



IRE

Chapter 1 QURAN

Definition of Quran

The word Quran is an Arabic word, derived from the root “qaraa” which means to be recited or to read.

Quran: Is the speech of Allah, sent down to the last Prophet Muhammad through Angel Jibreel, in its precise meaning and precise wording, transmitted to us by numerous persons (Tawatur).

Need for revelation of the Quran

1. To unite different religious groups
 2. The previous books were only intended for a particular group, society or community but the Quran was intended for the whole mankind
 3. The previous books were only suitable for a particular time but Quran’s message is everlasting up to the Day of Judgment
 4. To give good code of conduct to mankind
 5. To give mankind true knowledge of Tawheed and Allah’s attributes
 6. Allah had promised to reveal the Quran in the previous books
 7. The previous books were either lost or their messages distorted hence revelation of the Quran to correct them.
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8. The earlier religions and messengers continuously assured their followers of the coming of the messenger with a book. The revelation of the Quran was fulfillment of this
 9. To give knowledge of the hidden world e.g. Hell, paradise etc
 10. To give knowledge relating to the science of the universe

Role of Angel Jibril in the revelation of the Quran

1. Brought down the revelation to the prophet (SAW) from Allah
2. He explain the message to the prophet(SAW)
3. He assisted the prophet (SAW) in memorization of the Quran.
4. He revised the Quran with the prophet (SAW) the complete Quran.
5. He guided the prophet (SAW) in the order of the arrangement of the Quran.
6. He visited the prophet (SAW) Frequently in human form as the need arose.
7. He transferred the Quran from lauhul-Mahfudh (preserved Tablet) to Baitul-Izza (The lowest of the heavens).
8. He used to comfort the prophet during revelation

Stages in which the Quran was revealed

1. From lauhl-Mahfudh (the well preserved tablet) to Baitui-Izza (the lowest of the Heavens) all together in one night (lailatul-Qadir).
2. From Baitul-Izza to the Earth in portions throughout the 23 years of prophet hood the first being in Ramadhan through angel Jibril.

Reasons for revelation of the Quran in portions

1. Make the memorization of the Quran easier for the believers.
2. Allow room for spiritual development among the believers.
3. The revelation was difficult experience for the prophet (SAW) and needed time as a human being to adopt the particular environment.
4. To serve as a miracle and challenge to the infidels of Mecca.
5. To serve the purpose of gradual legislation.
6. To make understanding and application of the revelation easier for the believers.

The study of selected surah

A. Al- Fatiha

Transliteration

1. Bismilahi rahman rahim.
2. Alhamduli lilahi rabil-aalamin.
3. Arahmanir-rahim
4. Maliki yaumi-din
5. Iyyaka na'budu wa iyyaka nastain
6. Ihdina siratal mustqim
7. Siratal ladhina ana'mta alaihim ghairil maghdhubi alaihim waldhaalin

Translation

1. In the name of Allah the most Gracious, most merciful.
2. Praise be to Allah, The cherisher and sustainer of the world.
3. Most Gracious most Merciful.
4. Master of the Day of Judgment.
5. Thee we worship and Thee aid we seek.
6. Show us the straight way
7. The way of those on whom you have bestowed favor not of those who evoked your anger or of those who go astray.

Significance

1. Acts as a supplication
2. It is the opening chapter of the Quran
3. It teaches us about attribute of Allah
4. It's a pillar of prayer (swalat)
5. It the essence of the book
6. It is referred as the mother of the Quran
7. The Surah advice mankind to seek protection against the wrath of Allah.
8. It praises Allah and shows His Majesty.

Lesson learned from the surah

- 1) That before man does anything he/she should always first praise Allah.
- 2) The surah teaches man how to conduct his/her prayers and indicate that before man prays or asks anything from God he/she should first praise Allah.

- 3) We learned that Allah's mercy is for everybody here on earth but on the last day it will be for only those who will have done good deeds. So man should struggle to do goods as much as possible. Man should know that the Day of Judgment is sure to come and that there will be no helper on that day other than one's good deeds. God will be the judge on that day and thus people will get that which will be worth their deeds. Therefore man should struggle to do good in order to escape hell.
- 4) Man learns that it is a crime to worship any other thing other than Allah and that there is nothing that can help man other than God. But God regards nothing from man. Therefore we should increase our prayers and ask for guidance from Him.
- 5) Because guidance is very difficult to attain, man should always ask Allah to assist him.
- 6) That if person performs prayer without reciting this surah his prayer is not acceptable.

The prophet said:

'Whoever performs any prayer without reciting in them the mother of the Qur'an his prayer shall be incomplete. (He repeated this three times).

B. Al- Nasir

1. Idhaa ja'aa nasrullah walfthu
2. Waraita-nnasa yadkhuluna fee deen llah afwajaa
3. Fasabih bihamdi rabbika was'taghfirhuu innahu kaana tawaba

Translation

1. When the help of Allah and victory comes
2. And you see the people enter Allah's Religion in crowds
3. Then glorify and praise your Lord and ask His forgiveness. For He is the most forgiving.

Teachings

1. The Surah is foretell to the peaceful conquest of Mecca
2. It concludes the holy message
3. It foretells the prophet's death. When this surah was revealed, the prophet (SAW) said "I have been informed of my death and it will take place this year"
4. We are taught to pray and seek God's forgiveness frequently so as to win the everlasting peace and rewards in paradise.
5. We must thank our Lord for all sorts of assistance and favors He bestows upon us.

C. Suratul Al-Asri

Transliteration

1. Wal' Asri
2. Innal Insaana lafee khusri
3. Illaladhina amanu wa' Amila swalihaat watawaasau bil haqi wata waasau bis-swabri

Translation

1. By the time (through the ages)
2. Verily man is in a great state of loss
3. Except such as have faith and do righteous deeds and enjoin each other to uphold truth and patience.

Teachings

1. The surah stresses that man is ever in loss except those who have faith, do good deeds and preach truth and patience.
2. It's subject matter is to make the people believe the importance of good deeds and pious
3. Allah, the Almighty cites time as a testimony to the fact that man who boasts of his worldly increases and successes indeed he is at lost
4. Importance of the declining day in the life of a man is of much importance as it is time to calculate what one has gained or lost

D. Al-Fiyl

Transliteration

1. Alam tara kaifa faala rabbuka biasa-haabil fiyl
2. Alam yaj'al kaidahum fiy tadhlyl
3. Warsala alim twairan abaabyl
4. Trmihim bihijaa ratm min sijyl

5. Faja'ala-hum ka'asfin ma'kul.

Translation

1. Have you not considered (O Muhammad) how your Lord dealt with the companions of the Elephant?
2. Did He not make their treacherous plan go astray?
3. And He sent against them flights of birds
4. Striking them with stones of hard clay
5. And He made them like eaten straw.

Teachings

1. A lesson for men intoxicated with power, who prepared a large army and all the resources they can muster to show their superior forces but God is always mighty
2. None however strong and mighty can defeat the plan and the purpose of Allah, the Almighty.
3. God is sufficient defender of His plans.
4. Allah can take revenge very easily on a proud person however mighty He may be.
5. He can do it using very simple means.
6. The position of the house of Allah is very high, sacred and inviolable.
7. Allah blessed the Quraysh by protecting them against the mighty enemy.
8. Allah warns the Quraysh with the example of what happened to the people of elephant
9. If a man plans against Allah's will, he cannot succeed. Allah can easily destroy him

Circumstances under which Suratul fill was revealed

1. Abraha Ashram's envy of Mecca's fame and sacredness.
2. Establishment of Ecclesia (AI Qalis) cathedral in Sanaa by Abraha Ashram.
3. Abraha Ashram's bid to force Arabs to make pilgrimage to the Ecclesia (AI Qalis) cathedral.
4. Arabs' defiance of Abraha Ashram.
5. Abraha Ashram's march to Mecca to destroy the Ka'aba with an army of 60,000 soldiers and 13 elephants.
6. Meccan's fleeing from Abraha Ashram's advancing army.
7. Abdul Muttalib's supplication for divine intervention.
8. Allah's unleashing of miraculous birds with pellets of baked clay (Sijjil).
9. Destruction of Abraha Ashram's Army.

Other names of the Quran

1. Dhikr (Remainder)
2. Majid (Glorious)
3. Nor (Light)
4. Furkan (Criterion)
5. Kitab (Book)
6. Bashir (Announcer)
7. Nadhir (Warner)
8. Tanzil (Revelation)
9. Hudan (Guidance)
10. Mubarak (Blessing)
11. Rahma (Mercy)

Subject contents dealt with the Quran

1. Devine unity of Allah
2. Knowledge of the soul
3. Science of the nature of heavens and earth
4. History of the past
5. Allah's commandments and laws
6. Prophecy of the future
7. Warnings and encouragements, punishments and rewards
8. Commercial ethics
9. Devotional acts

Etiquette in reading the Quran

1. Keep the Quran in a clean place.
2. Concentrate fully and leave aside all other preoccupations.

3. Be ritually clean and sit on clean ground preferably sit facing the Qabah.
4. Begin the reading with “Audhu-billahi.....” following by “Bimilahi..”
5. Ask for Allah blessing when reading verse which contains a promise.
6. Ask for Allah’s mercy when reading verse containing threat.
7. Say swadaqa –Allahul-adhwim at the end of recitation.
8. Close with a dua (prayer)
9. Let no day pass without reading the Quran
10. Read the Quran in a manner that will not disturb others
11. Stop reading when Adhan is heard
12. Observe sijdatu-tilawa, where applicable
13. Feel as though the Quran is addresses to you directly
14. Consider every verse is relevant Today and not as thing of pass
15. Read with a good voice

Reasons why some Muslims find it difficult to read the Qu an regularly

1. Secularization
2. Ignorance.
3. Pop culture influence.
4. Influence of non Muslims.
5. Technological innovations.
6. Negative peer influence.
7. Negative socio- cultural environment.
8. Negative media influence.
9. Materialism.
10. Decay of faith.

Differences between the Quran and Hadith

	Quran	Hadith
1	It is the word of Allah sent down upon prophet Muhammmad (p.b.u.h) through angel Jibril	Is report about the acts, saying and confirmation of prophet Muhammad
2	The Quran has no categories because the meaning and wording is from Allah	It is categorized as Hadith Qudsi and Hadith nabawi
3	The Quran speaks in general terms and contains principles	Hadith being intepretion is analytical
4	Reading of the Quran the reader is rewarded	Reading of Hadith is not rewarded
5	Quran is being recieted in daily prayers and without which the prayer is invalid	Hadith is not recieted in prayers
6	Cleanliness (Twahara) is a primary requisite for reciting the Quran	Cleanliness (twahara) is not requisite when reciting Hadith
7	Quran is authentic as it was written and recieted in its original form from the time of the prophet	Hadith are classified according to their degree of authenticity
8	Muslims are commanded to listen to the Quran when it is being recited	It is not necessity to listen to Hadith being recited
9	The recording of the Quran took place during the prophet lifetime, he supervised it and listen to its in order of memorization	The writing of Hadith may very dependening on the reporters
10	Thhe Quran is memorized and recited in its original form/word	The word and sentences of hadith may very depending on the reporters

Exercise

1. What is the literal meaning of the word Quran?
2. How was the Quran revealed to the prophet Muhammad (saw)?
3. State the reasons why Quran is a complete book of Guidance to mankind?
4. Mention the rules to be adhered to when reciting the Quran?
5. State the importance of the Quran in the life of a Muslim?

6. State the role of Angel Jibreel?
7. State the importance of suratul Fatiha?
8. State the significance of suratul
 - Nasr
 - Fil
 - Asr
9. Discuss the reasons for the revelation of the Quran in portion

Chapter 2 HADITH

Definition of the term Hadith and Sunnah

1. Hadith literally means: a piece of vital information, account or story narrated by a person
2. In Islam it stands for: reported words, actions and silent approval of the prophet (saw).
3. Sunnah literally means: a path or a way.
4. In Islam means: to designate the life style of the prophet (SAW).
5. The actions of the companions are called Athar swahabat.

Differences between Hadith and Sunnah

	HADITH	SUNNAH
1	It is saying of the prophet	It is the practice and customs of the of the prophet
2	Is what prophet taught	Is what prophet did
3	Is the instruction of the prophet on how to worship	Is the worshipping itself
4	Is the prophet guidance on how to treat the others	Is the way prophet treated the others

Evolution of Hadith

- A. The prophet's own initiative:
 1. Sometimes he would ask them a question in order first to extract from them what they knew before embarking on his explanation or giving them the answer to the question e.g: Do you know what is backbiting?
 2. He gave an actual story in order to pass some lesson from it e.g. the three men of Banu Israel went on a journey
 3. He related parable to hammer a point e.g. the people who were in a ship.....
- B. As a response to the questions of his companions.
 1. Sometimes even his foes asked questions to test his knowledge, prophet-hood or as a challenge.
 2. Sometimes two companions might have two different views on an issue. Therefore had to go to the prophet and ask him as which of the two is correct or acceptable.
 3. Women also asked questions
- C. As an interpretation of the Quran.
 1. Sometimes he explained the meaning or the purpose of what he had deduced from the Quran, without referring to it.
 2. Sometimes he would mention Quran verse and then comment upon it or state the law or injunction derived from it.
- D. The demand of circumstances. Different circumstances and situation would present themselves up as the prophet nurturing the companions and developing them spiritually, morally, socially, economically as well as politically.

Forms of Hadith

There are two classes of Hadith: Hadith Qudsi and Hadith Nabawi.

Hadith Nabawi is divided into three categories:

1. Qaul: a Statement given by the prophet (saw).
2. Fiil: This is an action performed by the prophet (saw)
3. Taqir: This is an action of some of the companions which had the silent approval of the prophet (saw).

Origin of Hadith

- a) During the time of the prophet (saw) lifetime, the prime source of religion and matter of Muslims was the revelation from Allah.
- b) The prophet relied on Allah to reveal to him the answers to a number of questions asked.
- c) The Muslims whenever faced by a matter of which there was no earlier guidance would refer their question or problem to the prophet (saw).
- d) The prophet (saw) would be guided by Quran, if there was no revelation to which he could refer the matter, he would wait for revelation from Allah.

- e) There are many cases where Allah sent revelation (Quran) to answer the questions, but there were times when the prophet had to give an answer to a matter or direction.
- f) The prophet with guidance from Allah would give his own answers and explanations, which were later recorded and memorized by the companions as the sayings of the prophet.

Contribution of Hadith to Islamic thought and culture

1. Helps the Muslim to understand the Quran.
2. It is the second source of Islamic Law.
3. It guides one to Islamic way of life.
4. It describes details about the Quran.
5. It supplements Islamic teachings.
6. Allah will reward the applicant of Sunnah.
7. It teaches about the life of the prophet (saw).
8. It teaches Muslims to practice what they preach like the Holy Quran.
9. It is a source of wisdom and inspiration.
10. It promotes learning of Islamic literature

Exercise

1. Define the term Hadith and sunah and Sunnah.
2. Explain the factors that necessitated the collection and compilation of Hadith
3. State factors that helped the companions of the prophet to spread the Sunnah.
4. Discuss the subject matter of the sacred Hadith (Hadith Qudsi).
5. (A) What is the main difference between Hadith Nabawi and Hadith Qudsi.
- (B) State the differences between Quran and the Hadith
6. Discuss the evolution of Hadith
7. Explain the forms of Hadith
8. List down the importance of Hadith

Chapter 3 PILLARS OF IMAN

Articles of Iman

1. To believe in Allah
2. To believe in His angels
3. To believe in His books
4. To believe in His messengers
5. To believe in the last day
6. To believe in divine destiny

Allah says in the Quran: “The messenger (Muhammad) saw believes in what has been sent down to him from his Lord and (so do) the believers each one believes in Allah, His Angels, His Books and His messengers.....” 2:285

A. Tawheed

The meaning of Tawheed

Literally means unification, making something one or asserting oneness. It comes from the Arabic verb “Wahada” which means to unite, unify or consolidate.

Islamically means: to believe that Allah is the one and only God.

Islamically means, the realizing and maintaining of Allah’s unity in man’s actions (Rububiyyah), no one is similar to Him in His essence and attributes (Asmaa wa sifaat) and worship (uluhiyyah)

Categories of Tawheed

1. Tawheed ar- Rububiyyah: maintaining the unity of the lordship.
2. Tawheed al-Asmaa was-swifaat: maintaining the unity of Allah’s names and attributes.
3. Tawheed al-Uluhiyyah (ibaadat) :maintaining the unity of Allah’s worship.

The significance of Tawheed

1. It assures the creatures that the creator is near to them and is ready to answer their request.
2. It distance mankind from worshipping other than Allah
3. It gives man tranquility and peace of mind
4. It increases Taqwa since one is aware that Allah sees him wherever he may be and is aware of an even who is hidden in one’s heart and mind

5. It leads one to ensure his respect and maintain his dignity as a sign of respect to creature.
6. It leads to satisfaction with what one has as he accepts wherever which Allah has portioned for him
7. It removes from mankind pride.
8. Justice becomes part and parcel of his way of life as he strongly believes that Allah is just and loves to see the same among His creatures who yearn for success.
9. It removes the fear of people sin
10. ce he strongly believes that not only his life but everything is in the hands of Allah.
11. It removes greedy and jealousy and the desire to achieve success through even evil means as he believe that all success is in the power of Allah and not one's endeavor
12. It generate in man a sense of modesty and humbleness
13. It builds strong degree of determination and trust in Allah
14. It purifies the soul and inculcate righteous behavior

Attributes of Allah

1. Allah ----- God All- Mighty
2. Ar- Rabu-----The lord, Sustainer, Cherisher
3. Al- Waahid-----The One
4. Arahman----- The Entirely Merciful
5. Ar-Rahim----- The Especially Merciful
6. Al-Mallk----- The King
7. Al-Qudus----- The Holly
8. Al- Khaliq----- The Creator
9. Al-Awwal----- The First
10. Al- Akhir----- The Last
11. Al- Hayy----- The Ever-Living
12. Al-Aziz----- The Al-Mighty
13. Al- Qayyom----- The Self-Sufficient
14. Al- Hakim----- The All- Wise
15. Al- Aleem----- The All- Knowing
16. As-Samee----- The Hearing
17. As-Shakur----- The All- Appreciative
18. Al- Wadud----- The Most Loving
19. Al- Haqq----- The Truth
20. Ar-Razaq----- The Al- Provider
21. Al Akram----- The Most Generous
22. Al- Majid----- The Al- Glorious
23. Al- Mutaal----- The Most High
24. Al- Ghanee----- The Rich

Shirk

The meaning of shirk

Literally means: partnership, sharing or associating.

Islamically means: The act of associating partners or rivals unto Allah in whatever form it may take, either in His worship or in His beautiful names and attributes or in His lordship.

Shirk is the opposite of Tawheed and is which that nullifies it.

Types of shirk

According to terminology of Islamic shariah there are three types of Shirk.

A. Shirk al-Akbar

- This is the act of making something or someone a god alongside Allah whether it is an Angle, a messenger, a human being, a wali (saint), the moon, a rock, which is worshiped as Allah, by praying to it, making vows to it and other kind of worship.
- It occurs when any act of worship is directed to anyone other than Allah
- Allah says “Surely we have sent to every nation a messenger saying, worship Allah and a void Twaaghut (False gods)”Q 16:32
- Major shirk represents a great sin. It is a sin so great that it virtually cancels all good person may do and lead to hell fire

- A mushrk who is guilty of major shirk is the one who believes in some else as Lord alongside or beside Allah, such as the Christians who regard Allah as the third of three (trinity) or the margins (Zoroastrians) who attribute good events to the light and bad events to the darkness, or the Serbians who believed that the stars and the planets controlled what happened on the earth. Muslims who pray to prophet Muhammad (saw) or saints believing that they can answer their prayers, the grave worshippers who claims that the souls of saints can control things after their death.

Different manifestation of shirk-Al-Akbar

1. Worshipping other beings besides Allah
2. making or selling Idols
3. Showing off (riyaa)
4. Supplication to other being other than Allah
5. Visiting grave for the purpose of worshipping
6. Equating the power of humanbeings with that of Allah
7. Invoking the names of other than the name of Allah while slaughtering
8. Believing that people have the power to protect or harm
9. Believing/consulting whichdoctors, palm readers and sooth sayers

Common forms of shirk al-Akbar

1. Worshipping others beside or alongside Allah (SAW)
2. Shirk al-Mahabba: Loving a creature as one should love Allah.
3. Shirk al-Dua'a : The act of supplicating to others than Allah
4. Shirk al-Hakamiyyah: Ruling by other than Allah's laws
5. Shirk Twa'a: When one commits the excess of respect to an individual i.e. when one takes his fellow human being to be very pure as the catholic church regards the pope

B. Shirk al- Asghar

- This involve doing actions of righteousness for showing off or doing things for the sake of created beings and not performing act of worship purely for the sake of Allah.
- Thus any act of worship or any religious deeds done in order to gain fame or , power, or any worldly benefits fall under this type of shirk
- This kind of shirk even though it does not put a person out of the fold of Islam, still puts a person in a grave danger of reducing his rewards for any good deeds to a avery great extent and may even cancel out good deeds altogether
- In a tradition of the prophet (saw) it is reported that he said "The thing I fear for you most is shirk al- Asghar the companions asked Oh messenger of Allah what is minor shirk? He replied Ar-riyyah (showing off) For verily Allah will say on the day of resurrection when people are receiving their rewards "Go to those whom you were showing off in the material world and see it you can find any reward from them" {Ahmad and Al-tabrani }

C.Shirkul –Khafi

This implies not being satisfied with what Allah has decreed/ordained for a pperson

Quran condemnation of shirk

1. The supplication of those who practice shirk is not answered (Q 13:14)
2. Those who practices it are punished in this world and in the Hereafter another punishment waiting for them (Q 29:40)
3. They end up losers since all their good work in this life will be useless because of practicing shirk (Q 39:65)
4. His work is unacceptable by Allah
5. It distance one from paradise
6. Can easily take one to hell fire (Q 5:72)
7. Shirk makes them in fear and terror
8. Shirk removes blessing in work, sustenance and all matters connected to his life and next world (Q 7:97)
9. It courses disgrace and destitution/penury/indecency/poverty(Q 7:97)
10. Shirk leads to the curse of Allah and His wrath (Q 5:60)
11. it lowers ones dignity
12. it is a big sin that may not be forgiven infront of Allah
13. it creates enmity in the society
14. it make a person to distance him/herself from Allah

Belief in angels

Belief in angel is one of the six pillars of Iman. One cannot be called a Muslim, if he does not belief in any of these pillars.

Characteristics of Angels

1. Angels are sinless
2. Angels are invisible
3. Angels are neither male nor female.
4. Angels are created from Nur.
5. Angels have the ability to change their form.
6. Angels glorify Allah's name all the time and never disobey Allah.
7. Angels don't possess human qualities and hence don't require necessities of human life e.g. drinking, eating etc
8. Angels are created without a free will they obey Allah without choice.
9. Their existence is not by procreation and marriage.

Names of Angels and their specific duties

1. Jibreel: He is entrusted with the revelation of wahyi. He brings it down from Allah to whoever Allah wishes among his Prophet and Messengers.
2. Mikail: Is the head of angel in charge of rain and vegetation. He directs rain to whenever Allah wishes.
3. Israfil: Is the one responsible for blowing the trumpet at the onset of the hour { the day of judgment }
4. Ar-rad: He is responsible for the clouds.
5. Israel: Is the angel responsible for taking people's souls.
6. Malik: He is the guardian of the Hell fire.
7. Munkar and Nakeer: are the angels who question people in their graves.
8. Raqib and Atid: These are angel which record men's deeds.
9. Ridhwan: keeper of paradise.

Differences between angels, jinns and human being

NO	Angels	Jinns	Human being
1.	They have been created from light.	They have been created from fire.	They have been created from clay.
2.	They can change & take any form, but the shapes do not govern them	They can change and take any form, but the shapes govern them.	They cannot change.
3.	Have been created much earlier than mankind.	Have been created much earlier than mankind	Have been created much later than angels & jinns.
4.	They are neither male nor female.	They are male and females.	They are male & female.
5.	They do not disobey Allah.	They are believers and disbelievers	They are believers and disbelievers.

Duties of Angels in general

1. Bringing Allah's Revelation to mankind
2. Strengthening and supporting prophets and messengers whenever the need arose
3. Strengthening and helping the believers against their enemies
4. Punishing the disbelievers at the time of death
5. Invoking Allah's blessings and forgiveness for believers
6. Encouraging human beings to do good deeds
7. They give glad tidings of paradise to believers and bad tidings to disbelievers
8. Recording of human actions

Exercise

1. Define the term shirk
2. Discuss the importance of Tawheed
3. Outline types of shirk and its adverse effects
4. Describe characteristic of Angels
5. Identify the names of Angels and specific duties
6. Explain the importance of benefit of Angels in the life of a Muslim
7. Identify five forms of shirk al-Akbar
8. Why shirk condemned in Islam

Chapter 4 DEVOTIONAL ACTS

There are five pillars of Islam, which every believer must perform. They are:

1. Shahada- The declaration of faith
2. Swalah – The five daily prayers
3. Saum – Fasting every day during the month of Ramadhan
4. Zakat- Payment of alms to those who qualify to receive the Zakat e.g. poor. Be performed by those who have the required amount of wealth.
5. Hajj- To go for pilgrimage to Makkah for those who can afford it.

Hadith on pillars of Islam

Ibnu Umar (RA) Said that the prophet of Allah (SAW) said “Islam is built on five (pillars) .To bear witness there is no other God to be worshipped except Allah and Muhammad is His messenger, to say prayers, to give Zakat, fasting in Ramadhan and go to Hajj. {Bukhar and Muslim}

- a. Shahada (Declaration of faith)

It is the declaration of faith. It is the saying of: “Ash-hadu Allailaah illallah, wash-hadu anna Muhammadan Rasulullah”.
“Meaning: I bear witness that none has the right to be worshipped but Allah, and Muhammad is the messenger of Allah”

Measuring of Shahada

- a. Shahada is the first pillar of Islam
- b. When an individual make declaration of shahada he inter into the fold of Islam.
- c. However mere saying of this statement is not enough one has to put the meaning of this statement in practice throughout his life
- d. The first part of shahada stresses Tawheed (Monotheism) which is to believe in oneness of Allah, it calls for worshipping none other than Allah
- e. The second part of shahada is acceptance of the prophet Muhammad as the messenger of Allah. There fore, the acceptance of the mission of Muhammad (pbuh), means that his teachings and guidance are to obeyed and observed faithfully
- f. The two parts of shahada are dependant on one another. One cannot choose to accept the first and refuse the second or vise versa

Situations where shahada is pronounced

1. In swalat at Tahiyatu (Tashahud)
2. During Adhan and Iqam
3. when someone converts to Islam
4. When one want to sleep
5. when a person is dying

Significance of Shahada

1. It is the key to embracing (accepting) Islam
2. It must be pronounced in Adhan
3. It must be said in Swalah in (Attahiyyatu)
4. It is the price to pay for the paradise. He whose last words are “Laillah illa illallaah” will enter the garden of jannah
5. It outweighs on the scales the records of sins.
6. It is the best of what the prophets have said
7. It is the best of all good actions

Differences between Shahada and Tashahud

	Shahada	Tashhud
1	It is the most fundamental article of faith	It is what is said in prayer
2	It is a pillar of Islam	It is a pillar of prayer
3	It differentiate a Muslim from non-Muslim	It confirms one’s belief in Allah in practicing prayer
4	It can be said any where	It must be said in prayer only
5	It must be recited by new converts	It is not recited by new converts
6	It must be said from time to time to reinforce (strength) one’s faith e.g. to bed to die.	It is not said from time to time unless in teaching or learning
7	It is complete in it self	It must be included in prayer

- b. Swalah

Definition of swalah

Literally means: Supplication and glorification.

Technically means: The worship or glorification of Allah by specific words, actions, and movement in different postures, commencing with the words “Allahu Akbar” (Allah is the greatest) and ending with the words “Assalam Alaykum Warhamatullahi” (May the peace and the mercy of Allah be with you)

Essential condition of Swalah

The following conditions have to be fulfilled in order to perform a swalah:

1. Tahara: Ritual purity
2. Satril-aurat: Covering the private parts
3. To face the Qibla (Ka'aba or its direction)
4. Niyyat: Intention
5. The appointed time of prayer
6. One must be sane

1. Twahara (Ritual purity)

- Twahara (Ritual purity) means that the body, the clothes and the place where one performs the prayer must be free from all sort of Najaasat

Najaasat (Impurities)

This refers to any substance that renders something pure to be impure.

Types of Najaasat:

1. Najaasat Mukhafafa (light impurity) this is the urine of a baby boy less than two years and nourished nothing else apart from mother's milk. This kind of Najasa is removed by sprinkling water on the place of the Najasa.
2. Najasat Mutawasita (Medium impurity) all form of Najasaat falls under this category except the Najasa of dog and pig e.g. blood, urine, stool, pus and vomit. This kind of Najasa is removed by washing thoroughly until the taste, smell and colour disappear
3. Najaasat Mughaladha (heavy impurity) this is the Najasa of a pig and a dog

Classification of water

There are three classes of water:

1. Twahir: This water is pure in itself which can purify. This is the clear water from whatever sources i.e. from the earth or fallen from the sky. If it is more than Qulatain (about 17kg-171 liters) or where the container should not be less than 56cm long, 56cm wide and 56cm high. This is approximately equal to 12 debes of water. If impurity enters in this water, the water can be used provided there is no change in either its colour, taste, or smell. If impurity has changed in any of these three forms, the water cannot be used.
2. Twahir: This type of water is considered pure but cannot be used for purification. This type of water can be used for drinking and cooking, e.g. Tea, juices, water used for purification like wudhu, etc since these ones have changed water from its original status (form) and appearance.
3. Najis: This is the type of water in which an impurity has entered and it is less than qulatain. If an impurity (najis) enters into water and it changes its colour, smell or taste, such as water falls in this class.

Methods of purification

A. Ghusl Ritual Bath

A Musali (performer of swalah) must purify himself by Ghusli (a complete bath) in case of major impurities.

Taking of ritual bath (Ghusl) is compulsory under the following circumstances:

1. After sexual intercourse, even if sperms are not ejected for both the man and woman.
2. After ejecting of sperms whether a person is asleep or awake
3. When a person dies, then it is a must for Muslims who are alive to wash the body
4. After a woman has completed her menstruation period
5. After a woman has given birth
6. After a woman completed her nifas. This is bleeding which occurs after a woman has given birth

Optional baths

It is Sunnah to take bath in the following occasions:

1. When going for Friday prayers
2. When going for the two Idd prayers
3. When a person wants to pray to Allah asking for rain (istiskai)
4. When a person goes for the prayer of any of the two eclipse i.e. eclipse of the sun and eclipse of the moon
5. After washing the dead body
6. When a non-Muslim converts to Islam

7. When a mad or unconscious person becomes normal
8. When entering the Holy city of Mecca
9. Before doing Tawaf (going round the Kaaba seven times)
10. When standing at Arafat
11. When performing sayyi (running between swafa and marwa)
12. Entering the city of the Prophet (SAW)
13. Throwing the pebbles at Mina during the three days

Furudhul Ghushl (Essential acts)

When performing a ghushl (ritual bath), the person must perform the following:

- a. Niyyah(intention):The person must have the intention that he is taking the bath for ritual purity and not just washing his body
- b. He must remove any form of impurity which is in his body preferably before washing the body.

Sunnatul Ghushl (voluntary acts)

The following acts are Sunnah to be done while taking ritual bath:

1. Start by saying "BISMILLAH".
2. Perform "WUDHU".
3. Pass hand all over the body.
4. To wash the whole body three times.
5. Start by washing the right side of the body before the left.

How to perform ritual bath (Ghushl)

1. Make intention by heart and saying "Bismillah"
2. Remove the impurities
3. Wash both hands up to the wrist three times
4. Wash the sex organs
5. Perform Ablution as usual, leaving out the feet to be washed later when the whole body has been washed
6. Pour water over the head three times, massaging the hair to allow the water to reach its roots
7. Pour water over the entire body, starting with the right hand side then the left hand side, ensuring that no part of the body is left untouched by water

Importance of taking Ghushl

1. To obtain purity after sexual intercourse or ejection of sperms
2. To please Allah and deserve His approval
3. To clean the body from dirt and dust or relief from heat
4. It ensure an overall healthy body
5. It's an act of personal hygiene

Things which are forbidden to be done by person in Janaba:

1. To hold or touch the Quran
2. To read or recite the Quran
3. To perform the prayers (swalat)
4. To enter the mosque
5. To perform Twaf (going round the Kaaba)

Things which are forbidden to be done by a woman in her monthly period

1. To read or recite the Quran
2. To hold or touch the Quran
3. To perform the prayers
4. To perform sexual intercourse with her husband
5. To enter the mosque
6. To perform Tawaf
7. To be divorced

B. Wudhu

Wudhu is the washing of certain prescribed parts of body in preparation for swalah.

Furudhuul Wudhui (Essential steps in performing Wudhu)

When a person wants to perform wudhu (Ablution) he must do the following:

1. Niyyat : he must have intention of performing ablution

2. He should then wash his face. To do this he should wash every part of his face from the base of his hair to his chin and all that between his two ears.
3. Wash the two hands up to the elbow.
4. Wipe part of the head with wet hands.
5. Wash the two feet up to the ankles.
6. Perform wudhu in the correct order or sequence we have just described.

Sunnan- al-Wudhu (Act which are voluntary in ablution)

1. To start with the recitation of “Bismillah.....”
2. To wash two hands up to the wrist.
3. Rinse the mouth with water.
4. Cleanse the nostrils of the nose by sniffing water into them.
5. To wipe the whole head or apart of it.
6. To wipe the two ears both outside and inside.
7. To wash inside of a thick beard by threading finger in them
8. To pass the fingers between the fingers of other hands and also to pass the between the toes of the feet.
9. To repeat the acts three times
10. To do the whole of wudhu continuously at one time i.e not to do half of it now and then finish it later
11. When washing always start with the right hand side.

Performance of wudhu accordance with sunnah of the prophet (SAW)

1. Making the intention in the heart that you want to perform wudhu.
2. To start with the recitation of “Bismillah.....”
3. To wash two hands up to the wrist (3 Times)
4. Rinse the mouth with water with water (3Times)
5. Cleaning the nostrils of the nose by sniffing water into them (3 Times).
6. To wash the whole face from the top of the forehead to down to the bottom of chin and from the ears to the ears (3Times).
7. To wash the two arms up to the elbows beginning with the right arm (3Times)
8. To wipe the whole head (once) or any part of it(3 Times) with wet hands.
9. To wipe the inner and outer part of the both ears (once).
10. To wipe the neck with wet hands (once).
11. Washing the feet up to the ankles (3 Times).
12. To recite the dua (supplication).

Essential conditions for wudhu (shurutul al-Wudhu)

1. He/she must be a Muslim
2. He/she must be sane
3. He/she must make an intention in his/her heart without uttering.
4. He/she must be in conscious state.
5. He/she must purify his/herself from all kind of impurities ie urine,excrement etc.
6. He/she must use clean water.

Things which nullify wudhu

1. If anything comes out of from any of his two private parts, such as urine stool, semen, gas or any other ones.
2. When one losses his sense either through intoxication, sleeping, fainting, insanity or unconsciousness, but when one sleeps while his buttocks are firmly fixed on the ground then ablution is not nullified.
3. Touching the mature (baligh) of opposite side whom one can marry.
4. Touch directly the private parts of any including oneself.
5. Eating of camel meat.

C. Tayammum

Tayammum is the act of using dry sand or stone in place of water, when water is not available or one is sick, which prevents the use of water for purification.

Reasons for Tayammum

One is allowed to perform Tayammum because of the following reasons:

1. If water is not available or it is at far distance, or if it scarce and getting it will cause unnecessary hardships.
2. If there is danger of an enemy or animal near the source of water.

3. If water is needed for drinking and cooking while there is very little left
4. If water is harmful to one's health especially during cold season and one cannot heat it.
5. If water is too expensive to buy or if one does not have money to buy it.
6. If water is far and one may miss a prayer which cannot be offered later.

Nullification of Tayammum

1. All that nullify wudhu nullifies Tayammum
2. Sight of the water, if Tayammum was done due to shortage of water
3. Soon after prayer Tayammum is nullified i.e. Tayammum for particular obligatory prayer cannot be used for praying the next prayer.

Conditions for Tayammum

1. It must be done by clean, pure and unused sand dust which should have not been mixed with anything else e.g. flour or such like
2. It should be done when the time for that particular prayer is ready. This is to be done and observed for every prayer (one Tayammum for one Fardh prayer)

Furudh Tayammum

1. Intention for performing Tayammum
2. Striking (hitting) both the palms on pure dust and wiping the face.
3. Striking (hitting) both the palms on pure dust and wiping the hands up to the wrist.

Sunnah parts of Tayammum

1. To start with "Bismillah....."
2. To follow the right order (the face then the hands)
3. To shake or blow off extra dust.
4. To wipe the right hand before the left

Performance of Tayammum

1. To put intention (in the heart) to perform Tayammum
2. Strike the heap of sand with the palms of both hands and shake or blow off extra dust.
3. Wipe the face using both palms
4. Strike the heap of sand with palms of both hands and shake or blow off extra dust.
5. Use the left palm to wipe the back of the right hand up to the wrist and then use the right palm to wipe the back of the left hand up to the wrist.

D. istinjaa

It's the act of using water to remove impurities from your private parts. In absence of water one can use dry leaves or stones.

Etiquette of Toilet

- 1) When entering toilet one should use the left leg first
- 2) When coming out one should use the right leg first
- 3) One should read dua while entering and coming out from the toilet
- 4) One should not read or recite Holy Quran in the toilet
- 5) One should not play or look at the private parts
- 6) One should not mention the name of Allah in the toilet

Shurutul- al-Muswali (conditions for one whom performing the prayer)

He must make sure that his body, clothes he is wearing and the place he is praying are all clean and free from any impurity (najasa).

He must have wudhu.

He must cover the nakedness.(satri aurat)

He must face the Qiblah

He must believe that the prayer is compulsory

He must make sure that the time of prayer has reached

He must stand if he is able to do so in fardh prayers. If he is unable to do so, then he should pray while sitting and if he cannot sit he should pray lying facing Qiblah.

He must be sane.

2. Satri al-awrah (Proper clothing and concealing of Awrah)

A man must cover from the navel to the knees at least.

A woman should be completely covered from the head to the feet, except her palms and face.

For both transparent clothes must be avoided.

A person should be decently dressed ie clothes without picture of living things or words that may distract one from prayer.

3. To face the Qiblah

A person when praying must face toward the direction of the Kaaba the sacred mosque in Mecca

Ways of locating Qibla

If a person find difficult to locate the right direction of Qiblah because of clouds, darkness or for areason,he may observe the following:

1. Asking the residents
2. By facing East where the sunrise
3. Using the modern technology of compass
4. Using the knowledge of constellation of stars
5. When fail to get help then he/she can make the best guess of the Qiblah and go on performing swalah..

NB: In East Africa, the sun has to be on ones right hand side, if it is dawn or morning. When it is in the afternoon the sun has to be on ones left hand side. The direction that one will face will be the Qiblah

Those exempted from facing the Qibla

1. A sick person who cannot move.
2. One who has some sort of fear.
3. A person who has been forced not to face the Qiblah.
4. A traveler, who is riding an animal or an aircraft, a ship or using any other means, may face the direction of his convenience.

4. Time of prayers

- ❖ A prayer should be offered at or in their stated times, because a prayer is not valid if performed before its fixed time. Delays or postponements should be avoide.
- ❖ Every Muslim male or female, must pray five ordered prayer at their prescribed times. He should never delay time unless he happens to be on a lawful journey. Then he should combine the prayers.

Times for ordained prayers are as follows:

1. Swalatul- Dhuhur (The Noon prayer)

The time for this prayer commences when the sun has passed overhead and slightly declined to the west and it ends when the shadow of every things becomes equal to their original size.

2. Swalatul –Asri (The Mid- Afternoon prayer)

The time for this prayer begins when the shadow of objects becomes equal to the originals and it ends just before sunset. This is the end of Dhuhri prayer.

3. Swalatul- Maghrib (The Sunset Prayer)

The time for this prayer starts when the sun has set ans ends when twilight has disappeared normally one and aquater hours later.

4. Swalatul-Isha (The evening prayer)

It begins immediately after the fading of the twilight (after Maghrib prayer). It time extends throughout the night ending slightly before the Fajri.

5. Swalatul –Fajri (Dawn prayer)

It begins at dawn (Fajri sadiq) and ends as soon as the edge of the sun appears, before sun rise.

Times in which performance of prayer is forbidden

1. After Fajri prayer until sun rise
2. After asri prayer until sun set
3. When the sun is at its zenith- (the highest point that the sun reaches in the sky, directly above you).
4. When the fardh prayer in congregation is announced. It is not allowed to say sunnah prayer.

5. Niyyah (Intention)

- ❖ One who performing prayer must dedicate his intentions and actions to Allah and not for any other person or reason.
- ❖ One should declare his specific intention of the prayer intended by him in his heart.

Arkanu swalat (pillars of prayers)

These are the basic steps of the prayer. If any of the basic steps missed the prayer becomes unacceptable, then the whole process must be repeated.

The following are the pillars of swalah (prayer):

1. Niyyat (Intention). When a person is ready for the prayer and is standing he must have the intention for the prayer.
2. Takbiratul-Ihram (saying Allah Akbar), it is the expression for the opening of a prayer.
3. Qiyam (Standing up) in obligatory prayers for those who can.
4. Reciting suratul-Alfatiha in every rakaa of every prayer whether fardh or sunnah.
5. Ruku: To bow down and bend at the waist until the hands touch his/her knees and he must come to rest in this position.
6. Itidal: To resume standing after bowing and should come rest in a right position.
7. Sajdah: To go down in such apposition that his forehead, his knees, his palm and toes are all touching the ground. He should rest in this position.
8. To sit after first sajidah.
9. To pose in the sitting position.
10. To perform the second sajidah.
11. To pose in the second sajidah.
12. To recite the last Tashahud while sitting (Attahiyatu). This is done in a sitting position.
13. To say the prayer for the prophet (SAW) Allahuma swali alaa Muhammad walaa aal Muhammad.....)
14. To give the first sallam (Asallam alykum warahmatullah)
15. To follow the correct order.

Mubtilatul swalah (Acts which nullify prayers)

1. Nullification of udhu.
2. Failing to observe any of the condition of the prayer (shurut swalat).
3. Failing to observe any of the pillars of the prayer intentionally.
4. Talking, laughing (not smiling) or crying loudly.
5. Eating or drinking deliberately and not through forgetfulness.
6. Doing many actions, which are not part of prayer.

Adhan and Iqaamah

Adhan in Islam is a kind of announcement, which is made using prescribed words to call the believers to perform a Jama'ah prayer.

Iqamaah is the second call to prayers, said by a Muadhin telling the believers that they should line up immediately behind the Imam for the prayer.

The Muadhin

Qualities of Muadhin

- He must be a male.
- He should have a good voice and say it loudly while facing Qiblah in a standing position
- He should be pious and know the basic rules of shariah.
- He should be sane
- He should say it in Arabic.
- He should observe a little pose

Responding of Adhan

- On hearing Adhan one should listen to it with greatest respect and repeat the same words after the Muadhin.
- But when Muadhin says: come for prayers, we should say: we are helpless to do goods or abstain from evils without the help of Allah.
- In Fajri prayer when the Muadhin say prayer is better than sleep. We respond by saying: You have uttered the truth and counseled a right.
- We should recite the Dua after Adhan.

NB Adhan must be said before every fardh prayer even in a Journey. Iqamaah must be said before every prayer. For the one who is praying at home the Adhan said from the Mosque allows him not to say Adhan but must say the Iqaamah.

Differences between Adhan and Iqaamah

	Adhaan	Iqaamah
1	It is used to be said outside the Mosque on a raised place (some use loud speakers)	It is said inside the Mosque
2	It is meant to call people to the Mosque for	It is meant to tell those who are inside the mosque to line up for

	prayer	prayer
3	It is said in a much loud voice	It is said in a fairer voice.
4	Muadhin inserts fingers in his ears.	Muqem does not insert finger in his ears
5	It is said much earlier before prayer	It is said when people immediately begin to line up for prayer
6	The phrase are said a little slow	The phrase are said a little faster
7	The Muadhin does not say it is time for prayer after: come for success	The Muqem says: it is time for prayer after: come for success

Types of prayer

There are three classes of prayers:

- The Fardh (obligatory) prayers
- The sunah (optional) prayers
- The Nafl (supererogatory) prayers

The Fardh prayer

There are two types of Fardh prayers, namely Fardh –Ain (obligatory) and Fardh- kifayah (obligatory but collectively)

1. Fardh –Ain

- These are prayers which must be performed by each and every individual personally. If one fails to perform it, one is liable to get severe punishment.
- It is important that if one denies its obligatory nature he/she is liable to be classified as kafir (unbeliever).
- The fardh-Ain prayers are the five daily prayers, namely Dhuhur, Asri, Maghrib, Isha and Fajri.

2. Fardh-Kifayah prayers

- These are prayers which if a section of Muslim performed it then all other Muslims are free from the responsibility.
- This is like the funeral prayer (swalatul Janazah)

A. The Sunnah (optional) prayer

Sunnah prayer can be classified as either sunnnah muakadah (stressed) or sunnah Ghair muakadah (not stressed).

a. Sunnah muakadah (stressed)

These are Sunnah which the prophet (saw) used to offer regularly or advised his followers to do so. They include, the two Idd prayers, Tahiyatul masjid, eclipse of the sun and moon, Qabliyah and Baadiyah, etc

b. Sunnah Ghair muakadah (not stressed)

These are Sunnah which the prophet (saw) recommended without emphasizing on it, e.g. swalatul-Tasbih and Swalatul-Hajah.

Sunnah prayers

1. Tahiyatul-Masjid: Tahiyatul- Masjid means greeting the Mosque.

- There are two Raka'at prayers performed whenever we enter the Mosque before sitting.
- The prophet (saw) said “when anyone of you enter the Mosque he should not sit down until he offered two Rakaat”

2. Ar-rawatib: These are two Rakaat done after or before the daily five prayers. These prayers are divided into two:

- Qabliyah: They are performed before Fardh prayers. They help to prepare ourselves for the Fardh prayers. These are 4 or 2 rakaat before Dhuhur, 2 rakaat before Fajri, 2 rakaat before Asri, 2 rakaat before Maghrib and 2 rakaat before Isha.
- Baadiyah: They are performed after the Fardhi prayers. They help to make up and cover any fault we might have committed while performing fardhi prayers. These are 2 rakaat after Dhuhur (or Jum'aa), 2 rakaat after Maghrib and 2 rakaat after Isha.

3. Taraweh

- It is a Sunnah muakadah for both male and female during the month of Ramadhan.
- They are eight or twenty rakaat performed immediately after Isha prayer during the month of Ramadhan.
- The prophet (saw) prayed eight rakaat as Imam in the Mosque in three night of Ramadhan then he stopped going to the Mosque fear of it being made compulsory.
- It is the second caliph Umar Ibul khtwab who ordered the Taraweh prayers to be said in congregation in the Mosque, unlike Abubakar who used to do it at home.
- It is preferred to be prayed in congregation in the Mosque and for those who wish to pray at home, they may do so in congregation with their family and relatives.
- The prayer is said after Isha, praying two rakaat at a time, like other Sunnah prayers and at the conclusion of every four rakaat a pause should be observe.
- It is expected that the entire Quran will be recited during the whole month of Ramadhan while praying Taraweh. This is because the month of Ramadhan is the month of Quran and Ibaadah.

4. Dhuha

It is a two rakaat prayer at the minimum and eight rakaat at the maximum as was practice of the prophet (saw). However twelve rakaat can also be said. The maximum number is open.

- The time for Dhuha prayers, after the rising of the sun. It also known as swalatul- Ishraq.

5. Witri

This is the last prayer to be said at night.

- A person may choose to perform one, three, five, seven, nine rakaat in witri
- During Ramadhan witri is normally performed after Taraweh.
- Ibn Umar reported that the Messenger of Allah (saw) said “ let the last prayer at night be witri” (Bukhar and Muslim)

6. Swalatul Eidayn

- These prayers performed at the end of Ramadhan (during Idd- fitr celebration) and on 10th of Dhul- Hijjah the end of pilgrimage (during Idd-Adh‘aa celebration)
- It is normally performed outside the Mosque in the open field.
- It is Sunnah muakadah, and it is performed after sun rise and before noon.
- They are two rakaat followed by two sermons (khurbah)
- There is no Adhan or Iqaamah.

Swalatul – Jamaa (congregational prayer)

- Both the Quran and Sunnah have laid a great stress on the congregational prayer and describe its unique excellence.
- The five daily prayers, Jum‘ah (Friday) prayer, the two Idd prayers and Taraweh prayer all meant to be performed in congregation.

Regulation concerning congregational prayer

Four conditions have to be satisfied for holding a prayer in congregation. These are:

- The participants have to be males; it is not essential for females to offer a prayer collectively.
- Adulthood: minor children are under no obligation to offer a prayer collectively.
- Sanity and normal state of mind: Insane, abnormal and mad person are not bound to offer prayers collectively
- Being resident: congregational prayer is not binding on the traveler.

Significance of congregational prayer

- A person who take part in congregational prayer is rewarded twenty seven times more than a person who prays alone
- Congregational prayer helps to foster a sense of unity among the Muslims.
- It helps to break social class and racial barriers among worshippers and promote brotherhood among them.
- It helps to strengthen the faith of each individual worshipper/helps in spiritual development.
- Prayers and supplications offered in congregation have a great chance of being answered by Allah
- It helps to develop punctuality and discipline in worshippers
- It facilitates sense of regimentation (strictly discipline/organization) as all pray in one roof and led by one Imam.
- It helps people to socialize and get to know others and share experiences and knowledge.
- It builds a sense of collective responsibility
- It inculcates competitive spirit among the worshippers for it attendance.
- It helps to correct one’s mistake in swalah or correct others
- Much is to be learnt from Imam or scholar who might have pas by.
- Worshippers may benefit more blessing from Allah because of the presence of various men participating in it.
- It helps in sharing problems of one another and announce it in the Mosque
- It is a sign of obedience to Allah.

Prayers on special occasions

- Friday prayer
- kusuf and khusuf prayer
- swalatu Istisqai (prayers for rain)
- istikhara prayer
- Taraweh prayer
- Eidyn prayer

a) The Friday prayer

- Friday prayers are weekly congregation prayers performed at noon. They consist of two rakah’s instead of the usual four on other days.
- Friday prayers were instituted in the first year of Hijrah by the prophet (SAW) in the mosque of Banu Sulem Ibn Awf on 6th of Rabiul Awal.
- It is obligatory for every believer, who is neither sick nor on journey.
- A sermon should precede the prayers and the congregation should not of less than twelve, including Imam.
- The Quran ordered the suspension of work during Friday prayers.

Pre-requisites of Friday prayer

For the Friday prayer to be valid it has to fulfill the following:

1. Being male: the Friday prayer is not binding on the females.
2. Being a free man: the Friday prayer is not binding on slave.
3. Being an adult and sane person: the Friday prayer is not binding on the child or the insane person.
4. Being healthy and well: a sick disabled person, who cannot go to the mosque, he will be under no obligation to attend Friday prayer.
5. Being resident: the Friday prayer is not binding on the traveler.
6. It should be done in a central mosque.
7. It must be at a time of Dhuhri prayer
8. There must be two sermons before the prayer.
9. It must be in congregation of at least forty/twelve people.

The importance of Friday prayer

It is the most excellent and distinguished day among the days of the week in the sight of Allah.

1. Allah created Adam and Eve on this day.
2. This very day Adam died
3. There is a blessed hour on Friday during which a person is granted by Allah anything lawful and good that he prays for.
4. This day Allah sent down to the Earth the prophet Adam as His vicegerent.
5. Resurrection will take place on Friday; that is way every thing in the Earth and Heaven including angels and mountains, rivers etc stand in awe of Friday.

Etiquette of attending Friday prayer

1. Take a bath and wudhu.
2. Dress in best garment
3. Perfume one's dress
4. As soon as the first Adhan announced leave the business etc and prepare for prayer
5. As one enter the mosque perform two rakaat of sunnah
6. When the Imam comes to ascend the pulpit and deliver the sermons one should be attentive and avoiding causing inconvenience.
7. The Imam will ascend the pulpit and sit there till the second Adhan is announced before him. He will stand up and deliver the first sermon and sit down for a few moments then will deliver the second sermon, Iqamat wil be recited and the Imam will perform the two fardh Rakats.

Pillars of Friday Khutba (sermon)

1. The person delivering the sermons must begin each of the two sermons by offering thanks to Allah.
2. He must offer prayer for the prophet (saw). This should be done in both sermons.
3. He should also pray for forgiveness for all Muslims, male and female.
4. He must admonish all Muslims and himself toward God fearing and piety in both sermons.
5. He must recite at least one verse of the Quran, preferable one that has bearing to the sermons subject.

i. Swalatul- musafir

- Islam is a complete way of life. It has put into his system every kind of consideration to its followers according to the different situations and environment.
- As travelling has a lot of problems, difficulties and inconveniences Islam has eased several things for the traveler.
- On prayers one may pray two rakaa instead of four for swalat which have four rakaa e.g. Dhuhur, Asri and Isha. Maghrib and Fajri cannot be reduced.

Conditions for shortening the prayer

1. The journey should be for good purpose and not for the evil thing or act which is forbidden.
2. The shortening begins immediately when one is out of boundary of where he lives (town, city or village)
3. The journey should be 95km (56 miles) or more irrespectively of the mood of the journey
4. It is allowed for a traveler to perform the prayer behind the Imam. He can shorten his prayer or carry out full in company with Imam and the congregation. When chosen as Imam can shorten his prayer, but should inform the congregation before and to complete theirs to the full.

The period for shortening

- When someone is on journey for a particular purpose he may shorten the prayers as long as he is there even for years.
- There are two ways of combining and shortening the prayers during the journey:
- Jam'u Taqdim:** The later prayer is brought forward and prayed together with the preceding prayer at the time of the preceding prayer i.e. combining Dhuhur (noon prayer) with Asri (afternoon prayer) at the time of Noon prayer and combining Maghrib (evening prayer) with Isha (Night prayer) and perform it at the time of Maghrib.
 - Jam'u Taakhir:** The preceding prayer are delayed and performed alongside the later ones and at time of the later ones, i.e. combining Dhuhur and Asri and perform it at the time of Asri prayer and combining Maghrib prayer with Isha and perform it at the time of Isha prayer.

Allah said: "when you travel through the earth, there is no blame on you if you shorten your prayers, if you fear that disbelievers may cause harm to you".

Differences between Jum'a and Jama'a prayer

	Jum'a	Jama'a
1	It is sunnah to take bath before going for Jum'a prayer	It is not sunnah to take bath before going for Jama'a prayer
2	It must be preceded by two sermons	It is not necessary to have sermon on jama'a prayer
3	It preferred to be held in central mosque or in a limited number of mosques in town	It is not necessary for jama'a prayer to be held in central mosque or in limited number of mosques
4	The minimum number of worshippers for Friday prayer to be valid, varying from 12- 40	The minimum number for juma'a prayer to be performed is two persons
5	It cannot be performed except in congregation	It is not a must to pray all jama'a prayer in congregation, i.e. fardh prayer is highly recommended to be performed in congregation but not a must
6	A Muslim must not miss three consecutive jum'a prayer while he is able to perform it and he is in town otherwise he is condemned by Allah	This does not apply to all fardh prayers
7	It has two Adhan	It has one Adhan except Fajr prayer which has two Adhan
8	The earlier one arrives in the mosque the greater the reward	This is not so in all jama'a prayers
9	It is forbidden to talk when the sermon is being delivered	This is not applicable to all jama'a prayers
10	It is forbidden to conduct any business when the first Adhan is called	It is not applicable to all jama'a prayer. However one should respond to the Adhan

B. Kusuf and khusuf (solar and lunar eclipse prayers)

- These are two prayers which are Sunnah muakadah (highly recommended Sunnah). They are prayed during the eclipse.
- The swalah is made up of two rakaah with two Qiyaam and two rukuu.
- There is no Adhan or Iqamah for these prayers. An announcement can be made by saying words which will indicate its time for prayers.
- The prophet (saw) said "the sun and the moon are two of the signs of Allah; they are not go into eclipse for the death or birth of anyone when you see one of them eclipsed you should make dua to Allah and perform swalah until the eclipse ends".

The performance of prayers

- In the first qiyaam of the first rakaah, it is Sunnah to recite suratul Al-Bakarah after reciting suratul Al-Fatiha. In the second Qiyaam after first rukuu it is Sunnah to recite suratul Al-Imran or surah of almost length.
 - In the second rakaah, it is Sunnah to recite suratul Al-Nisaai after suratul Al-Fatiha in the first qiyaam. In the second qiyaam of the second rakaah it is recommended to recite suratul Al-Maidah or any other surah of the same length.
 - The rukuu and sujud should be long enough
 - The Imam should not bother about the followers as their dislike in making the swalah long. Since he has to do as the way done by the prophet (saw).
 - There should be two sermons after the swalah as it is done in Idd prayer, but istighfar replace takbir.
 - The eclipse of the moon prayer(khusuf) is the same as that of the sun prayer (kusuf) except that:
- ❖ Khusuf (lunar prayer) can be prayed individually but not kusuf (solar) which must be prayed in congregation.

❖ The kususuf prayer come to an end when the sun sets, but the case is not the same with khusuf prayer

C. **Swalatu Istisqai (prayers for rain)**

➤ Istisqai means to ask for rain through supplication, prayers, prayers and forgiveness during the time of drought.

➤ This swalah is sunnah muakadah (highly recommended sunnah)

➤ They are three ways by which people can ask Allah to bring down rain:

1. To pray two rakaa followed by two sermons and dua (supplication).

2. To say dua (supplication) by the Imam in the Friday sermons.

3. To say dua irrespectively whether it is Friday in the mosque or at home and without saying actual Istisqai prayer.

➤ It is advisable that the prayer is preceded by giving alms, fasting, repentance and doing good deeds and avoiding bad deeds.

➤ Allah's messenger (saw) took the people out (to the place of prayer) and prayed for rain. He led them in two rakaat of prayer in the course of which he recited from the Quran in aloud voice. He turned round his cloak and raised his hands for supplicate for rain and faced the qibla (Abu Daud)

D. **Istikhara prayer**

Literally Istikhara means to desire good and seek well being.

When a person is faced with a dilemma and cannot decide between alternatives regarding important affair of life he may observe two rakaahs of Nafl and recite prescribed prayer for devine help and guidance.

The performance of prayer

1. One should offer two rakaah of Istikharah prayer and avoiding forbidden times.

2. One should recite Istikhara supplication as taught by the prophet and at the end should go to sleep with face firmed face toward Qibla.

3. One may observe this prayer seven times then should follow the course toward which he may find oneself certainly inclined and taking it to be in accordance with the will of Allah.

4. If a person has no time to offer the prayer, or a woman is having menses or nifas bleeding, he/she may only recite the supplication and then act the way indicated above.

E. **Funeral prayer**

➤ It is a compulsory prayer of order of fardh kifayah.

➤ The performance of funeral prayer is different from the performance of other prayers; one starts the prayer in the standing position and remains in the standing position until the end of the prayer when he gives salaam.

➤ There is no rukuu, sujud or tashahud in this prayer.

➤ This prayer is said in congregation and is made up of Takbir. After avery takbir something is read as follows:

1. After the first Tkbir you read Suratu Fatiha.

2. After the second Takbir you read Assaalam Ala-Nabi.

3. After the third takbir you read a dua for the dead person as follows:Allahuma ghfir, lahu, waafihi waafu anhu

4. After the fourth takbir the following dua is read: Allahuma laa tahrinna ajraha wala taftina baada waghfir lanaa awalahuu walil- muslimiin. After that you gave salaam

Significance of Swalah

1. Is the second pillar of Islam

2. It represents the clear division between a Muslim and a none- Muslim

3. It differentiate who are grateful to Allah and those who are ingrateful

4. It strengthen believe in the Existence of Allah and develops a sense of submission to him.

5. It is foster the good and pious elements in the mind and brings about an upright way of life

6. It is a means of cleanliness, purity and punctuality

7. It brings about qualities of patience, hope, confidence, gratitude and refinement

8. It is a proof of true equality, solidarity, unity and universal brotherhood of Islam

9. It trains us to accept good leadership (Imam) and limits obedience to such leadership

10. It brings us nearer and closer to Allah especially in prostration

Sijdat (prostrations)

➤ Prostration to Allah is the one of the best position of humility to Allah that a worshipper can perform in recognition of his weakness servitude to Allah as a human being.

➤ It is the best act of gratitude to Allah.

➤ Abu Huraira reported Allah's messenger (saw) as said: The nearest a servant comes to his Load is when he is prostrating himself, so make much supplication in the position of nearness to Allah. (Abu Dawud)

➤ There are three types of prostrations, namely:

- 1) Sijdatu Tilawa (prostration of recitation)
- 2) Sijdatu shukri (prostration of thankfulness)
- 3) Sijdatu sahwi (prostration for forgetfulness)

1. Sijdatu Tilawa (prostration of recitation)

- There are fifteen places in the Quran where sijdah are performed.
- A reader of the Quran when he reaches such passages is enjoined to prostrate himself once in the some manner as it done in normal swalah.
- When person is performing swalah and he comes across such verses in the course of reading he is to perform the sijdah immediately without performing rukuu. After performing it, one goes back into his standing position and complete reading.
- When one is not in swalah he has to make an intention, face the Qiblah, pronounce Takbir and prostrate, make takbir again raises from prostration. There is no tashahud or taslim in this sijdah.
- It is important to not that the conditions laid down towards performing this sijdah namely: twahara (cleanliness), covering the private parts for swalah and facing the Qiblah.

2. Sijdatu shukr (prostration of thankfulness)

- This sijdah is performed to express gratitude to Allah in making one a accomplish something worthwhile in life.
- It is also performed when one is rescued from some trial.
- At any rate one knows exactly when such situations come to him. These may include:
 - a) Getting promotion or better profit.
 - b) Winning something he was dreaming.
 - c) Passing examinations.
 - d) Getting better after serious illness.
- The person who receives such good news is expected to stand immediately and perform this sajidah of showing gratefulness to Allah. He should stand up as if in prayer and make an intention of performing this sijdah, after these he goes down to prostrate, reciting the normal tasbih in prayer before giving salaam.

3. Sijdatu- asahwi (prostration for forgetfulness)

- Literally sahwi means to forget. It is an act of omission or commission which takes place in the prayer due to forgetfulness.
- Two sajdah called sajdatu- sahwi have to be performed in the final sitting (tashahudi al- akhira) to compensate for the mistake.
- To perform two sajidah for forgetfulness, one has to prostrate twice either before or after the Taslim.
- Situation that call for sajdatu- sawh:
 - a) If one makes Taslim before the completion of the swalah, he should then complete the remainder then perform two sijdah at the end of the swalah.
 - b) If one add something to swalah.
 - c) If one make forget the first Tashahud.
 - d) If one is unsure of how much rakaa he prayed. He should cast off what he is uncertain about and build on what he is sure off then perform two sajidah.

Effects of neglecting prayers

1. He is not blessed in this world
2. He is deprived of the light with which the faces of the righteous are endured
3. He receives no rewards from Allah for his good practices
4. His dua (supplications) are not answered
5. He has no share in the supplication of the pious
6. He is hated by creatures in the world
7. He dies in disgrace
8. He dies hungry
9. He dies of thirst while the water in the ocean cannot quench him
10. He will be squeezed in the grave, so that the ribs of one side go into the other side.
11. Allah will throw him into the hell fire.
12. Allah will look at him angrily at the time of accountability and skin of his face will fall out.

Etiquette of the mosque

1. Place the right foot first in the mosque and say the dua "O Allah open for the door of your mercy"
2. Pray two rakat of greeting the mosque (Tahiyatul- masjid)

3. Show humility, dignity and calmness.
4. Abstain from laughing, making noise and discussing worldly matters, trade and business.
5. Sit where there is a space and avoid jumping over the shoulder of people and disturbing them unnecessary.
6. Avoiding carrying or eating something with unpleasant smell like onions or garlic.
7. Keep the mosque absolutely clean and neat at all times avoid throwing or leaving any unwanted thing in it.
8. Avoid sleeping in the mosque for the purpose of passing time unless it is for Itkaaf or for one on a journey.
9. Do not run or rush in the mosque to catch up with Imam, walk in the mosque with pose, dignity and humility.
10. One should not enter the mosque when he/she in a state of major impurity (janaba).
11. Avoiding taking very young children to the mosque, which might violate the holiness of the mosque by unirating or passing stool or slitting.

The role of the mosque

1. The mosque was a place of ibaada. Muslims gathered to the mosque so as to say their prayers in congregation.
2. The mosque was a replica of today's parliament. The prophet (saw) consulted his companions in the mosque where discussions and debates were held.
3. The mosque was a refuge and travelers' shelters
4. The mosque was used as a learning institution
5. The mosques were like social societies i.e. they used to collect zakat and sadaqah just like social societies. Then they distributed the collection to the disserving one.
6. The mosque used to be army barrack i.e. it played role of military training camp in all various fields besides preparing ammunitions.
7. The mosque used to be military health centre i.e. those injured in the battles were given care in the mosque the same as military clinic do today.
8. The mosque used to be a court. The prophet used to sit in the mosque and try to listen to the quarreling parties and deliver his judgment
9. The mosque used to be abode for delegates. The delegates who came to the prophet (saw) were accorded the right to stay in the mosque.
10. The mosque was the home of captive. The war captives were kept in the mosque until such time when their ransom was paid or after converting to Islam.

ZAKAT (ALMS)

Meaning of Zakat

The word Zakat is an Arabic derived from the root word Zakaa which means to increase, to purify or to bless. Technically, Zakat means:

- The poor due which a person gives in the form of alms in order to purify his property
- An obligation commanded by God on those Muslims who poses enough means to distribute portion of their savings to the needy and other purposes as specified in the Shariah.

Meaning of Sadaqah

Sadaqa is a voluntary charity to help the poor and needy for other social welfare purposes.

The Difference between Zakat and Sadaqa

	Zakat	Sadaqa
1	Zakat is a pillar of Islam	Sadaqa is not a pillar of Islam
2	Zakat has a nisab -the minimum amount which one has to pay.	Sadaqa has no minimum amount, which one has to pay.
3	There is fixed amount to be paid on prescribe items	There is no fixed amount to be paid in Sadaqa
4	Zakat is only paid on a certain particular things	Sadaqa is paid on anything one wishes to give
5	There is fixed period when one must pay Zakat	There is no fixed period. One can pay any time
6	They are eight categories of people who are to be given Zakat.	There are no particular people who are to be given Sadaqah
7	It is compulsory for all Muslims who qualify to pay it.	It is not compulsory but voluntary to any Muslim
8	It can only be given to Muslims.	It can be given to both Muslim and non-Muslims.

Types of Zakat

There are three types of Zakat:

1. Zakat Maal: This is paid yearly out of one's wealth to eight special people.
2. Zakat Fitr: This is paid before the idd-ul-Fitr prayers to the needy Muslims so that they can also enjoy Idd.

3. Sadaqah: This is pure charity which one may give at any time and with any amount to whomsoever he finds fit to be helped.

The difference between Zakat-Maal and Zakat- Fitr

	Zakat – ul –Maal	Zakat- ul –Fitr
1	It's paid any time of the year when Zakat is due.	It's paid only before Idul-Fitr
2	It is paid by matured person	It is paid by everybody even a child before adulthood
3	The value paid is determined by the amount of wealth possessed	The value paid is determined by the number of people in the family.
4	Normal rate of Zakat on saving is two and half percent ($2\frac{1}{2}\%$).	Two and half ($2\frac{1}{2}$) kilogram of staple food is payable per person.
5	The wealth has to be in owner's possession for one lunar year except in the case of farm produce	It is not necessary for the wealth to be in possession of the owner for one lunar year, even a child born before sunset of the last day of Ramadhan must pay.
6	There is nisa (the minimum on which Zakat is payable)	There is no nisab the i.e. the rate is flat ($2\frac{1}{2}$) kilogram of staple food
7	It is paid on a certain identified items	It is paid on the staple food in particular area

Conditions for Zakat

a. Giver

1. He must be Muslim. Zakat is not duty of non-Muslims.
2. He must be a free person. Slaves are not supposed to pay it.
3. He must be mature. (Have reached puberty).
4. He must be sane
5. He must possess wealth or property which has attained the Nisab.
6. The property must be in one's possession for a full lunar year.

b. Distribution (wealth or property)

1. It must be legally acquired.
2. It should be given out to the eight categories of recipients of Zakat.
3. The Zakat of one place should not be transferred to another place unless under necessity.
4. One kind of Zakat must not be exchanged for another e.g. Zakat on maize crop, should not be pay in coffee.
5. It must have attained the minimum (Nisab) on which Zakat is payable.

Recipients of Zakat

There are eight categories of people who are eligible to receive Zakat:

1. The poor (Al-Fuqarah). These are people who cannot raise 50% of their basic needs. These include orphans, widows, the unemployed, the old and the disable persons.
2. The needy (Al-Masakin). These are people who can raise 50% of their basic needs but have to be assisted with the rest of their requirements.
3. The Zakat collectors (Al-Amilina). Salaries of workers whose main job is to collect and distribute Zakat (administrators, clerks etc) are to be paid from Zakat.
4. The converts (Al-Muallafatul-Qulub). These are people who have embraced Islam. They may need help for proper resettlement and strengthening of their faith.
5. Those in slavery (Fil-Riqab). This may be done by paying ransom in order to have Muslim hostages or prisoner of war freed from captivity.
6. The debtors (Fil-Riqab). These are Muslims through no fault of their own have incurred debts and are unable to settle them.
7. In the cause of Allah (Fi-Sabilil-Ilah). These are those who propagate Islam.
8. Those who are far away (Ibnus-abil); A Stranger who may be far away from home and is stranded.

Things in which Zakat is payable

1. Money, gold & silver
2. Trade & Merchandise
3. Live stock
4. Farms products
5. Valuable minerals dug out or discovered treasure.
6. .Savings from house and land rent.

Nisab (minimum in which Zakat is payable)

a. Gold, Silver and Money

Table of Zakat payment for Gold, Silver and Money

	Wealth	Nisab	Rate
1	Gold	85 grams	2.5%
2	Silver	595grams	2.5%
3	Currency	1000\$	2.5%

b. Trade & Merchandise: These include:

- Saving from the sale of goods after a year.
- Goods that have been in stock for a year.
- Manufacture goods in an Industry

NB: The Nisab will be 2.5 % of their current value.

- Live stock: These are domestic animals whose meat is used for food, this includes goats, sheep, cattle, buffalos and camels on condition that they are free grazing animals, raised for breeding and milk production and the number reaches the minimum payable (Nisab); if they are fed with grain or specially prepared food, and are being raised for sale, Zakat be paid on it as a commodity of sale rate (2.5%).

Table of Zakat payment for Goats & Sheep

NISAB		Rate
From	To	
40 heads	120 heads	One sheep or goat
121 heads	to 200 heads	Two sheep or goat
201 heads	to 300 heads	Three sheep or goat

NB: For every 100 extra goats or sheep one sheep is due for Zakat.

Cattle

NISAB		RATE
From	To	
30 heads	39 heads	One 1year old cow
40 heads	59 heads	One 2years old cow
60 heads	89 heads	Two 1year cow

NB: For every thirty extra heads one 1 year cow is due, and for every forty extra heads 2 years old cow is due.

Camels

13		RATE
From	To	
5 heads	9 heads	One awe (female sheep)
10 heads	14 heads	Two ewes
15 heads	19 heads	Three ewes
20 heads	24 heads	Four ewes
25 heads	35 heads	One 1year old female camel
36 heads	45 heads	One 2years old female camel
46 heads	60 heads	One 3years old female camel
61 heads	75 heads	One 4years old female camel
76 heads	90 heads	Two 2years old female camels
91 heads	120 heads	Two 3years old female camels
121 heads	160 heads	Three 2 years old female camels

NB: For every forty camels, one extra 2years old camel is due and for every extra fifty camels, one 3years old camel is due.

- Farm products: The Zakat due for these products is 10% if the products are irrigated by rainfall, springs or any other natural sources. But if they are irrigated by artificial methods which need labour and capital, then the Zakat due for such products shall be 5%.

Times for paying Zakat

- In all cases shown above except for farms products and valuable minerals dug out or discovered treasure , Zakat is to be paid when the money or property has been in one`s possession for one year.
- In case of farms products the time of harvest marks the end of the year and at that time when Zakat is payable.

3. In the case of valuable minerals dug out or discovered treasure, Zakat is payable on the spot i.e. immediately it is dug out or discovered.

Things exempted from Zakat

1. Animals used for transport e.g. Donkey
2. Private houses from which the owner uses for residence
3. House items e.g. furniture, personal clothes etc
4. Manufacturing goods e.g. machines, engines etc.
5. Personal books.
6. Women jewellerys and gold ornaments which she uses for her self.

Those forbidden to receive Zakat

1. Unbelievers and atheist
2. Banu Hashim (family of the prophet)
3. Close relatives e.g. fathers, mothers, sons, daughters and grandfather
4. The wife.

The difference between Zakat and Tax

	Zakat	Tax
1	It is commanded by Allah	It is introduced by government
2	It is given to Allah	It is given to the government
3	It is an act of worship and brings satisfaction	It is not act of worship and may not causes dissatisfaction
4	It is given to particular categories of people	It is not given to particular categories of people
5	It must be from lawfully acquired wealth	It can be from any sort of wealth
6	It is taken from rich and given to the poor	It is taken from both rich and poor
7	The rate is fixed (2.5%) to the Day of judgment	The rate changes frequently
8	It is not possible to deceive Allah on the amount to be paid.	It is very easy to deceive the government on the actual amount one possesses
9	Can only be paid by Muslims	Both Muslims and non-Muslims pay it
10	It is a pillar of Islam	It is not a pillar of Islam
11	It is paid on a certain identified items	It is paid on various items

Importance of Zakat

1. It purifies the wealth of the giver
2. It purifies the contributor from cruelty, selfishness and greed
3. It purifies the heart of recipient from envy and jealousy.
4. It relieves the suffering of the needy and poor Muslims.
5. It aims at developing and establishing self supporting society, so that the poor and the needy lead a decent life.
6. It is an act of worship; Allah will compensate the giver with divine rewards and increases his wealth.
7. It is mentioned side by side with Salat.
8. it is a sign of accepting relios duty
9. It reduces the tension that would have developed between the rich and the poor
10. It brings about equality among the Muslims

Importance of Zakatul- Fitr

1. It purifies one`s fast. One might have spoilt his fast through lying, lust etc.
2. It evaluates the fast.
3. It makes the poor happy during the Idd day.
4. The poor also feel proud by paying Zakat if they have more foods to cater for the Idd day.
5. It purifies the heart of recipient from envy and jealousy

Exercise

1. Explain the meaning of shahada
2. State the importance of shahada in the life of a Muslim
3. Describe the performance of :
 - ❖ Wudhu
 - ❖ Tayammam
 - ❖ Ghusl
4. State shurut swalat.

5. Explain the following terms :
 - ❖ Zakat
 - ❖ Swadaqah
 - ❖ Zakatul maal
 - ❖ Zakatul fitr
6. Discuss the importance of zakat
7. List down the recipients of zakat
8. Differentiate between zakat and tax
9. Differentiate between zakat maal and zakat fitr
10. Explain the following types of sijdat (prostration)
 - ❖ Sijdatu-Tilawa
 - ❖ Sijdatu- Sahwi
 - ❖ Sijdatu- Shukr
11. State the condition which necessitate performance of ghusl (ritual bath)
12. Giving examples name the three catogaries of najasa
13. Identify types of prayers for different occasions
14. Explain the following sunnah prayers:
 - ❖ Tahiyatul masjid
 - ❖ Qabliyyah
 - ❖ Baadiyyah
 - ❖ Taraweh
 - ❖ Dhuha
15. Explain the following terms:
 - ❖ Jam taqdim
 - ❖ Jamu takhir
16. Outline the role of the mosque in the life of a Muslim
17. Define and give significance of itkaf
18. Explain the terms: a. Zakat b. Swadaqa c. Zakatul- Maal d. Zakatl-Fitr
19. Discuss the importance of Zakat
20. Differentiate between Zakat and tax
21. List down items payable for Zakat

Chapter 5 AKHLAQ (MORAL VALUES)

- The word moral means character, action or behavior considered or judged as being good or evil, right or wrong. So whoever behaves well in the society is said to have good morals and whoever behaves badly is said to have bad morals.
- The Islamic morals deal with the relationship between man and God, man and his fellow men, man and other elements and creatures. The Muslims have to guard their external behavior, their deeds, words and thought, their teachings and intentions.

Essential components of Islamic morality

In Islam, the way of behaving is prescribed in the Quran, which is a major source of law concerning what is good and what is bad. The laws are further explained by the prophet (saw)

Dimension of Islam morality

- a) Maarufat (virtues): These are good acts that show man's obedience to Allah e.g. performing daily prayers, giving zakat, being just etc
- b) Munkaraat (vices): These are acts that are prohibited in Islam e.g. gambling, taking alcohol etc.

Significance of Islamic morality

1. To enforce the divine law.
2. To create and maintain conditions in which peace, justice and virtue may flourish.
3. To suppress and eradicate evil and disorder.
4. To foster virtues which are liked by God.
5. To seek the pleasure of Allah

Amri bil maaruf wa Nahy Anil-Munkar (commanding good and forbidding evil)

1. Take part in propagation of Islamic faith
2. Teach people how to practice good and avoid evil
3. Set up Institution to educate people how to avoid evil and do good.
4. Fight and defend Islamic faith and culture
5. Stand for the right of Muslims

Morality based on Iman (faith) and swalihah (good deeds)

Allah says in the holy Quran: “Who is better in speech than the one who calls (man) to God, works and says, ‘I am of those who bow in Islam’ ”

1. Good deeds refer to actions which please not only Allah but also all good human beings.
2. One cannot separate the performance of good deeds from the act of faith in Allah. The two must combine themselves in a Muslim.
3. Without Iman in Allah the righteous deeds are worthless.
4. Morals which are not based in the Quran and Sunnah of the prophet Muhammad are not Islamic values.
5. Morality in Islam must be preceded by complete faith in Allah.
6. Therefore every Muslim, when considering the principals of morality, the fundamental principal upon which to base his conduct is to follow the example of the prophet (saw)

The concept of morality

In Islam the concept of morality is based on the fundamentals and the principles of religion. Among these are the following:

1. Allah is the creator and source of all goodness, truth and beauty.
2. Man is responsible, defined and honorable agent of Allah on the Earth.
3. Allah has put every thing in the heavens and the earth in the service of man.
4. By His mercy and wisdom Allah does not expect the impossible from man or hold him accountable for anything beyond his power.
5. All things are permissible for man to do or to leave. However he must observe what is obligatory and leave what is forbidden.
6. Man’s ultimate responsibility is to Allah and is highest goal is to please Him.

Exercise

1. Explain the following terms:
 - ❖ Maarufat
 - ❖ Munkarat
2. Explain the significance of commanding good and forbidding evil.
3. Explain the various aspect of Islamic morality.
4. Discuss ways in which a Muslim can curb social disorders.

Chapter 6 MUAMALAT (RELATIONSHIPS)

- Man as a social being, it is obvious that he should live happily and peacefully with his fellow man.
- To succeed he must develop healthy relationships based on doing good and avoiding evil.

Family as an important unit in Islam

- Islamic society is composed of individuals and families who are governed by laws given by the Quran and sunnah.
- Islam demands from its members, mutual love and affection, joy and happiness, cooperation and co-existence in the society.
- Family life in Islam is the basic unit of society and is regulated in the light of the golden principles given in the Quran and Sunnah of the prophet.
- In Islam the basic unit of the family is the husband and wife, who are joined through lawful wedlock.
- The married couple plays an important role in rearing and training of their children who later become responsible for creating a normal society.
- Islam has given some special instructions with regard to selection of one’s life partner, the prophet says: “ A woman may be married for four reasons: for her property, for her rank, for her beauty and for her religion; so get the one who is religious and prosper”

Again he said: “When someone whose character you are satisfied with asks for your daughter in marriage, agree to his request, lest there be great disruption and wide spread corruption in earth”

Nikah (marriage)

Marriage: is a legal bond which commits the two persons to live together harmoniously.

Purpose of marriage

1. To safeguard against adultery and fornication.
2. To bind two families together and strengthen the responsibilities of both family.
3. To achieve legitimate procreation.
4. To provide favorable atmosphere for children to grow healthy under the care of both parents.
5. To satisfy sexual desire through lawful means.
6. It gives room to express true mutual love and affection by the couples.
7. It is a tradition of the prophet (saw).
8. To enable mankind to grow into society.
9. To enable inheritance go to right heirs.
10. To obtain peace of mind.

Conditions and regulation of marriage

1. The consent of the couples who are to marry one another: The formula (al- sigha) consists of offer and acceptance (al- Ijab wal- qabul).
2. The contracting parties (al- akidan):
 - ❖ The couples must have attained maturity of age.
 - ❖ They should be sane.
 - ❖ It should not be between people whose marriage is forbidden e.g. brother and sister.
3. The guardian (wali) of the woman must also give his consent. The guardian are in this order:
 - ❖ The father
 - ❖ The full brother
 - ❖ The half brother (paternal)
 - ❖ Paternal uncle

NB in the absence or disqualification of the above mentioned then the kadhi can be wali.

4. Presence of witnesses during the marriage ceremony to witness the vow. There conditions:
 - ❖ They must be Muslims
 - ❖ Their number should be either two male or one male and two female.
 - ❖ They must be matured and sane.
5. The husband should pay dowry (an obligatory gift given to the bride).

People to whom a man cannot be married to

These women are divided into four groups:

1. Blood relations:

- a. Mothers and grandmothers
- b. Sisters, either full or half sisters, paternal or maternal.
- c. Daughters and their descendants.
- d. Paternal and maternal aunts.
- e. Nieces: the daughters of brother or sisters.

2. Matrimonial relations:

- a. Step-mother, even if divorced or has become a widow
- b. Mothers in- law
- c. Step daughter if the marriage between mother and the step father has been consummated.
- d. Daughters in- law
- e. It is forbidden to have two sisters as wives at the same time.

3. Suckling mothers.

- A suckling mother is a woman who breastfed a person for not less than five different times when that person was under two years of age.
- It is forbidden for a man to marry a woman from whom he suckled when he was a baby. Such a woman becomes his mother and he is forbidden to marry any of her relatives just as those of his own mother.

Polygamy

Polygamy means the plurality of wives i.e. having more than one wife at the same time.

Polygamy in history

- It has been practiced throughout human history.
- Some prophets practiced it e.g. Ibrahim, Yaqub, Daud, Suleiman and Muhammad (saw).

- Today it is practiced by Muslims and non-Muslims in various forms.
- When Islam was revealed to the prophet Muhammad (saw) polygamy was common in Arabia, but it did not have a limit.
- The Quran did not discard the practice or let it continue unrestricted.

Conditions for polygamy

1. The man must be able and be willing to divide his time and wealth among his wives equally.
2. He must be able to provide basic needs to all his wives justly.
3. He should treat and love all his wives on a balance of equality and kindness.
4. He should not show his love openly to one wife at the expense of the others.
5. A man is not allowed to marry more than four wives at a time.

Reasons for practicing polygamy

1. When a man married to a barren woman and he wants children.
2. Some men have strong sexual urge and cannot control their desires for a couple of days i.e. when women go into menses, pregnancy months, child birth and breast feeding times.
3. When a wife is chronically sick and cannot satisfy her husband's sexual desire to add another wife is better than to divorce her.
4. Women outnumber men, due to devastating wars in the past and present (it is men who go for wars) and so if polygamy is practiced it could curb this gap.
5. If polygamy is practiced it can reduce increasing number of illegitimate children, born today under condition of forcing monogamous marriage.
6. It minimizes cases of abortion which are normally as a result of unwanted pregnancies because the father has abdicated his responsibility, or a girl fears or feels ashamed to be discovered that she is pregnant.
7. It prevents the habit of keeping mistresses and concubines.
8. It gives room to husband to have his own child, if the first wife is barren instead of adopting.
9. It reduces the spread of sexually transmitted diseases, which a man gets by having sex outside wedlock.
10. It increases the number of man's power in the society because children are additional labor for the earning capacity of the family.

Marriage of the prophet (saw)

Rationale behind prophet Muhammad's marriages (reason for his marriages)

There are several reasons for the prophet to marry more than one wife:

1. Education purposes

- These was the main purpose of marrying more than one wife
- The prophet wanted women who would graduate from his college to teach women matters concerning womanhood.
- There were no better people to tell us about his actions and life style than his wives.
- One wife could not carry all information about his utterances, actions, dislikes and approvals.
- Hence the need for more wives who could carry the torch of being educators-with full honors degree from the university (home) of the prophet (saw).
- Lady Aisha had about 2210 narrations (Hadith) while lady Ummu Salamah had about 378 hadith.

2. Social purposes

- He married Aisha the daughter of Abubakar and Hafswa the daughter of Umar, who were his best friends, in order to strengthen their relationship
- He married some from Quraish in order to have them as his in-laws besides the already existing blood relationship.
- He married from different clans and tribes in order to make them more affiliated to him. As a result they accepted Islam and gave him backing in his mission.

3. Enforcement of law (shariah)

- Before Islam divorced women were not allowed to re-marry and adopted child was considered equally to the real child.
- In order to abolish this practice Allah ordered the prophet to marry Zainab bint Jahshi, a divorced wife of his adopted son (Zaid bin Harith).

4. For humanitarian reasons

- He married widows to rehabilitate them e.g. Zainab bint Khuzaimah and Ummu Salamata Hindu, whose husbands died in battles.
- He married some women in order to protect them and give them shelter e.g. Mariyah Al- Qibtiyyah, who was given to him as a present and had no relatives in Arabia.

For political reasons

The prophet married some women so as to bridge the hearts of, and become closer to, some tribes, because if someone marries from a tribe, their relationship is strengthened and they will support each other.

Among those he married for political reasons are:

- a. Juwairiyyah bint Harith – from Banu Musstaliq. This marriage led to all of his tribesmen to be free and embraced Islam.
- b. Swafiyyah bint Huyay, who was a Jew. The prophet proposed her after the death of her husband in the battle of Khaybar.
- c. Ummu Habibah (the daughter of Abu Sufyan). Her father was a great enemy of Islam but this marriage decreased the torture which he used to inflict on Muslims.

Names of the wives of the prophet (saw)

1. Khadijah bint Khuwailid
2. Saudah bint zam'ah
3. Aisha bint Abu Bakar
4. Hafswa bint Umar
5. Zaynab bint Khuzaimah
6. Ummu Salmata Hindu bint Abu Ummayah
7. Zaynab bint Jahshi
8. Juwairiyyah bint Harith
9. Swafiyah bint Huyay
10. Ummu Habibah bint Al- Harith
11. Maymunah bint Al- Harith
12. Mariyah al- Qibtiyah

Right and duties of family members

The rights of the parents and duties of the children to the them

1. Be obedient to them; avoid disobeying them
2. Show humility to them
3. Look at them with kindness
4. Talk gently with them
5. Not to raise ones voice above theirs
6. Support them financially
7. Praying for them when they are dead, if they are Muslims
8. Pleasing them and avoid displeasing them
9. Avoid abusing them

Right of the husband and duties of the wife to him

1. Obey him in matters that are not disobedience to Allah and which she is able to do, or it is not too difficult for her.
2. She should not refuse to satisfy her husband's sexual desire.
3. She should take care of the house and children
4. She should guard his property and protect his honor
5. She should beautify herself for her husband to be please with her.
6. She should not leave her house without his permission and not display her beauty to others
7. She should seek his permission for sunnah fasting when he is present

Right of wife and duties of the husband to her

1. He must treat her in an honorable manner
2. He should provide her with basic needs i.e. clothe, food and shelter.
3. He must teach her the necessities of her religion or allow her to attend learning session.
4. He must direct her to follow Islamic manners and teachings and not give her opportunity to go against commands of Allah.
5. He may discipline her if she goes astray, but not cause any physical harm to her
6. He must not tell any of her private matters to others
7. He should direct her to perform prayers.
8. He should try to cope with some of her bad habits where possible.

Right of the children and duties of the parent to them

1. To be taught good behavior, moral and proper etiquette

2. Providing them with both religious and secular education
3. Marrying them to the right persons
4. To be corrected and disciplined when they do wrong
5. Ensure they grow healthy and strong
6. Try to provide them with something worthwhile to inherit
7. To be treated equally without any discrimination
8. Parent should spare time to spend with them.
9. They should demonstrate their love, mercy and affection towards them, so that they grow up confident, optimistic and with high level of self-esteem
10. They should always be alert to everything that may have negative influence on them.

The right and duties toward Extended family members

1. Keep ties of relationship with them
2. Give them something out of what you have
3. Give them preferences in charity
4. Do not cut relationship even if they do
5. One should not look down upon those who are unlucky in the society because of his position or status
6. Be kind to them
7. The ties of kinship should be broken unless they ask for forbidden acts e.g. polytheism

Exercise

1. Explain the term Nikah
2. Outline the condition for marriage
3. Explain the purpose of marriage
4. Identify the reasons for the taking additional wives
5. Examine the reason for the prophet marriage to more than four wives.
6. Explain the right of the following family members:
a) Mother b) Father c) Children d) Extended family

Chapter 7 HISTORY OF ISLAM

Pre-Islamic Arabia: This is the period before the preaching of Islam in Arabia. It is also known as the Jahiliyyah (the Day of ignorance).

Hejaz was the heart of Arabia and the Arabs for various reasons:

- It had the kaabah which used to give tranquility to the hearts of the Arabs as well as giving them a higher status.
- It had Makkah the capital and the headquarter of all Arab land besides being the homeland of Quraish, the leading Arab tribe and most respected on religious and worldly affairs.
- It had Yathrib (Madinah) which is among the most fertile land in the Arabia peninsula with good climate and weather

Prevailing conditions

a. Social life

1. A general assembly was held once a year.
2. Those who gave the best poetry were like heroes.
3. They used to drink alcohol.
4. They practiced polyandry (the custom where a woman is married to more than one husband).
5. Women were considered as property of the whole tribe.
6. Generosity and hospitality was very significant in their lives.
7. They used to burry their daughters alive in order to avoid poverty and shame.
8. Widows were inherited by heirs of the deceased as any thing good could be inherited.
9. Women did not inherit from their relatives
10. There was no limit for polygamy. A man could marry as many women as he wish.
11. Tribal inclination was at its highest. One was ready to die for his tribesmen even if they were wrong.
12. Gambling was part and parcel of their daily life.

b. Economic conditions

1. The Arabs were mainly nomads, they lived a nomadic life.
2. They practiced Agriculture on a few areas where there were oases
3. They practiced barter trade.

4. They practiced blacksmithing
5. They kept livestock especially camel
6. They practiced curving i.e. stone and wood carving.
7. They were hunters.
8. They practiced riba (lending money on interest).
9. They practiced slavery (human traffic)

c. **Religious conditions**

Religiously, the inhabitant of Arabia can be classified into five:

1. The idolaters
 - Many Arabs practiced idol worship
 - There was about 360 Idols around the Kaabah
 - Every home had an Idol
 - Four Idols were held in great esteem by Arabs i.e. hubal, al- lat, al- uzza and manat.
2. The Hanifs
 - These are the people who tried to maintain the belief from the teaching of prophet Ibrahim and Ismail.
 - Hunafaa (singular Hanif) are those who turn away from the Idol worship.
 - They lived righteously and upright life.
 - When Prophet Muhammad (p.b.u.h) started preaching Islam they readily accepted it.
3. The jews (Judaism)
 - They were followers of Prophet Musa (Moses)
 - They preached the unity of God
 - The Jews in Arabia were ingrown community, practicing and guided by their own laws and customs
4. The Christians
 - They were the followers of Prophet Isa (Jesus)
 - Christian who ran away from persecution which took place in the eastern church in third century moved to Arabia
 - They preached Christianity in Arabia and some Arabs embraced it.
5. The Magians (Majusi)
 - They worshiped fire.
 - They believe anything good come from the light and anything bad come from the darkness.
 - Some Persians who came to Arabia as traders or as rulers brought together with them this belief.
- d. Political condition
 - There was no central government in Arabia; each tribe had its own tribal leader.
 - The Arabs existed in form of many tribes each living independently from the other, each had its own habits, customs and cultural development
 - The leader or chief of each tribe was called sheikh or sayyid .He exercised his authority over his own people settled in undefined area and he ruled through the council of elders.
 - The sheikh had to prove that he had the necessary qualification before being chosen i.e. a sense of fairness, courage and kindness.
 - There were also some foreign colonies in Arabia. These were Persian, Jews and Christians.
 - In some areas like southern Arabia they had kings as the rulers e.g. the Himyarates.

Life History of Prophet Muhammad (SAW)

- Abdilllah was twenty five years old when his father Abdulmutwalib sent a proposal for him to marry Amina bint Wahab. Amina was the best woman among the Quraish in every aspect.
- Two month after the marriage, Abdilllah went on a business trip to Syria, on his return he fell sick and decided to move to Madinah to his uncles from Banu Najjar and he died there.
- Muhammad (saw) was born in the morning of Monday 22nd April 571 AD (12th Rabiul-Awal year of elephant) in the holy city of makkah.

The early life of Muhammad (SAW)

- a) Arabs had a custom in those days. They used to send their children to the countryside to be nursed for the following reasons:
- It was in the countryside that children would pick the correct and pure Arabic.
 - Children grew stronger in the harsher environment of the countryside compared to the city life.
 - Epidemic frequently attacked cities and not the countryside.

- The Arabs who loved their homeland (countryside) wanted their children to get used to it and to be aware of their actual home.
- b) The prophet was breastfed by his mother Amina, Thuwaybatu al-Aslamiyyah (the freed slave of Abu Lahab) for seven days and Halimatu al- Saadiyyah (who nursed him for four years).
- c) When he was five years old his mother took him back under her care. One year after, she passed away in Madinnah (when he was six years old).
- d) Muhammad at the age of six was left without father or mother. Abdul-Muttalib (his grandfather) took care of him, but two years later he died.
- e) His uncle, Abu-Talib, took care of him from the age of eight. This was in response to request of Abdul Muttalib to take care of him after his death.
- f) From eight years old on, for over forty years Abu-Talib remained a good uncle, guardian, support and pillar of strength to the Prophet (saw).

Before the call

- a) During his boyhood he worked as a shepherd for a very small pay for some Makkans.
- b) He was illiterate (did not know how to read and write). However he used to listen to the discussions and wisdom of elders.
- c) He led a very different life from the Makkan youths. He did not drink, dance or worship idols, he never told lies or gambled. He was honest in all his dealings, that is why he was given the title Al-Amin (the trustworthy) and Assadiq (the truthful)
- d) At the age of twelve years, he accompanied his uncle to Syria, where a Christian monk saw him and noticed signs in him; signs that he was to be a Prophet. The monk told his uncle about it and urged him to take him back, he feared to be attacked by the enemies.
- e) During the battle of Fijjar between the Quraish and Qays, he took part in negotiation for peace. He also was a member of the league for protecting the rights of the weak and oppressed.
- f) Due to his good character he was appointed to lead the caravan to Syria by a rich widow in Makkah, called Khadija who later became his wife at the age of twenty five while she was forty years old.
- g) They had two sons and four daughters:
 1. Qassim: He was the eldest of his children. He lived only for two years then passed away.
 2. Abdallah: He was the second male. He passed away in childhood during the lifetime of the Holy Prophet.
 3. Zaynab: she was the eldest of the girls. She was married to Abu al-As.
 4. Ruqayah: She was married to Uthman.
 5. Ummu kulthum: She was also married to Uthman after the death of Ruqayah.
 6. Fatimah al-Zahra: She was married to Ali bin Abi Talib.
- h) He also had a son called Ibrahim from Maryam al-Qibtiyya, he died in infancy.

NB: All his children passed away before him except Fatimah who lived for six months after him.

- i) When he was thirty five years old, Quraysh started rebuilding Al-Kaabah. That was after destruction by the floods, the prophet played an important role in settling the dispute which was about to lead to bloodshed amongst the various tribes in Makkah.
 - The problem was who would have the honor of replacing the black-stone to its original place.
 - One tribe leader suggested: "Let the first person who will enter this place from the gate of Safa be arbitrator." Every one accepted this proposal. This person happened to be Muhammad (SAW).
 - The Prophet placed the Black-stone on a cloth. He asked every leader of the tribes of Quraysh to hold one side of the cloth, then they all raised the cloth together to its place, when it reached the spot where it originally was, Muhammad placed it with his own hands. This eased a very tense situation.

Prophet's mission in Makka

A. Baath (Prophet hood and revelation)

1. When Muhammad was forty, signs of his Prophet Hood started to appear; they were true visions he experienced for six months.
2. He used to spend most of his time alone and in meditation.
3. He used to go to a mountain cave called Hira, three miles from Makkah. There he spent his time in prayer and meditation.
4. He was praying for the divine guidance as he was not satisfied with the beliefs of his people.
5. He was protected by Allah from all evils.

6. One night in month of Ramadan, 609 AD, when he was praying in the cave of Hira, Jibril came to him and said "Read." He answered "I cannot read." The angel then squeezed him firmly and then let him free, and said again "Read." The Prophet answered again "I cannot read." The angel squeezed him again and said in a more commanding voice, "Read." The Prophet eventually replied, "What can I read?" The angel then recited "Read in the name of Lord who created man from a clot. Read and your lord is the Most Generous-who taught by the pen –He taught man which he knows not" {Quran 96:1-5}. Muhammad repeated these words and they were imprinted upon his memory.
7. He went out of the cave onto the hillside and heard the same voice saying: "Oh Muhammad you are the messenger and I am Jibril". Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon.
 - Muhammad (saw) stood quite still, turning his face away from the brightness of the vision, but whichever side he turned his face there stood the angel facing him.
 - He remained thus for along time till long after, the angel disappeared
8. He began to tremble with fear and then he disappeared down the hill to his home. On arriving, he said in a stammering voice "Khadijah, cover me cover me quickly."
 - She covered him with sheet of cloth.
 - On recovering his breath. He related his experience to her and expressed his fear for his life.
 - She listen with interest and comforted him by saying, "Your conduct has been such that Allah would not let harm come to you, you are kind to your family, you help the helpless, you welcome guests and you assist those who are in trouble"
 - She stood up and went to Waraqa and informed him. Waraqa said "I swore by Allah that he has received the same Namus i.e. angel that was sent to Moses. He is the prophet of this nation tell him to be patient."
9. Jibril again appeared before the Prophet (saw) on a number of occasions to reveal the wahy from Allah. From then on ward, the Prophet's mission was to convey to people Allah's message.

B. Early Muslim community

- a) Most of the people of Makkah were Idolaters in those days and as such it was very difficult to preach Islam which was contrary to their belief.
- b) The Prophet started his mission from his own house and close friends.
- c) His life was so clean, his character was so spotless and his manners so endearing that he was heartily liked by his family.
- d) The first person to believe him was lady Khadijah (his wife)
 - The next was Zaid bin Harith (a freed slave).
 - The third convert was Sayyidna Abu-Bakar (The Prophet's dearest friend)
 - The fourth person was Sayyidna Ali bin Abi-Talib (his cousin)
- e) Abu-Bakar invited many into the fold of Islam such as Uthman bin Affan, Zubair bin Awam, Abdurahman bin Awf, Saad bin Abi-Waqqas and Talha bin Ubaidillah.
- f) The Prophet and the early converts conducted this phase of the preaching secretly and on individual basis.
- g) After three years of continuous efforts, more than forty men embraced Islam.

Al-Arqam binul Arqam

- a) Quraysh did not like Islam.
- b) They were unhappy to see Muslims not worshipping Idols.
- c) They were angered when Saad bin Abi-Waqqas hit a Quraysh with a bone of a camel when the Quraysh interfered with his prayers.
- d) To avoid such incidents from happening again, the Prophet, a lover of peace, decided to assemble the Muslim converts secretly in the house of Al-Arqam to teach them all the matters relating to Islam.

Public speech

- a) In the fourth year of his mission, the Prophet was commanded by Allah to preach Islam in public.
- b) The Prophet went to a hill known as Swafa and asked them: "Would you believe me if I tell you that a large army was hidden behind this hill ready to attack you?" The people replied that they would certainly believe him because they had never heard him telling a lie.
- c) Then the Prophet said, "Well, I am a Prophet sent to you, bringing good tidings and warning those who disbelieve of a severe punishment."
- d) When the people heard this message they got angry and were disturbed. They felt that their religion of Idol-worship was being challenged.

- e) His uncle Abu-Lahab ridiculed the Prophet and cursed him by saying, “Did you call us for this reason?” Allah at once sent the revelation supporting the Prophet in which he said “Perish the hands of Abu-Lahab”
- f) From there on the life of Muslims and the Prophet took different turn, in the face of opposition and Quraysh; they persecuted them.

Modes of persecution

The Muslims were subjected to all kinds of persecution e.g.

1. They were not allowed to worship in the Kaabah.
2. Thorns were laid on the way of the Prophet to harm him.
3. Dirt and filth were thrown at him.
4. People followed Muslims shouting, clapping, jeering and abusing them.
5. Slaves were kept without food and water for days by their masters.
6. Bilal bin Rabah was made to lie on burning sand and a heavy stone was put on his chest.
7. Some followers were killed cruelly e.g. Sumeyya the mother of Amar bin Yassir.
8. Dirt was also thrown on the door of the Prophet’s house.
9. Others were slapped on the face or kicked until they bled.
10. A few were put into prison with iron chain tied to their legs.

Results of persecution

1. Muslims found life in Medina to be difficult or too hard.
2. The treatment they received from the enemy became unbearable.
3. They had to look for a peaceful place where they could worship freely and avoid persecution.
4. The prophet advised Muslims to migrate to Abyssinia which was ruled by a Christian king called Negus. Negus was known for his tolerance and justice.

Reasons why Abu Jahal opposed Muhammad (SAW)

1. He felt that Islam was a religion of the poor, the less fortunate.
2. He was ignorant about the truth.
3. He considered himself wiser than the Prophet since people used to refer to him as ‘father of the wisdom’ before the coming of Islam.
4. He regarded the Prophet to be younger than him hence could not imagine following somebody younger than himself.
5. He did not wish to forfeit his Ancestors’ religion.

Muslims seeking asylum in Abyssinia

- a) When the situation became unbearable to the Muslims. The Prophet advised those who could not protect themselves from the terror to seek refuge in Abyssinia. This was in 5th year of the Prophethood.
- b) King Negus was known for tolerance, fair and justice, and it was expected that the Muslims would be in safe hands in this country.
- c) At first fourteen men and one woman left. They sailed in boats and on reaching there they were received with sympathy by the king. Thereafter the number increased to eighty three.
- d) When the Meccans heard that Muslims had taken refuge in Abyssinia, they sent two men: Abdullah bin Abi Rabih and Amri bin Al-Aas with presents to Negus and his general. These delegates asked the king to hand over the Muslims to them.
- e) Negus asked the refugees for an explanation. Jafar bin Abi-Talib (the leader of the Muslims immigrants) said: “Oh king, we were plunged in the depths of ignorance and barbarism: we worshipped idols and lived in unchastely; we ate dead bodies and we spoke abominations, we disregarded all human feelings, and also the duties of hospitality and neighbourliness; we knew no law but that of might. Then Allah raised amongst us a man whose birth, truthfulness, honesty and purity were well known to us. He called us to the unity of Allah and taught us not to associate anything with Him; he forbade us the worship of Idols and enjoined us to speak the truth, to be faithful to our trusts, to be merciful and regard the right of our neighbours. He forbade us to speak evil of women or to eat property of orphans; he ordered us to refrain from vices and to abstain from evils. He taught us to offer prayers, to render alms, to observe the fast. We believed in him; we have accepted his teachings and his commands to worship Allah and not associate anything with Him. For this reason, our people have risen against us, have persecuted us in order to make us forget the worship of Allah and to force us to return to the worship of Idols and other abominations. They (Meccans) have tortured us and injured us until we did not find any safety among them. So we came to your country in the hope that you will protect us from their oppressions”.

- f) The king was very much impressed by these words and asked the Muslims to recite some of Allah's revelation. Jafar recited to king opening verses of Suratul-Maryam (chapter 19-Mary). After Negus heard it he said: "By God what you have recited (from the Quran) is similar to our book (Bible). The two are light of the same lamp"
- g) When the Meccans saw that they were losing the case, they made another attempt the next day. Now they tried to persuade the king against the Muslims. They came to court and asked the king: "Do you know the belief these Muslims have about the Christ?"
- h) On hearing this, the king again called the Muslims. This was very critical time for the Muslims as the king was Christian, who believed in the divinity of Christ. Jafar however again frankly explained the Islamic point of view in this respect. He said: "Jesus is the slave of God, is His Prophet and the word of God"
- i) When Negus heard this he was satisfied and allowed Muslims to stay and preach their religion freely.
- j) Thus the Meccans delegates returned home disappointed and Muslims were allowed to stay in Abyssinia peacefully for many years. In the mean time a number of Abyssinians embraced Islam including Negus himself.

What do we learn from this migration?

1. The great concern of our Prophet on the well being of his people. He was not ready to see them continue to suffer every day. Hence he directed them to go to that country.
2. The effect of the true faith of earlier Muslims who accepted to leave their wealth and belongings behind for the sake of safety of their faith.
3. They did not hesitate to abide by the directive of the Prophet.
4. They did not fear going across the sea and to a place they hardly knew.
5. They were bold and spoke the truth; Jafar did it to the king. He did not fear to say that Jesus was Prophet like any other one, yet he knew he was speaking to a Christian king who believed that Jesus is the son of God.

NB: The Prophet chose Abyssinia for Muslims to migrate instead of other Arab states because of the following reasons:

- Islam and Christian are true religions of God.
- The two religions have identical teachings.
- It is easier for Muslims to find themselves at home in Christian environment (Abyssinia) than in country where the Idol worship dominates.
- King Negus was known for tolerance, fairness and justice, and it was expected that the Muslims will be in safe hands in this country.

Result of migration of Muslims

1. Islamic culture spread in Abyssinia.
2. Muslims started trading with the community.
3. The Meccans failed to persuade the king Negus and returned to Mecca disappointed.
4. The Muslims Immigrants intermarried with the local people.
5. The Muslims were welcomed and allowed to live in Ethiopia.

Boycott of Banu Hashim

- a) The failure of their mission to Africa and the news of conversion of Hamza and Umar alarmed the non-Muslims very much.
- b) Abu-Talib persistently refused to remove his protection from the Prophet. Quraysh family in Makkah organized a boycott against Banu Hashim.
- c) During the boycott the Banu Hashim were expelled from Makkah and stayed in the valley of Shiib Abi Talib.
- d) Terms of the boycott:
 - They were cut from supplies of food and water.
 - They were not allowed to have normal dealing with other Muslims.
 - They were not allowed to conduct any form of business transaction with them.
 - They were not allowed to intermarry with them.
 - Social relations with Muhammad and his supporters would discontinue until the Prophet (saw) was handed to them to be killed.
- e. After three years the boycott was lifted and Muslims and Banu Hashim were allowed to return home.
- f. The boycott indeed brought many hardships to them.
- g. Khadijah, the wife and the supporter of the Prophet died a short while after the boycott due to suffering she endured. Two months later, Abu Talib died. This is known in the History of Islam as the year of sorrow (10th year of Prophet hood or 619 AD).

The year of sorrow

- Due to the difficulties and hardship that the Muslims faced when they were at the valley of Abutalib two close relatives of the Prophet (saw) passed away. (Abutalib and lady Khadija).
- Grief and psychological pain over took him as it had never taken him before.
- The death of Abutalib was the greatest calamity for him because he had loved Abutalib more than any man ever loved his father.
- Abutalib had been more than a father to him. He was his best friend and protector on this earth.
- The death of Khadija made matters still worse. She who had loved him so dearly and comforted him in his physical and mental troubles was no longer there.
- Revelation also stopped for sometime.
- Surely it was a time of great sorrow thus called the year of sorrow.
- The figures had been the main protector of the prophet against the Quraysh since the early stage of Islam.

The role of Lady Khadija in the Prophet's (saw) mission

1. She created employment for the Prophet in her business.
2. She assisted the Prophet in his basic needs.
3. She invited people to Islam.
4. She financed Islamic mission (d'awa) whenever necessary.
5. She consoled and encouraged the Prophet (saw) whenever he was faced with difficulties in revelation.
6. She defended him from the enemies due to her position in the society.
7. She gave him love and comfort that a husband could expect from his wife.
8. She is the mother of almost all of the children of the Prophet (saw).

Assistance of Abu-Talib to the Prophet (saw)

1. He protected the Prophet since child hood and stood by him all these years.
2. He suffered not only in trade, but also bore threats and injustices at the hands of the pagans because of the Prophet (saw).
3. He defended the Prophet against his enemies (Quraysh).
4. He persistently refused to remove his protection from the Prophet despite severe threat from the Quraysh.
5. He sided with the Prophet and endured hardships during boycott.

Journey to Taif

- The death of Abu-Talib and Khadijah had removed a great support for the Prophet.
- The non-Muslims now felt free to create more trouble for the Prophet.
- The Prophet then decided to visit Taif. He travelled with Zaid, his faithful companion.
- When he arrived at Taif, he spoke to the members of Thaqif tribe. But there was no response. They did not wish to be diverted from their customary religion.
- When he continued to preach Islam in their midst, the people of Taif set vagabond and street boys against him, who pelted him with stones and drove him out of town.
- The two left Taif bleeding from their wounds and returned to Mecca greatly discouraged.
- While were leaving the Town, Allah sent angel Jibril to ask the Prophet if he wished that these people be punished, but he pleaded for mercy on their behalf, optimistic that their offspring would embrace Islam.

Isra wal-miraj (night journey and ascension)

- A. Isra wal miraj
- Al- Isra refers to the journey from Mecca to Jerusalem. The Prophet was on a swift horse called al-Buraq.
 - Al-miraj refers to the journey from Jerusalem to the heaven to be shown wonders of Allah and be given favours.
 - It took place in tenth year after Prophet hood (621 AD)
 - The Quran describes this journey in the following verses: {Glory be to (Allah) who did take His servant for a journey by night from the sacred Mosque (Mecca) to the Mosque of Aqsa, whose precinct we did bless in order that we might show him some of our signs for He is one who hears and sees (all things)}.
 - The most important thing that happened during al-Miraj was the order of prayers.
 - The news of the journey brought mockery and ridicule from the Makkans
 - When Abubakar (RAA) was enquired to testify to this news, he immediately accepted it as truth. From that day the Prophet (saw) gave him the title As-sidiq.

Reasons for the episode of Isra-wal Miraj

1. Mistreatment of the Prophet in Taif.
2. Boycott of Banu Hashim.
3. Death of some Muslims in the persecution e.g. Summeyya.

4. After the death of the Prophet's uncle Abu-Talib and his beloved wife Khadijah the Quraysh intensified their attacks to the prophet (saw).
5. The persecution of entire Muslim ummah.
6. To ease the Prophet's heart after he had lost two main pillars of strength i.e. his uncle and wife.

The events which took place during the night of Isra wal Miraj

1. The five daily prayers were commanded and given to the Prophet (SAW).
2. The Prophet led congregational prayer of all the Prophets in Masjid Al-Aqsa.
3. The Prophet was taken from Mecca to Jerusalem.
4. The Prophet was shown various punishments meted to the various sinners.
5. Prophet was ascended to the seven heavens.
6. The prophet (saw) was shown paradise and hell.

Importance of Isra wal-Miraj

1. It was a time when the five daily prayers were commanded
2. It shows the favours of Allah which He bestowed upon His Prophet (saw).
3. It strengthened the morale of the Prophet and Muslims after their ordeal during boycott.
4. It shows the position of the Prophet Muhammad over the other Prophets when he was requested by angel Jibril to lead the prayers.
5. The Prophet learnt a lot from this episode and conveyed that knowledge to us.

Problem faced by Muslims in Makkah

1. Muslims were minority in Mecca.
2. They were oppressed and persecuted because of their faith.
3. They lived a life of insecurity.
4. They were deprived all power and privilege.
5. They suffered social boycott
6. They were not allowed to say prayers or practice their religion.

Prophet mission in Medina

The first covenant/pledge of Aqabah

In 621 A.D twelve men from Yathrib set out for Mecca. They met the Prophet at Al-Aqabah and entered with him into an agreement known as "The first covenant of Al-Aqabah"

The term of covenant of Aqabah

1. They agreed to adhere to the unity of God.
 2. Neither to neither steals nor commits adultery.
 3. Neither to neither kills nor knowingly commits any evil.
 4. Not to fail to obey God in all His commandments.
 5. They should obey the Prophet in all the time.
- On their return to Yathrib the Prophet sent along with them Mus'ab Ibn Umayr to teach them the Quran and the fundamentals of Islam. He was the first missionary in the history of Islam.

Results of this covenant

- Islam soon spread in Medina. This showed that Yathrib was very friendly to the Muslim cause, and it prepared for migration of the Prophet and his followers.
- In the next pilgrimage Mus'ab came back to Mecca and reported the success of the mission.

The second covenant of Aqabah

- a) In 622 AD a greater number of pilgrims came from Yathrib (seventy three men and one woman).
- b) The Prophet and the pilgrim leaders met secretly at Al-Aqabah and made the second covenant of Al-Aqabah.
- c) The Prophet (saw) was with his uncle Abbas who was not yet a Muslim.
- d) The aim was to reach an alliance with the Yathribites to protect the Prophet and the Muslims who would migrate to their land from the persecution of Quraysh.

The major term of the second covenant

- To protect the Prophet and his followers against the persecution of Quraysh.
- They agreed to protect the Prophet when he migrated to Yathrib.

NB: The Quraysh on learning the covenant were annoyed and they conspired to kill the Prophet (saw).

Significant of the covenants to the Prophet

1. The two pledges bonded the people of Madinah to the Prophet.
2. They made many people of Madinah to join Islam.

3. They made it easy for Muslims to escape persecution.
4. They opened the road to Islamic success
5. They protect the Prophet from Meccans and gave him shelter.
6. They boosted spread of Islam to outside Mecca.
7. They threatened and further brought to an end the Mecca religion (idol worship).
8. They gave the Muslims a city of their own.
9. They open the road for Islamic success.

Hijra (migration)

- a) The Prophet Muhammad (saw) saw that the time was ripe and he commanded his followers to migrate to Medina. All Muslims departed to Medina except the Prophet (saw), Abu-Bakar and Ali bin Abi-Talib.
- b) The Meccans became aware of the plan of the Prophet (saw) to migrate to Medina. They decided to kill the Prophet.
- c) Quraysh held an emergency meeting at Darin-Nadwa. Consultation went on, on how to prevent the Prophet from migrating and what was to be done to him. Three ideas seemed to have been the centre of their discussions. These are:
 1. To imprison him by putting chains on his hands and feet and leave him in the prison to die.
 2. To kill him by any means
 3. To throw him out of Mecca and impose a life ban on him (not to enter Mecca throughout).

Allah said in the Quran “And (remember) when the disbelievers plotted against you, to imprison you, or kill you, or to get you out (from your home i.e. Mecca).

- d) After along consultation it was decided to kill him. Every clan was to bring a strong youth with a sharp sword. These youths would all at once kill the Prophet with their swords. This would make all the clans to share the burden of murder. Hence the Banu Abdimanaf, the clan of the Prophet would be unable to fight all the clans or to revenge the murder of the prophet.
- e) The Prophet (saw) was informed by Jibril that the Quraysh were conspiring to kill him and that he should leave Mecca for Medina.
- f) The prophet (saw) asked Ali (RA) to spend the night on his bed and cover himself with his green mantle and assured him full security under Allah`s protection and return all the goods, jeweleries and property that was left in his trust by the Quraysh.
- g) The prophet (saw) came out of the room and cast a handful of dust at the assassins and managed to walk his way through them reciting verses of Noble Quran.
- h) He proceeded direct to the house of Abu-Bakar and found his close friend ready for Hijra.
- i) They left Mecca immediately passed along the southern route to the cave of Al-Thaur, where they spent three nights.
- j) The assassins who laid siege to the house of the prophet were waiting for the zero hour when someone came and informed them that the prophet (saw) had already left.
- k) The searchers reached the cave. This worried Abubakar very much, but he was reassured by the prophet “Do not grieve, verily Allah is with us” {Q9:40}. They found the cave covered with cobwebs and there were a pair of pigeons laid at the entrance. After some argument the searchers left the cave and took another way.
- l) During these three days, Abdillah (son of Abubakar) used to visit them secretly to bring them food and news of the Quraysh.
- m) After three days, when it seemed that it was safe enough for them to emerge from the cave, Abdillah bin Areeqat, a friendly and trusted guide, led them along the west coast of the Arabian Peninsula, using a path seldom used by travelers.

Medina welcomes the prophet

- a) The people of Medina had already received the news of escape of the prophet from Mecca but had no knowledge of his three days stay in the cave.
- b) They eagerly awaited his arrival. Every day the Ansar and Muhajirin used to go some distance outside the city.
- c) After traveling for eight days the first sight of their arrival in Quba (situated five kilometers from Medina) was by few who were watching on a tower. Allah`s messenger (saw) was warmly welcomed by the Muslims in Quba. While still in Quba Ali joined them.
- d) The prophet and his companions rested there for two weeks. They built a mosque called masjid Quba.
- e) The prophet (saw) arrived in Medina on Friday 12thRabiul-Awwal 1stAH (27thSeptember 622 AD)and was received with shouts of rejoicing, the little girls of Banu Najar tribe and others, joyful sang songs of welcome.

Tala`al Babru alayna	O the white Moon rose over us
Min thaniyyatil-Wadai	from the valley of Wada
Wajabal- shukru alayna	we owe it to show gratitude

Ma da`a lillahi da` where the call is to Allah.
 Ayyuhal- mab`uth fina O you who were raised among us
 Jita bil- amril-Mutwa coming with a word to be obeyed
 Jita sharraftal- Madinah you brought nobility to this city
 Marhaban yaa khayra da` Welcome! Best caller to Allah`s way

- f) The people of Yathrib renamed their city Medina-tun –Nabi (the city of the prophet). In short time, it came to be known as Medina.
- g) There were many tasks awaiting the prophet`s attention, the most important of them being construction of mosque, rehabilitation of Meccan refugees, the fostering of unity not only between Muslims, but also between inhabitants of Medina at large.

Problems encountered by the prophet immediately after migrating to Medina

1. There was a problem of accommodation for the Prophet (saw) and the muhajirin.
2. There was the problem of defending the Muslim ummah against external attack.
3. There was shortage of worshipping place i.e. there was a need the construct mosque.
4. The problem of spreading Islam to other people both inside and outside Medina.
5. The supply in Medina ran out due to over population which over stretched the limited resources in Medina.
6. There was conspiracy of the Jews who wished to weaken the Muslims ummah so that they should control the trade route to Syria (sham).
7. There was a problem of hypocrites, who concealed their enmity to the Muslims, especial their leader who was about to be declared as the president of Medina.

Miracles of the prophet during Hijra (Migration)

1. People who surrounded prophet`s house fall into a deep sleep when prophet (saw) passed them.
2. Prophet (saw) spited to Abubakar wound after being bitten by a snake while in cave.
3. Mecca`s searcher saw a pair of pigeons laying eggs at the mouth of cave.
4. Mecca`s searcher saw spider`s cobwebs blocking the cave.
5. Suraghah`s horse sunk in the sand when he approached the prophet (saw) intending to harm him.
6. While on their way, prophet milked a weak goat at Ummu- Maabad`s house place.
7. In Medina prophet`s camel decided where the prophet would stay and location of the mosque.

Beginning of Muslim ummah

- a) First he built the first mosque in the history of Islam.
- b) He united the two sections of the community i.e. Ansar (the helpers) and Muhajirin (the immigrants).
- c) The next move was to have meetings with Jews and other Arabian tribes in and around Medina; he sought ways and means of ensuring peace between the sections of the population.
- d) He chalked out agreements with all the parties concerned and the document came to be known as the constitution of Medina

The constitution of Medina

- It was the first political agreement between Muslims and non-Muslims.
- This agreement was meant to secure the cooperation, unity and freedom of the different groups living in Medina.
- The aim of the prophet (saw) in signing this agreement was to ensure Islam was taught and spread freely in contrast to the hostile environment in Medina

Its major Terms

1. The Ansar and Muhajirin shall form one group of ummah.
2. Whoever is rebellious or spreads enmity, the hand of every Muslim shall be against him, even if he be his son.
3. A believer shall not kill another believer nor support an unbeliever against a believer.
4. A criminal shall not be given help or refuge.
5. Any matter not agreed upon must be referred to God and His messenger Muhammad (saw).
6. The Jews and the Muslims will each profess their own religion freely.
7. No going to war without the prophet`s permission; but lawful revenge is acceptable.
8. The Jews and the Muslims shall each be responsible for their own expenditure but if Medina is attacked, they will assist each other.
9. Medina shall be sacred and inviolable for all that join this treaty.
10. Jews shall have equal right of citizenship

Importance of Medina constitution

1. It was an attempt of reconciliation of the tribes and focusing all of them to the new religion.

2. The treaty shows and confirms the prophet as the supreme leader and controller of the affairs of Medina.
3. It lays down the principles on which cordial relationship could be established between Muslims and non-Muslims.
4. It was a great document which for so many centuries ensured freedom of worship
5. It recognized protection of life and property and banned crime of all kind.
6. The treaty shows the prophet as a great political leader and organizer of people's affairs.
7. It protected Islam and Muslims against the conspiracies of the Jews.

Why Hijra is considered as a turning point in the history of Islam?

1. The prophet (saw) was given a warm reception by the people of Medina.
2. The prophet (saw) got a base to organize Muslims and Islam.
3. Islam made a rapid growth after the Hijra as opposed to the problems, persecution and inferiority of Muslims at Mecca.
4. Muslims in Medina were able to conduct their affairs in peace resulting in the expansion of commerce and organized defence.
5. The Muslims were able to build strong force after moving to Medina so that they were able to fight enemies of Islam.
6. At the time of caliph Omar (RAA) the events of Hijra was marked as the starting point of Islamic calendar.
7. After Hijra, Islam came to triumph (achieve victory) over the pagan religions and was soon became the religion of the whole Arabian Peninsula and expanded to far away land.
8. The name Yathrib was changed to Medina.

The battle of Badr

This battle was fought in the second year after Hijra, on the plain of Badri from which it derived its name.

Reasons for the battle

- a) To punish the Quraish and to cut off their trade and economic routes.
- b) To compensate those who had lost their properties in Mecca.
- c) To create fear in Quraish so that they would respect and fear Muslims.

Option in taking part in the battle

- It was during the month of Ramadan 17th 624 A.D in the second year of Hijra, the prophet was informed of a large caravan from Syria (sham), carrying goods worth a large sum of money.
- The prophet on hearing this, decided to attack the caravan in order to revenge for all the loss that the Quraish had inflicted on the Muslims. They were only 40 people guarding this caravan led by Abu Sufyan.
- The prophet set out with 313 Muslims to go and intercept this caravan.
- Abu Sufyan on learning of this sent word to the people of Mecca, who prepared an army to come and defend their caravan.
- When the information reached the prophet (saw), he consulted his companions. It was decided that they go ahead with the campaign regardless whether the Muslims would counter the Mecca army or find the caravan

Account of the battle

- The battle started with duel between individuals. The Quraish put forward three of their brave noble men and asked the Muslims to bring forth 3 of their men to face them.
- The Quraish forwarded Utba, his brother Shayba and Utba's son Walid, and the Muslims forwarded Hamza, Ali and Ubeyda bin Harith. Ali and Hamza killed their opponents, but Ubeyda and his opponent drew.
- After that then the main battle began. The Muslims fought with great courage, and the prophet (saw) was saying endless prayers, at last they defeated the Quraish.

Statistic of Badr

	The Muslim Army	The Quraish Army
1	They were 313 men	They were 1000 men
2	86 were Muhajirin and 277 were Ansar	They included the aristocrats of Mecca
3	They had 76 camels, and 2 horses	They had 750 camels and 100 horses
4	They were armed with swords and only one wearing military armour	600 of the soldiers were wearing military armour
5	14 were killed	70 were killed
6	They were no captive	70 were captive

Reasons for Muslim's victory in the battle of Badr

1. The Muslims were fighting on principles and for a good and proper cause.
2. The love for the hereafter stimulated the Muslims to fight.

3. Complete faith and confidence in God without looking at the number of fighters and preparation.
4. The high standard of fighting skills of the Muslims which took no time to be seen right from the individual combat.
5. Consultation of the leader (the prophet) with his people and involvement in the fighting by himself.
6. The Muslim Army was united in opinion and ideas in fighting the Quraish.
7. The reinforcement from Allah; He sent angels to assist the Muslims.
8. Allah wanted to approve to the Muslims that, materials are not only surety to victory, but trust and strong faith in Him is also needed.

Importance of Badr to the Muslims

1. The Muslims consider this battle of Badr a victory from Allah, when the numbers were few and they were poorly equipped.
2. This battle was symbolic of success of power of truth over falsehood. It strengthened the faith in Allah.
3. Muhammad (saw) was now a successful leader of religion and state; the victory of Badr strengthened and reassured his position and that of Muslim in general.
4. If Muslims had been defeated at Badr it could have been the end of Islam. So the victory of Badr was indeed very essential for the survival of the Muslims.
5. This victory created fear in the heart of non-Muslims, and some decided to join the fold of Islam.
6. This victory attracted attentions of many people and nations. So they were eagerly wanted to learn more about Islam. By this way Islam became popular religion in the Arabian Peninsula.
7. It was the first battle between the Muslims and non-Muslims

The battle of Uhud

Reasons for the battle

- a) The Quraish wanted to kill the prophet (saw) and bring Islam to an end before it was too late.
- b) The Quraish wanted to revenge their humiliating defeat at Badr
- c) The Quraish wanted to secure the safety of its caravan routes to Syria.
- d) The Quraish wanted to re-establish its supremacy among the Arabs that got lost during the battle of Badr.

Account of the battle

- a) The Quraish after been defeated at Badr, wanted to revenge, they quickly gathered a strong force of 3000 men.
- b) On learning of the Meccans advance, the Muslims decided to go out and meet them and a force of 1000 men set out for the battle on Friday, 11th shawwal 3 A.H (625 AD), after jum`a prayer
- c) As the Muslim army left Medina Abdullah bi Ubay (the leader of hypocrites), pulled out from the main force together with his followers (300 men), with the reason that he wanted to defend Medina from within. But the actual reason was cowardice and lack of commitment to Islam.
- d) Uhud is the name of a hill, three miles outside Medina the prophet took his position with the hill behind the Muslim army.
- e) The prophet (saw) placed 50 archers on top of the hill to defend attack from behind with orders, never to leave their position whatever the out come.
- f) The Meccans were defeated but the archers on seeing the booty, decided to leave their positions.
- g) One of the meccan generals-Khalid bin Walid (he later became a Muslim)-saw the pass, and he attacked the Muslims from their rear. Suddenly the Quraish turned on the Muslims.
- h) The Muslims were surrounded on both sides. They now faced defeat after the initial victory.
- i) The situation getting desperate as rumours spread that the prophet had been killed but he was severely wounded, he shouted at the top of his voice "I am Muhammad ibn Abdullah. I am the messenger of Allah. I have come with the truth" On hearing these, the companions gained courage and once again they started to fight the enemy. At last Muslims won and the Quraish retreated. Seventy precious Muslims lost their lives, including Hamza.

Effect of Uhud

- 1) Prominent Muslims lost their lives e.g. Hamza.
- 2) Ubay bin Khalaf one of the four people who planned to kill the prophet (saw), was himself killed by the prophet.
- 3) Hindu the wife of Abu Sufyan mutilated the body of Hamza.
- 4) The Quraish failed to achieve their prime objective of capturing the prophet and rooting the Islam.
- 5) Though the Muslims appeared to be defeated initially, but eventually they were victorious.
- 6) The Muslims collected many of war booty.
- 7) The Meccans regarded it as their first victory over Islam

Importance of Uhud

1. It showed the importance and necessity for the Muslims to adhere strictly to the command of the prophet (saw). Their disobedience has cost them a great loss.
2. It was a reminder to the believers to take charge of their responsibilities of protecting the Divine mission, and taught them to bear hardships in their mission.
3. It explained the status of the prophet as the beloved Messenger of Allah, as He protected him from conspiracy of enemies.
4. We should not prioritize materials against our Divine orders, i.e. when the archers left their position.
5. The victory is in the hands of Allah, He can render to whom He wishes.

The battle of khandaq (the Trench)

- a) It also called the battle of Al-Ahzab (tribes).
- b) It took place in Shawwal 5th A.H (627 A.D).
- c) The Jewish tribe at Khaybar planned together with the Meccans to fight the Muslims in Medina.
- d) They gathered an army of 24,000 against three thousand Muslim men.
- e) The prophet (saw) came to know the plots and started to make plans to defend Medina.
- f) At the advice of Salman al-Farsi (RAA), a trench was dug round the open places of Medina.
- g) All Muslims including the Prophet (saw) participated in digging fifteen feet deep trench.
- h) When the army of the Quraysh came they were puzzled to see the trench.
- i) The army of the Quraish failed to cross over the trench and they decided to lay siege of Medina for 27 days.
- j) The enemies were hit by a cyclone and they fled away.
- k) The Jewish tribe of Banu Quraidha who attempted to fight the Muslims after the treaty of Medina, they were defeated by the Muslims, and in the end they surrendered and Saad Ibnu Muadh, was appointed as a judge by Bani Quraidha to rule in their case.
- l) Saad gave a harsh punishment because of their treason during such a very dangerous period. Their men were slain, their women were sold as captives of war and their land and properties were divided among the Muslims.

Result of the Battle of khandaq

1. It established the Muslims as the absolute masters in Medina.
2. The power of hypocrites who depended on allying with the Jews and the Meccans was finally broken.
3. The Arabs all over the Peninsula slowly began to admire Muslim power.
4. It confirmed the new prestige of Muhammad (saw) as the ruler of Medina.
5. The daughter of the Jewish chief (swafia) who conspired with other tribes against Islam was eventually married to the Prophet (saw).

The battle of Khaybar

- a) Among the three Jewish tribes who had signed a peace treaty with the prophet (saw) in Medina and they sided with the Quraish in the battle of Ahzab; Banu Nadhir and Banu Quraydha.
- b) They went into self exile and settled at Khybar, a town situated 320 km north of Medina.
- c) This town has a number of fortresses and was well protected all around, thus making it difficult to gain entry.
- d) These tribes took advantage of the distance to Medina and became more active in the final attempt to harm the Muslims and Islam.
- e) The prophet (saw) therefore, set out with 1600 men from Medina to Khaybar.
- f) The prophet ordered an attack and one by one the fortresses fell into the Muslim's hands.
- g) When they reached the famous fort of Qumoos, the Muslims spent 20 days without success. The prophet (saw) was hopeful of gaining entry.
- h) The prophet handed over the flag and sword to Ali (RAA) and appointed him as the commander of troops.
- i) Eventually the fortress was captured, some 15 Muslims were killed and 93 Jews were killed.
- j) The Jews asked for peace and came begging for forgiveness. A peace treaty was signed between the Muslims and Jews. This was in 7 AH.

The treaty of Hudybiyya

- a) In the 6th AH, the prophet left for Mecca to visit the Ka'abah. He had 1400 men with him.
- b) He encamped at Hudybiyyah, (a short way from Mecca) and sent a word to the Quraish that he is not going to fight but to visit the house of Allah.
- c) The Quraish were not ready to talk to the Muslims, and they arrested the emissary (Uthman Ibn Affan) and locked him in the house for three days.
- d) This almost led to the battle between the Muslims and Quraish; but the battle was suspended, when Uthman was later released unharmed.

- e) They Quraish were moved by loyalty and love of the companions to the prophet (saw) and ultimately agreed to draw a treaty.
- f) The Quraish were represented by Suhail Ibn Amir in drafting of the treaty.

Terms of the truce

1. The Muslims were not to enter Mecca that year, but to return the following year.
2. No arms apart from sword will carried by the Muslims when they returned to Mecca in the following year.
3. No spending of more than three days during the Umrah period.
4. If any one from Quraish go to Muhammad without his guardian permission, he should be sent back to Quraish.
5. If any of Muhammad's followers return to Quraish, he should not be sent back.
6. Any Arab tribe wishes to join Muhammad or enter into any treaty with him, should have the liberty to do so, and likewise whoever wishes to join Quraish or enter into any treaty with them, he is should also be allowed to do so.
7. There will be peace between the two sides for a period of ten years and these terms should not be changed for the next ten years.

Importance of truce

1. It allows Muslims for the first time to mix with any tribe they wish.
2. It gave Meccans an opportunity to have a closer look at Islam, as so many prominent Quraish men become Muslims e.g. Khalid Ibn Walid, Suhail Ibn Amri etc.
3. It was a clear sign that the Quraish had recognized the Muslim community
4. The Muslims were free from Mecca attacks and could now concentrate on facing threats from the Jews around Medina.
5. It gives Muslims opportunity to spread Islam over other areas, and within two years the number of Muslims doubled as a result of this treaty.
6. It showed the weakness of Quraish as they asked for no hostilities for the ten years period.
7. The prophet (saw) got an opportunity to sent teachers to teach other parts of Arabia Islam.
8. The atmosphere of peace gave prophet (saw) ample time to concentrate on his Devine mission i.e. teaching believers.

The conquest of Mecca

The causes and of the conquest of Makkh

- a) The Hudaibiyya treaty allowed both parties to ally themselves with any tribe. The Banu Bakr joined the Quraish while Banu Khuzah joined the Muslims.
- b) Banu Bakr violated the treaty by attacking Banu Khuzah. The Quraish helped the Banu Bakr with arms and men.
- c) The Khuzah sought justice from the prophet and he laid down three conditions for the Quraish:
 - 1) To pay blood money for the victims of Khuzah.
 - 2) To terminate their alliance with Banu Bakr
 - 3) To consider the treaty of Hudybiyya nullified.
- d) On the 10th of Ramadan 8 AH the prophet (saw) gathered 10,000 well armed men and set to Mecca. Tribes joined expedition on the way.
- e) They marched and camped at a place known as Maar-a zahran a few miles from Mecca.
- f) This worried the Quraish so much that their leader Abu Sufyan decided to enter into negotiation with the prophet (saw) so as to make a new treaty, but the prophet refused.
- g) At night Abu Sufyan decided to go to the Muslims camp to spy. He met Abass (prophet's uncle) who advised him to embrace Islam and tell his people to surrender. Abu Sufyan eventually was converted to Islam.
- h) Next day the Muslims army entered Mecca and they were instructed not to shed blood. They entered the city for the first time and hoisted a green flag on the Ka`abah.
- i) The Meccans were told they would be safe if they kept indoors, or took refuge in the Ka`abah or went into Abu Sufyan's house.
- j) The prophet entered the Ka`abah and cleaned it of all Idols ordering his companions to crush the idols near the Aka`abah. Bilal climbed on the roof of the Ka`abah and recited the Adhan.
- k) They performed thanks giving prayer (sijdatu-shukr) led by the prophet (saw)
- l) The Meccan leaders sat in the compound of the Ka`abah watching what was going on, not knowing what would be their fate. There were many who deserve no pity from the prophet (saw) and his companions (RAA).
- m) After prayer prophet (saw) addressed them and said "Do you know what treatment I am going to make out to you?" They answered "you are a noble brother and son of a noble brother" The prophet said "There is no reproach against you today you are all free"

Result of conquest of Mecca

1. Abu Sufyan who was a great rival to Islam accepted Islam
2. All idols in the Kaaba were broken
3. there was no blood shed during the conquest
4. Many Quraish accepted Islam
5. Prophet (saw) was able to address the Quraish

The battle of Hunayn

- a) After the conquest of Mecca, people in every corner and a part of the world left idol worshipping and entered the fold of Islam.
- b) The two tribes situated between Mecca and Taif; Hawazin and Thaqeef thought themselves to be superior and refused to embrace Islam.
- c) The chief of Hawazin tribe (Maalik bin Auf), invited the neighbouring tribes and gathered a huge army to harm Islam.
- d) When the prophet (saw) received this news of threat, he prepared an army of 12,000 men, including 2000 Meccans and marched out of Mecca toward the valley of Hunayn.
- e) The Muslims due to over confidence of their large number, they never thoroughly prepared themselves and they didn't put their full trust to Allah
- f) The people of Hawazin were noted for their archery. As the Muslims advanced obliviously, they were met with attacks of arrows from all sides.
- g) The Muslims could not stand the fierce attacks of the enemy arrows and they fell back. This retreat caused confusion among the Muslim soldiers.
- h) The Prophet was left with a small band of soldiers; the Muslim realized their mistake immediately and fought courageously.
- i) The attackers were defeated. Muslims captured large booty and six thousand men were taken as prisoners.
- j) The defeat of the non-believers at Hunain completely crushed the Arab resistance to Islam. Islam emerged as the strongest force in the Arabia peninsula.

Within two years, after the battle of Hunain, the Thaqeef's tribe accepted Islam.

Achievements of the prophet (saw) in Medina

1. He built the Islamic brotherhood and united the Ansar and Muhajirin.
2. He founded an Islamic state based on firm Islamic principles of social, economic, political and military institution.
3. He established military barrack to support and defended the Islamic state.
4. He was able to propagate Islam and spread it to other nations.

Hijjatul wadaa (the farewell pilgrimage)

- a. In the tenth year after Hijrah, most of Arabia had embraced Islam through the efforts of the Prophet (S.A.W) and his beloved companions.
- b. In the month of Dhul-Qa'ada 10 A.H. The Prophet (S.A.W) accompanied by 124,000 companions left Medina for Mecca with the intention of performing Hajj and Umrah.
- c. On the 5th of Dhul-Hijjah the Muslims entered Makkah and performed umrah and on the 8th of Dhul-Hijjah, the Prophet (S.A.W) camped at Minaa where He stayed the whole day and night.
- d. The next day. He proceeded to the plain of Arafah. Here the Prophet (S.A.W) delivered his famous last sermon (Khutbatul-Wadaa) to entire assembly of Muslims. He said: -

"O people listen to me for I do not know you will find me amongst you next year. Your lives and property are sacred, this month is sacred for all and you shall have appeared before your Creator. Treat your wives with kindness and love ... avoid sins ... all blood feuds are abolished. Know that all Muslims are brothers unto one another. Guard yourselves against committing injustice ... relay my message to other Muslims". Looking up towards the sky, he said: "O Lord I request you to be the witness to it"

- e. Then the Prophet (S.A.W) performed all the ceremonies of the pilgrimage for Muslims to follow. Afterwards He returned to Medina with his party.

Teachings of the farewell speech

1. Muslims should treat their slaves with kindness.
2. The blood, property and honour of a Muslim is sacred
3. There is no one who is better than the other person except in terms of piety
4. There is none to be worshiped except Allah.
5. The Muslims should strictly observe the five pillars of Islam.
6. Injustice is forbidden in Islam.

7. Husbands have got rights over their wives.
8. Wives have got rights over their husbands.
9. Treatment of slaves was emphasized.
10. He emphasized on spread of the message to those absences.

Death of the prophet

- a. Two months after performing Hajj (Pilgrimage), the Prophet (S.A.W) became weak and ill.
- b. He remained ill for a period of twenty one days. His health grew worse in the last fortnight as he caught a fever.
- c. He continued to conduct the congregation prayers in the Mosque until three days of his death.
- d. When He could not move He requested Abu Bakr (R.A) to lead the prayers. He did this for three days.
- e. The Prophet (S.A.W) spent his last day in the house of Lady Aisha. Her house was close to the Mosque.
- f. On the last day, the Prophet (S.A.W) had slept quiet sleep. The fever had abated. He went out to attend the dawn prayers, leaning on Ali Ibn Abi Talib and Al-Fadhl Ibn Abbas.
- g. When people saw he was better, their hearts leapt with joy because they loved him dearly.
- h. When the prayer was over, he spoke to the people. He began to feel weaker and weaker every minute.
- i. He died on 12th Rabi-ul-Awwal 11 A.H (8th June 632 CE) at the age of 63 years.
- j. The body was duly washed, perfumed and prepared for burial. He was buried in lady's Aisha house. The whole ceremony took three days.

Achievements of the prophet (s.a.w)

(a) Brotherhood and Equality of Mankind

1. About six months after the Prophets (S.A.W) arrival in Medina, He established a system of brotherhood between immigrant Muslims from Mecca and the (Ansar) helpers who welcomed the Prophet (S.A.W).
2. The brotherhood was so strong that they inherited one another yet they were not related.
3. The Prophet did not discriminate the rights and treatment between a black and white or between free and slave. He appointed Bilal as a ruler of Madinah.
4. He took care to bring freed slaves on an equal footing with the Arabs. He thus joined Zaid his freed slave with Hamzah his uncle and Bilal was made a brother of Abu Ruwaiha an Arab
5. Ansar who got a Muhajir as his brother gave equal share in his property and belonging to his Muhajir brother.
6. He taught the Muslims by his example, how to deal friendly with non-Muslims i.e. to keep the peace with them when they accepted them and to defend themselves when attacked.

(b) Elimination of Racism

1. The Prophet (S.A.W) taught that all human beings descended from one parent hood.
2. We are equal in the sight of Allah regardless of our skin colour, race, tribe, languages, clan, sex rich or poor.
3. In Islam our different languages and colour is not reason and cause to boast and look down in contempt and despise one another but rather these are in order to recognize and identify each other and also to recognize the power of Allah in creating and fear Him and humble ourselves in our daily life.
4. When we look at the companions of the Prophet (S.A.W) we will find a complete mixture of colours and all races together as one family: -
 - a) There was Bilal bin Raba a freed black slave from Africa
 - b) Suhaibu rum a Roman European from Rome
 - c) Salman Al-Fursy a Persian from Asia
 - d) Abubakar As-sidique a pure Arab from Arabia
5. Islam is a universal religion which addresses the whole of mankind, it does not recognize the idea of chosen people like other religion. They claimed to be descendants of God and His chosen people.

(c) Eradication of slavery

1. Slaves who could buy their freedom were immediately freed.
2. Slaves who embraced Islam became freed immediately.
3. Prisoners of war after teaching or educating ten Muslims they were freed.
4. Muslims are also encouraged to accept ransom from the captives of war to free themselves rather than mistreating them or turning them to slaves.
5. Slave woman who got legally married to their masters automatically became free (Q 4:25).
6. In a number of offences the sharia prescribed the freeing of slave as a means of expiation.
 - a. When someone had intercourse with his wife during the daytime of Ramadhan.
 - b. A Muslim who fails to fulfill a sworn oath.

- c. A Muslim who killed a fellow Muslim by mistake was required to free in addition to giving blood money (Diya) to set a slave free.
- d. A Muslim who makes unlawful to himself, his wife by zihar by saying to his wife "you are like the back of my mother"
- e. One of the eight portions of the Zakat property is used for helping in freeing slave.

(d) Improvement of the status of women

The rights which improved her status included: -

1. The right to inheritance.
2. The right of being brought up.
3. The right of marriage according to her own choice.
4. The right to be given dowry.
5. The right of maintenance – it is the duty of the husband to cater and provide to the wife and family the basic necessities.
6. The right of equality in reward and before the law
7. The right to own property, the right to spend as she wishes
8. The right of honour and dignity – Islam demands that woman should be respected and not be accused of unchastely without proper evidence.
9. The right to divorce. The Prophet (S.A.W) allowed women to divorce her husband if she cannot cope with him for some reasons but within the Islamic legal acts.

(e) Religious tolerance

1. The Prophet (S.A.W) encouraged peaceful co-existence and tolerance in his Medina society and taught his companions to do the same.
2. He gave good treatment to the Arabs of Medina who were followers of Jewish religion.
3. In the battle of khaybar, Muslims found several pages of Taurat (Torah) and when the Jews came to ask for them Prophet (S.A.W) ordered the Muslims to give the pages to the Jews.
4. When (the Jews) Bani Nadhir, who were the most notorious enemies of Muslims were directed by the Prophet (S.A.W) to leave Madinah as a result of their constant treacherous plans, they were allowed to take their sacred book.
5. for the Jews of Medina: -
 - a) The Prophet (S.A.W) fulfilled the requirement of the agreements with them.
 - b) He paid Diah (blood money) to those who were unintentionally killed among them.
 - c) He forgave those who wronged Muslims and who came to him and asked for pardon.
 - d) The Prophet (S.A.W) attended their burials.
 - e) The Prophet (S.A.W) visited sick among them.
 - f) He borrowed money from them – yet there were Muslims who lend money to people.
6. Islam allows Muslims to eat the food of the people of the Book provided it is not prepared contrary to Islamic teachings.
7. Male Muslims can marry female of the people of the Book.
8. Muslims should not force others to accept Islam.
9. Muslims can interact in business commerce with non-Muslims.
10. The Prophet (S.A.W) not only respected the teachings of the earlier Prophets but acknowledged and believed in their scriptures and clearly said he had not brought a new religion but came to perfect their noble character and complete the same religion of Islam given to them.

General achievements of the prophet Muhammad (saw) in his mission

1. He brought about the recognition of the rights of women.
2. He advocated for better treatment of slave.
3. He brought about equality of man where there is no rich or poor, slave or master.
4. He brought about unity and brotherhood among the Muslim ummah.
5. He was able to spread Islam to the entire Arabia, Peninsula and beyond.
6. He was recognized as both political and spiritual leader.
7. He was recognized as peacemaker i.e. signed several treaties with non-Muslims leaders of wealth.

Importance of the prophet Muhammad

1. He possessed both titles of being Rasul and Nabi.
2. He is the first person to come out of the grave during the Day of Resurrection.
3. He will be the first person to enter paradise.
4. He is the best of all sons of Adam.

5. His shariah is complete and final.
6. He will be the main interceder during Day of Judgment.
7. His major miracle is Quran which surpasses other miracles.
8. He is the seal of the prophet hood.
9. His community is the best of all the communities

Exercise

1. Discuss life of Arabs before the advent of Islam
2. Narrate the life history of the prophet birth
3. Describe the methods of persecution of Muslims in Mecca
4. Explain the importance of Hijra
5. State the significance of the farewell sermon at mount Arafat
6. Outline the Achievements of the prophets (saw).
7. List down the terms of the constitution of Medina
8. Discuss the battle of Badr under the following subtopics:
 - a. Cause for the battle
 - b. How the battle was fought
 - c. Result of the battle
9. Describe how the battle of Uhud was fought
10. What are the results of the battle of Uhud
11. Why did the Muslims migrate to Abyssinia
12. Narrate the events that lead to the conquest of Mecca
13. Why did the Quraysh oppose the teachings of the prophet (saw)

Chapter 8 MUSLIM SCHOLARS

1. Sheikh Al-Amin Mazrui

a) Birth and his early life

- His full name was Sheikh Al-Amin bin Ali bin Abdallah bin Nafii bin Mazrui.
- He belonged to the famous Mazrui family which migrated from Oman in eighteenth century.
- His grandfather was among the prominent Muslim Scholars during his life time here in East Africa in particular and in the world in general.
- Sheikh Al-Amin bin Ali Al-Mazrui was born in Mombasa in the 27th January, 1891 CE/15th Jamadi Thani 1380 A.H.
- When he was four years old, he lost his father.

b) His Education, works and personal life

- Sheikh Al-Amin came from a very educated family; he acquired most of his education from his family members.
- His father was a great scholar but Sheikh Al-Amin never succeeded to study under him because he passed away when he was still young.
- After the death of his father, he was brought up by his uncle, Sheikh Suleiman bin Ali Al-Mazrui (who was a Kadhi in Mombasa in 1910 and then was appointed as the Chief Kadhi of Kenya in 1932). It was from him he acquired his education in all fields of Shariah and Islamic Studies.
- Frequently, Sheikh Al-Amin used to visit Unguja (Zanzibar-Tanzania) where he studied under different famous scholars (Ulamaa) including Sheikh Sayyid Ahmed bin Sumeyt, Sheikh Abdallah Badathir among others; also Sheikh Muhammad Breik (prominent scholar in Mombasa) was among his teachers.
- He also went to Lamu and graduated from the Riyadhha Mosque.
- Sheikh Al-Amin through his struggle, he never only read the books that are famous in East Africa, but instead he also read which were not known by many people in this region. These include the books of Ibn Taymiyya, Ibnul-Qayyum Al-Jawziyya, Jamaaludin Al-Afghany Muhammad Abduh, Muhammad bin Abdul-wahab among others.
- Sheikh Al-Amin was a multipurpose scholar of his kind. He was a preacher (Dai), a writer, politician as well as an educationalist.
- On Islam and Muslim affairs Sheikh Al-Amin wrote many books in both languages i.e. Kiswahili and Arabic. These include: Ahaadith Mukhtarah, Al-Umuru Al-Mushtabirah (unpublished), Majma al Bahrain (unpublished) Hidayatul atfal. He also wrote a range of books in Kiswahili language which include: -
 1. Masomo ya Dini (sehemu ya I-III)
 2. Wanyama walio halali na haramu kuliwa katika uislamu

3. Mizaani ya Madh'hab ya Mizza_Ghulam Kwa Qur'an na Hadith
4. Je Ahmadiya ni Waislamu?
5. Ndoa na talaka katiaka shariah ya Ki-islamu (Madh'habu ya Shafi)

Apart from the books he wrote he also participated in preparing weekly magazines known as sahifa. This magazine was written in Kiswahili using Arabic letters. It was distributed free and lasted for sixteen months.

Then he produced another weekly magazine known as Al-Islah focused on religious as well as political issues. The magazine was written in both languages i.e. Kiswahili and Arabic. It lasted for twelve months only.

Sheikh Al-Amin put a lot of stress to the Muslim community on the importance of learning Arabic language. To him that was the key to successful learning of Islam and understanding it properly.

- He supported women education, which was denied to them at that time.
- He cleared Islam from the blame and maintaining that Islam was not responsible for the backwardness of Muslims, but it was the betrayal of Islam by Muslims that was responsible for that situation.
- He alerted Muslims against the danger of Ahmadiyya sect. His stand was firm against the sect in which he regarded it to be more dangerous than the Christians.
- He warned Muslims against the perils of blindly adopting Western cultural values and European Secular education.
- He was appointed as the Kadhi of Mombasa in 1932 and a Chief Kadhi in 1937, but this did not distract him from writing, teaching and lecturing.
- In 1936 Sheikh Al-Amin embarked on writing commentary of the Holy Qur'an in Kiswahili but unfortunately he did not live to complete it. His student and son-in law Sheikh Muhammed Kassim Al-Mazrui continued in writing the commentary. 20 far by 2007 two volumes have been printed covering the first five chapters.

b) Achievements and Contributions

Among his achievements and contributions towards Islamic D'awah and Muslim affairs in the country are the following:

1. Through his Kiswahili books he managed to reverted many non-Muslims back to Islam.
2. He brought a lot of political awareness among the Muslim community in Kenya.
3. On education both Islamic and Secular education he managed to be the founder of Madrasat Ghazali-Al-Islamiyya and Arab School in Mombasa.
4. He became the Kadhi of Mombasa and then the Chief Kadhi of Kenya.
5. He opened his own school and taught students from all over East Africa.
6. He supported women education.
7. He socialized for the teaching of Arabic and Religious education in the secular schools.

Among his students

- I. Sheikh Maamun bin Suleiman bin Ali-Al-Mazrui, the former Chief Kadhi of Kenya.
- II. Sheikh Abdallah Saleh Al-Farsy, the former Chief Kadhi of Kenya.
- III. Sheikh Athman bin Ibrahim bin Ahmed Kakni.
- IV. Sheikh Muhammad Abdallah Al-Ghazali.
- V. Sheikh Maalim Said bin Ahmed Al-Qumri, the former famous radio preacher.
 - He died on 1st April 1947 CE (1366AH) in Mombasa. He survived by two sons, Harith Al-Amin Al-Mazrui the former Liwali of Lamu and Professor Ali Mazrui the current chancellor of Jomo Kenyatta University of Agriculture and Technology in Nairobi.

2. SHEIKH ABDALLAH SALEH AL-FARSY

a) Birth and his early life.

- His name is Sheikh Abdallah bin Saleh Al-Farsy.
- He was born in Zanzibar (Tanzania) on 12th December 1912. He grew up and studied at the same place.

b) His education, works and personal life.

- He managed to study both systems, secular as well as Islamic education.
- Before joining government school at the age of ten he was first made to go through the Islamic traditional education.
- He memorized the Qur'an at a tender age and showed brilliance when he was still young.
- He finished his primary education in 1930 and later completed his teacher training course in 1932, and become a teacher at the age of 21.
- Sheikh Al-Farsy acquired his Islamic education from different Sheikhs both inside and outside Zanzibar. Among his Sheikhs are: -

- I. Sheikh Abdul-Bari Ajawzy from Egypt who was brought by the government of Zanzibar to teach Islamic studies.
- II. Sheikh Al-Amin Al-Mazrui former Chief Kadhi of Kenya.
- III. Sheikh Abubakar Bin Abdallah Bakathir.

IV. Sheikh Hamad bin Muhammad Mlomry

V. Sayyid Umar bin Sumayt, the former senior Kadhi of Zanzibar.

- Sheikh Al-Farsy served in the educational field in various capacities before joining the judicial service.
- First he was appointed as a teacher at Government Central School in Zanzibar, then as a headmaster from 6th February 1933 to 22nd March 1947. Then he was made an inspector of schools until 1952, then a principle at Muslim Academy 1956.
- From 22nd March 1960 he was appointed as a Kadhi in Zanzibar, a post that he held up to 13th July, 1967.
- After sometime Sheikh Al-Farsy decided to migrate to Kenya and that was when he was invited by Kenyan Government to become the Chief Kadhi of Kenya in 29th May 1968.
- When he was in Mombasa as a chief Kadhi, he never stopped his D'awah work. He had several lectures in different Mosques in Mombasa.
- Sheikh Al-Farsy had many students from different parts of East Africa. Among the most famous ones are: -
 - I. Sheikh Said Musa from Moshi (Tanzania)
 - II. Sheikh Yusuf bin Ali Shirazy fro Rufiji (Tanzania)
 - III. Sheikh Omar M. Kassim from Zanzibar
 - IV. Sheikh Masoud Rajab Hassan from Mombasa (Kenya)
 - V. Sheikh Juma Abdul Wadud from Zanzibar.

He contributed enormously in his authorship, he wrote against Ahmadiyya Sect. In fact it was through this encounter that he was motivated to write his celebrated translation of the Holy Qur'an (Qur'an takatifu).

Published works of Sheikh Al-Farsy include the following: -

1. Tafsir ya Qur'an Takatifu
2. Maisha ya Nabii Muhammad (S.A.W)
3. Mawaidha ya dini
4. Tarekh ya Imam Shafi
5. Sayyid Said bin Sultan
6. Baadhi ya wanachuoni wa kishafi wa mashariki ya Africa
7. Urathi
8. Ndoa na maarisho yake
9. Sala na maarisho yake
10. Saum na maarisho yake

➤ **Sheikh Al-Farsy's concern for Muslim education: -**

1. He strongly proposed for the provision of Muslim teacher in community schools and who should be paid by the Government to teach Islam.
2. His stand on the law of succession was firm enough calling for the exemption of Muslims from the uniform law.
3. He worked as the Chief Kadhi of Kenya from 29th May 1968 until he retired on 3rd September 1981(He worked for 13 yrs) He died at the age of 70 years old in Oman in 8th November 1982.

c) **Achievements and contributions**

1. He wrote many books both in Kiswahili and Arabic.
2. He managed to educate many students within and outside East Africa.
3. He fought all types of innovations and superstition in East Africa and Kenya in particular.
4. He translated the Qur'an into Kiswahili language.
5. Being the Chief Kadhi of Kenya he used all the means to defend Islam and Muslims in the country.
6. He confronted Qadian/Ahmadiyya movement by speaking against it and also wrote extensively refuting their doctrine.
7. He used the V.O.K (now KBC) to start programmes to spread Islam. He also volunteered his services to Radio Zanzibar.
8. He visited many parts of East Africa to propagate Islam.
9. He fought for the inclusion of Islamic Studies in education curriculum and the employment of Muslim teachers by the Government.

Exercise

1. Discuss the contributions made by Sheikh Abdullah Al-Farsy to growth of Islam in East Africa
2. Discuss the contributions made by Sheikh Al-Amin mazrui in promoting education in Kenya
3. Give a brief life history of Sheikh Al-Amin mazrui
4. Give a brief life history of Sheikh Abdullah Al-Farsy
5. Discus the works and achievements of Sheikh Al-Amin al- Mazrui.

