

DATE:

TOPIC: Surah Ash-Shams (91)

Bismi Allāhi alrrahḡmani alrraḥeemi

1. Waalshshamsi waḡḡḥaha
2. Waalqamari iḡḡa talāḡa
3. Waalnnahari iḡḡa jallāḡa
4. Waallayli iḡḡa yaghshāḡa
5. Waalssama-i wamaḡ banāḡa
6. Waal-ardi wamaḡ taḡḡaḡa
7. Wanafsin wamaḡ sawwāḡa
8. Faalhamahā fujuorahā wataqwāḡa
9. Qad aflahā man zakkāḡa
10. Waqad khāḡa man dassāḡa
11. Kathḡḡabat thamoodu biḡḡḡwāḡa
12. Iḡḡi inbaAAathā ashqāḡa
13. Faqāḡa lahum rasoolu Allāhi naqata Allāhi wasuqyāḡa
14. Fakathḡḡaboohu faAAaqaroohā fadamdama AAalayhim rabbuhum biḡḡanbihim fasawwāḡa
15. Walā yakḡḡafu AAuqḡḡaḡa

TRANSLATION OF THE SURAH

1. By the sun and its brightness.
2. And by the moon when it follows it.
3. And by the day when it brightens it
4. And by ' the night when it covers it.
5. And by the heaven and its Maker.
6. And by the earth and its Expansionist.
7. And by the soul and Him who perfected it
8. And its enlightenment as to its wrong and its right.
9. He is indeed successful who purifies it.
10. And indeed he fails who corrupts it.
11. The Thamud people denied (their prophet) through their transgression.
12. When the most wicked man among them went forth (to kill the she –camel)
13. But the Messenger of Allah (Salih) said to them ‘it is the she-camel of Allah !
And (bar her not from) sharing her drink!
14. Then they belied him and harmstrung (killed) her. So, their Lord destroyed them
because of their sin, and made them equal (in destruction, high and low, rich and
poor, strong and weak etc).
15. And He(Allah) feared not the consequences thereof.

Lessons from sratul shams.

1. Allah swears with the sun, the moon, the day, the night, the heavens and the earth to show us the importance of their properties.
2. All the properties are devoted to the service of man.
3. Man has been endowed with great natural potential and qualities.
4. He has been given a sense of what is good or bad through revelation.
5. Successful indeed are those who purify their souls and follow the injunctions of Allah.
6. An example of those who corrupted their soul is given i.e the people of Thamud. Thamud is a tribe from the oldest Arabian tribes (Prophet Salih was sent to them as their messenger).
7. The Thamud defied Divine guidance and opposed the Prophet.
8. She –camel which was sent to them as a sign of his prophet hood was stabbed to death.

9. They were destroyed with earthquake.
10. It gives warning to people not to obstruct Allah's messages and signs.
11. Muslims are urged to follow the injunctions of Allah to avoid painful consequences.
12. Allah can deal with anybody, any tribe, without the fear of any outcome.
13. Man should not disobey Allah.
14. The deed of one person can bring destruction on all people.
15. We must prevent others from acts that can put us in danger.

Date: 14/5/2019

Topic : Suratul Layl.

Bismillahi Rahmanir Raheem.

- 1.Wallaili iza yaghshaa
- 2.Wannahaari izaajajalla
- 3.Wa maa khalaq zakara wal untha.
- 4.Inna sa'yakum lashatta
- 5.Fa amma man a'taa wattaqaa
- 6.Wa saddaqa bil husna
- 7.Fasanu yassiruhoo lilyusra
- 8.Wa amma man bakhila wastaghnaa
- 9.Wa kazzaba bil husna
10. Fasanu yassiruhoo lil'usraa
11. Wa maa yughnee 'anhu maaluhoo izaaj taradda.
- 12.Inna 'alaina lal hudaa.
13. Wa inna lana lal Aakhirata wal uolaa
14. Fa anzartukum naaran talazzaa
15. Laa yaslaahaa ilal ashqaa
16. Allazee Kazzaba wa tawalla
17. Wa sa yu jannabuh al atqaa
- 18.Allazee yu'tee maalahoo yatazakkaa
- 19.Wa maa li ahadin'ndahoo min ni'matin tujzaa
- 20.Illab tighaaa'a wajhi rabbihil a'laa
21. Wa lasawfa yarda.

Translation of the surah

- 1.By the night as it envelopes
2. And by the day as it appears in brightness
3. And by Him who created male and female
- 4.Certainly, your efforts and deeds are diverse (different in alms and purpose)
- 5.As for him who gives (in charity) and keeps his duty to Allah and fear Him,
6. And (in all sincerity) testifies to the best.
- 7.We will make smooth for him the path of ease (goodness)
- 8.But he who is greedy miser and thinks himself self-sufficient.
- 9.And gives the lie to the best.
- 10.We will make smooth for him the path for evil.
11. And what will his wealth benefit him when he goes down(in destruction)
- 12.And Truly! Ours it is (to give) guidance
13. And Truly, unto us (belong) to last (hereafter) and the first (this world)
- 14.Therefore I have warned you of a fire blazing fiercely (Hell);
- 15.None shall reach it but those most unfortunate ones,
16. Who denies and turns away.
- 17.And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell)

18. He who spends his wealth for increase in self-purification,
19. And have in his mind no favor from anyone for which a reward is expected in return,
20. Except only the desire to seek the countenance of his Lord, the most high.
21. He surely will be pleased (when he will enter paradise).

Lessons from Suratul-Layl

1. The Surah was revealed to the prophet at Makkah.
2. It takes its name from a word in the first verse (Layl)
3. Allah starts the surah with oaths ; night, day, Allah's creation (male and female) to show the importance of the items of the oaths.
4. The surah teaches that we have diverse ends.
5. The surah describes two situations, one of the believer and the other of the unbeliever.
6. The believers give alms to the poor and are conscious of Allah.
7. Their efforts are devoted to the acceptance of truth and its dissemination to people.
8. Allah makes their way to paradise easy. On the other hand, the unbeliever efforts are directed towards opposing the truth. They are niggardly and arrogant.
9. Allah makes the unbelievers path to destruction easy.
10. The surah teaches that everybody will reap according to the manner of his striving.
11. The good –doers will find themselves in ease while the evildoers will be in distress in the hereafter.
12. We should seek guidance from Allah through his books.
13. We should be conscious of hell-fire.
14. We should give charity in order to purify ourselves and to please Allah.
15. We should give charity to people in return for any good received from them or expect them to return the same to us.
16. We should have faith and do good works.
17. It teaches generosity and frowns at miserliness.
18. We should not deny Islam.
19. The Surah shows that our wealth cannot save us from Allah's punishment if we do wrong things.
20. The surah teaches a good use of our right of choice.

Date:

Topic: Suratul Duhaa.

Bismillahi Rahmanir Raheem

1. Wad duhaa
2. Wal laili iza sajaa
3. Ma wad da'aka rabbuka wa ma qalaa.
4. Walal –aakhiratu khairul laka minal –uola
5. Wa la sawta y'uteeka rabbuka fatarda
6. Alam ya jidika yateeman fa aawa
7. Wa wa jadaka daal lan fahada
8. Wa wa jadaka'aa-inlan fa aghna
9. Fa am mal yateema fala taqhar
10. Wa am mas saa-ila fala tanhar
11. Wa amma bi ne'mate rabbika fahad dith.

Surah Ad Duha (The Forenoon-After sunrise)

In the name of Allah , the Beneficent, the Merciful.

1. By the forenoon (after sunrise);
2. And by the night when it is still (or darkens)
3. Your Lord (O Muhammad) has neither forsaken you nor hated you.
4. And indeed the hereafter is better for you than the present (life of this world)
5. And verily, your Lord will give you (all i.e good) so that you shall be well pleased.
6. Did He not find you (O Muhammad) an orphan and gave you a refuge?
7. Did He not find you unaware (of the Qur'an ,its legal laws and prophet hood etc) and guided you?
8. And He found you poor, and made you rich(self-sufficient with self contentment, etc)
9. Therefore, treat not the orphan with oppression.
10. And repulse not the beggar ;
11. And proclaim the Grace of your Lord (i.e the prophet hood and all other Graces)

Commentary on the Surah

Suratul al Duha ('The morning Hours, Morning Bright') is the 93rd surah of the Qur'an with 11 Ayah (verses). The surah takes its name Ad-Duha from the very first word. This surah begins by invoking the morning and the night , meaning that God will act both during the day (when the Light of God is obvious) and the night (when it seems to man that God is absent).

The Qur'an comforts Prophet Muhammad with the message that God is not angered with him, nor has God abandoned him; indeed, God says He is pleased with him. It goes on saying that 'The Last will be better for you than the First' things will end better as they are now , meaning either (or both) in Muhammad's victories on earth , or in the Afterlife. To prove the point, the Qur'an asks prophet Muhammad if God has ever failed him.

(93:6) Did He not find you an orphan, so provided you shelter?

(93:7) He found you wandering, so gave you guidance?

(93:8) He found you in need, so made you prosperous?

The answer for all these is, of course Yes. Prophet Muhammad was in each of these three positions and has risen above them: when he was orphaned he was protected, when he was looking for answers they were given, and when he was without wealth he was provided for.

In conclusion, Allah has instructed Muhammad telling him how he should treat the creatures of God to repay for the favours he has done to him and how he should render thanks for the blessing He has bestowed on him, saying:

‘Therefore, as for the orphan protect him, as for the beggar, oppress him not. And as for thy Lord’s favour, declare it.

Date:

Topic: Suratul Inshirah

Bismillah Rahmanir Raheem

1. Alam nashrah laka sadrak
2. Wa wa d'ana 'anka wizrak
3. Allazee anqada zahrak
4. Wa raf'ana laka zikrak
5. Fa inna ma'al usri yusra
6. Inna ma'al 'usri yusra
7. Fa iza faragh ta fansab
8. Wa ilaa rabbika far ghab.

Translation of suratul-Inshirah

1. Have we not opened your breast for you (O Muhammad)?
2. And removed from you your burden,
3. Which weighed down your back?
4. And raised high your fame?
5. So verily, with the hardship, there is relief,
6. Verily, with the hardship, there is relief (i.e there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)
7. So when you have finished (from your occupation), then stand up for Allah's worship (i.e stand up for prayer).
8. And to your Lord (Alone) turn (all your intentions and hopes) and your invocations.

Lessons from the Surah

1. It is an early makkah surah
2. The Surah states the favour of Allah on Prophet Muhammad
3. It states that Allah opened the prophet's chest to comprehend the divine messages.
4. He was also blessed with endurance and fortitude to bear the hardship of calling people to Islam.
5. The Qur'an teaches that those who endure the pains in calling people to Islam will attain glory and fame.
6. Allah raised the prophet from a lowly position to a high position of honour and greatness.
7. The surah teaches that hardship, tribulation etc would be favoured by ease, success and prosperity as Allah did to the prophet.
8. The surah teaches that no condition is permanent as relief comes after hardship.
9. We should express thanks to Allah.
10. We should strive to attain greater heights, achievement of virtues and progress

Date:

Topic: Hadith 7 of An-Nawawi's collection

An Ummul- Mu'mina, Umm Abdullahi Aishat radiyallahu anha Qalat: Qala Rasulla (SAW)

'Man Ahadatha fi amrina hadha ma laysa minhu fahuwa raddu.

Rawahul Bukhar wa Muslim.

Wa fi Riwayati li-Muslim. 'Man amila amalan laysa alaihi amarina fahuwa radddu'.

On the authority of Aisha (Mother of the believers),who said: The messenger of Allah(peace and blessings be upon him)said:

'He who innovates something in this matter of ours, that is not of it, will have it rejected.

Narrated by Bukhari and Muslim.

And in one version by Muslim it reads: 'He who does an act which our matter is not (in agreement) with, will have it rejected.'

Commentary on the Hadith.

This Hadith is used as a criterion for judging external actions or performance of Ibadah. If an action is not done in accordance with the Shariah or the sunnah of the prophet, sallallahu 'alayhi wasallam, it will be rejected and not accepted by Allah based on the text of this Hadith. This Hadith compliments Hadith 1 ,which was a criterion for judging the intentions or the internal actions of the heart. The scholars say that the acceptance of actions of Ibadah is based on the above two conditions:

i The Intention- The action should be done with sincerity, for the sake of only Allah.

ii It should be done in accordance with the sunnah of the prophet ,sallallahu 'alayhi wasallam.

This Hadith is related to a very important concept which is following the sunnah and violating this concept will lead to bida'ah.

DATE:

TOPIC: Suratul-Balad

Bismillaahir Rahmaanir Raheem

Laaa uqsimu bihaazal balad

Wa anta hillum bihaazal balad

Wa waalidinw wa maa walad

Laqad khalaqnal insaana fee kabad

Ayahsabu al-lany yaqadira 'alaihi ahad

Yaqoolu ahlaktu maalal lubadaa

Ayahsabu al lam yarahooo ahad

Alam naj'al lahoo 'aynayn

Wa lisaananw wa shafatyn

Wa hadaynaahun najdayn

Falaq tahamal-'aqabah

Wa maaa adraaka mal'aqabah

Fakku raqabah

Aw it'aamun fee yawmin zee masghabah

Yateeman zaa maqrabah

Aw miskeenan zaa matrabah

Summa kaana minal lazeena aamanoo wa tawaasaw bissabri wa tawaasaw bilmarhamah

Ulaaa'ika As-haabul maimanah

Wallazeena kafaroo bi aayaatinaa hum as-haabul Mash'amah

Alaihim naarum mu'sadah

TRANSLATION OF SURATUL BALAD

1. I swear by this City;
2. And O beloved! you are dwelling in this city;
3. And by your father Ibrahim and his progeny that you are;
4. Undoubtedly, We created man in toil.
5. Does man think that none will overcome him?

6. He says, 'I have wasted heaps of wealth;
7. Does man think that none has seen him?
8. have We not made his two eyes;
9. And a tongue and two lips'?
10. And pointed to him the way of two raised things.
11. Then he hurried not to the steep valley without deliberation;
12. And what did you know what that valley is?
13. It is the freeing of the neck of a bondman.
14. Or providing food in a day of hunger.
15. To an orphan near' of kin;
16. Or to a poor man lying in the dust.
17. Again, he should he of those who believed and counseled among themselves to be steadfast and counseled among themselves to be merciful.
18. These are the people of the right.
19. But those who disbelieved Our signs, they are the people of, the left.
20. Over them is a fire, that after casting them therein it has been closed from above.

Date:

Topic: Suratul Tin

1. Watteeni Wazzaytoon
2. Watoori seeneen
3. Wahatta albaladi ali-ameen
4. Laqad khalaqna al-insana fee ahsani taqweem
5. Thuma radadnahul asfala safileen
6. Illa llatheena amanoo waaamiluu assalihat falahum ajrun ghayru mamnoon.
7. Fama yukathbuka ba aadu biddeen
8. Alaysa Allahu bi-ahkami alhakimeen.

Translation of the surah

1. By the fig and the olive tree.
2. And by mount Sinai
3. And by this secure city (Makkah)
4. We have certainly created man in the best of Stature,
5. Then We return him to the lowest of the low,
6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
7. So what yet causes you to deny the Recompense
8. Is not Allah the most just of judge?

Lesson from the surah

There are four meaningful oaths at the beginning of this surah to be as an introduction to an important statement.

It says:

‘By the fig and Olive’ ‘And (Mount) Tur or sinin’ ‘And this city of security (makkah) The term tin means ‘fig’ and the term zaytun means ‘Olive’ the same fruit that is the source of a useful oil.

The oaths are to these two well-known fruits or to something else. There is much difference of opinion among the commentators as to the exact meaning.

Some, of course, say that they mean the same two fruits that contain the extraordinary nutritive and creative properties. Some others believe that they refer to the two mountains on which the two cities of Damascus and Jerusalem are the lands where many great prophets of Allah have appeared. These two oaths coordinate with the third and fourth oaths that refer to the other sacred lands.

Some have also said that these two mountains are called /tin/ ‘fig’ and /Zaytun/ ‘Olive’ because the fig trees are cultivated on one and olives on the other. Again, some believe that /tin/ ‘fig’ refers to the time of Adam when he and Hawwa clothed themselves with the leaves of the fig tree, in Heaven, and /Zaytun/ ‘Olive’ refers to the last stage of the deluge at the time of Noah when he sent a pigeon out to search for a piece of land appearing after the flood and it came back bringing a small branch from an olive tree by which Noah understood that the flood was over and dry land had appeared, (hence the olive branch is a symbol of peace and security)

Furthermore, some think that the term /Tin/ refers to Noah’s mosque which was built on Mount Judi of the Arafat range and that /Zaytun/ ‘Olive’ refers to Jerusalem. The appearance of the verse, at a first glance, denotes to the two known fruits but with paying close attention to the following oaths they are meant to be two mountains or two sacred centers that are respected.

There is a tradition from the Holy prophet (SAW) which says that Allah selected four cities among all cities and He stated these first three verses about them. By the fig and Olive’ ‘And (Mount) Tur or sinin’ ‘And the city of security (Makkah) that /tin/ is Medina, /Zaytun/ is Jerusalem, /tur-i-sinin/ is Kufa and /Hath-al-balad-il-amin/ (the city of security) is Makkah.

“We have indeed created man in the best of moulds” The term /taqwin/ means to form something into an appropriate shape in a moderate regulation. The broadness of the meaning refers to the fact that Allah has created man proportionally in all aspects, both from the bodily point of view and from the spiritual and rational point of view, because he has settled all faculties in him and prepared him appropriately to cover a great path towards development.

Hence, the next verse, says: “Then We render him the lowest of the low”. As it is known, there are always deep valleys beside high mountains. Similarly, for man’s exalted position as Allah’s vicegerent, there is a grievous lowness, And why not? If man uses his faculties and follows Allah’s law, he will reach the high and noble destiny intended for him. But, if he rebels against Allah and using his talents and faculties, follows after evil, he will fall even lower than beast; the lowest of low. Save those who believe and do righteous deeds for them is a reward unending.

The next verse, addressing ungrateful Man who is careless about the signs and evidences of the resurrection, inquires; What then makes you reject thereafter the Last judgement?

The structure of your body, on the one hand and the structure of the endless universe ,on the other, all indicates that the fleeting life of this world cannot be the final goal of the creation or of this splendid, vast universe.

All of them are preliminary to a wider and more complete world ; and as the HolyQur'an points out the first form of creation warns you that.

“Is Allah not the Most just of judges” So, If we take the word /deen/ with the whole meaning of ‘religion’, this verse means: ‘Are Allah’s laws and decrees not wisest of all? Or Allah’s creation of Man is full of knowledge and wisdom in all respects; But , as it was said before, the first meaning seems more fitting.

According to a tradition from the holy prophet (SAW), whenever he recited surah Tin and after reciting the verse: ‘Is Allah not the most Just of judges’ He used to say ‘Yes, and I am the witness to this (Allah is the most just of judges).

Date:

Topic: Suratul- Alaq

Bismillaahir Rahmaanir Raheem

- 1.'Iqra bi-ismi rabbika allathee khalaq
2. Kkalaqal-'insana min 'alaq
3. 'Iqra' wa Rabbukal-'akram
4. Alladhi 'allama bil-qalam
- 5.'Allamali insana mal lam ya'lam
6. Kalla innal –insana layatgha
- 7.'An ra a hu 'staghna
- 8.'Inna 'ila rabbikar-ruj'a
9. 'Ara 'ayta Lladhi yanha
10. 'Abdan 'idha salla
11. 'Ara'ayta in kana 'alal huda
12. 'Aw amara bit-taqwa
13. 'Ara' ayta inkadhadhaba watawalla
- 14.'Alam ya 'lam bi ana' laha yara
15. Kalla la'inlam yantahi lanasfa 'an bin –nasiyayyah
16. Nasiyyatin kadhibatin kha ti'ah
17. Falyad'u nadiyah
18. Sanad 'uz-zabaniyah
19. Kalla latuti 'hu wasjud wa'qtarib.

Translation

In the name of Allah, the Most Beneficent, Most Merciful

1. Read! In the name of your Lord, who has created (all that exists)
2. He has created man from a clot (a piece of thick coagulated blood).
3. Read! And your Lord is the Most Generous,

4. Who has taught (the writing) by the pen.
5. He has taught man that which he knew not.
6. Nay! Verily, man does transgress all bounds (in disbelief and evil deeds).
7. Because he considers himself self-sufficient.
8. Surely, unto your Lord is the return.
9. Have you seen him who prevents.
10. A slave (Muhammad) when he prays.
11. Tell me, if he (Muhammad) is on the guidance of Allah.
12. Or enjoins piety?
13. Tell me, if he (the disbeliever) denies (the Truth i.e the Quran) and turns away.
14. Does he not know that Allah surely sees.
15. Nay! If he ceases not, We will catch him by the forelock.
16. A lying, sinful forelock.
17. Then, let him call upon his council (of helpers).
18. We will call the guards of Hell (to deal with him).
19. Nay! (Muhammad!) Do not obey him. But fall and prostrate and draw near to Him (Allah).

Commentary of the Surah.

It is commonly known among the commentators that this surah is the first surah that was revealed to the holy prophet (SAW) of Islam. The contents of the surah also confirms this idea. Some have said that the first surah is Suratul fatiha or perhaps surah Muddathir, but again this is contrary to what is commonly taught.

First, this surah addresses the holy prophet (SAW) and commands him to read or proclaim (the message). Then , it refers to the creation of man, who is taught from the bounty and the Grace of Allah, the soul in him reaching out to knowledge sublime. And the instrument of it. The sanctified pen.

The lessons in the surah can be summarized as follows:

1. It is Suratul-Alaq
2. It is a makkan surah
3. The surah takes its name from a word in the second verse ('alaq')

4. The first five verses of this surah are universally accepted by all Muslims to be the first revelation revealed to the prophet in the cause of Hijrah in Makkah.
5. The revelation of the chapter marked the beginning of the prophet hood of Muhammad (SAW).
6. The Surah shows that knowledge is important for the development of man.
7. The surah states two attributes of Allah, the creator and cherisher.
8. The Divine attribute, Rabbu (Lord) indicates that man's physical and spiritual developments are gradual.
9. The surah states the source of knowledge, which is Allah.
10. It indicates that the Quran is to be read and its verses pondered over.
11. It shows that the pen will play a great role in disseminating knowledge.
12. The surah states that we shall return to God.
13. It teaches the Day of judgement.
14. It confirms the existence of hell and paradise.
15. It states that Allah sees all things.
16. In the hereafter, no person shall have any power except Allah.
17. Man must always draw near to Allah and worship Him.
18. It teaches against arrogance and boasting.

Date:

Topic : Suratul Qadr Q:97 VS 1-5

1. Inna anzalnahu fi laylati-qadr
2. Wama adraka ma laylati-qadr
3. Laylati-qadri khayrun min ‘alfi shahr.
4. Tanazzalul –malaikatu war-ruhu fiha bi ‘idhni Rabbihim min kulli ‘amr
5. Salam hiya hatta matlail-fajr.

TRANSLATION

1. Verily, We have sent it (Quran) down in the Night of power
2. And what will explain to you what the Night of power is?
3. The Night of power is better than a thousand months.
4. Therein come down the angels and the spirit by Allah’s permission on every errand.
5. Peace !..... until the appearance of dawn.

Lessons contained in the Surah.

1. It is chapter 97 of the Quran (Suratul-Qadr).
2. It was revealed to the Prophet in Makkah.
3. It takes its title from a word in the first verse, (al-Qadr)
4. The Surah describes the night of Majesty.
5. It is the night which marked the beginning of the revelation of the holy Qur’an to Prophet Muhammad.
6. The night is also referred to as laylatun Mubarak (blessed night)
7. The night is to be sought in one of the odd-numbered nights within the last ten nights of every Ramadan (i.e 21st, 23rd, 25th, 27th and 29th)
8. The Surah declares that Angel Jibril and other angels descend on the night to invoke blessings on all the believers who engage in the worship of Allah.

9. The night is described as better than a thousand months (i.e 83 years 4 months).
10. The expected reward of a devotion done in this night is better than the reward expected for devotion done for one thousand months that do not include this night.
11. The surah shows that the blessings of the night are far beyond count.
12. We should increase our Ibadah and good works throughout the month and the night.

Date:

Topic: The principles of Al-Amanah(Trust), Adalah (Justice), Shurah (Mutual consultation) and Masuliyyah (Accountability)

Trust (Amana)

‘Allah commands you to render back the trust to those entitled to them’ The prophet reported saying ‘Whoever did not fulfill his trust and promise has no faith’ In another Hadith he said : A hypocrite has three characters ; When he talks he lies, when he makes a promise, he does not fulfill it , and when trust is bestowed upon him he betrays it; even if he joins in prayer, observes the fast and esteems himself a muslim.

Amanah therefore means trust. It is a very important concept in Islam. It can be seen from what we are entrusted with by our parents, teachers, fellow students friends e.t.c just to test one whether he is worthy of being trusted. Another example is appointing one as a trustee of an orphan’s property until he/she grows up or one appointed as a Treasurer of a society or organization or government official. It is therefore important for a muslim to recognize that any trust he is given is a test which he may pass or fail. He should try to fulfill his trust even if it means some inconveniences to him.

Adalah (Equality before the law)

It is a fundamental right of every person to be given fair and equal treatment in accordance with the Law whether rich or poor powerful or weak. It was reported that a man of a noble family was arrested for theft and the case was brought before the prophet and passed judgement on him immediately and his hand was amputated.