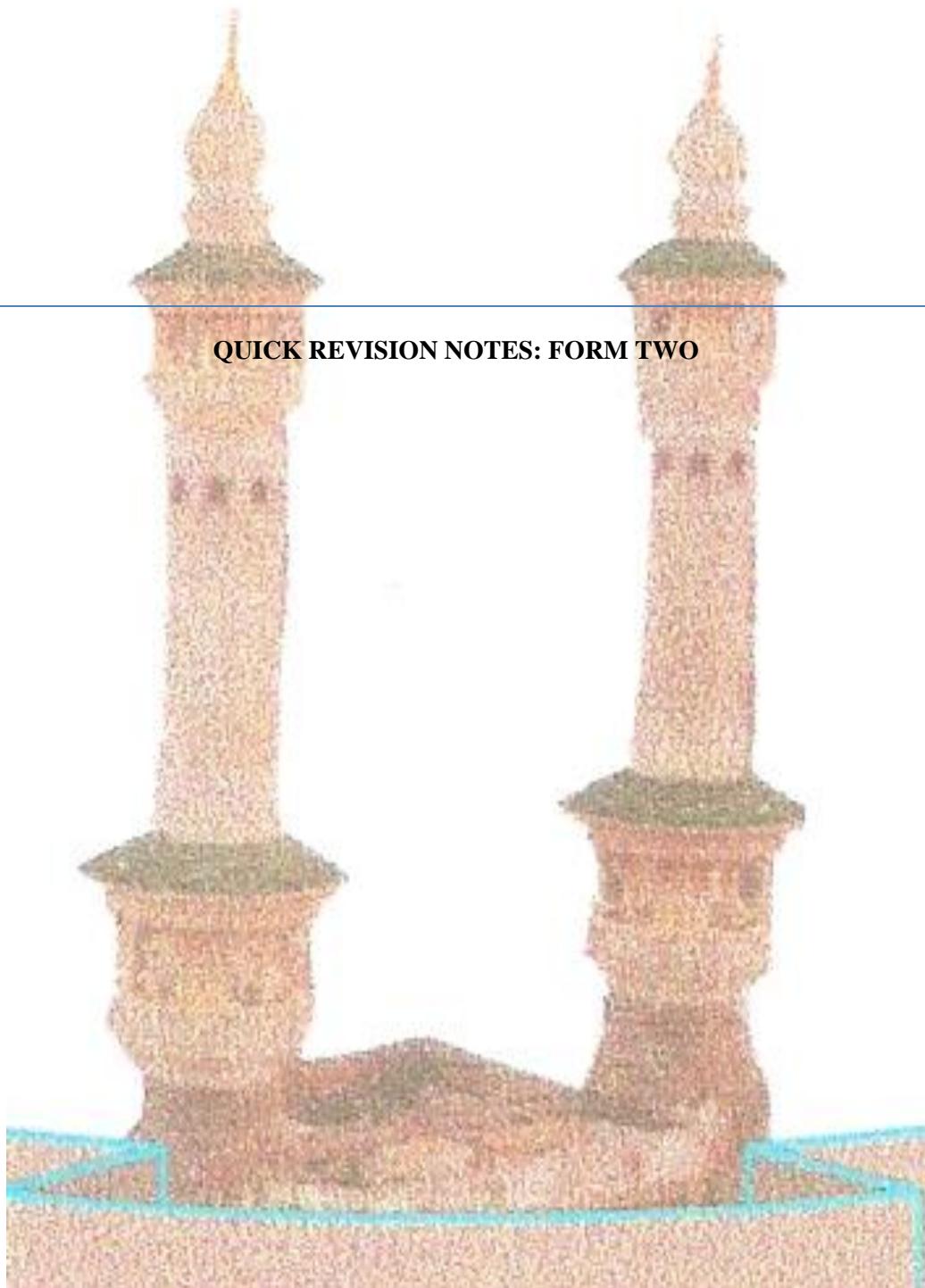


IRE

QUICK REVISION NOTES: FORM TWO



Chapter 1 QURAN

Ulumul Quran

The term ulumul Quran means the science of the Quran and the knowledge related to its understanding.

To understand the Quran one has to study:

- It's revelation, collection and arrangement.
- Its writing principals, translation, language, recitation (qiraat), reasons and occasions of revelation (as-bab nuzul), contents and it style and themes.

Wahyi (revolution) and it's modes

Wahyi: literally means Ishara (sign, gesture, and signal) to converse secretly.

Technically means a method of communication through which Allah passed message to his prophets (AS).

Modes of Wahyi (revolution)

- Wahyi through angel: Allah sent angel Jibril as the messenger to His prophets
- Wahyi through inspiration: Allah inspire the revelation to His prophets either directly i.e. through the dream and divine speech , or indirectly through angel
- Wahyi through dreams: i.e. Ibrahim received guidance in a vision to sacrifice his son.
- Wahyi has spoken words behind a veil: i.e. Allah spoke to Musa behind a veil.

Revelation of the Quran

The revelation of the Quran started in the month of Ramadan in the night of lailatul Qadri. God says in the holly Quran chapter 2.185 “Ramadan is the month in which was sent down the Quran as a guide to mankind and also clear sign for guidance and judgement between right and wrong” and Quran chapter 44.3 Allah says “We sent it down during a blessed night, for we ever wish to warn against evil”

Stages in which the Quran reveled

- From lauhul al- mahfudh (the well preserved tablet) to bait-al-Iza (the lowest of the heavens of the world) all together in one night (lailatul-Qadar).
- From baitul-Iza to the earth descended in portions throughout the 23 years of Mohammad's prophethood. The first portion was revealed in the Lailatul-Qadar in the month of Ramadan through angel Jibril.

Compilation of the Quran

The entire Quran was completed in the lifetime of the prophet (saw) and it was called mushaf by the prophet (saw).

Phases of the compilation of the Quran

There are three phases in the compilation of the Quran:

- Compilation during the time of the prophet (saw).
- Compilation during the time of Abubakar (RA).
- Compilation during the time of Uthman (RA).

Compilation during the time of the prophet (saw)

- Revelation used to be written down in the very early days of Islam.
- In medina the prophet (saw) had to call several persons, who write down the revelation when it was revealed.
- The prophet (saw) instructed his scribes as to where the different revealed verses should be placed and thus determined the order and arrangement of the Quran.
- This order and arrangement was well known to the Muslims and strictly observed by them.
- The angel Jibril went through all the revelation with the prophet (saw) each year in Ramadan and went through it twice in the year the prophet died.

Why Quran was not written in a single volume during the time of the prophet (saw).

- The revelation did not come down in one piece, but at intervals and was received continuously until the end of the prophet's life.
- Some verses were abrogated in the cause of the revelation meant that flexibility needed to be observed.
- The verse and the chapters were not always revealed in their final order but were arranged later.
- The prophet (saw) lived only nine days after the last revelation and was severely ill.

5. There was no dispute about the Quran during the time of the prophet (saw) as developed afterwards when he was no longer available.

Compilation during the time of Abubakar (RA)

1. In the battle of Yamamah a number of Muslims who had committed the Quran to memory were killed.
2. Umar (RA) took note of this alarming situation and therefore suggested to Abubakar (RA) that precaution should be taken to preserve the Quran in writing before the huffaz (memorizers) die out.
3. Abubakar (RA) sent for Zeid Ibn Thabit (RA) to undertake this responsibility and to coordinate the efforts of the preservation of the Quran.
4. Zeid started locating Quran materials and collecting it from parchments, scapula, leaves of date and palm and from memorizers'.
5. The committee after speculation and confirmation produced the final copy of the Quran.
6. The final was prepared and passed on to Abubakar and after Abubakar's death it was taken by Umar and after Umar's death it was in custody of Hfswah.

Why was Zeid chosen to compile the Quran?

1. He was of the best among the memorizers of the Quran
2. He was one of the best recites of the Quran
3. He was one of scribes of the prophet
4. He was present during the last revelation
5. He had qualities such as honest, piety, firm religious inclinations and strong and sharp memory

Zeid's system in compiling the Quran

1. He accepted what has been recorded in front of the prophet.
2. He accepted what was committed in memory
3. He accepted what was committed in memory on condition that the companion heard it directly from the prophet
4. He only accepted written records where two witnesses availed themselves

Compilation during the time of Uthman

1. During the time of Uthman (RA) differences in reading the Quran become obvious.
2. After consultation with the companions, Uthman decided to have a standard Quran prepared from the preserved manuscript (that was kept with Hafswa (RAA) at that time).
3. Uthman ordered Zaid bin Thabit, Abdillah bin Zubair and Saad Ibn Al-As to reproduce the manuscript (mashaf) from standard copies.
4. They made many copies, Uthman returned the original manuscript to Hafswa (RAA).
5. Uthman sent a copy to every Muslim province and ordered that all other Quran materials be burnt.
6. Each city had instruction to reproduce adequate copies for the use of its people.

Significance of the compilation of the Quran

1. Compilation of the Quran provides uniform reading of the book by both Arab and non-Arab Muslims.
2. It promotes unity of mission, action and purpose.
3. The compiled text facilitates the keeping and perpetuation of the message to the future generation without alteration.
4. It provides an undisputable source of law in the Islamic Shariah/Judgment referred to written source
5. The process helps in protecting the message from infiltration of foreign materials/preserves the purity of the Quran
6. It inevitably provides rewards for those who participated in the compilation
7. It is a very useful source of reference for those who wish to study and research on it
8. The compiled text acts as a symbol of Islam
9. It is easily portable and convenient. Can be carried from place to place
10. It helps in preserving the message as the materials used are more durable

Attribute of Allah in Ayyatul kursy

1. God is one/oneness of Allah
2. Allah is Everliving
3. The self Existence
4. He neither slumber nor sleep
5. Allah is the creator

6. He has the authority over all creations
 7. No intercession without His authority
 8. All-knowing
 9. Allah sits in His throne
 10. His the guardian of the heavens and earth
 11. The most high
 12. The Great

Teachings of Ayatul-Kursy

1. Allah is the one and the only Lord of all creation.
2. Allah is Ever Living who never die, who sustains everyone and everything.
3. No shortcoming, unawareness or ignorance ever touches Allah.
4. Allah has perfect watch over. He is never affected by slumber or sleep.
5. No one dares to intercede with Him on behalf of anyone else, except by His permission.
6. Everyone is a servant of Allah and under His power and authority.
7. No one attains any part of Allah's knowledge except what Allah conveys to him and allows.
8. His knowledge is perfect of all creation, it's past, present and future.
9. His throne (kursy) extends over the heavens and earth.
10. It does not burden or cause Him fatigue to protect the heavens and the earth and that is in between them.
11. He is the Most High and the Most Great.

Occasions under which a Muslim is recommended to recite Ayatul-Kursy

1. After every five daily prayers
2. Before someone's go to bed
3. Every day in the morning
4. When going out of the house
5. When coming in the house
6. when one has some fears of any kind
7. When seeing nightmare in the dreams

Teachings of last two verses of surah al-Baqarah

1. All the Muslims believe that Allah is the one and only, the sustainer, the only one worthy of worship and that there is no Lord except Him.
2. They believe in all of Allah's prophets and messengers and their books that were revealed from the heaven.
3. The believers do not differentiate between any of the prophets.
4. Allah does not ask a person beyond his ability.
5. Allah directed His servant to supplicate Him and promised them that He will answer their supplication.
6. Everything in the heavens and on earth is belonging to Allah.
7. Allah knows what is in your minds whether you show it or you conceal it.
8. He has a power to forgive whom He pleases and punishes whom He pleases. Exercises

 1. Explain the meaning of the term wahyi
 2. Outline the modes of wahyi
 3. Narrate the incident of cave
 4. Explain the process of recording Quran
 5. Discuss the factors that necessitated the compilation of Quran
 6. Narrate that lead to the compilation of the Quran
 7. List down the teachings of Ayatul-Kursy
 8. Discuss the teachings of the last verses of suratul-Baqarah
 9. Explain the modes of preservation of the Quran
 10. State the attribute of Allah mentioned in Ayatul- Kursy

Assignment

1. list down the reasons why Quran was not collected and arranged in to a single volume during the prophet's time
2. State the teachings of the last two verses of suratul-Baqarah

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3. State the teachings of Ayatul-Kursy on the attributes of Allah
 4. Give reasons why Quran is a complete book of guidance
 5. What were the importance of compiling the Quran into one volume
 6. During what occasions are Muslims recommended to recite Ayatul- Kursy
 7. State the circumstances that made it necessary to have standard version of the Quran

Chapter 2 HADITH

Muhadith

Muhadith is a Hadith scholar concerned with the study and narration of Hadith

Conditions for Muhadith

1. He must be knowledgeable of the Quran.
2. He must be learned person.
3. He must have piety.
4. He must have good and sharp memory.
5. He must be truthful.
6. He should be a Muslim.
7. He must have knowledge of the biographer of narrators of Hadith.
8. He must have the ability of differentiate between sound and false Hadith.

Growth and development of Hadith

The first stage (during the time of the prophet (saw)

- Transmission of Hadith started during the time of the prophets (saw).
- Prophet (saw) instructed his companions to transmit his sayings and actions.
- During this time Hadiths were not officially written; because the prophet (saw) discouraged it for fear that they might confuse with the Quran, which was been revealed at that time.
- Some companions of the prophet (saw) were allowed to take note of what he was preaching.
- The main method of preservation of Hadith during this time was memory.

The prophet encouraged learning of Hadith by:

1. Asking his companions to repeat what he had said.
2. Repeating something thrice in order for them to memorize or write.
3. Doing certain rites and asking them to perform them the way he did.
4. By announcing reward for the preacher and students of Hadith.
5. Instructing his companions to pass out knowledge from him even if it is only one verse.
6. By answering questions
7. He sent teachers

Why Hadith was not compiled during the time of the prophet (saw)

1. The prophet (saw) was aware that the Arabs had a wonderful memory (retention).
2. During that time memory was chiefly relied upon in all important matters and writing was mostly used only in selected areas.
3. Since there was lack of writing materials they couldn't write down Hadith.
4. During that time the prophet was alive, thus a living experience who could be referred to in case of any need.
5. The prophet sometimes objected to the writing down of Hadith, so that Hadith might not be mixed with the Quran.

The second stage (11AH - 100AH)

- This period range from 11 AH to 100AH, it begins with the prophet's death and ends with the death of the last companion.

- During this time the mission of Islam spread far and wide.
- There were more converts and yet there were no compiled books for Hadith.
- The converts relied on the companions of the prophet (saw) for any Hadith they desired.
- Different centers of learning were established at that time, from where the students of Hadith started great works on Hadith.
- Students move from Centre to Centre for collection of Hadith.
- This period was a great time in the expansion and spread of Hadith.

The third stage (101AH- 200AH)

- This period is estimated to range between 101AH to 200AH. It is a period of Tabees (followers of the companions of the prophet (saw)).
- During this stage Hadith assumed a more permanent stage of writing.
- A new feature of writing the name of the transmitter of Hadith alongside particular Hadith was developed; thus the science of establishing the authenticity of Hadith came into being.
- The first regular work that of Imam Malik Ibn Anas (RA) - (Al-Muwatta), which contained well- arranged collection of Hadith.
- The formation of four schools of thought was accomplished.
- The Hadith collected during this stage were not complete because of being collected in different centers.
- The Hadith in this stage had moved from oral transmission to a more definite form.

The fourth stage (201AH-300AH)

- This is the stage of Tabi-Tabeens.
- It is considered the golden stage of Hadith collection.
- The prominent scholars of the time were Ahmad Ibn Hmbal with his book Musnad, Abdullah Ibn Hakam.
- After these scholars came six sound authentic traditional works (sitta-siha) which are most reliable of all the books of Hadith (Bukhar, Muslim, Abu-Daud, Ibn Majah, Tirmidhi and Al-nasai).

The fifth stage (301AH-600AH)

- After the four stages, Hadith collection and preservation entered its final stage.
- More books appeared on the scene, most of them containing the chain of narrators.
- Hadith was evaluated according to the nature of the people reporting a particular Hadith.
- Jam`u was adopted in verifying a particular Hadith. Hadith was analyzed and classified as authentic or not authentic according to subject matter.
- This stage officially marked the end of collection and preservation of Hadith

Factors that necessitated the collection and compilation of Hadith

During the time of the prophet (saw). There was no great necessity for the compilation of Hadith into single book, because prophet acted as a reference for his companions.

During the time of the prophet (saw) the companions were engaged in jihad (Holy war). Therefore they didn't have efficient time to compile Hadith.

1. After the death of the prophet (saw), the only mean of interpreting the Quran injunction was by Hadiths, hence it became necessary to preserved them.
2. After the death of the prophet (saw) many of his companions traveled far for the cause of teaching and spread of Islam. In these new environments Quran alone could not be taught independent of Hadith.
3. Hadith gives detailed explanation of administrative principles and domestic life in the Islamic empire.
4. To give out a clear interpretation of the Quran verses; because some people had started to interpret Islamic laws especially from the Quran in their own ways.
5. New converts from different places of Islamic empire wanted to acquire knowledge of the Quran as well as Hadith.
6. People who knew a lot of Hadith and Quran were dying; therefore the only way of preserving this Hadith was by way of collecting it and compiling it into book.
7. There was a group of people who invented false Hadith; this made it necessary to devise a scientific method of collection and compilation of Hadith.

Importance of Hadith in the life of a Muslim

1. Guides on how to perform worship
2. Guides a Muslim in all aspects of life
3. Guides on behavior and moral/ ethical code of conduct
4. It is the second source of shariah
5. Different schools of thought emerged
6. They supplement the understanding of Islam
7. It strengthens the faith of a believer
8. Enables Muslims to make decision on contemporary life challenges
9. Helps to understand the life of a Muslim

Components of Hadith

The Hadith comprised of two parts:

- i. The sanad/Isnad: it is the chain of transmitters/reporters of Hadith.
- ii. The matn: it is the text i.e. actual words said by the prophet (saw).

Test of sanad

1. The narrator name, title, parentage and occupation must have been known.
2. The narrator must have not spoken a lie in relating any tradition from the prophet (saw).
3. The narrator must not have been accused of any crime or known to have been a liar.
4. The narrator must not have spoken from imagination.
5. The narrator must not have spoken anything against the reliable person i.e. khulafa-a-Rashidin.
6. The narrator must not have held any importance religious views of his own.
7. The narrator must not have committed frequently mistakes and blunders.
8. The narrator must not have been irresponsible in religious matters.
9. The narrator must have sound memory.
10. Each of the narrators in the chain of narrators must have met the person from whom he narrated.

Test of Matn

1. The Hadith should not contradict the teachings of the Quran.
2. The Hadith should not contradict the other Sahih Hadith
3. The Hadith should not contradict dictate logic or any known principle of nature.
4. The Hadith should not contain detailed prophecies of future events with dates.
5. If Hadith is unknown and the reporter was alone in reporting such a Hadith is also ground for rejection.
6. A Hadith sanctioning a severe punishment for slight mistakes or promising very big reward for a very small deed is also rejected.
7. Hadith should not promote an individual or a group of people for personal interest or ambitions.
8. The narrator at the time he heard the Hadith, must be of an age at which he was able to understand the full importance and meaning of what he reported.
9. The narrator must have been present or heard a tradition from the prophet, in case of being absent due to distance (time or place), he must give a complete chain of narrators up to the prophet.
10. All the narration had to end to the prophet (saw). Any narration omitting the prophet is rejected.

Exe'rcises

1. State the meaning of the term Muhadith and his conditions
2. Discuss significance of Hadith
3. Explain the test used in determine the authenticity of Hadith
 - a. Matn
 - b. Sanad
4. Under what circumstances can Hadith be rejected.
5. Discuss stages of growth and development of Hadith
6. Give your opinion as to whether the study of Hadith is relevant to modern life.

Chapter 3 PILLARS OF IMAN

Need for Devine Guidance

1. To give mankind code of conduct.
2. To give knowledge of hidden world e.g. hell.
3. To guide humanity to understand the teaching of Allah.
4. To call for unity of Allah, worship Him and obey His command.
5. To direct human being to desist from shirk.
6. To direct human being to avoid evils and establishing laws for the good and happy society.

The revealed scriptures

The Quran mentioned the following books in particular:

1. Suhuf (scrolls) was revealed to prophet Ibrahim (A.S).
2. Taurat (Torah) was revealed to prophet Musa (A.S)
3. Injeel (gospel) was revealed to prophet Issa (A.S).
4. Zabour (psalms) was revealed to prophet Daud (A.S)
5. Quran was revealed to prophet Muhammad (S.A).

Significance of believing in books

1. To show relationship between Heaven and Earth
2. To prove that Allah is powerful
3. To differentiate between Allah and His servants
4. To serve as a miracle to people
5. To guide mankind
6. To differentiate themselves from other normal books

Reasons why Allah sent down books

1. To assist the prophet while teaching
2. To guide mankind to the right path
3. To help him investigate more scientific research
4. To affirm what the prophets are speaking
5. To make man knows what he knew not
6. To teach mankind about the powers of Allah
7. To give stories of the previous nations and prophets

NB while it is duty to believe in the unchanged teaching of the previous books, it is equally important to note that all the books (before the Quran) were sent to particular community for particular time.

Characteristics of the prophets (AS)

1. They were infallible (Maasumin). They did not commit sins or violate the law of Allah. But as mortals, they might have committed unintentional mistakes in some human affairs and decisions.
2. They were free from serious diseases.
3. They had clear knowledge of what they were sent for.
4. They were of good character, high honor, honest, truthful, and intelligent of high integrity.
5. Their message was to teach oneness of Allah (Tawheed).
6. They were very sincere and dedicated. They never asked for wages for delivery of the message.
7. They were human in nature and had human feelings.
8. Their teachings were clear, simple and straight forward.
9. Their aims were to fulfill their mission successfully, as instructed by Allah and never deviate from it.
10. They were all men.

What are the Muslims believe in prophets

1. Prophet are chosen by Allah
2. Prophet are without sins
3. They get the knowledge of hidden things direct from Allah
4. All their actions in matter of religion and worldly affairs are guided by Allah
5. Their characters are exemplary

6. They are absolutely obedient
 7. Whatever the prophet say is good and true

Why only male messengers

1. Women are responsible of building men and bringing up girls. These duties call upon her to be at home if she intends to succeed in fulfilling these duties.
2. Men have to face the harshness of the life outside the home. He has to work in more challenging and difficult situations.
3. Men do not become pregnant, give birth and have menstruation. Hence they have all the time to communicate with Allah and to be available in holly places.
4. A woman is supposed to be under the control of a man either her father or her husband, so she would have to ask for permission from time to time to go and preach.
5. A woman is endowed natural with softness and kindness and prophet hood is full of problem and difficulties from the unbelievers and would need real men to be able to face such situations.
6. Her tender voice and beauty which is not to be displayed to all disqualified her from being appointed as a prophet.

Prophets mentioned in the Quran

- There are two types of divine messengers:

 1. Messengers (Rusul) prophet or messenger of Allah chosen and sent by God to deliver the message
 2. The prophets (Anbiyaa). Nabii is the one whom Allah has chosen, but the message which he receive is not necessarily universal (it may be only for himself, his family or a small group of people around him).

Prophets mentioned in the Quran are:

1. Adam : father of all mankind, he lived 960years, he was sent to Delha (between Meca and Taif)
2. Idrees (Enoch): he lived 365 years, he was sent to Egypt, he was the first person to use a pen.
3. Noah- he lived 950 years. He was sent to Iraq. He was the first among ulul-azmi.
4. Hood- He lived 300 years. He was sent to the people of Aad (between Oman and Hadhramut).
5. Salih – He lived 58 years. He was sent to the people of Thamud in waadil-Qura and hejri (between Syria and Hijaz).
6. Ibrahim- He lived 200 years. He was sent to southern Iraq, Syria and Egypt. He is among ulul-azmi.
7. Loot (lot) - he lived 175 years. He was sent to Sodom and Gomorrah to fight homosexuality and robbery.
8. Ismail – he lived 137 years. He was sent to Mecca and Yemen tribe. He helped his father to rebuild the kaabah.
9. Ishaq (Isaac) – He lived 180 years. He was sent to Syria.
10. Yaqub (Jacob) – He lived 180 years. He was sent to Syria and Egypt.
11. Yusuf (Joseph) - he live d 120 years. He was sent to Egypt.
12. Shuaib (Jethro) – He was a grandson of Yusuf. He was sent to Madyana (outskirts of Syria)
13. Ayyub (Job) – He lived 93 years. He was sent to Syria and Palestine.
14. Dhul-Kifl (Ezekiel) – Hlived 75 years. He was sent to Syria.
15. Musa (Moses) - He lived 120 years. He was sent to Sinai in Egypt.
16. Haroon (Aaron) - He lived 122 years. He was sent to Egypt.
17. Daud (David) - He was a grandson of Baitul-Maqdis.
18. Sulaiman (Solomon) - He lived 89 years. He was sent to Baitul- Maqdis.
19. Ilyas (Elias) - He was a grandson of Haroon. He was sent to Arabs of Baalabak in Syria.
20. Al-Yasaa (Elisha) - He was cousin of Ilyas. He was sent to Arabs of Baalabak.
21. Yunus (Jonah) - . He was sent to Nineveh at bank of river Tigris.
22. Zakariyya (Zachariah). He lived 120 years. He was sent to Baitul-Maqdis. He brought up Maryam.
23. Yahya (Jonh) – He was a cousin of Nabii Isa. He was sent to Jordan.
24. Isa (Jesus) - He lived 33 years. He was sent to Bethlehem (between Palestine and Syria).
25. Muhammad (saw) - He lived 122 years. He was sent to Mecca and to all mankind.

Ulul-Azm prophets

- ulul- Azmi it means those who hold strong patience and perseverance. Allah says “Therefore patiently persevere as did (all) messengers of firm resolution” Q 46:35
- ulul- Azmi Prophets are five:

1. Prophet Noah

- a) He lived and preached for 950 years, yet only few believed in him.
- b) His own son and wife were among those who refused to accept his mission
- c) It is the only poor and law class who accepted his prophet hood.

2. Prophet Ibrahim

- a) He was a father to most of the prophets
- b) He was an Imam leader.
- c) His father was among disbeliever and made for them idols.
- d) He had to face Nimrod who was a very powerful king of Babylon at that time and who was feared by all.
- e) He was thrown into the blazing fire but Allah protected him by made the fire to be cool and peace.
- f) He was asked in dream to slaughter his only son Ismail whom Allah granted him at an old age, but he willingly accepted to do so.
- g) He was asked to build the Kaabah.
- h) He established the institution of sacrifice after Iddul Adh`a

Lesson a Muslim can learn from the life of Nabii Ibrahim (A.S)

1. Have a trust in Allah
2. Submit to the will of Allah
3. Be steadfast in their faith
4. Persevere in times of difficulties
5. Fight against Idol worship
6. Have courage to face persecution
7. Be prepared to sacrifice their lives for the sake of Islam

3. Prophet Musa

- a) He was born during the most difficult period when every male child from Bani Israel had to be slaughtered. By the mercy of Allah he was brought up in castle of Fr`awn.
- b) Once he was called by an Israel (his tribesman) to help him against an Egyptian. With one blow from Musa the Egyptian falls down dead.
- c) The news of Musa killing spread and he was commanded by Allah to leave the city for Madyn.
- d) He returned to fir`awn and challenged him.
- e) He leads Bani Israel out of Egypt into safety, but they became obstinate, arrogant and ungrateful.

Lesson a Muslim can learn from the life of Nabii Musa (A.S)

1. Supporting Muslims against non- Muslims
2. Agreement in Islam is something recommendable
3. Allah is always with His prophets and He defends them
4. Allah inspires other human beings apart from prophets
5. Islam allows migrating from insecure place to a safe place.
6. Assisting people in life is something recommended in Islam
7. Islam accepts labour; Nabi Musa worked for prophet Shuayb
8. Trustworthiness; prophet Musa refused to walk behind the girls
9. A child can be breast feed by another woman apart from his/her mother
10. Allah keeps His promise to return Musa to his mother
11. Use of spying in the government system, where the sister of prophet Musa went to look for information
12. Allah is powerful: although Fair`awn used to kill all sons of banu Israel but Allah allowed prophet Musa to be born safely.

4. Prophet Isa

- a) He was born without a father as a miracle.
- b) He spoke when he was an infant
- c) He was given much more miracles i.e. healing those who were born blind, lepers and bring the dead back to life by Allah's will.
- d) The Jews planned to crucify him and kill him, but Allah raised him to the heaven.

Miracles of prophet Issa (A.S)

1. He talked at a very tender age
 2. He was raised to heaven by Allah
 3. He was conceived miraculously without a father
 4. He was able to heal the sick, blind and lepers
 5. He gave life to the model of birds through Allah's will
 6. He eluded his enemies who wanted to kill and crucify him
- He is still alive and he will reappear by the end of the world

5. Prophet Muhammad (saw)

- a) He was brought up as an orphan; he worked as a shepherd and later as trader.
- b) He was opposed strongly by his own uncle Abu Lahab.
- c) Quraish planned to kill him but he was protected by Allah and ordered to migrate to Medina.

Finality of the prophet Muhammad (saw)

Khatam an-Nabiyyin, translated as Seal of the Prophets, is a title used in the Qur'an to designate the prophet Muhammad. It is generally regarded to mean that Muhammad was the last of the prophets sent by God.

Guided by irrefutable word of Allah (SWT) in the Holy Quran and numerous Hadith, Muslims around the world do uniformly believe that, after Prophet Muhammad(SAW) , the chain of prophethood has come to an end. According to this fundamental belief, anyone who now claims to be a Prophet of God should be viewed as an impostor, whose claim is contrary to the teachings of Islam .

"Every claim to prophethood after him is falsehood and deceit."

Allah says in the Holy Qur'an; "***Muhammad is not the father of any of your men, but (he is) the messenger of Allah and the seal of the prophets***"

"Prophet said,:"Apostleship and prophethood have ceased. There will be no messenger or prophet after me." [Musnad-Ahmad]

- a. He is the last of the prophet (khatam Nabiyeen) and the seal of the messengers.
- b. His mission completes and concludes all Allah's missions on earth.
- c. He was given the last book (Quran). Allah promised to protect it from interpolation.
- d. His community is the last community before the final Day.
- e. He is the highest in the leader of the prophets.
- f. As other prophets were sent to particular nations, he was sent to all nations.

Importance of Prophet Muhammad

1. He set shining example to the others
2. He made people to accept Islam
3. He discouraged slavery
4. He ended Jahiliya period
5. He improved the status of women
6. He spread Islam far and wide

Miracles of the prophets

Miracles are wonders from God which were given to the prophets to perfect to their task.

Examples of prophets and their miracles

1. Musa – He stroke a stick on the sea parted away for him to pass
2. Muhammad – When he threw saliva on Abu-Bakr wound and was cured
3. Ibrahim – When he was thrown in the fire and the fire became cool
4. Issa – When Maryam conceived and gave birth to him miraculously without a husband
5. Ismail – When he threw his legs on the floor and Zamzam water appeared

Similarities between Prophet Muhammad and Musa

1. Both were sent by God to spread the message of God i.e. Tawheed
2. Both of them were given books for their guidance on spreading of religion
3. Both of them were given prayers to take them to their people
4. Both of them were given miracles in the prophet hood
5. Both of them obey the commandment of Allah and they were never disobeyed Him

Belief in Qiyama

Qiyama literally means standing up. Technically means resurrection.

The Quran has used the following terms for resurrection. They are:

1. Yaumul Bath (Day of awakening)
2. Yaumul –Qiyama (Day of standing up)
3. Yaumul –Hisab (Day of accounting)
4. Yaumul –Fasl (Day of separation)
5. Yaumul –Din (Day of judgment)
6. Yaumul – Taghabun (Day of mutual loss and gain)
7. Yaumul – jam`u (Day of assembly)
8. Yaumul – Akhir (The last day)
9. as- sa`ah (The hour)
10. Yaumul – Mahshar (Day of resurrection)

The importance of believe in the last day

1. The believer will avoid committing sins for fear of punishment in the hereafter.
2. It will drive one into doing good hoping to please Allah and get the best from Him.
3. It reminds Muslims that all the people will die and will be resurrected.
4. It trains one to be ready to face difficulties of any kind and gives no priority to worldly affairs.
5. A Muslim will consider Islamic teachings as yardstick for measuring his life and those of his family and community.
6. A Muslim will develop inner consciousness in fear of Allah.
7. it helps a Muslim to develop honesty and practice justice
8. It develops in man a degree of self-control.
9. A Muslim will lead a life with an intention of entering the paradise.
10. It helps one focus toward a higher spiritual life.

Sings of Qiyamah

The time of resurrection is a perfect secret to all but Allah alone knows; however the approach of that day may be known from certain signs which precede it. These signs are distinguished into: the lesser and the greater signs.

The lesser signs of Qiyamah

1. the decay of faith among men
2. The advancing of violent persons to high positions.
3. Disorder and unrest in the world.
4. A mid-servant shall become the mother of her mistress/master.
5. evil scholars will develop i.e. they will legalize haram
6. war with non-Muslims
7. imitating the Jews and Christians
8. Love of the material world.

The greater signs of Qiyamah

1. The sun rising from the west.
2. The appearance of the beast (Dabbatul-Ardh) which shall rise out of the earth.
3. The descent of Jesus on earth.
4. The appearance of Yajuj and M`ajuj (Gog and Magog).
5. The appearance of Dajal (Anti-christ).
6. The first blast of the trumpet.
7. war with Jews

Death

-Death is the coming to an end of our life in this world. Every soul is bound to taste death

- On the theme of death religious scholars have identified four categories of persons;

1. The people obsessed with the worldly existence and are unconcerned about death.
2. People who are God-conscious but cannot reconcile with the idea of death, because they think they are not fully prepared to face death
3. The devout one who loves death and desire it.
4. People who have no desire accept the pleasure of Allah; they do not like either death or life.

Advantages of remembrance of death

1. It makes someone prepared for the hereafter.
2. it keeps someone away from desiring material world
3. The believer will avoid committing sins knowing that one day they will die and being punished in the hereafter
4. It is a sign of relief for the believer who suffered in order to control themselves from temptation and desire of evils.
5. Remembrance of death removes sins and make one God-fearing.
6. It remains Muslims that all the people will die and will be resurrected.
7. It will drive one into doing good hoping to please Allah and get the best from Him.

The terror of the death

1. The terrible pangs at the time of death.
2. The figure of the angle of death.
3. The sinner sees his place in Hell and the Righteous one sees his place in paradise.

Life after Death

1. Barazakh

- This is the interval between death and the Day of resurrection.
- When a man dies, he is dispatched from this world to Barazakh regardless of fact whether the dead body is laid in the grave or burnt.

2. Resurrections

- After a long wait Allah will cause all creatures to rise up again. The souls of the dead will be restored to the respective bodies.

A brief account of the day of resurrection

- The angle Israel (A.S) will sound the trumpet for the first time before the Day of resurrection. Its sound will be dreadful and frightening that all human beings and animals living on the surface of the earth and underneath will die.
- There will be such a violent earthquake that all buildings, mountains and trees on the earth will move from their foundation.
- The earth will then be immense plain.
- The heaven will split and become like lifeless body
- The sun and the stars will become faded and the light will vanish.
- The rivers will be set a fire.
- The rain shall be pour down from the heavens. This water will have such effect that, everything to which it reaches will become living.
- Then Israfil will be commanded to sound the trumpet again. This time all the soul will return to the owner's bodies.

3. Judgment

The Judgment will consist of the following sub-stages:

1. The presentation before Allah. All people will present themselves before Allah. No one will be able to hide his misdeeds; a man is own limbs testify on oath against him "This Day We seal up mouths, and hands speak out and feet bear witness as to what they used to earn" (Q 36 :64)
2. Receiving of the book of account. This book will contains all the good and bad actions recorded by the angles. The book will be given either in the right or the left hands of each person.
3. The questioning. Allah will question the prophets first; He "will ask what your response (from mankind) was? Mankind will be questioned about their actions, motivations and intentions
4. The account. Allah will make accountable creatures, men and jinn clearly acquainted with the account of their actions i.e. good or bad.
5. The weighing balances (Mizan). After accounts are taken, a balance will be set up in order to weigh the actions.

6. Final Judgment. After the entire record of every person lay before Allah. He will administer each case. One who excels in goodness and pious conduct will be sent to paradise and one whose evil deeds outweigh his good deeds will be sent to the hell fire.
7. The bridge (As-siraat). After the final judgment, people will pass through the bridge (As-siraat). The evil ones whose abode is the hell fire will fall down into the hell fire. The righteous ones who abide are paradise they will cross the bridge swiftly and entire the paradise.

Paradise

1. It is abode where faithful one who performs good deeds will enter and make eternal home.
2. No death in paradise
3. There is seven door
4. Paradise is a garden full of delicious food/fruits
5. People will enjoy themselves at any time
6. Inside the paradise there is a river of milk
7. The common language used in paradise is Arabic
8. No one knows where paradise is situated apart from Allah

Names of paradise

1. Janaat Naim (the garden of bless)
2. Janaat Ma`awa (the garden of abode)
3. Janaat Adneen (the garden of everlasting)
4. Janaat fidaus (garden of paradise)
5. Darus -salaam (a home of peace)
6. Darul –Mutaqeen (the home of the righteous)
7. Darul –Muqaamah (the home that will last).

Hell

1. It is abode where the evil doers will enter and make eternal home.
2. The hellfire has no comparison with any other fire on the Earth
3. The hellfire is there forever and can't be put off
4. No one will escape the fire until the will of God
5. People will be the firewood on that day

Names of hell

1. Jahannam
2. Ladha
3. Al-Hutamah
4. Saeer
5. Saqar
6. Al-Jahim
7. Haamiyah

Reward

1. People are going to be rewarded according to their good deeds
2. People will be rewarded differently according to their standard on believing of God
3. All those who will be rewarded will enter paradise

Punishment

1. People are going to be punished according to their bad deeds
2. Different people will get different punishments according to their sins
3. Punishment of God cannot be escaped until the will of God
4. Punishment of Allah has no comparison
5. Hellfire is the only punishment in the of Judgment

Quranic concept of Adle (Devine justice)

Adle means divine justice. The word Adl appears in the Quran 14 times.

- On the Day of Judgment Allah will show His Adle in a very clear way, giving everyone what he/she deserves according to ones actions in this world.

- In suratu Yasin we are informed about how the situation will be “Then on that Day not a soul will be wronged in the least and you shall but be paid the deeds of your past deeds (Q 36:51-51)
- The Judgment will be of the highest standard of justice, not least merit will go unrewarded, though the reward for righteous will be more than their expectations and the penalty for evil doers will be accurate. “if any does good, the reward to him is better than his deeds; but if any does evil, the doers of evil are only punished (to the extent) of their deeds” (Q 28:84)

Belief in Allah `s Qadha and Qadar

This is the sixth article of faith in Islam.

- Al Qadar means the judgment passed by Allah over any particular thing.
- Al-Qadha means nothing can happen in the world without the will of Allah.

Islamic teaching about Qadha (predetermination) and Qadar (pre-judgment)

- Allah and His prophet (saw) have told us everything that is required to us within the capacity of human understanding and all that is necessary for this world and the next world.
- Islam tells to accept the reality of Allah`s Qadar and Qadha and belief that we are accountable of our doing on the day of judgment
- The responsibility of our deeds rest on us, and not on Allah. Man has a power of freedom to decide and choose.
- Everyone is accountable to Allah according to his God-given abilities.
- The ultimate choice for choosing the right path or going astray essentially rests with man.
- The wish of a man to change himself for the better and the will has to come from man himself, before Allah may award any success. Allah said “Lo! Allah change not the condition of a folk until they (first) change that is in their hearts” (Q 13; 11)

Jabariyya (Determine school)

- This school argued that since every event has been pre-determined by Allah; hence there is no room for man to change its course. If he was doomed to hell, he would taste fire and if he was stated/decided to enter paradise, he would enjoy its benefits.
- Such man should not be held responsible for his actions as is merely carrying out what is ordained for him.

Qadarites (Qadiriyya) or free will school

- This school argued that man endowed with free will to do good or bad and he does that for his own self.
- A man who repents and makes amends to his life in the path of Allah will be rewarded while one who is unrepentant and obstinate will face His displeasure.

The purpose of belief in Qadha and Qadar

1. Is to produce in man contentment, devotion and trust in Allah.
2. To keep man steadfast on the path of truth, righteousness and piety.
3. To enable him to endure even the greatest hardships for the sake of Allah.
4. To condition him not to fear anyone but God
5. To teach him not to hope for an atom of benefit from anyone save Allah.
6. To accustom him not to lose courage in want and for lack of means and resources
7. To encourage him not to give up in failures of life
8. Make a really believer in only one God
9. one will know that Allah is the only controller of all affairs of the universe
10. It makes a believer to work hard to receive good for one does not know what he is to achieve
11. It makes an individual and society know that whichever happens to them is as a result of God’s plan.

Exercises

1. Discuss the need for divine guidance
2. State the reveled scripture and the prophets who received them
3. Describe the characteristics of the prophets
4. Identify prophets mentioned in the Holy Quran
5. State the ulul -Azmi prophets and explain the reasons for having this title
6. Explain prophet Muhammad as the seal of the prophets
7. Outline the events that happen after death:
 - Death

- Barzakh
 - Resurrection
 - Judgment
 - Paradise and Hell
8. Explain the Quranic concept of Adl (Divine justice)
 9. Discuss significance of belief in Qiyama

Chapter 4 DEVOTIONAL ACTS

AL-SAUM (FASTING)

Meaning of Saum

➤ Saum (fasting) is the fourth pillar of Islam

Literally Saum means: abstain.

Islamically means: abstaining from eating, drinking, sexual pleasure and all that nullify Fast from dawn (Fajr) to sunset (Maghrib).

- Saum (fasting) was made compulsory in the second year of Hijrah. The prophet (saw) fasted nine Ramadan.
- Fasting was not only made compulsory to this nation but also to previous nations.
- The purpose of fasting is to inculcate taqwa (piety).

Conditions for Saum

1. Must be a Muslim
2. Must attend the age of puberty
3. Must be mentally fit or sound minded
4. Must be healthy
5. Must make sure that shaaban has ended or by sighting the recent of holy month

Sunnah acts during fasting

1. To take light meal during suhur
2. To break the fasting with 3 dates or water
3. To observe Taraweh
4. To exchange social visit and intensify humanitarian services
5. To increase study and recitation of the holy Quran
6. To bring more Istighfar

Importance of Saum

1. It trains a person to acquire taqwa (piety).
2. It is a shield that defends its observer against sins and vices i.e. lying, backbiting etc.
3. It makes one healthy by reducing excess fat in the body.
4. It inculcates loyalty and obedience to Allah.
5. It remains one of the Day of Resurrection when everyone will feel great pangs of hunger and thirst.
6. It shows equality of man, i.e. fasting is not limited to one town or one country but affects entire Muslim world.
7. One gets reward from Allah for observing it.
8. It prepares a person for the hardships of famine.
9. It brings about sympathetic sentiment towards the poor.
10. It makes one do budgeting.
11. It helps one develop feelings of nearness to Allah.
12. It creates a strong sense of discipline in an individual.

Types of Fasting (Saum)

1. Fardh (obligatory)

This refers to the fasting of the month of Ramadhan. In case the fasts of Ramadhan are missed due to sickness, travelling or other acceptable reasons, it must be observed afterwards at any convenient time.

2. Qadhaa (redeeming)

- It is the fasting which is observed to replace or to make up for the days in which one was unable to fast due to sickness, travelling or other acceptable reasons.
- If someone dies while he/she was to perform Qadhaa, then the heir has to do it on his/her behalf by either fasting those days or paying Fidyah (compensation) on every day missed.
- The fidya is feeding two poor proper meals every day for the days missed.

Fidya under fasting

1. A pregnant woman will not fast but after delivering and suckling her baby then she will pay (fast)

2. A sick person who is unable to fast will break the fasting but later pay when he is able

3. A person in a journey is allowed to eat until finishes his journey then will pay back

NB: All the Fidya should be paid before the coming of Ramadhan

3. Kafarah (Expiation)

This is the type fasting which becomes compulsory due to the following conditions:

a) Kafarah performed by someone who break the rules of Ihram and the pilgrim who is performing Tamattuu type of Hajj-fasting 10 days

b) Breaking an oath deliberately – fasting 3 days

c) Killing a Muslim unintentionally – fasting 60 days.

d) Performing sexual intercourse during the day time of Ramadhan- fasting 2 consecutive months (60 days).

4. Sunnah fasts

Sunnah fast is an act of religious act ordained or practiced by the prophet (saw) i.e.

a) Two days on ninth and tenth of Muharam.

b) Ayyam al- bidh (13,14 &15) of lunar month

c) Monday and Thursday etc.

5. Nadhr (vowed)

When a Muslim make it obligatory on himself to fast a day as a way of thanking Allah, then he is expected to accomplish such fast.

Persons exempted from fasting

1. Children under the age of puberty.

2. Insane people, those who are not accountable for their actions.

3. Sick persons whose healthy is likely to deteriorate as a result of fasting

4. Travelers, those going for a lawful journey not less than 95km.

5. Expectant mothers.

6. Nursing mothers

7. Women in menstruation

8. Extremely old person, who cannot fast.

9. A woman who is in her nifas

10. Risk Of life, if a person is sure of his death on account of hunger and thirst he may breakfast.

Acts that nullify saum

1. The menses and post child birth bleeding.

2. Sexual intercourse during the day time of Ramadhan

3. If anything enters one's alimentary canal through any of the opening.

4. If a person cease to be a Muslim

5. If one loses his sense through fainting.

6. Vomiting intentionally.

7. Eating or drinking intentionally.

The forbidden days to fast

1. Voluntary fasts observe by the wife without her husband's consent.

2. Fasting on Friday or Saturday alone

3. Fasting continuously without eating in between

4. Fasting on a doubtful day (yaumu shaki) when there is unconfirmed report that the moon was sighted (29 of shaban).

5. Idd days

6. The days Tashreeq (the 3 days following Iddul-Hajj)

Recommended days to fast

1. Six days after Ramadhan

2. The day of Arafat

3. Every Monday and Thursday of every week

4. The white days i.e. 13th - 14th - 15th of every month

5. Tasua and Ashura i.e. 9th and 10th of Muharam

Significance of holy month of Ramadhan

1. Ramadhan is the name of the ninth month of the Islamic calendar.

2. Fasting is compulsory during the whole of this month for every Muslim, male and female.

3. Fasting during Ramadhan is the fourth pillar of Islam.

4. It is holiest month of the year.
5. Whoever fasts in this month and observes all its restriction his sins will be forgiven.
6. The night of power (Lilatul-Qadr) is found in the month of Ramadhan.
7. Lailatul Qadr is equal to one thousand months and so any good deed done on this night is equivalent to a good deed performed of on one thousand months.
8. On this month all devils are chained.
9. Gates leading to paradise are open and gate leading to hell are closed.
10. Quran was revealed in this month

Itkaf during the month of Ramadhan

- Itkaf means a private devotional exercise by confining oneself in the mosque for certain period for the sake of Allah.
- The time spent can be utilized in prayers, reading Quran, meditating, reciting tasbih and doing any activities which will bring person close to Allah.
- When one is in the mosque should maintain respect.
- Itkaf is sunnah and can be carried out any time a person feels like doing so. It is even more recommended in Ramadhan especially in the last ten days when a person could get the opportunity of praying during Lailatul Qadr.
- The state of Itkaf is not spoilt if one goes out of the mosque to perform the necessities i.e. eating, visiting the toilet etc.
- Women who are in the monthly period cannot perform Itkaf.
- Women wishing to perform Itkaf should seek the consent of their husbands.

Significance of Itkaf

1. It raises the status of a Muslim
2. It annoys devil
3. It pleases Allah
4. It makes one near to Allah
5. It puts off over sins
6. It keeps one away from evils
7. It brings a Muslim near to Allah

Significance of Taraweh

1. It shows unity of Muslims as they pray together
2. One will get Thawab
3. It is a sunnah act
4. Duas are highly accepted during Taraweh
5. It strengthens one's heart
6. It can be prayed during the time when Allah descended to the Earth

Significance of night of power

1. This night is better than a 1000 months
2. The first revolution was done during this night
3. Peace prevails till dawn
4. Angel Jibril together with other angels descend to the Earth in this night
5. In this night Allah answers lawful prayers

Differences between the Islamic fasting and the people of other faith

Islamic fasting	Fasting of people other faith
1 Abstain from food, drink and sex	Abstain from only certain foods e.g. meat
2 Its compulsory for a healthy, adult Muslims	It's not compulsory
3 Fasting can take place any time of the year except the fardh one which is observed in the month of Ramadhan	Fasting only takes place at a certain time of the year e.g. Easter
4 There is sunnah and obligatory fasting	There are no such categories.

AL-HAJJ (PILGRIMAGE)

- The word Hajj literally means a desire. Islamically means: the visit to the ka`aba at Mecca for performing pilgrimage at least once in a life time.
- It is obligatory for every Muslim, male or female, who is able to perform it.
- It is the fifth pillar of Islam performed in the month of Dhul-Hajj from 8th to 12th.
- It is a commandment of Allah. The Quran says: "pilgrimage to the House is an obligation on mankind owed to Allah, to those who can afford the journey" (Q 3:97) The prophet said "verily Allah has declared Hajj fardh upon you, therefore, perform Hajj"

History of the pilgrimage (hajj)

- The history of pilgrimage goes back to the time of prophet Ibrahim.
- Ibrahim used to stay at Palestine with his wife Sarah.
- Sarah suggested to Ibrahim to marry Hajar (her house maid).
- Hajar became pregnant and delivered a baby boy named Ismail.
- Sarah felt jealousy with Hajar and her baby.
- Allah commanded Ibrahim to take the child and the mother to the barren desert and leave them there.
- While, there food and water were consumed. Hajar started to run between the two hills safa and marwah looking for water.
- She did this seven times before she found a spring of water flowing underneath the child's feet, the spring acquired the name of Zam Zam.
- The presence of water encouraged other wandering tribes to come and settle there.
- Before the child reached the age of puberty Allah commanded Ibrahim to sacrifice him to Him.
- Ibrahim took his child to nearly locality at Mina ready to sacrifice him, but in a miracle Allah substituted a sheep in a place of Ismail, and He made the slaughter of sheep a religious ceremony by the followers of Ibrahim and his descendants during Hajj.
- Sometime later Allah commanded Ibrahim and Ismail to build the ka`aba.
- Prophet Ibrahim placed the Black stone brought by Adam from paradise in one corner of the house.
- When the walls were high up Ibrahim used to stand on a stone as his platform called maqam Ibrahim.
- After the era of Ibrahim and Ismail Idolatry took over as a popular religion in the area.
- They used to perform Hajj in accordance with the pagan rites, e.g. while making circumambulation their ritual prayer consist of whistling and clapping hands. By then about 360 Idols were hanged on the ka`aba.
- It was in 8AH (630AD) on the conquest of Mecca that the holly prophet Muhammad (saw) cleansed the ka`aba of the ~~idols~~ of Idols and revived the way his father Ibrahim.
- The Muslims since that day been gathering together at Mecca year after year to commemorate and carry out rites of worship.

Terms connected with Hajj and their description

- 1) **The ka`aba:** is a cube- shaped stone at Mecca; it is centrally situated in the courtyard of Masjid al- Haram (the sacred mosque). The four wall of al- ka`aba are covered by black cloth.

Importance of ka`aba to the Muslims

1. It's a symbol of Muslims unity
2. It is the first house of divine worship built on the earth
3. Tawafa of ka`aba is the rite of Hajj and Umrah
4. It is the direction where all Muslims face while praying
5. One's supplication are sure to be answered when offered at the ka`aba
6. It is the centre of Islamic studies
7. Shading of blood in and around the ka`aba is prohibited
- 2) **Hajarul al- aswad (the black stone)** is built up in one of the corners of the ka`aba. The pilgrims kiss it when commencing the circumambulation of the ka`aba in conformity the practice of the prophet (saw).
- 3) **Maqam Ibrahim (the station of Ibrahim):** is at the opposite of the ka`aba door, there is a block stone on which the prophet Ibrahim stood when he built ka`aba. The block was near the wall of ka`aba, but has recently been moved a few meters away from it to give facility to the pilgrims for making ritual circuits around the ka`aba. It is Sunnah to pray two rakkaah at this place.
- 4) **Spring of Zam Zam:** It is near the station of Ibrahim. The spring of Zam Zam is still active, and its water is slightly salty and satisfies the appetite of food for pilgrims. The water also has the medicinal properties.
- 5) **Hills of safa and Marwa:** they are on eastern side of the ka`aba.
- 6) **Ihram:** is especial garment consisting of two portions. One portion for the lower party of the body. The other portion covers the upper part of the body i.e. the back and the shoulders but the head remains bare. Both portion must be unsown sheets and white in colour. There is no specific Ihram for women; they should put on clean, plain clothing; wearing long-sleeved garment which reach the ankles and covering the hairs.

The pilgrim may wear sandals or shoes which do not cover the back of the feet

- Before putting on Ihram dress, the pilgrim must take bath and perform a two rakah prayer and recite Talbiyah and postpone the cares of the body for a few days in order to concentrate on the cares of the soul.
- While in Ihram loose and argumentative talk is forbidden (Q: 2:197). Improper acts and even certain ordinary legal acts become forbidden e.g. cutting of nails, using of perfume, sexual intercourse, hunting or killing animals, cutting or uprooting a green vegetation, to comb or grooming the hair.
- Ihram equilises men in the sight of all, i.e. no distinction of background, race, wealth or nationality.

- Once the Hajj is over, pilgrims can remove their Ihrams and put on ordinary dress.
- 7) **Miqat:** This is a fixed place for which one is not allowed to cross when going for Hajj or Umrah without putting on Ihram.
- 8) **Tawaf (circumambulation):** its performing circuits around the ka`aba, which are seven in number.
- The first Tawaf made on arrival to the ka`aba is called Tawaf- al-Qudum, while the last one before departure is called Tawaf al-Wada. Between these the one made on the day of sacrifices is called Tawaf al-Ziyara (Tawaf al-Ifada).
 - Tawaf begins at the Hajar al-Aswad. The ka`aba always has to be on your left side, while circumambulating around.
 - After circumambulation a pilgrim face the ka`aba and offer two rakah prayer.
- 9) **Sa`y:** This is the brisk walk, starting from the hill of Safa towards the hill of Marwa (about 400metres away) and then back and so on until seven times.
- The sick and old pilgrims may either use vehicles or be carried on a stretcher for the whole journey.
 - On start of sa`y the pilgrim faces the ka`aba and declare his intention of making the Sa`y.
 - While performing the Sa`y he recites the prayers affirming his faith in Allah and ask for forgiveness and blessing.
 - On completion one offer supplication and cuts his hair (women cut a little). This signify that one has thrown off the burden of the sin and is ready to begin new life.
- 10) **Mina, Muzdalifah and Arafah:** These are three pilgrimage –sites or station for the pilgrims
- 11) **Jamarat:** There are three pillars at Mina at which the pilgrims throw pebbles to each of them seven times as symbol of warding off evil.
- 12) **Yaumul al-Nahar:** This is the day of slaughtering animals soon after throwing of stones. The animal may be sheep, goat or camel.
- 13) **Ayyam al-Tashreeq:** These are two or three days which pilgrims are spent at Mina i.e. 10th-12th Dhul-Hijjah.
- 14) **Umrah:** It is also called Hajj Asghar (Lesser pilgrimage). it consists of a person visit to Mecca and can be performed any time, before or after Hajj. It is not the same importance as Hajj and it's not obligatory. It is a Sunnah practice.
- Conditions for preparations of Hajj**
1. The intending pilgrim must be a Muslim.
 2. He must be attained puberty or adolescence.
 3. He must be sane and of sound mind.
 4. He must be free (free from slavery).
 5. He must have means to provide for his family remaining behind with their basic needs, for the period in which he will be away.
 6. He must have enough money for the expenses of the journey and adequate physical ability to undergo various rituals in Hajj.
 7. The way to Hajj should be safe from danger of any kind.
 8. He should make sure the money he uses is from lawful sources.
 9. He should apologize to whom he wronged and ask for forgiveness from them. Reconcile with those whom he quarreled with.
 10. Pay all the debts and due before departure.

For women on top of these

11. She should be accompanied by her husband, if not possible with her Muhrim (someone who cannot marry her).

Types of Hajj

There are three types of Hajj

1. **Hajj al- Qiran:** This is to perform Hajj and Umrah in the same state of Ihram. It requires putting on of Ihram once for both. This pilgrim called Muqrin, is under obligation to offer sacrifice.
2. **Hajj at-Tamatui:** This is to perform Umrah during the Hajj season then get out from the state of Ihram till days of Hajj when he resumes Ihram. This pilgrim is called Mutamatuii he is required to make sacrifice or observe fasting, three days during the Hajj and seven days after Hajj, when he gets home, making it ten days.
3. **Hajj al-Ifrad:** This is performing Hajj without Umrah. The pilgrim is called Mufrid, he enters the state of Ihram with the intention of performing Hajj only. He is however under no obligation to offer sacrifice.

The obligatory (fardh) rites of Hajj

These are the acts which are compulsory. Failing to observe them means one's Hajj is not valid. These are:

1. To put on Ihram with the intention of performing Hajj.
2. To stay at Arafah in the afternoon on the 9th Dhul-Hijjah.
3. To make seven circuits of Tawaf round the ka`aba on 10th Dhul Hijjah (Tawaf al-Ifadah).
4. To run between Safa and Marwa seven times.
5. To shave off at least three hairs from head.
6. To perform the rites in order given.

The essential (wajib) rites of Hajj

These are activities which are essential to be observed by a pilgrim, however the omission compensated by slaughtering an animal or fasting ten days. These are:

1. To put on Ihram at the Miqat (appointed station).
2. To stay one night at Muzdalifah.
3. To perform the first circumambulation (Tawaf Qudum)
4. To stay two or three night at Mina during Ayaamu al-Tashreeq
5. To stone the pillar of Satan.
6. To perform the final circumambulation (Tawaf al-Wdaai)
7. Abstinence from the things which are forbidden.

The Optional rites (Sunnah)

1. To take the optional bath before proceeding to Arafah.
2. To utter the glorification (Talbiyah).
3. To perform a ritual prayers of two rakaahs.
4. To drink from the spring of Zam Zam.
5. To visit the tomb of the prophet (saw).

The forbidden acts (Haram) while in Ihram

1. For – men wearing of sewn clothes or headgear. For- women wearing of veil i.e. to cover the face.
2. To comb or groom the hair (anointing the hair).
3. Shaving or trimming the hair.
4. Cutting the nails.
5. Applying perfume
6. Hunting or killing animals (except snakes, scorpions and like)
7. Cutting grass or felling trees.
8. Undergoing marriage ceremonies.
9. Having sexual pleasures.

Performance of Hajj

Day one: the 8th day of Dhul Hijjah

1. Pilgrims put on Ihram, performing Tawaf Qudum and preceding to Mina before Dhuhr.
2. They spend the whole day and night in Mina.
3. They pray Dhuhr and Asr shortened to two rakahs unit each, Maghrib and Isha shortened to two rakahs.
4. They stay until sunrise on the 9th and set out to Arafah.

Day two: 9th of Dhul Hijjah

1. After praying Fajr in Minaa, the pilgrims wait until after sun rise, then they head out to the plain of Arafah.
2. In Arafah, they pray Dhuhr and Asr joined and shortened.
3. They stay in Arafah until just after sunset, and then set out to Muzdalifah (an area between Arafah and Minaa).
4. In Muzdalifah they pray Maghrib and Isha together with Isha shortened, and then they spend the rest of the night in prayer and sleep.

Day three: the 10th of Dhul Hijjah (Idd day of Iddul-Adha)

1. The pilgrims pray Fajr in Muzdalifah, and then leave Muzdalifah for Minaa shortly before sunrise.
2. In Minaa they collect seven small stones and proceeding to the Jamaratul Aqaba for stone throwing.
3. In Jamarat there are three pillars: one has to throw three pebbles at each.
4. The Talbiya comes to end soon as throwing begin.
5. On completing the rite of stoning, they cut or shave their heads and take off their Ihram. They become free to everything except sex.
6. They go to Mecca and make seven circuits of the Ka`aba known as Tawaf al-Ifadah and run between Safa and Marwa seven times. They become free to do everything even sex.
7. Those who are performing Hajj of Tamattui or Qiran make their sacrifice.
8. Then they return to Minaa and spend the rest the night there.

Day four, five and six:The 11th, 12th &14th of Dhul Hijjah (Ayamu-Tashreeq)

1. The pilgrims spend two to three days at Minaa. On these days they collect pebbles to stone all the three Jamrat, start with Jamaratul-ulaa, then al-Wustaa and al-Aqabah.
2. It is recommended that the pilgrims stay for the 13th and do the exactly as he did on 11th and 12th.
3. After completing the stoning they should return to Mecca to perform the farewell Tawaf (Tawaf al-Wadaa) before leaving Mecca either for home or Medina.

Umrah

1. It is a Sunnah Muakadah to perform Umrah once in lifetime.

2. Umrah can be performed throughout the year. However in Ramadhan is more preferable to perform it than any other days. The prophet said “an Umrah performed in Ramadhan is equal (in reward) to performing of Hajj with me”
3. It is forbidden to perform Umrah on the days of Hajj.

Obligatory rites of Umrah

There are two obligatory rites in Umrah

1. To wear Ihram
2. To complete at least four circuits of Tawaf.

The essential rites of Umrah

There are three essential rites in Umrah:

1. Completion of all seven circuits of Tawaf.
2. Sa`y between Safa and Marwa.
3. Shaving or cutting the hair

The procedures of Umrah

1. Put on Ihram before entering the Miqaat (boundary)
2. Perform Tawaf seen times round the ka`aba any day of Umrah.
3. Perform sa`y between Safa and Marwa.
4. Shaving or cutting of hair

Visit to Medina

- a. One is recommended to visit Medina if he/she wishes to travel to Medina after or before completing the activities of Hajj for the purpose of saying prayers in the great Mosque of the prophet. The prophet said “a prayer in this mosque is better than a prayer in any other mosque by thousand times”
- b. While in Medina a pilgrim should take the opportunity to visit the grave of the prophet (saw) and those of the great caliphs and the companions and pray for them.
- c. Visit to Medina is not a part of activities of Hajj.

Significance of visiting Medina

1. One gets a chance to visit the tomb of the prophet
2. Prophet will pardon for you on the day of Judgment
3. It is a Sunnah to visit Medina
4. It shows respect and love that one has towards the prophet
5. Duas are highly accepted in prophet’s mosque
6. One will get a chance to pray to the prophet and to his two caliphs
7. One will also get a chance to pay a visit to the martyrs of Badri and Uhud

Slaughtering for sacrifice during Hajj

There are number of reasons why slaughtering of animal becomes compulsory for a pilgrim. These are:

1. In the case of a pilgrim who enjoyed a period of freedom from the scarifications of Ihram after performing Umrah.
2. In the case of a pilgrim who conjoined the Umrah and Hajj, it is
3. In the case of a pilgrim who failed to spend night in Muzdalifah.
4. In the case of a pilgrim who failed to spend three night in Minaa (11th, 12th & 13th days)
5. In the case of a pilgrim who failed to observe any of the restrictions of Ihram
6. In the case of a pilgrim who failed to take part in the throwing stones at the Jamaar.

Significance of Hajj

1. It is a commandment of Allah and a pillar of Islam. By performing it a Muslim shows his loyalty, love and dedication to Allah.
2. It is symbol of unity and signifies equality of Muslims, when all stand side by side in one and the same uniform of Ihram.
3. It acts as the annual gathering where Muslims from every corner of the world meet and know one another, discuss their common affairs and promote their general welfare and brotherhood.
4. It is a remainder of the grand general assembly on the Day of Judgment when the pilgrims stand at Arafah, as they will stand equal before Allah.
5. It teaches and encourages peace among mankind because during the time of Hajj peace is one of the most important objectives, since the carrying of arms and breaking of peace are forbidden.
6. It develops the habits of sacrifice. The pilgrim sacrifices his wealth, family, relatives, friends, and country all for the sake of Allah.
7. It inculcates perseverance, since most of the acts are done under hardships and difficulties i.e. sa`y and Tawaf.
8. It teaches timing and punctuality since various acts of Hajj are performed on specific dates, times and places.
9. It helps in environment conservation as the pilgrims are not allowed to cut vegetation while in a state of Ihram.
10. It promotes economic activities of the Muslims as the pilgrims exchange goods and services during Hajj.

11. It is a stream for washing sins. One may be purified from his sins after Hajj

Significance of hill of Arafah

1. It remains the pilgrims the last Day.
2. After Adam and Hawa were expelled from paradise this is the place they first mate.
3. It forms an essential rite of Hajj.
4. The prophet (saw) gave his farewell speech at the hill of Arafah.
5. It was the venue of the first proclamation of Islam.

Exercises

1. List down the types of Saum
2. Explain sunnah acts in Ramadan
3. Outline the importance of saum
4. List down the people exempted from fasting
5. List down the forbidden days for fasting
6. Define and give significance of Itkaf
7. List down the nullifiers of saum
8. Why Ramadan is so important for Muslims
9. What is the penalty for deliberately breaking the fast
10. The discipline and self-control gained during the month of Ramadan acts as a barrier throughout the year. State your reasons?
11. Narrate historical significance of Hajj
12. Define the term Hajj and Umrah
13. Outline the types of Hajj
14. Explain the importance of visiting Medina
15. Why do Muslims wear Ihram during Hajj
16. Hajj involves the sacrifice of wealth and makes a pilgrim more aware of the purpose of his creation and life after death. Do you agree?
17. State significance of Hajj.
18. Explain the conditions for the preparation of Hajj
19. Why slaughtering of animal become compulsory to pilgrims
20. What acts are forbidden to a Muslim while on Ihram
21. Who is obliged to perfume Hajj
22. Describe the main rites of Hajj
23. What is meant by adoption of Ihram
24. What is the meaning of Miqaat
25. Give a history of well of Zam Zam
26. Describe the rites of Hajj in order of their performance
27. What qualities should a Muslim possess in order to be able to perform Hajj
28. Explain essential conditions of Hajj
29. Why do the pilgrims throw pebbles at the three fixed pillar in Minaa

Chapter 5 AKHULQ (VIRTUES)

HUSNUL KHULUQ (GOOD BEHAVIOUR)

1. Husnul Khulq means good behaviour, good character, moral standards accepted in a good society that cares for others.
2. Character of morality is deeply noted in the heart, where the decision is made for every deed, good or evil.
3. The process of upbringing plays an important role in determining the good or evil of ones character. The prophet (S.A.W) said, "Honour your children and teach them manners"
4. Allah the Almighty says Praising His Prophet (S.A.W) "And verily you (O Muhammad) are on exalted (standard of) character"
5. The prophet said "The best among you are the high and high manners emanate from faith" and He said "The heaviest thing to be placed in the balance of a believing slave on the day of judgment will be good behaviour"

Main objective for learning about Husnul-Khuluq

1. It is the main purpose as to why the Prophet was sent. The Prophet said "Verily I have been sent for the completion of good character"

- According to the Quran Allah said "And verily you (O Muhammad) You can conform (Yourself) to sublime morality (Q 68:4)
- The Pillars of Islam are guidance to good character.
- 2. To integrate character and religion. The two are inter-related. They cannot be divorced from one another. A practicing Muslim who establishes the five pillars of Islam should possess good character.
- 3. We have to be practical and practicing Muslims for others to admire and emulate. Mere learning religious studies or attending the frequently without implementing Islamic ideals, is as good as not accepting them.
- 4. We should avoid misleading people especially by failing to practice what we preach and failing to know our priorities and proper objectives in religion.

Benefits of Husnul Khuluq

1. It is heaviest thing in the balance (mizan) on the day of Judgement.
- The Prophet says "The heaviest thing to be placed in the balance of a believing person on the day of Judgement will be good character" Ahmad and Abu Daud.
2. It is the sign of the most perfect believer.
- The Prophet says: "The most perfect believer in his faith is the one with the best character"
3. It leads most people to paradise.
- The Prophet says: "The dearest and nearest among you to me on the day of Judgement will be the best among you in character" Bukhari.
4. It helps to ascend to the higher ranks

Deeds leading to piety and righteousness (Q 2:177)

1. Believe in Allah
2. Believe in the last day
3. Believe in Angels
4. Believe in books
5. Believe in the Messenger
6. Provide financial assistance to his relative, orphans, needy and in ransom of slaves
7. Observing regular prayer
8. Giving zakat
9. Fulfilling one's promises
10. Observing patience

Amana (Trust)

1. Amana means honesty and trust.
2. The word amana has a wider meaning but it can be summarized with one being responsible. This means one has to be responsible in his religion, marriage, properties, position, trade, business and all spheres of his life.
3. Allah says "We did indeed offer the trust to heavens and earth and the mountains, but they refused to undertake it, being afraid thereof but man undertook it.
- He was indeed unjust and foolish Q:33:72)
- The Prophet said "The man has no faith who cannot keep trust and the man who does not respect his promises has no religion"

Ways in which a Muslim can practice Trust.

1. Through fasting during Ramadhan
2. Observing regular prayers
3. Telling the truth in all circumstances
4. Fighting or refusing to do evils
5. By fulfilling promises
6. Through application and demonstration of justice in passing judgement.
7. Use of wealth to pay zakat to the needy
8. Carrying one's duty under no supervision.
9. Giving a person his rights or advice.

Situations that call for Trust (Amana)

1. Appointment to high offices and posts: - Responsibility and posts should be entrusted to such individuals, then would be able to run them properly
2. Performance of duty is a trust: - A person to whom responsibility has been entrusted should be sincere and satisfactorily fulfills his responsibilities and devoted.
3. Misuse of office: - It is betrayal of trust: a person should not use office for himself or for the benefit of his family or use public funds for personal purpose is a crime.

4. Wealth and ability given by Allah are also a trust. It is necessary they should be sacrificed in His cause and utilized for seeking his pleasure.
5. Others secrets with one are a trust: - One should protect the rights of the gatherings that one attends. He should not disclose their information and their secrets to others.

Significance of Amana

1. One will be nicknamed al-Sidiq
2. One will have respect in the society
3. One will live a happily life
4. One will gain Thawab
5. One will be ready to face Allah clean
6. One act as a role model to be emulated
7. It makes one to annoy Satan
8. It makes one to be contented and hopeful to Allah

Self-Control (Dhabtu Annafs)

- It is the ability of the mind to control ones actions and reactions under different circumstances.

Kinds of self-control

1. Against anger: - Life is never a smooth graph, one is bound to be provoked unjustifiably and driven into anger. Self-control is needed in such situation. The Quran advices "Who restrain anger and pardon all men, for Allah loves those who do good (Q: 3:134).
- The Prophet advices: Abu Huraira (RA) narrates that Prophet (S.A.W) said: "The strong is not who brings (his opponent) to the ground, the strong is that who overcomes his oneself while he is angry".
2. Against sex: Sex attraction has become so widespread in the world today on the streets, offices and the media has taken the lead in this vice. Self-control on this matter is of necessity than ever before. The Quran advices: "And come not near to the unlawful sexual intercourse for it is and indecent (deed) and an evil way" (Q: 17:32)
3. Against the tongue. The word that comes from ones tongue cannot be withdrawn or cancelled even after an apology has been made. Self-control is required in controlling the word before they are spoken.
- "O you who believe fear Allah and make your utterance straight forward"

Significance of self-control

1. One will get Thawab
2. One will be emulate the prophet
3. One will be annoy the Satan
4. One will not be carried away by events
5. It distance one from shirk
6. It is a command from Allah
7. It creates peace

Sakina (Tranquility)

- Means calm, peace, sense of security and confidence
- Sakina is an important virtue which we all require especially when faced with a problem or difficulty.

Examples of Tranquility in the Quran

1. The Prophet called upon Abubakar to be calm at Ghari Thaur (the cave of Thaur) when Quraish were outside the cave looking for them (Q: 9:40)
2. In the hour of danger and seeming disaster as on the day of Hunain (the Battle of Hunain) the Prophet was perfectly calm and cool as he relied upon the help of Allah. His calmness inspired all around Him (Q: 6:25-26)
3. Nabii Ibrahim showed calmness when they decided to throw him into the fire which ultimately failed to burn him

N/B: Sakina is needed during examination times, competition, planning/organizing and wars. Failure to be calms during these times will lead to failure in achieving our goals.

Qana'a (Contentment)

- Qana'a means contentment and satisfaction. It is the habit of being happy and satisfied with what one possesses or what he got or given or could get.
- Islam calls upon the Muslims to live under the shade of this habit which makes one rich in himself and in front of others.
- The Prophet said "Richness is not displayed by the overwhelming wealth (one possesses) but richness is the richness in one's self (heart).

Benefits of Qana'a (Contentment)

1. Contentment is a high form of prosperity because one accepts the justice of Allah who has portioned to him what he has.
2. When someone is not satisfied with what he has, greed forces him to commit evils like corruption, conning, prostitution etc.

3. The society dislikes greedy people because of their immoral.
4. A greedy person end up in prison or exiled, his name will be tarnished and his honor will be damaged.
5. God, His Prophet (S.A.W) and members of the society are pleased with contented person.
6. Contented people have been guaranteed the paradise by the Prophet (S.A.W)

Sabr (Patience)

- It is Arabic word which means restriction and detention.
- In Islam it means, ability to control oneself when faced with a problem.
- A Muslim restrains himself from what will damage his worship and obedience to Allah or cause him to approach any act of disobedience to Allah.

Kinds of Patience

1. Worshiping Allah and following His commands.
2. Refraining from bad deeds e.g. Prophet Yusuf was called upon to have unlawful sex with woman of high position but he abstained.
3. Surrendering to Allah's decrees and destiny. There are several calamities which people go through during their life time e.g. death, sickness etc.

Benefits of Patience

1. The patients will receive rewards for their best action.
2. Allah is with those who are patient.
3. They will be placed in the highest place in heaven.
4. They will receive forgiveness and great reward from Allah.
5. Allah promised them help and victory in the battle field.
6. Patience is a sign of people with great resolution.

Sidq (Truthfulness)

- Sidq means truth, sincerity and honesty.
- It is the habit of being truthful / honest in your words, deeds, intentions and promises.

Importance of Sidq (Truthfulness)

1. It is the quality of a true Muslim; he loves the truth and adheres to it both in his words and deeds.
2. It is an integral (essential) part of his faith.
3. Allah has commanded people to be truthful and praised those who are truthful
4. Prophet (S.A.W) commanded, encouraged and called people to be truthful.
5. It provides peace of mind and tranquility of the soul.
6. it blessing one's work, and increasing the good receives
7. Allah will reward whoever asks Him truthfully for martyrdom
8. It is a salvation from what one detests.

Manifestations of truthfulness

1. Truthfulness in speech: - When a Muslim speaks he speaks the truth, when he provides information he does not say anything accept what actually occurred. Lying is a trait of hypocrisy. Allah Messenger (S.A.W) said: "There are three characteristics of a hypocrite: when he talks, he tells a lie: when he makes a promise he breaks it and when he makes a covenant, he acts treacherously".
2. Truthfulness in dealings and transactions: - If a Muslim deals with anyone, he behaves honestly. He does not cheat him or bluff him or commit forgery.
3. Being true to ones promises: - If a Muslim promises something to someone, he fulfills his promise. Breaking a promise is a characteristic of the hypocrites.
4. Not giving false impression to beautify yourself with what you do not actually own, merely so that others will think that they are rich.

Su-ul Khulq (vices)

- Su-ul Khulq means bad character or bad behavior.
- Bad character makes people to keep distance from those who posses them.
- In the Quran Allah mentions the people whom he dislike because of those vices they posses. "Allah loves not the wrong doors" Q 3:57
- Some of the vices are:

Alcohol (Khamr)

- Literally Al- Khamr derived from the word "Yakhmur" which means to cover or to curtail.
- Al- Khamr as used in the Quran and the Hadith of the prophet (saw) means any material which causes intoxication.

- Al- Khamr is every kind of intoxicating either by drinking, inhalation or injection. It includes all alcoholic drinks, bhang, brown sugar, miraa (qaat), heroin, cocaine etc. All these are prohibited in Islam according to the saying of the prophet (saw) "Every intoxication is a Khamr and every Khamr is forbidden (Haram)" Muslim

Effect of drinking or taking al- Khamr

1. It is the root cause of committing all evils, because in a state of intoxication the drunkard loses his power of control his mind.
2. It abstains one from participating in religious and spiritual activities, because you cannot pray, fast, performing pilgrimage while you are in that state.
3. It leads to the breakup of families which endures suffering to the children.
4. It created unnecessary poverty due to wastage of resources.
5. It leads to wastage of valuable time daily in drinking, which should have been spent in gainful engagements for personal and family welfare.
6. It is a health hazard. The health of one who drinks alcohol is badly affected.
7. It causes frustrations and depression which leads the victim to commit suicide and murder.
8. It affects the productivity in a person's job due to laziness.
9. Alcohol leads to imprisonment if a person breaks the law under its influence.
10. Allah has cursed the drinker of Al- Khamr (intoxicants) and its seller.

The wisdom behind its prohibition

The wisdom behind the prohibition of Al-Khamr is to:

1. preserve the safety of the Muslim's religion
2. preserve the safety of the Muslim's intellect
3. preserve the safety of the Muslim's body
4. preserve the safety of the Muslim's wealth

Gambling

Gambling is "Maisir" which literally means: Getting something easily without working. Technically means: the activity of playing games of chance for money and for betting on horses.

Effects of Gambling

1. It gives people easy gain
2. Chances of losses are always high
3. It can leads to misunderstanding, quarrels, fights and even murder.
4. It can prove financial ruinous to the gambler and his family.
5. Other vices like, drinking, fornication etc are linked with gambling.
6. A gambler is always stigmatized and is never respected in the society.
7. Gambling is wastage of time and misuse of leisure.
8. Unfair gain leads to extravagant spending which does not benefit the gambler or others.
9. It can lead to depression and even suicide for the looser and his family.
10. A gambler end up accumulating debts and bankruptcy as a result of heavy borrowing.

Preventive measure to avoid Gambling

1. Muslims should drive home Islamic teachings on the evils of gambling.
2. By creating employment opportunities to the community.
3. Organizing guidance and counseling programs for the gamblers
4. Appeal to the authority to ban gambling
5. Impose severe punishment to those caught promoting and practicing gambling.
6. Establish acceptable money generating projects.
7. By creating awareness on the effects of practicing gambling
8. Islam prohibited easy gain sources e.g. stealing which may lead to gambling

Kibr (Pride)

Kibri (Pride) literally means: feeling that you are better than other people.

Technically it means: Rejecting the truth and regarding people as inferior (looking down on people).

Effects of pride (kibr)

1. Pride makes one to be envious and full of hatred.
2. A pride person always lost his/her temper and become angry
3. He is always a slave of his soul which directs him to selfish.
4. Pride leads one to go astray and reject truth.
5. They will be punished by Allah.
6. Allah will not look at pride person.

7. God does not love those who are proud.

Preventive measure to avoid kibr (pride)

1. Remember that you came from a drop of sperms, carrying waste in your stomach and you will end up as detested corpse.
2. Learn the lesson from those who were very proud in this world, how they end up e.g. Pharaoh and Karoon.
3. Learn and practice conduct of the prophet (saw) and his companions (RAA), how humble they were.
4. Be fair and practice justice, in all your relationship.
5. Think about severe punishment meant by Allah for the proud persons.
6. Examine yourself always and try to amend your character if you feel that you have same element of pride.

Drug abuse

- A drug is any substances which when introduced into a living organism modify one or more of its functions.
- Drug abuse: Is the excessive and persistent use of any substance for any reasons other than accepted medical purpose.

Types of drugs

1. Positive drugs: These are substances which should be taken according to Physician as a medicine to cure certain diseases.
E.g. calpol, aspirin, Malaria Tab, panadol etc.
2. Negative drugs. They are two categories of Negative drugs:
 - i. Soft drugs. These are licit substances e.g. alcoholic drinks, tobacco, qat (Miraaj) etc.
 - ii. Hard drugs. These are illicit substances bhang, cocaine, heroin etc

Reasons for taking drugs

1. Curiosity: the desire to satisfy about the effects of a strange thing due to influence from media, or people who branded being heroes for using drugs.
2. Peer pressures, many of the people are influenced by their friends who are taking drugs.
3. Lack of religious instruction i.e. failure to follow the teachings of the Holly Quran and Sunnah of the prophet (saw) which forbids drug abuse.
4. Boredom, when one is not engaged in some activity, he may resolve to engage himself in habit like drug abuse.
5. Stress may drive one to substance abuse as a way of removing or running away from the problems or harsh realities.
6. Family negligence, some parents do not take time with their children to give them parental care and love.
7. Availability and accessibility of drugs.
8. Learner with excess pocket money or gamblers after winning may be attempted to abuse drug.
9. During festival or celebrations substances of abuse are sometimes passed freely, thus introducing vulnerable people to drug abuse.
10. Children during adolescence stage, they go through trying period. At this stage they may turn to substance abuse to express their maturity.

Effects of drug abuse

1. Addiction, resulting in physical and physiological dependence on them.
2. Deterioration in ability to make moral judgments because the use of drugs has become a way of escaping from decision making.
3. It affects one's health, i.e. drugs overdose and addiction can lead to low blood sugar, madness, impotency and even death.
4. Drug abuse makes an individual to become morally insensitive hence one can rape or become vulgar.
5. It leads to destruction of the family. This is because one spends a lot of time and money on drugs and hence neglects his family.
6. It affects the progress of the society and economy. This is because people become lazy and waste time.
7. Drug abuse channels scarce resources into the treatment of the addicts.
8. There is high incidence of suicide and murder among alcoholic and drug users.
9. Drug abuse it brings fantasy and making an imaginary world to be real.
10. Drug abuse leads to imprisonment if a person caught using hard drug; which is a crime in many countries.

Prevention of drugs

1. By intensifying campaign against consumption of drugs through religious facts.
2. Creating employment avenues for the youth.
3. Organizing guidance and counseling programs.
4. Setting up of rehabilitation centers.
5. Creating awareness through print and electronic media on the effects of drug abuse.
6. Access the society with Health program in order to prevent the development and dependence on drugs.
7. Restriction of availability of drugs through official action i.e. Demonstration (mass action), boycott etc.
8. Legislative measure: Impose severe punishment against the peddlers and abusers.
9. Open up information/education centre in all the mosques, schools, public services centres etc.
10. Indulge youth in physical activities i.e. organizing sport games.

Sexual perversion

- Perversion is the behavior that most people think is not normal or acceptable, especially when it is connected with sex.
- Islam allows sex but within marriage bounds and not outside context and forbids the following sexual perversion:
 1. Zinaa (adultery/fornication).
 2. Prostitution
 3. Incest
 4. Bestiality
 5. Rape

1. Zinaa (adultery/fornication)

In Islam refers to sexual intercourse between a man and a woman not married to each other.

Reasons for engaging in Zinaa

1. Indecent dressing i.e. some of the dress put on by both male and female create temptation.
2. The free mixing of male and female is direct invitation to temptation.
3. Dance between two opposite sexes create temptation.
4. Pornographic pictures of nude women and men are a part of temptation
5. Looking at a member of opposite sex with desire.

Effects of Zinaa

1. It leads to destruction of family set up. If one of the couple finds his/her partner committing adultery that can lead to quarreling and it may end up with divorce.
2. It also creates a sense of mistrust between couples.
3. It is a shameful act and can lead one into losing respect among the people of the society.
4. It leads to wastage of money and financial loses
5. It is a shameful act and can lead one into losing respect among the people of the society.
6. It leads to producing of legitimate children who may become a social problem in society.
7. It creates a group of people who are social unacceptable in society i.e. no one is ready to choose fornicator as a wife or husband.

Measures put forward by Islam to protect society from Zinaa

1. Islam emphasizes that if people reach the age of maturity they should marry, as long as there is nothing that can stop them from getting married.
2. Islam emphasizes that opposite sexes should not mix at social gatherings.
3. Islam has prohibited some of things which may lead one into fornication or adultery i.e. taking intoxications.
4. Islam gives allowance to men, in case of unavoidable circumstances to practice limited polygamy.
5. Islam put up very strict punishments for both the fornicators (stoned to death) and adulterers (hundred lashes).
6. Islam makes sure that ladies cover their most attractive parts through the institution of Hijab.
7. Islam advises Muslims, men and women to lower their gaze when looking at opposite sexes.
8. Islam required youth to be given guidance and counseling pertaining to marriage, puberty etc.
9. A man is not allowed to be with a woman in a private place without Mahram (a person who cannot marry a woman legally).

2. Prostitution

Prostitution is the offering of one's body for sexual purpose in return for money and other favor.

Reasons for engaging in Prostitution

1. Some men turn to prostitutes because they are deprived normal sexual relations with their wives e.g. if a man works far away from his wife he can be tempted to if he does not fear Allah.
2. Economic difficulties lead some women to prostitution.
3. Psychological pressures lead some women to prostitution.
4. The alcoholic drinkers, who after drinking become easy-prey to prostitutes.
5. The lustful ones, who only love to explore sexual pleasure and gratification.
6. Young men who want to prove their manhood by counting the number of women they had slept with.

Effects of prostitution

1. It undermines the real intention of sex, which is to build a stable married relationship with mutual help, support and comfort. Prostitution is a sexual experience without love and commitment.
2. It undermines the purpose of sex in leading to procreation of children in a family situation.
3. It is a shameful act and can lead one into losing respect among the people of the society.
4. Prostitutes so often suffering from venereal diseases and they often infect men who later infect the wives who in turn become unable to have healthy children.
5. When a prostitute has a baby the child will not get a proper upbringing as a member of stable family.

6. It leads to producing of legitimate children who may become a social problem in society.

7. It leads to wastage of money and financial losses

Measures put forward by Islam to protect society from Prostitution

1. Islam discourages free mixing of opposite sex.
2. Islam emphasizes on making marriage affordable to the Muslim youth.
3. Islam encourages the youth to marry.
4. Islam advises Muslims to help with some funds to put income generating projects.
5. Ensure that age difference between couples is reasonable e.g. fifteen years old girl should not be encouraged to marry eighty years old man.
6. Provide enough awareness to the Muslims on the dangers of prostitution e.g. AIDS.
7. Monitoring of the peer groups by parents or guardians.
8. Declare prostitution as an illegal business and pass a law for banning it.
9. The youth should be given guidance and counseling pertaining to marriage, puberty etc.

3. Homosexuality

- It is a sexual relationship with a member of the same sex.
- It is strongly condemned in Quran in various chapters (7:80-82), (11:77-83), (15:61-77) & (29:28-29).

Reasons for engaging in Homosexuality

1. Gazing at lustful things.
2. Looking at handsome juvenile as some are more attractive than women.
3. Staying naked in front of people lead to sodomy.
4. Confirmed bachelor; not intend to marry.
5. Indulge yourself in the company of those who have perverted ideas.
6. Westernization, in name of human rights which give homosexual right practice their indecent behaviors.

Effects of Homosexuality

1. It cannot lead to procreation which is main objective of marriage.
2. It cannot lead to establishment of normal family relationship.
3. Homosexuals are cursed by Allah and His prophet.
4. The punishment for Homosexuality is to be killed.
5. It is a shameful act and can lead one into losing respect among the people of the society.
6. It leads to the spread of venereal diseases i.e. AIDS to the homosexual.
7. It creates a group of people who are social unacceptable in society.
8. It can lead to disintegration of a family. If one of the couples happened to be homosexual.

Measures put forward by Islam to protect society from homosexuality

1. Islam teaches positive attitude towards opposite sex.
2. Encourage people to marry and for the proper reasons i.e. procreation.
3. To show unmarried how best to persevere and enjoy married life.
4. By weaken the factors which may tempt to look for sexual satisfaction outside marriage.
5. It imposes severe punishment for those who seek sexual gratification in non-martial avenues.
6. Places where immoral activities are practiced should be demolished and all activities banned.
7. It discourages Muslims with associate themselves in the company of those who have perverted ideas.
8. Islam teaches that child sleep on his bed when he reaches maturity i.e. ten years.

4. Rape

- It is having sexual intercourse with someone against her/his will.
- The punishment of rape is determined by Tazeer and can be death.

Reasons for engaging in rape

1. Use of intoxicants e.g. marijuana, wine etc.
2. Uncontrolled mixing of sex especially in discussing and like.
3. Indecent dressing i.e. some of the dress put on by both male and female create temptation.
4. Lack of self-control on the side of the rapist.
5. Absence of strong law that can punish the rapist.
6. Westernization, particularly, over emphasizing the children's right which make them to think they are right in what they do and they should do it i.e. indecent behaviors.
7. Unrestricted parent to the children i.e. the way of dressing.

Effects of rape

1. It can lead to disintegration of a family. If one of the couples happened to be a rapist.
2. It is a shameful act and can lead one into losing respect among the people of the society.

3. It leads to wastage of money especially in the process of trying to abstract justice. The criminal will always spend a lot of money to escape imprisonment.
4. It leads to the spread of venereal diseases i.e. AIDS to the raped and rapist.
5. It traumatizes the person raped i.e. the victim.
6. Children born out of rape will not get a proper upbringing as a member of stable family
7. Because of destruction of virginity sometimes ladies may never get married which deprive them of their social right.

Measures put forward by Islam to protect society from rape

1. Islam emphasizes that if people reach the age of maturity they should marry, as long as there is nothing can stop them from getting married.
2. Islam emphasizes that opposite sexes should not mix at social gatherings.
3. Islam has prohibited some of things which may lead one into rape or adultery i.e. taking intoxications.
4. Islam makes sure that ladies cover their most attractive parts through the institution of Hijab.
5. Islam advises Muslims, men and women to lower their gaze when looking at opposite sexes.
6. It imposes Tazeer punishment for the rapist.

5. Incest

This is an act of having sexual intercourse with near relatives whom one is not allowed to marry i.e. one's mother, sister, stepmother etc.

Reasons for engaging in Incest

1. Use of intoxicants e.g. marijuana, wine etc.
2. Lack of self-control on both male and female.
3. Lack of religious awareness on matter pertaining to Islamic Law.
4. Unrestricted parent to the children i.e. allowing interaction of opposite sexes with limit and supervisions.
5. Inclined to our own culture and traditions which allows Incest.
6. Absence of law to punish those who commit Incest.

Effects of Incest

1. It encourages inbreeding which can accentuate genetic defects within a family.
2. It leads to degeneration in morals i.e. there will be no respect for elders if one is going to take over his father's wife for wife.
3. There is loss of respect to the one who commits Incest.
4. It traumatized the ones who carried out the act.
5. It leads to the spread of venereal diseases i.e. STD, AIDS etc.

Measures put forward by Islam to protect society from Incest

1. It encourages youth to get marry, and restricted them to the specific people.
2. Islam teaches morals and rights of every member of society.
3. Islam declares danger of inclining to the immoral and rejected treated traditional cultures.
4. Islam limits mix of opposite sex.
5. Islam urges its members to respect each other.

Bestiality

It is to have sexual intercourse with an animal.

Reasons for engaging in Bestiality

1. Lack of self-control
2. Use of intoxicants e.g. marijuana, wine etc..
3. Lack of religious awareness on matter pertaining to Islamic Law.

Effects of Bestiality

1. It leads to degeneration in morals i.e. there will be no respect for elders if one is going to take over his father's wife for wife.
2. There is loss of respect to the one who commits bestiality
3. It leads to the spread of venereal diseases i.e. STD, AIDS etc.
4. Allah and his prophet cursed the doer.
5. The punishment for bestiality is to be killed together with the animal.

Measures put forward by Islam to protect society from bestiality

1. It encourages youth to get marry.
2. Islam teaches morals and motivates self-control.
3. Islam has imposed severe punishment of Tazeer for those who commit bestiality i.e. to be killed.
4. Islam teaches rights of other creatures i.e. treating and handling them with care.
5. Islam encourages its members to practice things which will minimize temptation i.e. fasting.

6. Islam has prohibited some of the things which interfere with common sense of human being i.e. use of intoxicants.

Exercises

1. Discuss the significance of exercising trust in one's life.
2. What are the advantages of having self-control?
3. Why is sabr (patient) encouraged in Islam?
4. Discuss the importance of promoting truthfulness in the society.
5. Discuss the evil of drugs in the society.
6. Discuss the effects of sexual perversion.
7. Why is pride discouraged
8. Discuss the effects of sexual perversion.
9. Discuss the effects of Gambling in the society.

Chapter 6 MUAMALAT (RELATIONSHIP)

TALAQ

Categories of Talaq:

1. Talaq
2. Khul'a
3. Mubarat
4. Faskh
5. Lian
6. Dhihar
7. Nushuz

a. Talaq (Divorce)

- Talaq (Divorce) is the legal ending of a marriage between a man and a woman by express or implied words or signs.
- The express word could be "I divorce you" and implied words could be "You are prohibited to me".
- If either of the spouses is suffering from blindness or dumbness and he is unable to pronounce or hear words of divorce, it may be effected by using signs which are known and specific.
- The shariah (law) conferred upon the husband right to divorce. It given to him on the principle that he is supremacy over the wife.

Types of Talaq

1. Talaq Rajiy (revocable divorce): It is when a husband pronounces one or two divorces to his wife. In such a case he may take his wife at any time during the period of Iddah (waiting).
2. Talaq al-baainah (an irrevocable divorce): It occurs when the husband at a time or at different times pronounces three divorces. The separation is complete and the husband cannot re-enter into marriage contract with his divorced wife unless she has married fully with another person and secured divorce from him or he has died.

The machinery of divorce

- This is the exercising of the right of divorce only in extreme cases when there is no alternative.
- God has set a machinery to ensure that occurrence of divorce is minimized and that the people do not misuse the right to divorce.
- Before Talaq is affected the following steps should be followed:
 1. Verbal advice to the wife to reform.
 2. In case the fast step fails, is admonition done. This is expression of readiness to beat the wife, but should not cause severe pain to her.
 3. In case the lady fails to reform then, the husband should refuse to share with her the same bed (to have sex).
 4. When the husband and the wife fail to settle differences between themselves they should appoint two mediators, one from the side of the husband and one from the side of the wife to settle the differences.
 5. If the mediators fail then the Talaq begins.

Condition to be observed in divorce

1. The wife should not be in her menses when the divorce is pronounced.
2. The divorce should be mentioned after the menses and before sexual intercourse has taken place.
3. The divorce can be pronounced three times but must be done one at a time and should not be combined.
4. After the divorce the husband is not allowed to ask the woman to leave the house immediately unless she is guilty of a serious crime e.g. adultery. She will remain in his house for the period of Iddah (waiting).

Wisdom behind these rules (conditions)

1. To stop man from divorce his wife at a time when he has no sexual desire with her, because of menstruation.
2. To provide a delaying tactic and gives the man time to cool down and reconsider.
3. To make sure at a time of divorce the woman was not pregnant.
4. During the period of Iddah the husband can take back his wife by simple telling her ‘I take you back as my wife’. However after Iddah he will have to marry her fresh, with a fresh Nikah and fresh dowry.
5. If the rules are followed, the rate of divorce will be minimized.

b. Khul`a

- This is when a woman applies for the dissolution of marriage in the event of finding it is difficult to go on living with her husband.

- In this case the woman will have to pay sum of the money which will be named by the husband.

- Allah says in the Quran “it is not lawful for you (men) to take back any of your gifts from your wives except when both parties fear they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom” (Q 2:229).

Condition to be observed in Khul`a

1. Satisfaction that two cannot live together happily as a husband and wife.
2. The wife should not ask for Khul`a for the sake of just changing men.
3. The Iddah period for Khul`a is the same as that of Talaq.
4. The Khul`a counted as single divorce. However the husband cannot take back his wife during or after Iddah without her consent and fresh marriage.
5. It is the wife who seeks a separation from the husband.
6. It should be the wife who is to pay the compensation.

Circumstances under which a wife can ask for Khul`a

1. Inability of the husband to provide her wife with the sustenance and housing.
2. Inability of the husband to satisfy her wife sexual needs e.g. when he became impotent.
3. If a woman was force into marriage.

c. Mubara`at

- This is a mutual agreement between the husband and wife to separate from each other.
- This is when the wife and the husband are both satisfied that they cannot live together.
- The wife should be maintained by the husband during Iddah period.
- No Kadhi is required to intervene and resolved marriage.
- Its amounts to revocable divorce.

d. Faskh

- This is when a woman asks the Kadhi for the dissolution of marriage for valid reasons.
- This may be for the following reasons:

 1. Insanity of the husband
 2. When the husband denounces and leaves Islam
 3. Absence or amputation of male organs.
 4. If the husband goes missing for a long time, without justifiable reasons or when he is imprisoned for life.
 5. If the husband neglects to provide maintenance to the wife especially if due to carelessness.
 6. Emigration of husband to different country on a permanent basis.

e. Lian

- This is a situation in which marital relationship between a husband and wife is terminated when a husband accuses his wife of Zinaa (adultery) and fails to support his accusation with evidence or the husband denies that a child is not his or his wife is impregnated by other man.
- Allah talked about it in the Quran (Q 24:6).

Condition to be observed in Lian

1. If a husband accused his wife of Zinaa or denies that a child is not his and fails to provide sufficient evidence, the shariah judge is to administer the proceedings of Lian as stated in this verse (Q 24:6)
2. The husband should first repeat four times that “I attest by Allah that I was speaker of the truth when I charged at her the charge of adultery.”
3. Then the fifth time he is to say “The curse of Allah be upon me if I was a liar when I charged at her the charge of adultery”.
4. Then the wife to repeat four time that “I attest by Allah that he is a liar in the charge of adultery which he has charged upon me”
5. Then the fifth time she will add “the wrath of Allah be upon me if he is true speaker, in the charge of adultery which he has charged upon me”

6. The divorced wife under these circumstances will observe her normal Iddah (waiting period).
 7. If the husband decided to reconcile with his wife before the expiry of the Iddah, then he must pay expiation for breaking the oath.

f. Dhihar

This is when a man tells his wife that she is like the back of his mother.

Condition to be observed in Dhihar

When a man does so he cannot maintain marital relation with her until he pays expiation (kafarah) in the manner described in Quran: (Q 58:3-4)

1. He must set a slave free.
2. If he doesn't have a slave, then he must fast two consecutive months
3. If he is unable to fast, he must feed sixty needy

g. Nushuz

This is when a woman refuses to obey her husband or rejects to share bed with him or leaves his house without his permission.

Condition to be observed in Nushuz

When the husband observes that his wife is becoming disobedient to him. He should take the following stapes described in the Quran: (Q4:34)

1. To retain her under his loyalty by counseling her.
2. If counseling is not effective, he should take strong steps i.e. refusing to sleep with her in the same bed.
3. If this measure does not work, then devise a measure of punishment not exceeding light beating.

The effects of divorce in the society

1. It leads to immorality among the divorcees.
2. Allah does not like it, hence it annoyed Him.
3. It leads to stigmatizing on the part of the woman
4. It may leads to hatred within the parties concerned.
5. It may leads to children suffering due to lack of sufficient parental care.
6. It causes disunity in the society.
7. It lowers one's dignity
8. It brings misunderstanding in the community

Situations under which divorce becomes ineffective

1. Divorce by a lunatic person (mad person).
2. Divorce pronounced in intoxicated condition
3. Divorce pronounced under compulsion (strong pressure).
4. Divorce pronounced when the wife is in her menses

Reasons for dissolving marriage/divorce (Talaq)

1. In event of suspicion that the wife is being unfaithful. The suspicion however should be backed with evidence.
2. If love, affection and kindness are missing between the two married people.
3. When the wife is sexual incapable.
4. Instigation of the relatives which leads to divorce.
5. Lack of proper preparation before entering into the institution of marriage.
6. Following traditions of the west where divorce is the order of the day.
7. Ignorance of both husband and wife as a miner issues may end up breaking the family.
8. When the husband decided to add another wife, the first wife prefers to be divorced rather than to face competition.
9. Lack of respect on both sides may leads to request for divorce on either side.
10. Negligence of one spouse to fulfills his/her responsibility in the marriage, hence leading divorce
11. The husbands tend to divorce their wives because of their improved status i.e. promotion at work.
12. Law economic status on the parts of the husband, or wife tends to inclined to follow where there is better life.
13. Incitation from the neighbors or family member to one spouse against one of the other.

Iddat

- Iddat is a prescribed time during which a widow or divorcee should observe before remarrying another husband when the marriage is terminated either by divorce or death.

Condition to be observed in Iddah

1. She should refrain from getting married.
2. She should not beautify herself i.e. wearing makeup, perfume or wearing attractive dresses.
3. She should not accept or discussing marriage proposal.
4. She should stay in husband's house and not move out, unless out of necessity or business.

Rationale behind Iddat

1. To determine during time of divorce or death if a woman was not pregnant from previous husband.
2. To avoid a necessary conflicts and disputes regarding paternity of a child.
3. To give a chance for the separated couple to reconcile.
4. As for widow it is a time for consolation by living with the family of her late husband.

Types of Iddah

There are eight types of Iddah whose durations and conditions differ significantly from one another.

1. Iddah of menstruation women. The holly three menstrual periods. Quran says “divorced women shall wait for three menstrual periods.....” (Q 2:228).
2. Iddah of a woman who passed the age of monthly period or those who are too young to have monthly periods. Her Iddah is three months. The Quran says “And those of women as have passed the age of monthly courses, for them Iddah (prescribed period), if you have doubts (about their periods), is three months, and (like wise) for those who have no curses” (Q 65:4).
3. Iddah of a woman divorced before having sex she has no Iddah nor is she eligible for the dowry. She is only entitled to a present. The Quran says “O you who believe when you marry believing women and divorce them before you have sex intercourse with them no period of Iddat have you to count in respect to them and set them free in a manner (Q 2: 234).
4. Iddah of a widow. She has to wait for four months and ten days. The Quran says “and those of you who die and leave wives behind them, they (wives) shall wait for four months and ten days” (Q 2: 234)
5. Iddah of a woman who is pregnant. Her Iddah lasts until she delivers the child. The Quran says “and of those who are pregnant (whether they are divorced or their husbands are died) their Iddah is until they lay down their burden” (Q65: 4).
6. Iddah of a woman with irregular bleeding.
 - a. If she knows her normal periods, then she should observe her waiting period according to menstrual periods.
 - b. If she doesn't know her normal period, then she should wait for three months like a woman whose menstruation has ceased due to ageing or who is too young to menstruate.
7. Iddah of a woman whose husband has disappeared and he is not known whether he is leaving or dead. Her Iddah is four years from the day that she last knew anything about him. On top of that count the four months and ten days which is observing period of a dead husband.
8. Iddah of a woman whose menstruation has ceased.
 - a. If it ceased for unknown reasons, her Iddah will be one year. It means she will wait nine months for the period of pregnancy plus three months for the menstrual period.
 - b. If it ceased for known reasons such as illness or suckling she has to wait until her menstrual cycle returns and begin the Iddah.

Unreligious Traditions

1. Women being forced to dress up in black only.
2. Taking bath has been made unlawful.
3. Forced to live in a certain room right at the corner like a prisoner.
4. She is not allowed to eat food which has any form of spices.
5. Brushing her teeth with tooth paste is not allowed.
6. She is not allowed to perform her duties inside or outside the house.

NB: Islam has not prescribed Iddah as a mode of punishment to woman.

Exercises

1. Define the term Talaq and Iddah
2. Outline the machinery of divorce
3. Discuss the types of Talaq.
4. Examine the effects of Talaq
5. Explain the types of Iddat.
6. Give valid reasons for a woman to seek divorce.

Chapter 7 HISTORY OF ISLAM

Introduction

Caliph (Khalifa) means successor. It is a short form of the Arabic expression “Khalifatu-rasul Allah” which means “Successor of the Messenger of Allah.” This title was first used by Abu Bakr, and then later adopted by Umar, Uthman, Ali and the other rulers who attained this position. The word Khilafat (Caliphate) denotes the system of government by caliphs.

Sayyidna Abu-Bakr

Early life

- Sayidna Abu-Bakr real name was Abdul Ka`aba (slave of the ka`aba), but the prophet gave him the name of AbuBakr on his conversion to Islam.
- He is widely known as Abu-Bakr (The father of camels) because of his great interest in camels. He bears the title "Assiddiq" (The truthful).
- He was born in 574 CE, two and half years after the year of Elephant.
- His father was Uthman surnamed Abu Quhafa, and his mother was Salma surnamed Umm-ul-Kheir. He was belonging to Banu Tamim branch of Quraish.
- His family engaged in the caravan trade and himself traveled to Syria and Yemen when he was eighteen. Later he set up his own business and became a wealthy merchant.
- Though he was brought up in an Idolatrous society, known for wine, women, and gambling, Sayyidna Abu-Bakr resisted these temptations and led a discipline life.
- He was a man of simple character and kindness. He was wise and always avoided evil deeds. He was also a good public speaker.
 - He married four wives:
 1. Qutaila bint Abdul-Aziz she gave birth to Abdullah and Asma
 2. Umu ruman she gave birth to Abdu-Rahman and Aisha
 3. Asma bint Umais (widow of Jafar bin Abu-Talib) she gave birth to Muhammad.
 4. Habiba she gave birth to Ummu-Kulthum

Conversion to Islam

1. At the age of eighteen Abu-Bakr made friendship with the prophet (saw) who was twenty, because the characteristic of the two matched each other.
2. The friendship that developed at the prime youth later proved to be the formation of closer relationship that lasted as long as they lived and became a legend of lasting love and lighten.
3. When the prophet declared his mission secretly to his relatives and friends, Abu-Bakr was the first person to accept the prophet's message (saw).
4. The conversion of Sayyidna Abu-Bakr set the pace for the extension of Islam. He persuaded his intimate friends to accept Islam. Those who accepted Islam at his hands were:
 - i. Uthman bin Affan
 - ii. Zubeir bin Awam
 - iii. Talha bin Ubaidullah
 - iv. Abdur-Rahman bin Auf
 - v. Saad bin Abi Waqas
 - vi. Abuubaiddah bin Al-Jarrah
 - vii. Abdullah bin Abdu-Asad
 - viii. Abu-Salamah
 - ix. Khalid bin Saeed
 - x. Abu Hudhaifah.

Companionship to the prophet (saw)

1. Abu-Bakr was a true companion of the prophet (saw). He often spent his own money to free the slaves who were tortured for embracing Islam, when they were persecuted he reprimanded the Quraish
2. He worked as an advisor to the prophet: The prophet (saw) in many times sought his advice in different occasions.
3. During Hijra he accompanied the prophet and thus became his closest companion in the cave of Thaur.
4. He participated in all the battles which were fought during the time of the prophet. During the battles he remained close to the prophet to protect him.
5. At the time of treaty of Hudaibiyyah, he fully supported the prophet. After the fall of Mecca in 8AD. Abu-Bakr met his father who was nearing ninety years of age. The old man embraced Islam with the rest of the family.
6. When the prophet became very weak from his illness and unable to lead prayers in the mosque, he asked Abu-Bakr to act as the Imam.
7. He was a father-in-law of the prophet, who married his daughter Aisha.

Accession to caliphate

1. Immediately after the death of the prophet (saw) problem of succession was eminent as the prophet had not left procedures for electing a caliph.
2. The Ansar insisted that in view of their services to Islam, the office should go to them. They held a meeting at a place called Saqif and they wanted to choose their leader named Saad bin Ubaiddah.
3. The Muhajirin wanted the caliphate to be among the Quraish.

4. The Ansar by way of compromised proposed that they might have two leaders, one from the Ansars and one from the Quraish.
5. The proposal went against the solidarity of the Muslims and was not agreed to by Quraish.
6. After a good deal Sayidna Abu-Bkr was able to relinquish the caliphate in favor of the Quraish. He himself wanted either Umar or Abu-Ubaidah, but these two companions withdrew in favor of Sayidna Abu-Bakr.
7. There upon, the Ansars group offered elegancy to Sayidna Abu-Bakr as the new leader and matter settled.
8. He was taken to the mosque where the rest of the people confirmed his appointment.
9. Abu-Bakr rose and gave his inaugural speech. He started by offering praises to Almighty Allah and then said “o people I have been given authority over you, yet I am not the best of you. If I do well, give me your support, and if I do wrong, set me right. Truth is loyalty and lying is treachery. The weak amongst you shall be strong in my eyes, until I secure his rights, Insh-Allah; and the strong amongst you shall be weak in my eyes until I arrest from him the rights of the others, Insha-Allah. If people give up Jihad in the cause of Allah. Allah will smite them with humiliation. And if obscenity permeates among people, Allah will inflict calamities upon them. Obey me as long as I obey Allah and His messenger, and if I disobey Allah and His messenger, you owe me no obedience.”
10. Abu-Bakr’s election took place before the burial of the prophet (saw). Ali (RA) and other people did not attended election, because they were busy preparing the prophet’s body for burial.

Lessons that a Muslim leader can learn from Abu-Bakar’s speech

1. A head of state is not above the law.
2. A head of state is answerable to God and people.
3. A head of state should be just and fair.
4. A head of state should obey the laws of God and prophet (saw).
5. A head of state should be God fearing.
6. A head of state should be simple, approachable and humble.
7. A head of state should accept the advice of the Ummah.
8. A head of state should be give equal treatment to all his subjects without discrimination.
9. A head of state should be elected democratically.
10. A head of state should only be obeyed when he is on the right path.

Reasons why Abu-Bakr was the right person to succeeded the prophet

1. He was a closest friend of the holly prophet (saw) before and after prophet hood.
2. He was with the prophet (saw) during migration
3. He actively participated in the spread of Islam.
4. He led the Muslims to the pilgrimage during the lifetime of the prophet (saw).
5. He led in the prayer during the time of the sickness of the prophet (saw) with the order from the prophet.

Achievements of Sayidna Abu-Bakr (RAA)

1. Expansion of the Islamic empire: he confronted the two super powers (Byzantine and Persia) and conquered parts of Iraq and Syria.
2. Missionary activities : Through his efforts many young men among the Quraish joined the fold of Islam
3. Liberation of slave: He purchased those slaves who were tortured by their masters because of embracing Islam.
4. Preservation of the Quran: Sayidna Abu-Bakr sponsored the compilation of the Quran (Mushaf).
5. Persecution by the Quraish: whenever the Quraish maltreated the prophet Abu-Bakr intervened to protect the prophet (saw).
6. He accompanied the prophet (saw) during migration from Mecca to Medina and he met all the expenses of the journey.
7. He purchased a land in Medina for construction of the mosque (Masjid Nabawi).
8. He was able to persuade the Ansar to relinquish the caliphate in favor of Quraish and settled the dispute.
9. He divided Islamic state into provinces each under the control of governor who was the executive.
10. He established the Shurah council (advisory council)to advise him.
11. He crashed the rebellions from the Arab tribe.
12. He fought false prophets, who claimed prophet hood after the death of the prophet (saw).

Challenged faced by Abu-Bakr (RA) as a caliph

1. Uprising by Arab tribes who felt that the death of the prophet (saw) was a chance for them to dissociate from caliphate.
1. Problem of groups that refused to pay Zakat.
2. False prophets who intended to disintegrate Islam.
3. The problem of fulfilling the prophet’s mission of revenging the death of one of the ambassadors sent by him and was killed by Syrians.
4. Threat from the Roman Empire and the Persian Empire, who wanted to invading Medina, they thought it was no longer protected after the death of the prophet (saw).

Abu-Bakr's death

- Abu-Bakr fell sick as a result of taking a cold bath in cold weather, he gathered the leading companions for consultations. He convinced them for suitability of Umar being his successor to which they agreed.
- He then asked them to write an ordinance appointing Umar the next caliph. When this was read to the people, they accepted it and took the oath of allegiance to Umar.
- Abu-Bakr died in the year 13AH (634AD) at the age of sixty three, the same age at which the prophet died and buried beside his friend (saw).
- His caliphate lasted for two years three months and ten days.

God bless his soul

Sayidna Umar

Early life

- His name was Umar bin Khtwab bin Nufail. He was from Bani Ady of the tribe of Quraish. He bears the title “Al-Farooq” (the one who is able to separate truth from false).
- He was born in 583CE, thirteen years after the birth of the prophet (saw).
- As young boy Umar looked at his father's camels.
- At adolescence he learnt the art of wrestling, riding, fencing and oratory. He was also a business man
- He was among a few in Mecca who could read and write
- He married three times before becoming a Muslim and had four wives after embracing Islam. These are:
 1. Zainab she gave birth to Abdullah, Abdulrahman and Hafswa. She accepted Islam.
 2. Mlkiah bint Jarwala she gave birth to Ubaidillah. She didn't accept Islam. He divorced her.
 3. Quraibah bint Abu- Umayah she did not accept Islam and he divorced her.
 4. Jamilah
 5. Umul-Kulthum bint Ali (RA) she gave birth to Ruqayah and Zaid.
 6. Atikah bint Zaid bin Amir

Conversion to Islam

1. In the sixth year of the prophet's mission the Quraish leaders called a meeting and asked for a volunteer to assassinate the holly prophet (saw). Umar offered himself for the job.
2. While was in his way, with a sword in his hand to kill the prophet (saw), he met Noim bin Abdullah, who told him his sister, Fatimah and his brother -in-law had embraced Islam.
3. On hearing this Umar changed his direction and went straight to his sister's house, he found them reading the Quran.
4. His sister Fatimah was frightened on hearing Umar's voice and tried to hide of the holy Quran.
5. He enquired about their Islam and on finding that they had accepted Islam, fell upon his brother-in-law and beat him severely. When his sister intervened, he slapped her on the face until she bleed profusely. She angrily declared the Kalimah and affirmed that they would not abandon Islam.
6. When he saw his sister bleeding, he cooled down and felt ashamed. Umar asked her to show him the pages on which the Holly Quran was written. He washed his body and read the portion which was the beginning of surah Taha (Q20:1-14). When he got to the fourteenth verse, he expressed his wish to go and see the prophet (saw).
7. He went to Arqam house where the prophet (saw) was teaching his followers in secretly and declared his conversion to Islam. His conversion was a great boost to Islam and terrible blow to unbelievers.

Companionship to the prophet (saw)

1. Umar was a companion of the prophet and a pillar of support to Islam.
2. He was a brave who took part in the all battles.
3. He was a father-in-law of the prophet, who married his daughter Hafswa.
4. He was outspoken. He was known as being able to separate truth from false (al-farooq).
5. He worked as an advisor to the prophet and later to the caliph Abu-Bakr.
6. He had a great love for Allah and His prophet (saw).
7. They also had a deep love for him. Once he remarked “where a prophet to come after me, he would be Umar”

Accession to caliphate

1. Before the death of Abu-Bakr, he accepted Umar to succeed him. He advised leaders of Ansars and Muhajirin to be loyally to Umar after his death. The majority favored Umar as Abu-Bakr's successor without opposition.
2. He took the charge of caliphate after the death of Abu-Bakr (RA) on 22nd of Jamadi- thani 13AH (23rd August 634CE).
3. He followed the fully ways of the holly prophet (saw) and the policy of his predecessor. His caliphate marked the “Golden Age of Islam”.

Achievements of Sayidna Umar (RA)

1. He established Baitul-Maal (Public Treasury) for collecting and distributing government's revenue.
2. He introduce a postal and tow's system.

3. He established a standing army.
4. He built bridges and canals
5. He established Islamic callender.
6. He ordered minting of coins in 18AH.
7. He established certain allowance to be given to the poor and the disabled regardless of their faith.
8. He introduced the Diwan (the department of finance) to record revenue and government expenditure.
9. He rebuilt several cities such as Basra, Kufah, Fustat (Cairo) and many others.
10. He directed building and brooding of the roads.
11. He separated Judiciary from the executive and made the Judiciary completely independent from state.
12. He introduced prisons.
13. He prevented movement into or out of regions affected by epidemic and this is among his public health measure.
14. It is under his rule Islam became super power and mighty empires of Persia and Byzantine crumbled.
15. He was the founder of political system in Islam.
16. He improved Agriculture and economy of Islamic state.
17. He established the first educational system in Islamic state.

Umar's death

1. A Persian slave of Mughirah bin Shu`bah named Abu - Lulu Firoze. Once complained to the caliph Umar about the burden his master had imposed on him. The complaints were not genuine hence Sayidna Umar ignored it.
2. Next day early in the morning when Sayidna Umar went to the mosque to perform swalatul-Fajr, the slave who was hiding in a corner attacked him with a dagger and stabbed him six times. The caliph died from the injuries the next day.
3. He died on Wednesday 27th Dhul Hijjah 23AH (644CE).
4. Before he died he appointed a panel of six persons, among them Sayidna Uthman, Ali, Zubeir, Talha, Sa`d bin Abi Waqqas and Aburahman bin Auf (RA) to select caliph after him.

God bless his soul

Sayidna Uthman

Early life

- His name was Uthman ibn Afan bin abdul `As. He was from ummayah tribe of Quraish. He bears the title "Dhun-nurain" (the man with two lights).
- He was born in 573CE in Mecca, five years after the birth of the prophet (saw).
- He was one of the few persons in Mecca who knew reading and writing.
- He was a cloth merchant and always helps poor.
- He was soft natured and kindhearted man.
- He married Ruqayah (RAA) the daughter of the prophet (saw), when she died after the battle of Badr, he was given another daughter by the prophet (Ummul-Kulthum), thus the reason for the title he was given by the prophet (saw) of "Dhun-nurain" (the man with two lights).

Conversion to Islam

He was among the early convert to Islam through the effort of Abu-Bakr (RA).

Migration to Abyssinia

When the life in Mecca became unbearable for Muslims, he went to the prophet (saw) and sought permission to migrate to Abyssinia, accompanied with his wife Ruqqayah. They stayed there for two months.

Accession to caliphate

1. Sayidna Umar before he died he appointed a panel of six persons (who were the remaining ones out the ten whom the prophet promised paradise for them), to select caliph from amongst themselves and then get his approval through the pledge of loyalty (Baiyat) by Muslim public. They are:
 - i. Sayidna Uthman bin Affan
 - ii. Ali bin Abi Talib
 - iii. Zubeir binul Awwam
 - iv. Talha bin Ubaidillah
 - v. Sa`d bin Abi Waqqas
 - vi. Aburahman bin Auf
2. Aburahman bin Auf withdrew his candidature and consulted each member individually in order to decide the matter.
3. Uthman proposed Ali's name and Ali proposed Uthman's name, Zubeir and Saad (RA) were more in favor of Uthman than Ali.
4. After more consultation with other companions, Abdurahman gave his decision in the morning of the fourth day in favor of Uthman (RA).

5. All the Muslims present took pledge of loyalty (Baiat) at the hand of Uthman. In this way Sayidna Uthman (RA) was declared the third caliph.

Achievements of Sayidna Uthman (RA)

1. During his caliphate the territories of the Islamic empire were immensely extended.
2. During his caliphate the Muslim navel was developed.
3. He reproduced several copies of the Quran from the manuscript which was under Hafswa.
4. He expanded the mosque of the holy prophet (saw).
5. Through his effort many people embraced Islam.
6. He constructed new building for offices
7. He constructed bridges and roads.
8. He was appointed by the prophet as one of the scribes of wahyi (revelation), because of his beautiful handwriting.
9. He sent missionaries to various places and appointed teachers to teach Islamic law, the Holly Quran and Hadith.
10. He was a great scholar of the holly Quran and Hafiz (memorizer of the Quran).
11. He was considered the most modest of the all companions.

Challenged faced by Uthman (RA) as a caliph

1. Expanding and defending of the Muslim territory.
2. He was accused of practicing nepotism by appointing governors from his clan
3. Suppressing the riots and revolts in Egypt and Basra.
4. Making the citizens accept the governors he had appointed from Banu Ummayad.
5. Bringing to justice the assassins of caliph Umar (RA).
6. Consolidating the unity of Muslims especially after the assassination of Umar.
7. Standardizing the Quran as it was discovered that there were different in reading the Quran hence making it have different meanings.

Allegation against Sayidna Uthman

1. They alleged that Sayidna Uthman was removing Hashimites from the big offices to create room for the Ummayads.
2. They alleged that Sayidna Uthman was extravagant and he gave away money to his relatives, thus squandered the Baitul Maal.
3. They alleged that Sayidna Uthman that he burnt the Holly Quran.
4. He was accused of mistreating recognized companions i.e. Amar ibn Yasser and Abdullah Ibn Masoud and that he forced Abu Dhar al-Ghafar (RA) to live in village.
5. He was accused of calling back his uncle Hakim bin A` to Medina who was exiled by the prophet (saw).

Conspiracy of Abdullah bin Saba

- Abdullah bin Saba was a Jew from south Arabia who took leading part in the allegation against Uthman (RA). He accepted Islam only to create disharmony among the Muslims.
- He intended a few beliefs among which is the love of the Holly prophet (saw) and his family (Ahl-Bait). Some of these beliefs are:
 1. Every prophet left a “wasi”. Consequently Prophet Muhammad (saw) must have a “wasi” and his “wasi” is Ali (RA).
 2. He said that it was strange for Muslims to believe that Jesus (AS) would descend from heaven to follow Islam and fight for Muslims against non-Muslims and not to believe that the holly prophet Muhammad (saw) could come back.
 3. He started to give wrong commentaries of various verses of the Quran and twisted their meaning in favor of his belief.
- His incited people to forge complaints against the governors and the caliph himself.

Martyrdom of caliph Uyham

1. Sayidna Uthman (RA) was assassinated on Friday 17th Dhul-Hijjah 35AH (17TH July 656 AD) by rebellion who came to Medina
2. The assassins asked Uthman to resign due to those allegations against him but he refused.
3. They surrounded his house for some days. They climbed into the house of Uthman from the next house and assassinated him while he was reading the Quran.
4. At that time of assassination Sayidna Uthman (RA) was 82 years old. He had saved the in the office for 12 years.

Effects of assassination of Uthman

1. Loss of unity
2. The fitna period set in
3. The election of next caliph was not organized, causing more problems.
4. It also led to assassination of Sayidna Ali (RA).
5. It led to eventual break up of Islam in caste.

God bless his soul

Sayidna Ali (RA)

Early life

- His name was Ali bin Abu-Talib bin Abdul-Mutwalib. He bears a title “Asadullah”, the lion of Allah.
- He was from the Banu Hashim clan of the Quraish. His father Abu-Talib was prophet's uncle, hence was the first cousin of the prophet (saw).
- He was born some thirty years after the birth of the prophet (saw).
- He was brought up in the household of the prophet (saw). The prophet (saw) undertook to bring him up and relieve his uncle of the burden of bringing up so many children.
- He grew up in the atmosphere of virtue and piety which no other home could provide. He never bowed down to Idols or indulged in any other immoral behavior.
- He married Fatima, the daughter of prophet (saw). Hence was a son-in-law of the prophet (saw).

Conversion to Islam

- He was ten years of age when the Holly Prophet was called to the divine mission. He was the first youth to join the fold of Islam.

Companionship to the prophet (saw)

1. He grew up under the loving care of the prophet (saw). His love for the prophet was unbounded.
2. On the night of the prophet's migration to Medina, the prophet asked him to lie on his bed, he gladly did so.
3. He married Fatima, the daughter of the prophet (saw), one year after Hijra, Ali was 21 years old while Fatima was 15 years old. She gave birth to three boys namely Hassan, Hussein and Muhsin (who died in infancy) and two girls: Zainab and Ummu-Kulthum.
4. Ali was one of the scribes of the revelation and letters sent out by the prophet (saw) were also written by him.
5. He was one of the ten men who got the good news of entering the paradise from the prophet (saw).

Accession to caliphate

1. There was no caliph for three days after Sayidna Uthman's murder. Medina was completely in grip of the rioters.
2. The rioters proposed Ali's name for the caliphate. Ali (RA) refused at first, but after considering the interest of Islam he at last agreed to become the fourth caliph. So on 23rd of June 656 CE (21stDhul-Hijjah 35 AH) Ali was sworn in and declared the caliph of Islam.

The civil wars in Islam

1. The battle of camel 36 AH

- This battle was between Ali and his followers and Aisha and her group.
- Aisha demanded the new caliph to punish Uthman's murderers.
- When caliph failed to do so, she decided to punish them herself. She was joined by Talha and Zubeir and raised a force of 3000 men and marched to Basra.
- When the news reached Ali (RA), he led a large army to meet Aisha at Basra. He tried negotiation for peace, and succeeded.
- Some of the murders of Uthman who formed part of Ali's forces, feared that such understanding would lead to their punishment. At night they attacked both armies.
- Each side thought that it had been treachery attacked by the other.
- Ali tried very hard to stop bloodshed but all in vain.
- Final fighting broke out and Ali won the battle. Aisha was sent to Medina with her brother Muhammad and was treated well.
- About ten Muslims died in this battle, Talha and Zubeir were killed while were running away.
- This was called the battle of camel, because Aisha who was leading it had mounted a camel.

2. The battle of siffin 37AH

- The victory of the battle of camel gave caliph Ali (RA), sometime to consolidate his fold in Arabia, Egypt and Iraq.
- The whole empire had now accepted him as a caliph except Syria, where Muawiyah was the governor.
- The caliph sent a letter to Muawiyah instructing him to pledge his allegiance to him. Muawiyah replied he will do so, if the murders of Uthman been punished and Muslims choose their caliph freely.
- Ali set out with a force of fifty thousand men to meet Muawiyah, who had prepared an army of eighty thousand at place called Siffin.
- Negotiations for peace followed but no god results came out of them and fierce fighting broke out.
- When the Syrian army was defeated, Amr Ibn al-A` advised them to rise up copies of the Quran on spears and call for arbitration.
- Ali knew this was just a trick and asked his army to go on. At this the army split into two, one section wanted to stop fighting while the other wanted to continue.
- The caliph was forced to stop fighting and enter into talk with Muawiyah

- The two sides then agreed to appoint two arbitrators, one from each side to settle the dispute by compromise.
- Abu Musa Al-Ashari was appointed on Ali's side (though then against the wishes of Ali) and Amr bin Al-A's was chose on the side of Muawiyah.
- The agreement was endorsed by both sides and it was decided they would meet at a neutral spot in Damascus to give their judgment that would be based on the Quran and Sunnah
- Amr proposed that both Caliph Ali and Muawiyah be deposed, and that matter be left to the Muslims to choose the caliph. Abu Musa agreed.
- When the two arbitrators emerged from their private to announce their decision. Amr played him a trick he asked Abu Musa to talk first because he was older.
- Abu Musa announced that they had reached an agreement to depose both Ali and Muawiyah and suggested to the people to choose a fit man of their choice to be caliph.
- When Amr came to speak, he said that he agreed to the fact that Ali was unfit person but Muawiyah was a fit person to the office.
- This led to a situation which put Islam into a period crisis

3. The Khawarij

- The Khawarij are the people who withdrew from Ali's comp and formed independent opinion against both Ali and Muawiyah.
- They strongly objected to the agreement at Siffin and wanted the battle to go on.
- They chose Rabia as their leader and set their headquarters at a place called Naharawan. They were about 12000 people.
- They worked for the principle that Allah alone is to be obeyed, arguing that both Ali and Muawiyah were in error and were to be eliminated.
- They opposed the institution of caliphate and killed anyone who accepted a caliph.
- When their conduct became unbearable Ali sent prominent companion Abdullah bin Abbas to negotiate with them. Some agreed to come back to the fold of the caliph and some refused.
- Ali marched upon them and defeated them. But the Kharij movement dispersed to other centres.

Achievements of Sayidna Ali (RAA)

1. He protected the prophet during the battle of Uhud, he slashed number of Quraish warriors.
2. He remained in the prophet's room on the night of migration to Medina.
3. He was a hero of Islam in every battle he fought against opponents of Islam during jihad (holy war).
4. He was instrumental in the capture of Jewish stronghold, Khaybar.
5. He was given the title "Asadullah", the lion of Allah by the prophet (saw)
6. He propagated Islam and Islamized people of Yemen.
7. He tried by all means to stabilize Islamic empire after the death of Sayidna Uthman (RA).
8. He fought those who withdrew from his camp, after the event of Siffin and managed to return back many of them.
9. After won the battle of Camel (between Ali and Aisha), he sent her to Medina and treated her with all the respect and fairness.

Challenged faced by Ali (RA) as a caliph

1. He was pressurized to bring to the book the assassins of caliph Uthman (RA).
2. Removing unsuitable governors appointed by the caliph Uthman (RA).
3. There was a threat caused by lady Aisha (RAA) and her group who fought Ali in the battle of Camel.
4. The split of his followers and emergence of the Khawarij sect. This group fought Ali at a place called Nahrawan.
5. Some Uthman's governors refused to acknowledge the authority of Sayidna Ali, i.e. Muawiya this led to the battle of Siffin.
6. Some of his governors were killed on the way to replace, Uthman's governors.
7. Consolidating the unity of Muslims especially after the assassination of Uthman.

Reasons for the failure of Ali (RA) as a caliph

1. Rebellion in the empire.
2. The emergence of the Khawarij.
3. Rebellion of Aisha, Talha and Zubair.
4. Opposition of Muawiyyah and the Ummayyads.
5. The growing power of Ummayyads as a clan

The fitna period

The term Fitna means unrest, disturbance, disorder or turmoil. It refers to the civil war in Islam, which took place during the reign of Ali (RA).

Causes of Fitna

1. The murder of Uthman (RA).

2. The Sabaites factor
3. The struggle between the Ummayyads and the Hashimites
4. Selfish motives of individuals.
5. Opposition of lady Aisha (RAA).
6. The opposition of Khawarij.
7. Clan difference i.e. clan rivalry between the Banu Hashim and Banu Ummayya.

Ali's death

- The Kharijis were consistently dissatisfied. They met secretly in Mecca and decided to get rid of three chief characters, they thought were responsible for the disunity of Muslim Ummah.
- They selected three persons to kill those three leaders. Abdurahman Ibn Muljim was to murder caliph Ali in Kufah, Burak Ibn Abdullah was to murder Muawiyah in Syria and Amr Ibn Bakr was to murder Amr Ibn Al-A` in Egypt.
- This was to be carried out on Friday seventh of Ramadhan. On the planned day, the three assassins attacked the same hour.
- Muawiya escaped with a slight wound and the assassin was caught and killed.
- Amr Ibn Al-A` was ill and somebody else who led the prayer in his place was killed. The assassin was caught and killed.
- Caliph Ali was wounded badly and died two days later. The assassin was caught and executed. At that time he was 63 years of age.
- He did not appoint successor but left it to the Muslims to elect a new leader. His caliphate lasted for four years and nine months

God bless his soul

The characteristics of the rightly guided caliphs

1. The four caliphs were dedicated to serve Islam on all their wealth and deeds.
2. Their government was according to the teachings of the holy Quran and Sunnah of the prophet (saw).
3. They balanced between spiritual and political growth in the life of the Ummah.
4. They were all elected by people.
5. They led a very religious and pious life.

The major achievements of the four caliphs

1. They maintained unity of the Muslim Ummah.
2. They spread Islam to distance lands.
3. They did expansion of the Muslim empire.
4. There was an organized central and local government.
5. There was a sense of justice and fair play for all Muslims and non-Muslims during their reign.
6. There was an Islamic atmosphere through-out the empires.
7. There was administrative reforms and financial transformation.
8. There was introduction of Islamic calendar.
9. There was compilation of the Quran.

Exercises

1. Briefly discuss caliph Abubakar, Umar, Uthman and Ali under the following subtopics:
 - a) Early life
 - b) Conversion to Islam
 - c) Companionship to the prophet
 - d) Election to caliphate
 - e) Challenged faced
 - f) Achievements
2. Discuss five allegation against Sayidna Uthman (RAA)
3. Describe the battle of camel
4. Why the battle of Siffin fought
5. Muawiyyah was a cleaver and shrewd politician. The battle of Siffin fully supports this statement. Give your reasons.
6. When compromise was finally reached between Ali and Muawiyyah how did mischief makers react.
7. Among the four caliphs, Umar's rule was considered the most outstanding. Discuss
 - This may be the following reasons:
7. Insanity of the husband
8. When the husband denounces and leaves Islam
9. Absence or amputation of male organs.
10. If the husband goes missing for a long time, without justifiable reasons or when he is imprisoned for life.
11. If the husband neglects to provide maintenance to the wife especially if due to carelessness.
12. Emigration of husband to different country on a permanent basis.

THE SPREAD OF ISLAM IN EAST AFRICA

The East Africa Coast before the coming of Islam

- Before coming of Islam, traders from different parts of the world i.e. from China, Indian and Arabia were sailing to East Africa Coast.
- They were using monsoon winds which blew their dhows across the Indian Ocean at two periods in a year:
 - a. North-East Monsoon winds brought them to these places during January to march.
 - b. South-West monsoon returned them from the month of May.
- Traders were trading in ivory, timber and animal skins in exchange of clothes, carpets, utensils etc.

Reasons for the coming of Arab Muslims to East Africa Coast

1. They come to trade.
2. They migrated to establish themselves and practice their religion in peace.
3. To seek refuge from the civil wars in Arabia.

Among the first settlers of East Africa Coast

- i. Two local chiefs Suleiman and Said who were brothers from Oman, they refused to submit to caliph Abdulmalik, they sailed together with their supporters and families and landed at Pate in 685 CE.
- ii. The followers of Zaid (grandson of Ali bin Abi Twalib), he was killed in the war at Kufah during caliph Hashim in 724 CE his followers flee away and landed in the coast of Banadir near Mogadishu and formed settlement.
- iii. The Hadramautes Arabs from Al-Hassa region of the Persian Gulf arrived at Banadar in 10th century.
- iv. The Shiraz group i.e. Hassan bin Ali, his sons and families, they left shiraz in 10th century and settled at Mombasa, Pemba, Kilwa and Comoro Islands

The emergency of the Kiswahili

- The word Swahili in Arabic it means Coast.
- The Arabs and Shiraz intermarriage with the local people.
- The children born out of this marriage were called **waswahili**.
- The swahili language called Kiswahili hence borrowed many words from the new comers.
- The language developed at different rates at different places
- Various places developed different dialects
- Movement of people from one area to another helped to form a common dialect as we have today.

Factors which gave rise to the Swahili community

1. The intermarriage between Arabs and the local people.
2. The settlement of the Arabs on the East Africa Coast.
3. The contact between the Middle East traders with the people of East Africa.
4. The conversion of the African into Islam
5. The migration of the Bantu speaking from the interior to the East Africa Coast

The influence of Swahili culture in the life of East Africa

1. The Kiswahili language helped in communication between the various people of the region.
2. The Swahili etiquette e.g. greetings has been accepted by many people
3. The dressing up of kikoi, kanzu, kofia, kanga and makubadhi (sandals) is also common in other community.
4. Swahili cooking has also adopted by others.
5. The architecture comprising of mabati roofs, pit latrines and the four cornered houses is carried out by others.
6. The domestic utensils e.g. mbuzi, woolen spoons, grinding stones, cooking pots and water pots are common in many other community.

The coming of Portuguese to East Africa

- In 1429 CE, the king of Portugal Philip 2 sent Vasco da Gama with an expedition to look for a sea route to India
- They reached Mozambique in 1498. They entered the port of Mombasa and proceeded to Malindi.
- At Malindi they were received on friendly terms and obtained a guide to show them the way to India.
- Soon after the Portuguese discover the route to India, they realized the need to control the coast for their economic and political ends.
- The Portuguese were unhappy to find out that there were Muslims along the coast.

Negative effects of the Portuguese rule in East Africa

1. They forced Muslims to become Christians
2. They killed many Muslims
3. They interfered with Indian Ocean trade.
4. They ruled by torture and the sword
5. They made inhabitant to pay heavy taxes.
6. They burnt and looted the towns e.g. Faza, Mombasa, Kilwa , Gede etc.

7. They destroyed mosques and madrassa

8. They used superior weapons against the inhabitants

The expulsion of the Portuguese rule from East Africa

- As a result of the above treatments, there was a great hatred between Muslims and Portuguese.

- There were constant wars between the two along all the city states on the coast.

- In 1593 the Portuguese built a strong fort called Fort Jesus for defense and protection, and made Mombasa their capital city.

Muslims were defeated by Portuguese in 1696. They went to the sultan of Oman to ask for help to expel Portuguese from their territories

The sultan of Oman called Imam Seif bin Sultan who led the expedition to Mombasa.

- After a siege of Mombasa which lasted for 3 years the Arabs finally defeated the Portuguese

- By 1700 the Portuguese were completely expelled from the East Coast of Africa except Mozambique which remained under Portuguese's rule until 1974.

- Imam Seif bin sultan, before returning to Oman appointed governors to rule the East African Coast Empire. These were members of Mazrui family to governor Mombasa, Zanzibar and Pate.

Factors which lead to the decline of Portuguese along East African Coast

1. Poor administration

2. Corrupt leadership

3. Cruel leaders which made them lose support from inhabitants

4. Muslims city status was rebellious thus drawing the final blow of their rule

5. The loss of some territories of the Portuguese by Oman and Persian Gulf

6. The competition from Arabs

7. The union with Spain weakened their decision making

Modes of Islamatization

1. Through intermarriage between local people and the Arabs

2. Employment of local people by the Arabs

3. Settlement of the Arabs along the coast

4. Interaction of Muslim Arabs and Africans in trade.

5. Establishment of Islamic Institutions i.e. Madrasa and mosque colleges where Quran and Islamic knowledge was taught

6. Muslims local scholar who graduated from Islamic Institution move to many towns in East Africa to impart knowledge.

7. Muslim scholars wrote books which were translated into local dialects.

8. The influence of Swahili language which act as bridge connecting the local people and the Arabs

9. The Africans find that Islam was more appealing to their culture by allowing practices such as polygamy etc.

10. The Africans admired the entire Islamic way of life and hence converted to Islam.

Exercises

8. Briefly discuss caliph Abu-Bakr, Umar, Uthman and Ali under the following subtopics:

g) Early life

h) Conversion to Islam

i) Companionship to the prophet

j) Election to caliphate

k) Challenged faced

l) Achievements

9. Discuss five allegation against Sayidna Uthman (RAA)

10. Describe the battle of camel

11. Why the battle of Siffin fought

12. Muawiyyah was a cleaver and shrewd politician. The battle of Siffin fully supports this statement. Give your reasons.

13. When compromise was finally reached between Ali and Muawiyyah how did mischief makers react.

14. Among the four caliphs, Umar's rule was considered the most outstanding. Discuss

15. Outline the importance of city states along East African Coast

16. Discuss the effects of Portuguese rule on Islam and Muslims in East African Coast

17. State the modes of Islamatization in East African Coast

18. Discuss the influence of Islam in East African Coast

Chapter 8 MUSLIM SCHOLARS

Hassan Al-Banna

Birth and his early life

1. He was born in Al-Mahmudiyyah near Alexandra in Egypt in 1906
2. His father sheikh Ahmed Abdurahman al-Banna was a pious Muslim and a very learned scholar in Hadith and Fiqh.

His education and personal life

1. He learnt by heart half of the Quran at school and the other half at home.
2. He learnt basic principles of Islam from his Father.
3. He joined primary school at Mahmudiyyah at the age of 12 years.
4. At the age of 14 years he joined Islamic teachers college called Damantur and at 17 years he joined Dar-uloom, where he specialized in Arabic language and Islamic studies.
5. He was admitted to Cairo University at the age of 19 years
6. He graduated in 1927 and took the first position during his school years he joined several societies such as the society of moral behaviour.
7. After graduation he was appointed as a teacher of Arabic and Islamic studies in a school in Ismailliyyah.
8. In 1928 he founded the society of Muslim brothers (Jamaat Ikhwan al-Mulimin).
9. In 1932 he was transferred to Cairo where he established the Headquarter of the society with many branches throughout the country.
10. Within few years the Ikhwan Muslimin had gathered thousands of followers, and through sheikh Hassan al-Banna's effort, it had become a well-organized movement.
11. Sheikh Hassan al-Banna was assassinated by an unknown assassin.

Objectives and teaching of Ikhwan al-Muslimin (Muslim Brothers)

1. A dawa salafiyah (traditionally sourced and based). They call people to take Islam back from its pure sources, i.e. the Quran and the Sunnah of the prophet (saw).
2. It is a political organization, it advocated for imposition of Islamic Sharia (Islamic type of government).
3. It is athletic organization and advocated for taking care of our bodies, because Islamic duties cannot be performed except with a good healthy body e.g. prayers, fasting etc.
4. It is a scientific, educational and cultural association. Ikhwan promotes institutes for training the body, the soul and the mind.
5. It is a business corporation. Because Islam encourages fundraising and earning money in the proper way.
6. It is a social service organization. They care for the welfare of the society by opening orphanage and medical cares.
7. It is an organization which took leading part in the spread of education and improve it

Contributions and achievements of Sheikh Hassan Al-Banna

1. He was the founder of Islamic brothers (Jamaat Ikhwan al-Mulimin).
2. He established network in school comprising of academic and commercial knowledge.
3. He provided opportunities for peasants and workers to acquire literacy by opening adult education centers
4. He built many mosques to strengthen people faith in religion.
5. Through his movement he ventured into social service work, such as opening of clinics and dispensaries where the sick were given free medical treatment.
6. He wrote many powerful articles on social, religious and political situation in the Arab world.
7. His association organizing the collection of Zakat and distribution accordance to the teachings of Islam.
8. He succeeded in attracting all kinds of people and their Ideas and hence replaced it with the Islamic culture.

Sayid Qutb

Birth and his early life

1. He was born in a village called Mosha in 1906.
2. His father Hajj Qutb Ibrahim was a well-known religious person in his village and his mother was also a religious lady.

His education and personal life

1. He memorized the Quran when he was 10 years old in his village
2. Sayid Qutb joined a local primary school in 1912 and completed in 1918.
3. After completing his primary education in Mosha, in 1920 when he was 14 years old he moved to Cairo for further education where he lived with Uncle Ahmed Husein Osman.
4. He lost his father while he was in Cairo, so he convinced his mother to join him in Cairo where she died in 1940.
5. He completed his high school education in 1931 and then joined Abdul-Aziz Teachers college for the three years and obtained his bachelor's degree in literature in 1933.
6. In 1934 he was appointed as a teacher by the ministry of education.
7. In 1944 he was appointed as an Inspector in the ministry of education.
8. In 1947 he went to the United states to study Education curriculum and spent two years in Washington D.C
9. In 1950 he interrupted his studies in the United States and returned to Egypt.

10. Then he resumed his job as a teacher and Inspector in the Ministry of Education and resigned in 1952 (because of his disagreement with the minister of education regarding his philosophy of education).
11. In 1953 he joined Muslim Brotherhood (Ikhwan Muslimin) and became the chief editor of the organization.
12. In 1954 he was arrested when Ikhwan was accused of attempting to overthrow the government and was sentenced to 15 years imprisonment with hard labour.
13. He remained in prison for about ten years, after which due to his health condition, he was released when Iraq president, Abdusalam Arif intervened.
14. In 1965 he was re-arrested on accusation of conspiracy against the Egyptian president Gamal Abdu Nasir and was sentenced to death.
15. There was an International uproar and protest in various Muslim countries with appeals to president Abdu-Nasir to pardon Sayid Qutby, but all the appeals fell on deaf ears.
16. In 29th August 1966 Sayid Qutby was executed by hanging
17. Sayid Qutby lived 59 years 10 months and 20 days. He left behind 29 outstanding books.

Contributions and achievements of Sayid Qutby

1. He had written and left behind 29 outstanding books, e.g. the principles of Islamic faith, peace and Islam, In the shade of the Quran etc.
2. His ideas had a profound influence on the Muslim youth since 1960
3. He was a revolutionary who main goal was to establish Allah's order on earth.
4. He was a great thinker of Islam and a commentator of the Holy Quran.
5. He devoted himself to the ideas of bringing a total change in the political system.
6. He came up with his own philosophy of education based on Quran and Sunnah.
7. He clearly fought against the Arab nationalistic Ideology and called for the establishment of Islamic government in Egypt.
8. He was a promoter of Ikhwan Muslimin (Muslim Brotherhood) through his editorial task.

EXERCISE

1. Discuss the contributions and achievements made by Sheikh Hassan al-Banna
2. Discuss the contributions and achievements made by Sayid Qutby
3. Give a brief life history of Sheikh Hassan al-Banna
4. Give a brief life history of Sayid Qutby
5. Discuss the works and achievements of Sayid Qutby