zann)

"O you who believe! Avoid much suspicion for indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? You hate that (so hate backbiting)! And keep your duty to Allah. Surely, Allah is Forgiving and the most Kind." (49:12)

Cheating and Fraud

"The cheaters will suffer terribly.
Those who insist on full measure when they have people measure something for them, but when they have to measure or weigh things for others, they give less than their due."

(83:1-3)

Extravagance (Tabdhir)
"... Do not squander (your money) extravagantly. Truly the extravagant are the brothers of devils, and the devil is ever ungrateful to his Lord." (17:26-27)

Arrogance

"Do not walk in the earth arrogantly. Surely, you can never split the earth apart nor rival the mountains in height." (17:37)

Hoarding

"... Allah does not love arrogant boasters." (57:23)

"And let the hoarders not think that what Allah has bestowed upon them from His bounty is better for them. But it is worse for them. That which they hoard will be a burden for them on the Day of Judgement..." (3:180)

Mischief and Corruption

"... Eat and drink that which Allah has given you and do not act corruptly making mischief in the earth." (2:60)
Mockery and Ridicule

"O you who believe! No people should mock or ridicule other people, for the ridiculed ones may be better than those who ridicule them..." (49:11)

Hypocrisy

"And there are people who say: we believe in Allah and the Last Day but actually they do not believe." (2:8)

"When the hypocrites come to you (O Muhammad) they say: 'We testify that you are indeed Allah's messenger', and Allah knows that you are His messenger, and Allah declares that the hypocrites are liars indeed." (63:1)

Abortion and Fear of Poverty

"Do not kill your children in fear of poverty. We shall provide for them and you. Killing them is a big sin." (17:33)

Interest and Usury

"...Allah has permitted trading and forbidden interest and usury..." (2:275)

Wine and Gambling

"O you who believe! Wine (all kinds of alcoholic drinks) and gambling, stone altars and divining arrows are only a filthy work of Satan; give them up so that you may prosper." (5:90)
Fornication and Adultery

“And keep away from illegal sexual intercourse. Surely, it is a hateful filthy work and a very bad thing.” (17:32)

“The man and the woman who commit illegal sexual intercourse, flog each one of them with a hundred lashes…” (24:2)

Theft

“As for the thief, both male and female, chop off their hands. It is the reward of their own deeds and exemplary punishment from Allâh. Allâh is the Mighty and the Most Wise.” (5:38)

What did you learn? (12)

Key Stage 4 (15–16)

1. What does the Qur’ân teach about Tawhîd, Rîdâlah and Ākhîrah? Find out as many verses as you can on these three topics from the Qur’ân.
2. Summarise the advice Luqâmah gave to his son.
3. What are the duties of a Muslim towards parents, relatives, neighbours and the needy? Use verses from the Qur’ân to justify your answer.
4. What lessons do we learn from the Qur’ân about social manners?
5. List ten basic virtues which Allâh expects Muslims to acquire.

Key Stage 5 (17–18)

1. “Islam is a complete way of life. It is not just a matter of praying or doing things ‘parrot fashion.’” Justify this using references from the Qur’ân.
2. “Muslims should not just be recognised by their beards and hijabs, but by their manners and behaviour.” Discuss.
**H**adîth (pl. Ahadith) means news or information. It has a special meaning in Islam. It refers to the sayings and doings of Prophet Muhammad ﷺ and the actions he approved.

**Duties and Obligations**

**Jihâd**

"The most excellent man is the one who works hard in the way of Allah with his life and property." (al-Bukhdâr)

"The best jihâd is to speak the truth before a tyrant ruler." (al-Bukhdâr)

**Îmân, Islâm and Ihsân**

"Faith (Îmân) is that you believe in Allah (Tawbîh) and His angels and His messengers (Risâlah) and in the life after death (Âkhirah).

Islam is that you worship Allah and not associate anyone with Him, keep up Salâh, pay Zakât, and observe Saum in Ramadân.

Ihsân is that you worship Allah as if you see Him and if you do not see Him, surely He sees you." (al-Bukhdâr).

**Love of the Prophet ﷺ**

"None of you has faith unless I am dearer to him than his father, and his son and all mankind." (al-Bukhdâr)
Salah and Taharah

“The key to Paradise is Salah and the key to Taharah (purification).” (Mishkat)

Parents


A man came to the Prophet ﷺ and said, “Messenger of Allah, I desire to go on a military expedition and I have come to consult you.” The Prophet ﷺ asked him if he had a mother, and when he replied that he had, the Prophet ﷺ said, “Stay with her, for Paradise is at her feet.” (an-Nasâ’î)

“A father’s pleasure is Allah’s pleasure, a father’s displeasure is Allah’s displeasure.” (at-Tirmidhî)

Wife

“The most perfect of the believers is the best of you in character, and the best of you are those among you who are best to their wives.” (at-Tirmidhî)

Children

“He is not of us who has no compassion for our little ones and does not honour our old ones.” (at-Tirmidhî)

“No father can give his child anything better than good manners.” (at-Tirmidhî)

“Be careful of your duty to Allah and be fair and just to your children.” (al-Bukhârî)

“Whoever properly brings up two daughters until they reach maturity, that man and myself (the Prophet) will be as close in Paradise as two adjacent fingers.” (Muslim)

Guests

“He who believes in Allah and the Last Day should honour his guest.” (al-Bukhârî)

Neighbours

“By Allah, he has no faith (the Prophet ﷺ repeated it three times) whose neighbours are not safe from his wickedness.” (al-Bukhârî)

“He is not a believer who eats his fill while his neighbour remains hungry by his side.” (al-Bahâqî)

“Jihâd’ul has been recommending good treatment towards the neighbours so much that I thought he would give them the right to inherit.” (al-Bukhârî)
Orphans

"The best house among the Muslims is the house in which an orphan is well treated and the worst house among Muslims is the house in which an orphan is badly treated." (Ibn Majah)

The needy

"One who tries to help the widow and the poor is like a warrior in the way of Allah." (al-Bukhārī)

Basic Qualities

Intention (Niyyah)

"Actions shall be judged only by intention, a man shall get what he intends." (al-Bukhārī)

Truthfulness

"Guarantee me six things and I shall assure you of Paradise. When you speak, speak the truth, keep your promise, discharge your trust, guard your chastity and lower your gaze and withhold your hands from high-handedness.” (al-Baihaqi)

"Surely truth leads to virtue, and virtue leads to Paradise.” (al-Bukhārī)

Keeping promises

"Do not quarrel with your brother Muslim, nor jest with him nor make him a promise which you cannot keep.” (at-Tirmidhī)

Tolerance

"There are two traits in me which Allah likes, toleration and deliberation in undertakings.” (Ahmad, at-Tirmidhī)

Politeness

"Allah is polite and likes politeness.” (condensed from Muslim)

Modesty

"Modesty (haya') is part of faith.” (al-Bukhārī, Muslim)

Brotherhood

"Each of you is a mirror of his brother, if you see something wrong in your brother, you must tell him to get rid of it.” (at-Tirmidhī)

"Believers are like the parts of a building to one another — each part supporting the others.” (al-Bukhārī)
"None of you can be a believer unless he loves for his brother what he loves for himself." (al-Bukhari)

"A Muslim is he from whose tongue and hands, other Muslims are safe." (al-Bukhari)

Charity

"Every good action is a charity and it is a good action to meet a friend with a smiling face." (al-Bukhari)

"There is a man who gives charity and he conceals it so much that his left hand does not know what his right hand spends." (al-Bukhari)

"Removing from a road that which is harmful is charity." (al-Bukhari)

Contentment

"Wealth does not come from abundance of goods but from a contented heart." (al-Bukhari, Muslim)

Learning

"The best of you is he who has learnt the Qur'ān and then taught it." (al-Bukhari)

"The seeking of knowledge is a must for every Muslim man and woman." (Mishkīt)

"The learned are the successors of the prophets. They leave behind knowledge as inheritance. One who inherits it obtains a great fortune." (al-Bukhari)

Kindness

"Allah is not kind to him who is not kind to people." (al-Bukhari, Muslim)

"Those who are kind and considerate to Allah's creatures, Allah bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allah may be kind to you." (Abu Dāwūd, at-Tirmidhī)

Thankfulness

"He who does not thank people does not thank Allah." (at-Tirmidhī)

Steadfastness

Sufyān bin 'Abdullāh said, "I asked: 'O Messenger of Allah, tell me something about Islam which I can ask of no one but you.' He said: 'Say, I believe in Allah — and thereafter be upright.'" (Muslim)

Repentance (Tawbah)

"By Allah, I (Muhammad) ask Allah's forgiveness and turn to Him in repentance more than seventy times a day." (al-Bukhari)
Gifts

“Give gifts to one another, for gifts take away malice.” (Mishkät)

“The messenger of Allāh used to accept gifts and give gifts in return.” (al-Bukhārī)

Visiting the sick

“Visit the sick, feed the hungry and free the captives.” (al-Bukhārī)

Meeting and greeting

“When one of you arrives at a meeting where people are seated, he should say salām to them. And when he wishes to leave, he should say salām to them.” (Abū Dāwūd)

“Do not sit between two men without the permission of both of them.” (Abū Dāwūd)

“Meetings are like trusts, except three kinds of meeting: for shedding prohibited blood, or for committing adultery or for taking property unlawfully” (Abū Dāwūd)

“When one of you meets his brother, he should say salām to him.” (Abū Dāwūd)

“The young should say salām to the old, the passer-by to the one sitting and the small group to the large one.” (al-Bukhārī)

“The best (way) of saying salām is shaking hands.” (at-Tirmidhī)

Talking

“He who truly believes in Allāh and the last day should speak good or keep silent.”

(al-Bukhārī, Muslim)

“He who keeps silent, remains safe.” (at-Tirmidhī)

Eating and drinking

“The blessing of food is to wash hands at the beginning and washing after taking it.” (Mishkät)

“Say Allāh’s name (Bismillāh) and eat with your right hand and eat from near you.”

(al-Bukhārī)

“When one drinks, he should not breathe into the vessel (glass).” (al-Bukhārī)

Clothing

“Eat and drink, give ṣadaqah and wear good clothes as long as these do not involve excess or arrogance.” (an-Nasāʾī, Ibn Majah)

“Indeed, he who wears silk in this world (will) have no share in it in the life after death.” (al-Bukhārī and Muslim)
"Gold and silk are lawful to the women of my Ummah and forbidden to the men." (at-Tirmidhi, an-Nasā’i)

"Allah’s messenger cursed the men who put on women’s clothes and the women who put on men’s clothes." (Abū Dāwūd)

"The Prophet ﷺ said to Ayman, the daughter of Ābā Bākr, ‘When a woman reaches puberty, it is not right that any part of her body (should) be seen but this and this,’ and he pointed to his face and two hands." (Abū Dāwūd)

**Leave that which does not concern you**

"An excellent Islamic practice is to give up what is not one’s business.” (Mālik, Ahmad)

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**Bad Conduct**

**Lying**

"Woe to him who tells lies to make people laugh! Woe to him! Woe to him!" (Ahmad, at-Tirmidhi)

"It is great treachery that you tell your brother something he accepts as truth from you, but you are lying." (Abū Dāwūd)

**Backbiting**

"If anybody pledges to me that he will keep his tongue under control, guard his chastity, will not speak ill of others nor indulge in slander and backbiting and refrain from adultery and similar sins, I shall assure him of Paradise.” (al-Bukhārī)

**Suspicion**

"Beware of suspicion, for suspicion may be based on false information, do not spy on another, do not disclose others’ hidden defects.” (al-Bukhārī)

**Jealousy**

"Keep away from jealousy for as fire burns wood, so jealousy consumes good actions.” (Abū Dāwūd)

"Nothing is more atrocious than injuring unjustly a Muslim’s reputation.” (at-Tirmidhi)

**Anger**

"He is not strong who throws down another, but he is who controls his anger.” (al-Bukhārī, Muslim)

"If anger rouses anyone, he should sit down and if that does not help, he should lie down.” (at-Tirmidhi)
Pride
"If anyone has got an atom of pride in his heart, he will not enter Paradise." (al-Bukhari)

Abuse
"Abusing a Muslim is sinful and killing him is disbelief (kufr)." (al-Bukhari, Muslim)

Hypocrisy
"The signs of the hypocrite are three: When he speaks, he lies; when he promises, he breaks it; when any trust is kept with him, he misuses it." (al-Bukhari)

Taunting
"A believer neither taunts, nor curses nor speaks foul nor chats nor babbles." (at-Tirmidhi)

"Do not rejoice over the distress of a brother Muslim for Allāh may relieve his distress and put you in his position." (at-Tirmidhi)

Sickness of heart
"Beware, in everybody there is a piece of flesh, if it is healthy, the whole body is healthy, and if it is sick, the whole body is sick. Beware, it is the heart." (al-Bukhari, Muslim)

Key Stage 4 (15–16)
1. Give some examples of the sayings of the Prophet ﷺ about duties and obligations.
2. Write down ten Ahadith which ask us to avoid bad habits and conduct.
3. Give examples from the Prophet’s ﷺ life in which he was steadfast, kind, and truthful. Include sayings of the Prophet ﷺ about these qualities.

Key Stage 5 (17–18)
1. Explain the concept of brotherhood/sisterhood in the context of the Prophet’s ﷺ sayings.
2. Why was the Prophet ﷺ known as ‘The Living Qur’an’?
Population and Resources

Muslims, wherever they are, form one nation (Millah). It is faith that binds people together in Islam, not the geographical territory, colour, race or language. Citizenship of an Islamic state may be determined by geographical boundaries.

There are 54 Muslim countries (see note on page 205) in the world on the basis of a majority of the population. The total Muslim population in the world is nearly 1.4 billion, which is a formidable human power.

The Muslim countries together produce two-thirds of the world's oil, about 70 per cent of the rubber, about 75 per cent of the jute, 67 per cent of the spices, two-thirds of the palm-oil, 50 per cent of the phosphate and 40 per cent of the tin. They also produce a large quantity of the world's cotton, tea, coffee, wool, uranium, manganese, cobalt and many other commodities and minerals. There is also a considerable amount of natural gas in the Muslim countries.

If we look at a world map, we find the Muslim countries situated at strategically important positions. 60 per cent of the Mediterranean Sea is bounded by Muslim countries. The Red Sea and the Gulf are fully within the Muslim region.

In the course of history, Muslims lost their essential unity; it should be restored once again for the greater good of all mankind.

Muslims, who once contributed tremendously to the science and civilisation of the world, could do so once again if they unite on the basis of Islam. Real human progress can only be achieved by the faithful observance of the teachings of Islam. We should consciously try to restore the glory of Islam and make the present day problem-torn world a happy and peaceful place to live in. Pride in the past will be meaningful if the present can be shaped in the light of the past with a promise for the future.

The Muslim Millah has the potential and the need is for the faithful practice of the teachings of Islam. The Millah also needs leaders who lead by example which the ordinary people can emulate. Material resources can be harnessed for the greater good of all humans if the Muslim Millah can once again demonstrate their superiority in the field of knowledge and technology as in the period from the 7th to the 12th Centuries. This excellence in acquired and revealed knowledge must also accompany the moral and spiritual excellence (Taqwa).
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<td>99</td>
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<tr>
<td></td>
<td>Country</td>
<td>Population</td>
<td>Muslim Population</td>
<td>fremdom</td>
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<tr>
<td>34</td>
<td>Niger</td>
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<td>90</td>
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<tr>
<td>35</td>
<td>Nigeria</td>
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<td>36</td>
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<td>100</td>
</tr>
<tr>
<td>37</td>
<td>Pakistan</td>
<td>796,095</td>
<td>150.0</td>
<td>97</td>
</tr>
<tr>
<td>38</td>
<td>Palestinian Authority*</td>
<td>6,237</td>
<td>3.7</td>
<td>98</td>
</tr>
<tr>
<td>39</td>
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<td>95</td>
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<tr>
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<td>94</td>
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<td>42</td>
<td>Sierra Leone</td>
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<td>70</td>
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<td>43</td>
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<td>79</td>
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<tr>
<td>45</td>
<td>Syria</td>
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<td>90</td>
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<td>46</td>
<td>Tajikistan</td>
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<td>90</td>
</tr>
<tr>
<td>47</td>
<td>Tanzania</td>
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<td>40</td>
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<td>48</td>
<td>Tunisia</td>
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<td>98</td>
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<td>49</td>
<td>Turkey</td>
<td>780,580</td>
<td>68.1</td>
<td>100</td>
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<td>Turkmenistan</td>
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</tr>
<tr>
<td>51</td>
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<td>96</td>
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<td>88</td>
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<tr>
<td>53</td>
<td>Western Sahara</td>
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<td>100</td>
</tr>
<tr>
<td>54</td>
<td>Yemen**</td>
<td>527,970</td>
<td>19.3</td>
<td>100</td>
</tr>
</tbody>
</table>

Sources:
1. Figures supplied by the London embassies of some of the above countries in the year 2004.
2. The World Factbook 2004, CIA.

Population figures and the proportion of Muslims are approximate, and have been rounded off for inclusion in the table. Calculation of the number of Muslims is based on figures before rounding, and are themselves rounded off to the nearest thousand.

* The territories of the Palestinian Authority (including the West Bank, and East Jerusalem) are still being negotiated with Israel.

** The Organisation of Islamic Conference (OIC) based in Jeddah, Saudi Arabia has 57 member states which include Benin, Cameroon, Gabon, Guyana, Mozambique, Suriname, Togo and Uganda. OIC list of member states does not include Bosnia Herzegovina, Ethiopia and Eritrea.
## Muslim Minority Countries

<table>
<thead>
<tr>
<th>Name</th>
<th>Area (sq. km)</th>
<th>Total population (in millions)</th>
<th>Proportion of Muslims (%)</th>
<th>Number of Muslims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Argentina</td>
<td>2,766,890</td>
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<td>567,000</td>
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<tr>
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<td>1.4</td>
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<td>Benin</td>
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<td>20.0</td>
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<tr>
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<td>8,511,965</td>
<td>182.0</td>
<td>0.3</td>
<td>546,000</td>
</tr>
<tr>
<td>Burma (Myanmar)</td>
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<td>11.5</td>
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</tr>
<tr>
<td>Burundi</td>
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<tr>
<td>Cambodia</td>
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<td>5.8</td>
<td>754,000</td>
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<td>585,000</td>
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<td>10.0</td>
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<tr>
<td>Congo, Rep. of</td>
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<td>2.0</td>
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<td>1.0</td>
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</table>

1. Cyprus is now divided into two separate states: the Muslim majority part is called the Turkish Federated State of Cyprus and the other part is the Republic of Cyprus.
<table>
<thead>
<tr>
<th>Rank</th>
<th>Country</th>
<th>Population</th>
<th>Muslim</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Indonesia</td>
<td>248,810,000</td>
<td>16.6</td>
<td>250,950,000</td>
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<tr>
<td>3</td>
<td>Pakistan</td>
<td>177,500,000</td>
<td>18.5</td>
<td>180,950,000</td>
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<tr>
<td>4</td>
<td>Bangladesh</td>
<td>131,100,000</td>
<td>22.7</td>
<td>132,980,000</td>
</tr>
<tr>
<td>5</td>
<td>India</td>
<td>1,106,000,000</td>
<td>12.2</td>
<td>1,228,430,000</td>
</tr>
<tr>
<td>6</td>
<td>Indonesia</td>
<td>248,810,000</td>
<td>15.8</td>
<td>269,410,000</td>
</tr>
<tr>
<td>7</td>
<td>Pakistan</td>
<td>177,500,000</td>
<td>22.7</td>
<td>220,950,000</td>
</tr>
<tr>
<td>8</td>
<td>Bangladesh</td>
<td>131,100,000</td>
<td>18.5</td>
<td>160,950,000</td>
</tr>
<tr>
<td>9</td>
<td>India</td>
<td>1,106,000,000</td>
<td>12.2</td>
<td>1,228,430,000</td>
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<tr>
<td>10</td>
<td>Indonesia</td>
<td>248,810,000</td>
<td>15.8</td>
<td>269,410,000</td>
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<tr>
<td>11</td>
<td>Pakistan</td>
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<td>220,950,000</td>
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<tr>
<td>12</td>
<td>Bangladesh</td>
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<td>160,950,000</td>
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<tr>
<td>13</td>
<td>India</td>
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<td>12.2</td>
<td>1,228,430,000</td>
</tr>
</tbody>
</table>

The total Muslim population of the world is estimated to be over 1,431 million, out of a world population of more than 6,234 million, about 23% of all the people on Earth.

Sources:
1. Figures supplied by the London embassies of some of the above countries in the year 2002.
2. The World Factbook 2004, CIA.
4. www.adherents.com (for percentage of Muslims).
5. Muslim World Minorities, Islamabad, 1993 (for percentage of Muslims).
Key Stage 5 (17-18)

1. Discuss the material and numerical potential of the Muslims in the present day world.

2. Study a map giving the location of Muslim countries in the world and make your own observations in the light of their location and importance.

3. "There is a lot to be desired from the British Muslims in terms of their unity, practice of Islam and contribution to the society they live in." — Discuss this objectively and subjectively.

4. "Muslims in the world are almost about 1.3 billion, but they have not been able to use their numerical strength and their material resources for the common good of humanity." How will you comment on this statement?

5. How do you visualise the future of Muslims in the present day technology-dominated world? Discuss your vision in detail.
Notes for Teachers and Parents

Teaching Islam to young people requires careful planning and skill. Teachers and parents need to be clear about the aims of providing such teaching. The objective is to educate young people in Islam, to enable them to become conscious and practising Muslims.

The Muslims of the U.K. do not yet have a well-organised system of Islamic teaching, although sincere and dedicated efforts are being made in different parts of the country to provide basic Islamic education for our young generation.

The Muslim Educational Trust has made some modest contribution towards making the teaching of Islam systematic. The Trust published a syllabus and guidelines for Islamic teaching in 1980. The first edition of this textbook, Islam: Beliefs and Teachings, was published in October 1980, based on the syllabus.

In the second edition, we incorporated some suggestions for teachers and parents on how to use the book. The book in now in its 7th Edition.

A. This book is mainly aimed at school pupils aged 11–16 and covers briefly the essential aspects of Islam. Younger pupils may not fully understand some of the topics. Until now we could not publish five or six separate books on Islam to cater for the needs of pupils of different age groups. The topics covered in this book have been arranged so that they can be studied progressively as the young people move up the school. The topics near the end of the book will also be useful for pupils aged 17–18 when studied in tandem with other books and resources on those topics, for depth and breadth.

B. Books on their own cannot achieve miracles. Committed Islamic teachers need to guide the pupils and to explain to them the various topics. Without clarification and explanation, some of the material in the book may be unclear to some pupils. Teachers and parents should be conscious of this.

C. Teachers and parents should consult other books for detailed analysis of different topics and guide the pupils accordingly. The select bibliography at the end of this book may be of help in this regard.

D. Correct pronunciation of Arabic words needs care and attention. We must take as much care as possible to see that the pupils pronounce Arabic words correctly. The transliteration guide given at the beginning of the book will be useful. We would request Islamic teachers and parents to avoid different spellings of Arabic words. Given care and attention, young people will be able to pronounce and spell Arabic words correctly. A few examples of varying spellings and pronunciations should make this point clear:

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>Correct Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Muhammed</td>
<td>Mohammed, Muhammed, Mohammad, Mohamad</td>
</tr>
<tr>
<td>ii. Ramadhun</td>
<td>Ramadhan, Ramazan</td>
</tr>
<tr>
<td>iii. Dhu</td>
<td>Deeu</td>
</tr>
<tr>
<td>iv. Masa</td>
<td>Mosa, Moosa</td>
</tr>
</tbody>
</table>

211
v. Aishah
vi. Ummi
vii. Hadith
viii. Lot

It is strongly recommended that the standard spellings be followed.

E. The use of charts, maps, posters, slides and videos, DVDs of related topics should also be used to make the teaching interesting and effective. Islamic teachers should use them in order to give an audio-visual aspect to the teaching of Islam.

F. At the end of each topic, we have included questions for different age groups. The use of the exercises will help to deepen the impact of the teaching, and pupils will grasp lessons better this way. The questions also indicate to the teacher how well the lessons have been understood by each pupil.

G. With pupils in year 7, you may find the book Islam for Younger People more useful, especially the stories given in the book.

H. In years 8 and 9 you should arrange your lessons to include some stories of the prophets.

I. In years 10–12, the pupils should be encouraged to do more extensive research projects and not be limited to this book alone. These should cover the following topics:

i. Salat and its importance in our life.

ii. The role of the Mosque in Islam.

iii. Al-Ka‘bah.

iv. Masjid an-Nabī.

v. Hajj.


viii. Muslim countries and their resources.

J. For pupils in years 10–12 class discussions on various issues related to living in a non-muslim society should be included to allow pupils to freely express their views and answer any questions on the issues discussed.

K. It is the challenging task of the Muslim teachers and parents to make their lessons both interesting and motivating for pupils of all age groups to ensure the knowledge learnt is not just memorised but internalised and therefore practised in their day to day lives. The lessons have to therefore be varied to engage the pupils and not become lectures given by the teachers. It is also the teacher’s responsibility to differentiate the teaching according to the ability of different pupils. The questions at the end of each topic vary in difficulty and can be selected to cater for pupil’s individual needs. (Tiered Questions)

L. Qur’anic references are included throughout the book and should be utilised fully in lessons to enable pupils to understand its role as the divine guidance for all humans.
Suggested arrangement of study topics according to age group

Key Stage 3: Year 7 (age 12)
Total no. of lessons for a year: 25
1. Islam: two lessons:
   i. Meaning and Way of Life
   ii. Everything in nature is obeying the law of Allah
2. Purpose of Creation: one lesson
3. Basic Beliefs: one lesson
4. Al-Insanu-Mufassal: one lesson
5. Tasāhid: two lessons:
   i. Meaning and Sūratul Ikhlás
   ii. Powers of Allah
6. Risālah: two lessons:
   i. Meaning of Risālah and its importance
   ii. Names of prominent prophets
7. Ākhimh: two lessons:
   i. Death and its implications
   ii. Day of Judgment
8. Shi'dah: one lesson: Meaning word by word
9. Salāh: one lesson: Names and timings
10. Wudū': three lessons:
    i. Importance, Niyyah
    ii. How to make Wudū'
    iii. What makes Wudū' invalid?
11. Fard Salāh: one lesson: Rak'ahs in each Salāh
12. How to perform Salāh: seven lessons:
    i. Niyyah and Subhanaka
    ii. Ta'awwudh, Tasmiyah and Sūratul Fatiha (recitation)
    iii. Meaning of Sūratul Fatiha
    iv. Sūratul Ikhlás (meaning and recitation)
    v. Ruku', Qiyām, Tasbīh and Siyād
    vi. Tashahhud
    vii. Darūd and Du'a'
13. Lessons of Salāh: one lesson
Key Stage 3: Years 8 & 9 (age 13–14)

Total no. of lessons for a year: 25
1. Islam (introduction): one lesson
2. Purpose of Creation: one lesson
3. Mohammedanism is a misnomer: one lesson
4. Basic Beliefs: one lesson: Seven Beliefs and Al-Insha’i al-Mu‘ajjal
5. Grouping of Basic Beliefs: one lesson:
   - Tawhid, Ri’alah, Akhrah
6. Tawhid: two lessons:
   i. Sina’ul ‘Ilahi
   ii. Powers and attributes of Allah
7. Ri’alah: two lessons:
   i. Meaning of Ri’alah and its significance
   ii. Names of 25 prophets mentioned in the Qur’an
8. Akhrah: two lessons:
   i. Effect of this belief on human life
   ii. Death and Day of Judgement (explanation)
9. Basic Duties: six lessons:
   i. Names of Duties and the meaning and significance of Shahadah
   ii. Salah — names, times, importance
   iii. Sawm — meaning and explanation
   iv. Zakah — meaning and significance with rate
   v. Hajj — meaning and important rituals
   vi. ‘Idah — meaning and explanation
10. Life of Muhammad ﷺ: eight lessons:
    i. Explanation of verses (33:21) and (21:107) of the Qur’an
    ii. Birth, Childhood and Business Trip to ash-Sham
    iii. Marriage and Prophethood
    iv. First revelation (5 verses of Sina’ul ‘Alaq)
    v. ‘Ali’s acceptance of Islam, ‘Ali and the Dinner
    vi. The Prophet ﷺ on Mount Safa
    vii. Hostility of the Qurashi
    viii. ‘Umar accepts Islam

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Key Stage 4: Years 10 & 11 (age 15–16)

Total No. of lessons for a year: 25

1. Islam (introduction): one lesson
   - Explanation of the complete code of life

2. Purpose of Creation: one lesson
   - Explanation of 'Ilaha and the verse 51:56 of the Qur'an

3. Three Basic Concepts: three lessons:
   i. Tawhid and al-Qadr
   ii. Effect of Tawhid on human life
   iii. Risalah and Akhlah

4. Basic Duties: four lessons:
   i. Shahidah and its significance
   ii. Salat and its teachings
   iii. Sawm and Zakat
   iv. Hajj and Jihad

5. Life of Muhammad ﷺ: twelve lessons:
   i. The best example for mankind and the last prophet
   ii. Birth, Childhood, Teenager and the Hadith Fuqar and Hilf ul Fadil
   iii. Marriage and Search for the Truth, receiving the Truth
   v. 'Ali and the Dinner
   vi. The Prophet on Mount Safa
   - Hostility begins
   - Emigration to Abyssinia
   vii. Al-Muhajir and Hijrah
   viii. Battle of Badr
   ix. Battle of Uhud
   x. Battle of Ahzab
   xi. Conquest of Makkah
   xii. Farewell Address and Death
6. Islamic Personalities: two lessons:
   i.  Abū Bakr and 'Umar
   ii. 'Uthmān and 'Aṭī

7. Economic and Political System of Islam: two lessons:
   i.  Economic System
   ii.  Political System

Key Stage 5: Years 12 & 13 (age 17-18)
Total no. of lessons: 25
1. Islamic way of life: two lessons:
   i.  Islam is a complete code of life. Verse 3:19 of the Qur'an and explanation
   ii.  Excellence and practicality of Islamic way of life for all ages

2. Basic Duties of Islam: three lessons:
   i.  Basic Beliefs of Tawḥīd, Risālah, Akhīlah and Shahādah
   ii.  'Ībādah — the purpose of life — Salāh, Sawm, Zakāh and Hajj
   iii.  Jihad, the end result of 'Ībādah

3. Prophet Muhammad's life: seven lessons:
   i.  a) The mission of the Prophet (61:9)
      b) The last Prophet
      c) The best example for mankind
   ii.  a) The beginning of the Islamic Movement
        b) Hostility
        c) Hijrah
   iii.  a) First Islamic State at Madinah
        b) Battle of Badr
   vi.  a) Battle of Uhud
        b) Battle of Ḥāzīb
   v.  Conquest of Makkah
   vi.  Farewell address
   vii.  a) Mission Accomplished
        b) The example of the ideal way of life

4. Shari'ah: two lessons:
   i.  a) Shari'ah and its meaning
       b) Sources of the Shari'ah
ii. a) Six most authentic Books of Ahlādīth
   b) Fīqh

5. Family Life in Islam: three lessons:
   i. a) Basis of Social Life
      b) Marriage — Basis of Family
   ii. Rights of Women
   iii. Polygamy and Islam

6. Economic System of life: two lessons:
   i. Islam and Economic System
   ii. Basic Features of Islamic Economic System

7. Political System of Islam: two lessons:
   i. Islam and Politics
   ii. Features of Islamic Political System

8. Qur’ānic Quotations: two lessons:
   i. Basic Virtues of Life
   ii. Bad Conduct

9. Selected Aḥādīth: two lessons:
   i. Basic Duties
   ii. Bad Conduct

Note: Teachers and parents are free to arrange the topics and decide the number of lessons to adequately deal them for pedagogic purpose. The above arrangement should be treated as a guide only.
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SECRET AND RELIEF

Shibab

MUSLIMS

TALE OF THE PROPHETS

MUHAMMAD

AL-FATIHA

AMIN BILAL

THE DRAGONS

Tales of the Prophets

Jesus

Brief Lives of the Companions of Prophet Muhammad

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Glossary

It is difficult to translate Arabic terms into English (or any other language), especially those used in the Qur'an and the Hadith. A brief explanation of the meaning of the important Arabic words used in this book is given below. Note that some words in Arabic have 'al' (meaning 'the') at the beginning, e.g. al-Qur'an. In these cases we omit the 'al', e.g. just Qur'an. We retain, however, in names and phrases. We have also used a phonetic transliteration, e.g. al-Nasr (not al-Nasar).

` صلی الله علیه و سلم ` The Arabic Salālīh `السلام` written after the name of Prophet Muhammad ﷺ, meaning 'peace and blessings of Allāh be upon him.'

Aḍhān ` الادن ` The call to Salāh.

Abādīth ` المبادیت ` (sing. Ḥadīth) Reports of the sayings, deeds and actions approved by Prophet Muhammad ﷺ.

Abzāh ` المجزاز ` Meaning the Troops or the Confederates. The thirty-third Sūrah of the Qur'an and the name of the third important battle fought by Prophet Muhammad ﷺ.

Akhīrah ` الاختیار ` Life after death. It includes the Day of Judgement and the never-ending life after death.

'Alaq ` العلق ` Something that clings. Also translated as clot of blood or leech. Name of the ninety-sixth Sūrah of the Qur'an.

Allāh ` الله ` The proper name of God. Allāh is the Maker of all creatures. He is not just the God of Muslims, but of all human kind.

Allāt ` الالاط ` The third Sūrah of the Qur'an meaning the family of 'Imrān.

Amāl ` العمال ` (sing. 'Amāl) Actions or deeds.

Ammānah ` الأمانه ` (also Am'ān) Meaning trust. (2:263; 4:58; 8:27)

A'mīn ` الأمين ` The word said after the recitation of 'Subhanā'Allāh' or any 'alāh to Allāh. The word means 'Accept our prayer, O Allāh'.

al-A'mīn ` الامين ` Meaning 'the Trustworthy', one of the titles of Prophet Muhammad ﷺ.

'Ankabūt ` العنكبوت ` Twenty-ninth Sūrah of the Qur'an, meaning 'the spider'.


'Aqṣabah ` الاخضراء ` The place near Makkah where Madīnī Muslims made a covenant with Prophet Muhammad ﷺ.

'Araf ` عراف ` The plain 25km south-east of Makkah where people gather during Hujj. (2:138)

Arkānul Iṣlām ` أركان الإسلام ` The five pillars (or basic duties) of Islam.

Asadullāh ` أسعد الله ` Lion of Allāh. One of the titles of Khul'dīb al-ît.

'Āshūrā` ` عاشوراء ` The tenth day of the first Islamic month, Muharram.

'Aṣr ` عصر ` Name of the Ṣalāh after mid-afternoon.

Aws ` اوس ` A tribe of Muhājah.
Awsuq

Ayah

Badr

al-Balhaqqi

Baitul Maqdis

Baitullaah

Bani

Bashar

Birr

al-Bukhari

Darud

Dhikr

Dhul Hijjah

Din

Dinul Fitrath

Du'ah

Fajr

Faqih

Fard

Fardu Kitabiah

al-Farq

Farwa

Fiqh

Fiqihz Zakah

The title of Khilafah 'Umar meaning 'the distinguisher between the right and the wrong'.

A supplication to Allah, or asking Allah for favour, blessing and mercy.

A person with a sound knowledge and understanding of Fiqh.

Compulsory duty prescribed by Allah.

A collective obligation or duty of the Muslims. When some of the Muslims in an area do this, the obligation is discharged. If no one does it, everyone in the area would be considered sinful — e.g. Sabil jum'ah.

The natural way of life or the religion of nature (30:30).

The twelfth month of the Islamic calendar; when Hajj is performed every year.

Meaning 'religion', 'way of life', 'judgement'. (1:3; 3:19; 3:3; 10:1; 10:3; 110:2)

The House of Allah in Makkah, Saudi Arabia.

The Sacred House situated in Jerusalem, i.e. Masjidul Aqsa.

Refers to a collection of Hadith by Abu Bke Ahmad bin Hanief al-Balhaqqi.

The place (280 km south west of Makkah where the Muslims fought their first battle against the infidels of Makkah. (3:13; 8:41)

(also Awsuq, sing. Hay), 5 Awaq are equivalent to 653 kg, the Nighri for Zakah on agricultural produce.

(pl. Aya) A verse of the Qur'an.

Meaning 'righteousness'. The Qur'anic term refers to all good actions and efforts done to gain Allah's favour and blessings.

Meaning 'nun'. (18:10)

Meaning 'children of' or 'tribe of'.

Meaning 'man'. (18:110)

The Muslims fought their first battle against the infidels, of Makkah. (3:13, 41)

Refers to a collection of Ahhdtth by Abu Bke Ahmad bin Hanief al-Balhaqqi.

This word means 'righteousness'. The Qur'anic term refers to all good actions and efforts done to gain Allah's favour and blessings.

Reciting laa ilaa iyya during Wudu or at any other time. This is a Persian word.

Remembering or praising Allah.

The place (280 km south west of Makkah where the Muslims fought their first battle against the infidels of Makkah. (3:13; 8:41)

The natural way of life or the religion of nature. (30:30)

A person with a sound knowledge and understanding of Fiqh.

Compulsory duty prescribed by Allah.

A collective obligation or duty of the Muslims. When some of the Muslims in an area do this, the obligation is discharged. If no one does it, everyone in the area would be considered sinful — e.g. Sabil jum'ah.

The title of Khilafah 'Umar meaning 'the distinguisher between the right and the wrong'.

A ruling on an issue given by a person well versed in the Qur'an and the Sunnah.

Literally 'understanding'. The term refers to the science of Islamic law or jurisprudence.
<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fir'awn</td>
<td>Fir'awn</td>
<td>(English: Pharaoh)</td>
<td>Title of the rulers of ancient Egypt.</td>
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<tr>
<td>Ghairu Mu'akkadah</td>
<td>Ghairu Mu'akkadah</td>
<td>(Sunnah)</td>
<td>Refers to the Sunnah performed only occasionally by Prophet Muhammad.</td>
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<td>As opposed to these, there are Sunnah Mu'akkadah</td>
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<td>Sunnah which Prophet Muhammad performed regularly, e.g. 2 rak'ahs</td>
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<td>of Sunnah below Salatul Fajr.</td>
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<tr>
<td>al-Ghuni</td>
<td>al-Ghuni</td>
<td>(English: Sultan)</td>
<td>The title of Khalifah 'Umar meaning 'the rich'.</td>
</tr>
<tr>
<td>al-Ghurrul</td>
<td>al-Ghurrul</td>
<td>(Mahajjalin)</td>
<td>Meaning 'distinctly bright'. The parts of the body of the Muslims</td>
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<td></td>
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<td>washed during Wudu' will shine on the Day of Resurrection and angels</td>
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<td>will call them by this name.</td>
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<td>Ghoul</td>
<td>Ghoul</td>
<td>(English: Gul)</td>
<td>Washing the whole body for Wudu'. (4:43: 5:6)</td>
</tr>
<tr>
<td>Hadith</td>
<td>Hadith</td>
<td>(pl. Alhadith)</td>
<td>A report of a saying, deed or action approved by Prophet Muhammad.</td>
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<tr>
<td>Hafiz</td>
<td>Hafiz</td>
<td>(pl. Huffaz)</td>
<td>One who memorises the whole Qur'an.</td>
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<tr>
<td>Hijjar</td>
<td>Hijjar</td>
<td>(English: Hagar)</td>
<td>One of the wives of Prophet Muhammad and the mother of Prophet Isma'il.</td>
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<tr>
<td>Hajji</td>
<td>Hajji</td>
<td>(English: Hajj)</td>
<td>The pilgrimage to 'The House of Allah' (Baytullah) in Makkah. One of</td>
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<td></td>
<td>the five basic duties or pillars of Islam. (2:158, 196-203; 3:97, 5:2,</td>
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<td>22:30)</td>
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<tr>
<td>Halal</td>
<td>Halal</td>
<td>(English: Halal)</td>
<td>That which is lawful (permitted) in Islam.</td>
</tr>
<tr>
<td>Haram</td>
<td>Haram</td>
<td>(English: Haram)</td>
<td>That which is unlawful (forbidden) in Islam.</td>
</tr>
<tr>
<td>Harbol Fijar</td>
<td>Harbol Fijar</td>
<td>(English: Hubal)</td>
<td>A sacrilegious war which broke out during Muhammad's youth when he was</td>
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<td></td>
<td></td>
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<td>between fifteen and twenty years old. It is so called because the war</td>
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<td>was fought during the months when war was conventionally forbidden.</td>
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<tr>
<td>Hawwa'</td>
<td>Hawwa'</td>
<td>(English: Eve)</td>
<td>Wife of Adam, first man and the Prophet of Allah on earth.</td>
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<tr>
<td>Hayah</td>
<td>Hayah</td>
<td>(English: Hayah)</td>
<td>Meaning 'modesty', 'self-respect', 'bashfulness', etc. Refers to the</td>
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<tr>
<td></td>
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<td></td>
<td>feeling of shame when a bad act is done or something indecent happens.</td>
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<tr>
<td>Hidayah</td>
<td>Hidayah</td>
<td>(English: Hidaya)</td>
<td>Guidance from Allah.</td>
</tr>
<tr>
<td>Hijab</td>
<td>Hijab</td>
<td>(English: Hijab)</td>
<td>A Muslim woman's veil or head-covering when meeting strangers and going</td>
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<td>out.</td>
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<tr>
<td>Hijrah</td>
<td>Hijrah</td>
<td>(English: Hijrah)</td>
<td>The migration of Prophet Muhammad from Makkah to Medinah.</td>
</tr>
<tr>
<td>Hilful Fudjl</td>
<td>Hilful Fudjl</td>
<td>(English: Hilf al-Fud)</td>
<td>Meaning 'The Alliance for the Virtuous'. The charitable organisation</td>
</tr>
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<td>which Muhammad joined as a young man of Makkah.</td>
</tr>
<tr>
<td>Hirb'</td>
<td>Hirb'</td>
<td>(English: Hubal)</td>
<td>Name of the cave on Mount Nûr at Makkah where the first revelation of</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>the Qur'an was brought by the angel Jibril to Prophet Muhammad.</td>
</tr>
<tr>
<td>Hubal</td>
<td>Hubal</td>
<td>(English: Hubal)</td>
<td>The chief idol of the Makkah people in the pre-Islamic period of</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ignorance. It was destroyed when Makkah was conquered by the Muslims.</td>
</tr>
</tbody>
</table>
Hijra
A well-known place 16 km from Makkah on the way to Jeddah.

‘Id-Al-Adha
Translated as ‘worship’; it refers to any permitted activity performed to gain Allah’s pleasure.

Idols
The devil or Satan (Shaitan) who disobeyed Allah and swore to misguide humans from Allah’s path.

‘Idul-Fitr
The annual festival of sacrifice between 10-13 Dhu al-Hijjah.

‘Idul-Fitr
The annual festival on 1st Shawwal after a month of fasting in Ramadhan.

‘Ihrām
The special dress worn by pilgrims during Hajj.

Ilyān
The highest stage of Hajj when a believer obeys Allah’s commands as if he is seeing Allah, and though he does not see Allah, he knows Allah sees him all the time. (16:90).

Ijmā’
Consensus reached by the Islamic jurists on a matter of Islamic law. One of the sources of Islam. Shar’ī.

Imām
The person who leads prayer in a congregation, or a leader.

Imām
Faith or belief.

al-Imām Mufayysal
The faith in detail.

Injīl
Gospel. The book revealed to Prophet Isa (Jesus).

Iqāmah
The second call to prayer, made when Salāt is about to begin in congregation.

Iqra’
Meaning ‘read’, the first word of the Qur’ān revealed to Prophet Muhammad &c. at cave Hira’. (96:1).

‘Isha’
Name of the Salāt at night.

Islam
This is the name given by Allah to the religion for mankind. The word means submissiveness and obedience to Allah’s commands to attain peace in this life and in the ‘Akhirah. It began with the first prophet Adam and was completed at the time of Prophet Muhammad &c.

Isrā’īl
Name of the angel who will blow the trumpet signifying the end of this world, the resurrection of mankind and the start of the judgement. (Qur’an: 18:99: 36:51: 23:101: 39:68; Sahih Muslim: vol.1, no. 1694).

Isrā’īl
Another name of Prophet Ya’qūb (Jacob), hence Bani Ḥudayl meaning ‘The children of Ḥudayl’.

I’tidal
Returning to the position of qiblah after Salāt.

‘Itrā’il

Jahanam
Hell, the place of eternal suffering.

Janāzah
Congregation, when people say Salāh as one group.

Janāzah
The funeral Salāh.

Jannah
Heaven, the place of eternal bliss. Literally ‘Garden’, also called Paradise.
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jerusalem</td>
<td>The city known in Arabic as al-Quds, where al-Masjid al-Haram is situated. This was the first Qiblah of the Muslims. It is the third most sacred place in Islam. It is now under Israeli occupation.</td>
</tr>
<tr>
<td>Jibrā'il</td>
<td>The angel (Gabriel) who brought revelation from Allah (25:7-8).</td>
</tr>
<tr>
<td>Jihād</td>
<td>One of the important duties in Islam, it means to strive. Jihād fi sabi lillah (Striving for the sake of Allah) means exerting all our efforts to establish Makkah and remove Muslims from society in order to gain Allah's pleasure.</td>
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<tr>
<td>Jin</td>
<td>Allah's creatures with free will, created from smokeless fire.</td>
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<tr>
<td>Jizyah</td>
<td>The tax levied on non-Muslim citizens of an Islamic state. (9:29, also al-Baidhāt, vol. 4, 384, 386)</td>
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<td>Jūdiyy</td>
<td>The mount of jūdiyy in Turkey where Prophet Noah, as, rested. (11:44)</td>
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<td>Jumādāl Ākhirah</td>
<td>The sixth month of the Islamic calendar.</td>
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<td>Jumū'ah</td>
<td>(see Salāt Jumū'ah)</td>
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<tr>
<td>Ka'bah</td>
<td>The first place built for the worship of Allah, in Makkah. Also called 'The House of Allah' (Bait al-Muqaddam).</td>
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<tr>
<td>Kāfir</td>
<td>(pl. Kāfīrūn or Kāfīh) A person who does not believe in Islam.</td>
</tr>
<tr>
<td>al-Kalimāt al-Ja'īrāh</td>
<td>The pure sentence, i.e., the words and in mīk-Shāhīd.</td>
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<tr>
<td>Khaibar</td>
<td>An Arabian oasis inhabited by Jews during Prophet Muhammad's time, situated 460 km north of Madinah.</td>
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<tr>
<td>Khalīfah</td>
<td>An agent or vicegerent of Allah on earth.</td>
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<td>Khandaq</td>
<td>Meaning 'trench' or 'ditch'. Refers to the battle of Khandaq.</td>
</tr>
<tr>
<td>Khassaj</td>
<td>A tribe of Madinah during Prophet Muhammad's time.</td>
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<tr>
<td>Khilāfah</td>
<td>The Caliphate. The rule by a Khalifah.</td>
</tr>
<tr>
<td>Khuṭbah</td>
<td>A woman's right to seek separation from her husband under Islamic law, when the marriage is unsustainable.</td>
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<tr>
<td>al-Khulaif 'ur Rasidūn</td>
<td>The rightly-guided Khilafah or the four consecutive successors of Prophet Muhammad, i.e., Abu Bakr as-Siddiq, 'Umar al-Rasid, 'Utbah b. Ghazi, and 'Ali al-Rasid.</td>
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<tr>
<td>Khutubah</td>
<td>The sermon given before Salat Jumū'ah. Usually a lecture about Islam.</td>
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<td>Kirāman Kātibin</td>
<td>Meaning respected scribes'. (82:13) The angels who write down everything man does on earth.</td>
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<td>al-Kubrā</td>
<td>Meaning 'Great' (feminine of al-Kubr, a title of Khalid, the first wife of Prophet Muhammad.</td>
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<tr>
<td>Kutubullāh</td>
<td>The books revealed by Allah.</td>
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<td>al-Lāt</td>
<td>The idol worshipped by the tribe al-Lāt in Makkah. It was destroyed by al-Mughāfrah bint Sā‘ūd.</td>
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<td>المسجد الحرام</td>
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<td>al-Masjidun Nabawī</td>
<td>المسجد النبوي</td>
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<td>معاذ المعاذتين</td>
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<tr>
<td>Mu'mini</td>
<td>(pl. Mu'minoth) A believer</td>
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<tr>
<td>Munṣfiq</td>
<td>(pl. Munṣfiqin) Meaning 'hypocrite'. A person who claims to be a believer but does not act according to his beliefs.</td>
</tr>
<tr>
<td>Munkar</td>
<td>Wrong actions. Its opposite is Mu’tāf (right).</td>
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<tr>
<td>Muqtt</td>
<td>A local resident.</td>
</tr>
<tr>
<td>Muṣlādi</td>
<td>A Muslim who prays behind an isām.</td>
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<tr>
<td>al-Murtadā</td>
<td>A title of Khālifah 'Abdullāh meaning 'the one with whom Allah is pleased'.</td>
</tr>
<tr>
<td>Musālii</td>
<td>A person saying Subway.</td>
</tr>
<tr>
<td>Muṣhaf</td>
<td>A copy of the Quran.</td>
</tr>
<tr>
<td>Muslim</td>
<td>A person who freely and consciously accepts the Islamic way of life, and sincerely practices it. Also, refers to Ṣalāh Muslim, the authentic collection of Ṣahih of Imām Muslim.</td>
</tr>
<tr>
<td>Muttaqi</td>
<td>An Allah-conscious person. A person having Taṣawwuf called a Muttaqi.</td>
</tr>
<tr>
<td>Muṣdalifah</td>
<td>A place between 'Aṣ'ūr and 'Ain located 11.5 km to the east of Makkah. Pilgrims are required to stay here (called al-Malākif Hatib) on the night of 10 Dhu Ḍhū al-Ḥijjah. (2:198)</td>
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<td>Nadra</td>
<td>Nadra was a Jewish tribe in Madīnah.</td>
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<tr>
<td>Nāfi'ah</td>
<td>(pl. Nāfi'ah) Optional.</td>
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<tr>
<td>an-Nasā'ī</td>
<td>Refers to Sunan an-Nasā'ī, one of the six most authentic collections of Ṣahih.</td>
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<tr>
<td>Nazifah</td>
<td>Cleanliness.</td>
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<tr>
<td>Nikāh</td>
<td>Meaning marriage between a man and a woman.</td>
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<tr>
<td>Niṣab</td>
<td>The amount of annual savings of a Muslim on which payment of Zakāt is compulsory.</td>
</tr>
<tr>
<td>Niyyah</td>
<td>Intention.</td>
</tr>
<tr>
<td>Nūr</td>
<td>Allah's light. Angels are created from Nūr.</td>
</tr>
<tr>
<td>Qaḍā'</td>
<td>Making up for a missed prayer.</td>
</tr>
<tr>
<td>Qāḍīsīyyah</td>
<td>A place in Iraq where the Muslim and the Persian army fought a battle in the year 636/637 CE.</td>
</tr>
<tr>
<td>Qadr</td>
<td>Meaning 'measure', 'power' or 'destiny'. Al-Qadr refers to the foreknowledge of Allah about all of creation.</td>
</tr>
<tr>
<td>Qaimuqā'</td>
<td>Bahri Qaimuqā' was a Jewish tribe in Madīnah.</td>
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<tr>
<td>Qiblah</td>
<td>The direction towards the Ka'bah in Makkah to which Muslims face during Salah.</td>
</tr>
<tr>
<td>Qiyām</td>
<td>Standing upright in Salah.</td>
</tr>
<tr>
<td>Qiyās</td>
<td>Analogy or reasoning in Islamic Shari'ah on the basis of similar circumstances.</td>
</tr>
</tbody>
</table>
The special congregational Sahb said at midday every Friday.
Sawm

Fasting in the month of Ramadan, one of the five pillars (basic duties) of Islam.

Sha'bán

Eighth month of the Islamic calendar.

Shahâdah

Testifying that "There is no god but Allah, Muhammad is Allah's messenger." The first pillar (basic duty) of Islam.

Shahid

A Muslim who sacrifices his life for Allah's sake.

Shajâ."n

The Arabic word for devil or evil forces (Jinn).

Shâhâdah

Testifying that "There is no god but Allah, Muhammad is Allah's messenger." The first pillar (basic duty) of Islam.

Shâhâdah

Testifying that "There is no god but Allah, Muhammad is Allah's messenger." The first pillar (basic duty) of Islam.

talâq

A husband's right to divorce his wife in Islamic Shariah when the marriage is not sustainable (2:228-232, 6:1-7). Aq Tâbia is the name of the 65th Surah of the Qur'an.

Talbiyah

Literally 'response' or 'compliance'. The words "Allâhu Akbar, labbaka, la ilaha illallâh, labbaka..." recited whilst in Hajj during 'Umrah or Hajj.

Ta'awwudh

Saying "Allâhu Akbar, labbaka, la ilaha illallâh, labbaka..." after refill during 'Umrah or Hajj.

Tâfîr

Detailed explanation of the meaning of the Qur'ân.

Tabâjîn

Optional Salât between midnight and dawn.

Tabâsîh

To be clean and pure.

Takbir

Saying "Allâhu Akbar.

Takbîratul Ihââm

Saying "Allâhu Akbar" at the start of the Salât.

Tâqwâ

Piety, Allah consciousness or fear of Allah.

Tarawîh

The special Salât said after 'Ishâ' in Ramadan.

Tasbîh

Saying Surât al-Fatîhah... (Glorification of Allah).

Tâshâbîh

The recitation after two adâs and at the end of Salât.

Tâshâbîh

The three festive days following 'Ishâ' Alâh (11-13 Dhîl-Hijjah).

Tasmiyât

Meaning 'repentence'. To ask Allah's forgiveness for our mistakes and sins. At-Tasmiyât is the name of the 9th Surah of the Qur'ân.
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<tr>
<th>Term</th>
<th>Arabic</th>
<th>Description</th>
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</thead>
<tbody>
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<td>Tawrah</td>
<td>توراة</td>
<td>Torah. The book revealed to Prophet Mohammad.</td>
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<tr>
<td>Tayammum</td>
<td>تايموم</td>
<td>Dry ablution, performed when water is scarce, unavailable or when using it would be harmful.</td>
</tr>
<tr>
<td>Than'</td>
<td>ثانعة</td>
<td>Meaning 'praise' or 'appreciation'. Saying سأثني على الله تعالى... after Takbirul Ilahin.</td>
</tr>
<tr>
<td>Thawr</td>
<td>ثور</td>
<td>A mount near Makkah in which there is a cave where Prophet Muhammad and Abu Bakr took shelter whilst migrating to Madinah. (9:40)</td>
</tr>
<tr>
<td>at-Tirmidhi</td>
<td>الترمذي</td>
<td>Refers to Jami' at-Tirmidhi, one of the six most authentic collections of Hadith.</td>
</tr>
<tr>
<td>Tsaww</td>
<td>طاوي</td>
<td>The name of the sacred valley at Mount Sinai where Prophet Muhammad received Allah's message. (20:12)</td>
</tr>
<tr>
<td>Uhud</td>
<td>عود</td>
<td>A mount north of Madinah where the second battle was fought by Prophet Mohammad and the Muslims against the infidels of Makkah. (3:121-128)</td>
</tr>
<tr>
<td>Ummah</td>
<td>عمة</td>
<td>Community, nation. (3:110)</td>
</tr>
<tr>
<td>Ummiyy</td>
<td>أمية</td>
<td>A person who cannot read or write. The Qur'an uses this term to describe Prophet Muhammad.</td>
</tr>
<tr>
<td>'Umrah</td>
<td>عمرة</td>
<td>The lesser pilgrimage to the Ka'bah in Makkah any time of the year. (2:188)</td>
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<tr>
<td>Uswatun Hasanah</td>
<td>عسوة حسانه</td>
<td>Meaning 'an excellent example'. The Qur'an term refers to Prophet Muhammad.</td>
</tr>
<tr>
<td>al-'Uzza</td>
<td>الأعزاء</td>
<td>The idol of Bani Shu'ayb located at As-idh. It was destroyed by Khallid bin al-Haitham.</td>
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<tr>
<td>Wajib</td>
<td>واجب</td>
<td>Obligatory.</td>
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<tr>
<td>Witr</td>
<td>وتر</td>
<td>Literally 'odd' (opposite of even). Refers to the Salat offered after 'Isha'.</td>
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<tr>
<td>Wujd</td>
<td>وجد</td>
<td>Washing for Salat in a prescribed way.</td>
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<tr>
<td>Yathrib</td>
<td>يثرب</td>
<td>A pre-Islamic name of Madinah. (3:13)</td>
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<tr>
<td>Yawmud Akhirah</td>
<td>يوم الakhirه</td>
<td>The Day of Reckoning or of Judgement in the life after death. (2:282)</td>
</tr>
<tr>
<td>Yawmud Akhirah</td>
<td>يوم الakhirه</td>
<td>The Last Day or the Day of Judgement.</td>
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<tr>
<td>az-Zahir</td>
<td>الازهار</td>
<td>A title of Fatimah, the youngest daughter of Prophet Mohammad, meaning 'radiantly beautiful'.</td>
</tr>
<tr>
<td>Zakah</td>
<td>زكاة</td>
<td>Welfare contribution — a compulsory payment from a Muslim's annual savings, one of the five pillars (basic duties) of Islam. It is an act of Ibadah (worship) and should not be confused with any tax.</td>
</tr>
<tr>
<td>Zamzam</td>
<td>زمزم</td>
<td>Literally 'bubbling' or 'abundance of water'. The famous well near the Ka'bah, discovered by Hagar.</td>
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<td>Zuhr</td>
<td>ظهر</td>
<td>Name of the Salat just after midday.</td>
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