

**GRADE 8**

 **OVERVIEW OF ISLAM**

**1. Introduction to Islam**

* **Islam**: A monotheistic religion founded on the teachings of Prophet Muhammad (PBUH). Islam means “submission to the will of Allah.”
* **The Quran**: The holy book of Islam, revealed to Prophet Muhammad by Allah through the angel Jibril (Gabriel). It contains guidance for all aspects of life.
* **Hadith**: The sayings and actions of Prophet Muhammad (PBUH) that guide Muslims in their daily lives.
* **Shahada (Declaration of Faith)**: The testimony of faith: “There is no god but Allah, and Muhammad is His messenger.”

**2. The Five Pillars of Islam**

The Five Pillars are fundamental acts of worship and practice that define a Muslim’s faith and actions:

* **Shahada (Faith)**: Belief in the oneness of Allah and the finality of Prophet Muhammad’s message.
* **Salat (Prayer)**: Performing five daily prayers at specific times of the day—Fajr, Dhuhr, Asr, Maghrib, and Isha.
* **Zakat (Almsgiving)**: Giving a portion (usually 2.5%) of one’s wealth to the poor and needy, purifying wealth.
* **Sawm (Fasting)**: Observing fasting during the month of Ramadan from dawn to sunset as an act of worship and self-control.
* **Hajj (Pilgrimage)**: Performing the pilgrimage to Makkah at least once in a lifetime, if financially and physically able.

**3. Prophet Muhammad (PBUH)**

* **Early Life**: Prophet Muhammad was born in Makkah around 570 CE. He was known for his honesty and integrity before receiving the divine revelation.
* **Revelation**: At the age of 40, Prophet Muhammad received the first revelation from Allah through the angel Jibril. This continued for 23 years.
* **Prophet’s Role**: Prophet Muhammad (PBUH) is the final prophet and the seal of the prophets in Islam. His life serves as an example for Muslims.
* **Hijra (Migration)**: The migration of the Prophet and his followers from Makkah to Madinah, marking the beginning of the Islamic calendar.

**4. The Quran**

* **The Quran's Importance**: The Quran is the literal word of Allah, recited in Arabic. It contains guidance on all aspects of life—spiritual, moral, social, and legal.
* **Structure of the Quran**: The Quran consists of 114 chapters (Surahs), which vary in length. It is divided into verses (Ayahs).
* **Themes in the Quran**: Unity of Allah (Tawhid), stories of previous prophets (e.g., Adam, Noah, Abraham, Moses, Jesus), morality, justice, and guidance for personal conduct.

**5. Prophets in Islam**

* **The Concept of Prophethood**: Islam teaches that Allah sent many prophets to guide humanity, and that Muhammad (PBUH) is the final prophet.
* **Important Prophets**:
	+ **Prophet Adam**: The first prophet and human being.
	+ **Prophet Ibrahim (Abraham)**: Known for his faith in Allah and the willingness to sacrifice his son.
	+ **Prophet Musa (Moses)**: Led the Israelites out of Egypt.
	+ **Prophet Isa (Jesus)**: Considered a prophet in Islam, not the son of God, but born of the Virgin Mary (Maryam).
	+ **Prophet Muhammad**: The last and final prophet who brought the Quran.

**6. Ethics and Morality in Islam**

* **Tawhid (Oneness of Allah)**: The belief in the absolute oneness of Allah, which is central to Islamic theology.
* **Justice**: Islam emphasizes justice in all matters—social, economic, and legal.
* **Kindness and Compassion**: Muslims are encouraged to be kind, compassionate, and merciful towards others, as demonstrated by Prophet Muhammad (PBUH).
* **Honesty**: Truthfulness and honesty are highly valued in Islam. Muslims are urged to avoid lying, stealing, and cheating.
* **Respect for Parents**: Islam stresses the importance of respecting and honoring one's parents, particularly the mother.

**7. Islamic Practices**

* **Wudu (Ablution)**: A ritual washing performed before prayer to maintain physical and spiritual cleanliness.
* **Salat (Prayer)**: The daily prayers, which include reciting specific verses from the Quran. Prayers are performed facing Makkah (Qiblah).
* **Hajj**: The pilgrimage to Makkah that all Muslims must undertake once in their lifetime if able. It involves several rituals that commemorate the actions of Prophet Ibrahim and his family.
* **Ramadhan and Fasting**: The ninth month of the Islamic calendar, when Muslims fast from dawn to sunset, refraining from eating, drinking, and other physical needs.
* **Zakat (Charity)**: Giving a percentage of one’s wealth to help the less fortunate, ensuring wealth circulates in the community.

**8. Islamic Holidays and Celebrations**

* **Eid al-Fitr**: Celebrated at the end of Ramadan, marking the breaking of the fast. It is a joyous occasion that includes communal prayers, charity, and feasting.
* **Eid al-Adha**: Celebrated after the completion of Hajj, it commemorates the willingness of Prophet Ibrahim to sacrifice his son Isma’il in obedience to Allah’s command.
* **Laylat al-Qadr**: The "Night of Power" during Ramadan, when the Quran was revealed to Prophet Muhammad. It is a night of prayer and seeking forgiveness.

**9. Islamic Laws (Sharia)**

* **Sharia Law**: A system of Islamic law based on the Quran and Hadith, which covers all aspects of a Muslim’s life, including religious practices, ethics, family life, and commercial transactions.
* **Halal and Haram**: The distinction between what is permissible (halal) and what is forbidden (haram). Examples include halal food (e.g., halal meat) and haram actions (e.g., stealing, gambling).
* **Marriage and Family Life**: Islam provides guidance on marriage, rights and responsibilities between spouses, and the importance of family unity.

**10. Dua (Supplication)**

* **Dua**: The act of making personal supplications to Allah for guidance, help, and blessings. Muslims can make dua at any time, seeking Allah’s mercy and assistance.

**11. Islamic Contributions to Society**

* **Science, Mathematics, and Medicine**: Muslims have historically made significant contributions to fields such as astronomy, mathematics, and medicine.
* **Islamic Art and Architecture**: Islamic culture has influenced art, calligraphy, and architectural designs, such as the Dome of the Rock and the Alhambra.

**12. Islamic Community (Ummah)**

* **Ummah**: The global Muslim community that shares common religious beliefs and practices.
* **Brotherhood and Unity**: Islam encourages Muslims to act in unity, support one another, and work towards common goals for the betterment of the Ummah.

These notes will help learners understand the fundamentals of Islamic teachings, their application in daily life, and the importance of ethics, worship, and community. The curriculum emphasizes character building and moral conduct in alignment with Islamic values.

 **Now let’s get started!**

 **Welcome to grade 8**

**STRAND 1: THE QURAN**

 **MODES OF PRESERVATION OF THE QURAN**

**1. Preservation During the Lifetime of Prophet Muhammad (PBUH)**

* **Revelation through Angel Jibril (Gabriel)**: The Quran was revealed to Prophet Muhammad (PBUH) over a period of 23 years. The revelations were sent down in segments, and the Prophet would recite them to his companions.
* **Oral Tradition**: The Quran was primarily preserved through memorization. Many of the Prophet’s companions (Sahabah) memorized the Quran as it was revealed to him. These memorized portions were recited in prayers and shared with others.
* **Writing the Quran**: The Quran was also written down during the Prophet's lifetime. Some of his companions, known as **scribes**, wrote down the revelations on materials such as parchment, leaves, and stones. These written portions were kept in the Prophet's possession.
* **Compilation in One Place**: While the Quran was not compiled into a single book during the Prophet's lifetime, its verses were preserved in different written forms and orally by the companions.

**2. Preservation After the Death of Prophet Muhammad (PBUH)**

* **The Caliphate of Abu Bakr (R.A)**: After the death of Prophet Muhammad (PBUH), many of the memorizers (Hafiz) of the Quran were martyred in the Battle of Yamama (632 CE). This led to concerns about losing portions of the Quran. Under the guidance of **Caliph Abu Bakr (R.A.)**, a committee was formed to collect all written and memorized portions of the Quran.
	+ **Zaid ibn Thabit**: A trusted scribe of the Prophet, was appointed to lead the committee. They gathered the scattered written pieces and verified them by consulting the memorized portions from the companions. These were then compiled into a single manuscript.
* **The Quranic Compilation**: This compilation was kept in the possession of **Caliph Abu Bakr** and later passed on to **Caliph Umar** (R.A.). The compiled Quran served as the official version for the Muslim community.

**3. Standardization During the Caliphate of Uthman (R.A.)**

* **Different Dialects**: As Islam spread to various regions, differences in recitation (qira’at) arose due to various dialects. To prevent discrepancies and ensure uniformity, **Caliph Uthman (R.A.)** ordered the production of standardized copies of the Quran.
* **Uthmanic Codex**: Under Caliph Uthman’s direction, the Quran was written down on standardized parchment and then copies were sent to various parts of the Islamic empire. Uthman ordered all other variations or personal copies of the Quran to be burned to avoid confusion.
* **Preserving the Original Script**: The Quran was standardized in the **Quraishi dialect**, the dialect of the Prophet’s tribe, to maintain uniformity in recitation.
* **Distribution of Copies**: Uthman ensured that copies of the standardized Quran were sent to major cities of the Islamic world, including Makkah, Madinah, Basra, Kufa, and Damascus.

**4. Oral Preservation (Hifz)**

* **Memorization (Hifz)**: One of the most important modes of Quranic preservation has been through **memorization**. The practice of memorizing the Quran has continued throughout history, and many Muslims today continue to preserve the Quran by memorizing it from start to finish.
* **Role of Hafiz**: A **Hafiz** is someone who has memorized the entire Quran. The tradition of Hifz has been maintained by generations of Muslims, and many institutions, such as **Quranic schools (Madrasas)**, provide education specifically for memorizing the Quran.
* **Recitation and Review**: The memorized portions are regularly recited and reviewed to ensure they remain intact. This practice has been crucial in preserving the Quran's authenticity over the centuries.
* **Hafiz al-Quran**: In some communities, it is a highly respected achievement to become a Hafiz, and such individuals play a critical role in teaching others the Quran.

**5. Writing and Printing of the Quran**

* **The Written Quran**: Throughout Islamic history, numerous copies of the Quran have been produced by hand, using calligraphy. Islamic calligraphy is a highly respected art, and the Quran has been copied by hand by skilled scribes in many cultures.
* **Printing**: In modern times, the Quran has been printed and distributed widely. The introduction of the printing press made it easier to produce and disseminate copies of the Quran globally. Today, millions of copies of the Quran are printed and distributed in many languages.
* **Electronic Versions**: In contemporary times, the Quran has also been digitized and can be accessed in various formats, such as e-books, websites, and mobile applications. This has made the Quran accessible to people worldwide.

**6. Preservation Through the Qira’at (Recitations)**

* **Multiple Qira’at (Recitations)**: The Quran is preserved in various authentic recitations known as **Qira’at**. These recitations are different ways of pronouncing the Quranic verses, but they all originate from the same source and are considered authentic.
* **Imam Warsh, Imam Shu’bah, Imam Al-Duri, etc.**: Different scholars of Quranic recitation (Qira’at) have passed down their specific styles of reciting the Quran, and these recitations have been preserved.
* **Maintaining Correct Pronunciation (Tajweed)**: The practice of reciting the Quran with correct pronunciation and intonation is known as **Tajweed**. Tajweed ensures that the Quran is recited exactly as it was revealed, preserving the correct meaning and beauty of the text.

**7. The Role of the Quran in Islamic Education**

* **Teaching and Learning**: From an early age, Muslim children are taught to memorize and recite the Quran. This process of education and the focus on Quranic studies help preserve the Quran over time.
* **Institutions of Learning**: Throughout the Muslim world, there are institutions dedicated to the study and memorization of the Quran. Famous universities such as **Al-Azhar** in Egypt, **Dar Al-Ulum** in India, and **Al-Madina University** in Saudi Arabia are known for their Quranic programs.
* **Tajweed Schools**: Many institutions focus specifically on teaching the correct recitation of the Quran, ensuring the proper use of Tajweed.

**8. Divine Protection**

* **Allah’s Promise to Protect the Quran**: The Quran itself mentions that Allah has promised to protect it from corruption. In Surah Al-Hijr (15:9), Allah says, "Indeed, it is We who sent down the Quran, and indeed, We will be its guardian."
* **No Change or Alteration**: Unlike other scriptures, Muslims believe the Quran has remained unchanged since it was revealed to Prophet Muhammad (PBUH). Its preservation is seen as a divine guarantee by Allah.

**DIVISIONS OF THE QURAN**

**INTRODUCTION**

The **Quran** is the holy book of Islam, revealed to Prophet Muhammad (PBUH) by Allah over a period of 23 years. It is divided into several sections to facilitate its recitation, understanding, and memorization. Below are the key **divisions of the Quran**:

**1. Surahs (Chapters)**

* **Definition**: The Quran is composed of 114 **Surahs**, which are the chapters of the Quran. Each Surah consists of verses (Ayahs).
* **Total Surahs**: There are 114 Surahs in total.
	+ The **longest Surah** is **Al-Baqarah** (Surah 2), with 286 verses.
	+ The **shortest Surah** is **Al-Kawthar** (Surah 108), with 3 verses.
* **Surahs by Length**: Surahs in the Quran vary in length. Some are long, while others are short. However, the longer Surahs typically appear in the beginning, and the shorter ones are towards the end of the Quran.
* **Meccan and Medinan Surahs**:
	+ **Meccan Surahs**: These were revealed in Makkah before the migration of Prophet Muhammad (PBUH) to Madinah. They generally focus on matters of belief, the oneness of Allah (Tawhid), and the afterlife.
	+ **Medinan Surahs**: These were revealed after the migration to Madinah. They deal with social, legal, and political issues of the Muslim community, including guidelines for family, inheritance, warfare, and justice.

**2. Ayahs (Verses)**

* **Definition**: A **verse** (Arabic: **Ayah**) is a single statement or sentence in the Quran. The Quran consists of **6,236 verses**, though the exact number may vary slightly due to different methods of dividing the text.
* **Verses by Length**: Verses also vary in length, ranging from very short (like a few words) to longer, complex ones that contain detailed discussions and laws.
* **Guidance and Instructions**: Each verse is a means of providing guidance, legal instruction, stories, parables, and explanations of the nature of God and His commands.
* **Al-Baqarah** (Surah 2) contains the largest number of verses, while **Al-Kawthar** (Surah 108) contains the smallest.

**3. Juz' (Parts)**

* **Definition**: The Quran is divided into **30 equal parts**, known as **Juz'** (plural: **Ajzaa**). This division helps in facilitating the recitation of the Quran during the month of **Ramadan**, where a Muslim can aim to complete the Quran by reciting one Juz' per day.
* **Juz' and Surah Divisions**: Each Juz' contains a portion of one or more Surahs, and it does not necessarily divide Surahs in half. Some Surahs are divided between two or more Juzs.
* **Purpose**: This division makes it easier to memorize and recite the Quran in manageable portions, and is often used during prayer and recitation.

**4. Hizb**

* **Definition**: A **Hizb** is one-half of a Juz', so there are **60 Hizbs** in the entire Quran (since there are 30 Juzs). Each Juz is divided into two Hizbs, making it easier to divide the Quran for recitation or memorization purposes.
* **Further Division**: Each Hizb is also divided into **quarters**, referred to as **Rub' al-Hizb**. This further division makes it more convenient for those wishing to divide their recitations into smaller portions.

**5. Ruba' (Quarter of Hizb)**

* **Definition**: Each **Hizb** is divided into four equal sections known as **Ruba'** (singular: **Rub’ al-Hizb**), creating 240 quarters in the Quran.
* **Purpose**: These smaller divisions are helpful for people who wish to recite the Quran more frequently and progressively over the course of a day or week.

**6. Sajdah (Prostration) Verses**

* **Definition**: There are **14 verses of prostration** (Sajdah) in the Quran. When these verses are recited, it is obligatory for Muslims to perform a prostration (Sajdah) as a sign of humility and submission to Allah.
* **Significance**: These verses signify moments of deep reflection and submission, emphasizing the importance of prostration as an act of worship.

**7. Makki and Madani Surahs**

* **Makki Surahs**: These are the Surahs revealed before the Prophet's migration to Madinah (Hijrah). They generally focus on topics related to belief, the afterlife, the oneness of Allah (Tawhid), and the opposition from the disbelievers in Makkah.
* **Madani Surahs**: These were revealed after the Prophet's migration to Madinah and deal with matters such as social legislation, community matters, and interactions between Muslims and non-Muslims in a more established society.

**8. Themes of the Surahs**

* **Thematic Divisions**: Each Surah in the Quran generally revolves around certain themes, such as:
	+ **Stories of Prophets**: Many Surahs narrate the stories of past prophets (e.g., Adam, Noah, Ibrahim, Musa, Isa, and Muhammad PBUH) and the lessons learned from their lives.
	+ **Faith and Worship**: The concept of monotheism, worship of Allah, and the importance of following His commands is frequently emphasized.
	+ **Social and Ethical Guidance**: Many Surahs provide guidance on moral conduct, family life, justice, and community welfare.
	+ **Jihad and Struggle**: Some Surahs discuss the concepts of jihad, both spiritual and physical, in defense of Islam.

**9. Al-Muqattaʿat (Disjointed Letters)**

* **Definition**: At the beginning of some Surahs (e.g., Surah Al-Baqarah), there are certain letters or combinations of letters, such as "Alif-Lam-Meem" (ألم), "Ya-Sin" (يس), and others. These are known as **Muqattaʿat** or "disjointed letters."
* **Mystery and Significance**: The exact meaning of these letters is not fully known, and their precise significance remains a topic of scholarly discussion. However, they are considered an integral part of the Quran.

**10. Al-Fatiha (The Opening)**

* **Significance**: **Surah Al-Fatiha** (The Opening) is the first chapter of the Quran and is recited in every unit of the Muslim prayer (Salah). It serves as a concise summary of the Quran's message and is considered one of the most important Surahs.

**SELECTED VERSE**

**AL-LUQMAN**

**Surah Luqman** (Chapter 31 of the Quran) is a Meccan Surah with **34 verses**. It takes its name from **Luqman**, a wise man who is mentioned in the Surah, and it contains valuable teachings on wisdom, family, and moral guidance. This Surah emphasizes the importance of wisdom and righteousness, especially in the context of respecting Allah and fulfilling one's responsibilities.

Below are the **key points and teachings** from **Surah Luqman** and its famous verse, **Luqman’s advice to his son** (verses 12-19):

### ****1. Introduction and Wisdom of Luqman (Surah 31:1-11)****

* The Surah begins with the **praise of the Quran**, emphasizing its guidance and wisdom for those who are aware of Allah and seek His guidance.
* **Luqman** is introduced as a man of wisdom and understanding, who taught his son important life lessons. His wisdom is particularly important because it reflects the values of Islam—obedience to Allah, family respect, and good behavior.

### ****2. The Teaching of Wisdom to Luqman’s Son (Surah 31:12-19)****

* **Verse 12**: Luqman’s gratitude to Allah is mentioned. Allah granted him wisdom, and he was thankful for it. This shows that true wisdom comes from Allah.
	+ “And We had certainly given Luqman wisdom, [saying], 'Be grateful to Allah. And whoever is grateful is only grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.'" (31:12)
* **Verses 13-19**: These verses contain Luqman’s famous advice to his son. The wisdom he imparts reflects essential aspects of faith, good conduct, and morality.

#### ****Luqman’s Advice to His Son:****

**1. On the Worship of Allah (Surah 31:13)**

* **Luqman advises his son to avoid associating partners with Allah (Shirk)**, stressing that Shirk is a grave sin.
	+ “O my son, do not associate with Allah [in worship]. Indeed, association with Him is great injustice.” (31:13)

**2. On Obeying Parents (Surah 31:14)**

* **Luqman emphasizes the importance of honoring one’s parents**, especially the mother. He acknowledges the sacrifices of the mother, particularly during pregnancy and early childhood.
	+ “And We have enjoined upon man [care] for his parents. His mother carried him with hardship upon hardship, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.” (31:14)

**3. On Accountability in the Hereafter (Surah 31:15)**

* **Luqman teaches his son about the Day of Judgment** and the importance of following Allah’s commands to avoid punishment.
	+ “But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.” (31:15)

**4. On Gratitude and Patience (Surah 31:16)**

* **Luqman encourages his son to be grateful to Allah** for the blessings in his life and to practice patience in the face of trials.
	+ “O my son, if it be [anything] like the weight of a grain of mustard seed and it is in a rock or in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.” (31:16)

**5. On Prayer and Good Conduct (Surah 31:17)**

* **Luqman instructs his son to establish prayer (Salat)**, enjoin good deeds, forbid evil, and be patient in times of hardship.
	+ “O my son, establish prayer and enjoin what is right and forbid what is wrong and be patient over what befalls you. Indeed, it is of the matters [requiring] determination.” (31:17)

**6. On Humility and Avoiding Arrogance (Surah 31:18-19)**

* **Luqman advises his son against arrogance** and instructs him to be humble and gentle in his behavior.
	+ “And do not turn your cheek in contempt toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.” (31:18)
	+ “And be moderate in your pace and lower your voice; indeed, the most disagreeable of voices is the voice of donkeys.” (31:19)

### ****3. The Creation of the Heavens and the Earth (Surah 31:20-23)****

* **The greatness of Allah’s creation** is emphasized. Allah is the Creator of the heavens, the earth, and everything within them.
* **Human beings are reminded** of the signs of Allah in nature, which serve as evidence of His power, and the importance of being grateful for these blessings.

### ****4. The Day of Judgment (Surah 31:24-34)****

* **The Surah ends with a reminder about the Day of Judgment**, where everyone will be held accountable for their actions. Allah’s knowledge is all-encompassing, and no action is hidden from Him.
* **Verse 34**: This verse reflects the knowledge of Allah regarding all things, particularly the unseen aspects of life.
	+ “Indeed, Allah is the Knower of the Hour. He sends down the rain, and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, Allah is All-Knowing and All-Aware.” (31:34)

### ****Key Themes in Surah Luqman****

1. **Tawhid (Oneness of Allah)**: The most important lesson in Surah Luqman is the teaching of **Tawhid**, which is the oneness of Allah. Luqman warns against Shirk (associating partners with Allah).
2. **Parenting and Gratitude**: Luqman emphasizes the importance of **gratitude** towards parents, especially mothers, and stresses that kindness and respect toward parents are essential.
3. **Moral Guidance**: The Surah provides valuable advice on **good conduct**, such as being humble, patient, and avoiding arrogance.
4. **Establishing Prayer**: Luqman advises his son to establish regular **prayer** (Salat) and to engage in acts of **goodness** while avoiding what is wrong.
5. **Humility**: **Avoid arrogance** and boastfulness. Be humble and walk with modesty.
6. **The Knowledge of Allah**: Allah has complete knowledge of all things—both seen and unseen. The Surah concludes by reminding that only Allah knows the unseen, including the Day of Judgment, rain, and the future.

.

**STRAND 2: HADITH**

ULUM AL HADITH

**Ulum al-Hadith** (Arabic: **علوم الحديث**) refers to the **science of Hadith**, which is the study of the sayings, actions, and approvals of Prophet Muhammad (PBUH). It is one of the most important fields of Islamic scholarship, as the Hadiths serve as a source of guidance for Muslims after the Quran. Scholars have developed a specialized science to verify the authenticity of Hadiths and to understand their meanings.

**Key Concepts in Ulum al-Hadith**

1. **What is Hadith?**
	* A **Hadith** is a report or narration about what the Prophet Muhammad (PBUH) said, did, or approved of during his lifetime.
	* There are two main types of Hadith:
		+ **Qudsi Hadith**: These are sayings in which the Prophet Muhammad (PBUH) attributes the words to Allah, but they are not part of the Quran.
		+ **Prophetic Hadith**: These are the sayings, actions, or approvals of the Prophet Muhammad (PBUH), which provide guidance on all aspects of life.
2. **Importance of Ulum al-Hadith**
	* The study of Hadith is critical because it provides a deeper understanding of the **Quran** and helps Muslims understand how to live according to the teachings of Islam.
	* Hadith literature is the second most important source of Islamic law (after the Quran) and helps explain the principles and rulings found in the Quran.
	* Scholars use Ulum al-Hadith to preserve and transmit the teachings of the Prophet Muhammad (PBUH) with integrity.

**Branches of Ulum al-Hadith**

Ulum al-Hadith is a vast field with various branches, each focusing on a specific aspect of Hadith. The main branches of Hadith science are:

1. **Ilm al-Rijal (Science of Men)**
	* This branch focuses on the biography and character of the narrators (the chain of transmission) of Hadiths. Scholars assess the reliability, integrity, and memory of each narrator in the chain to verify the authenticity of a Hadith.
	* The key factors considered include:
		+ **Trustworthiness (Adalat)**: The narrator must be morally upright and free from sin.
		+ **Accuracy of Memory (Dabt)**: The narrator must have a strong and accurate memory.
		+ **Continuity of the Chain (Isnad)**: The chain of narrators must be uninterrupted.
2. **Ilm al-Hadith (Science of Hadith)**
	* This branch deals with the classification and categorization of Hadiths according to their authenticity. Scholars classify Hadiths into several categories based on the strength of the chain of narrators and the content of the Hadith.
		+ **Sahih (Authentic)**: A Hadith that has a reliable and uninterrupted chain of narrators, and its content does not contradict established Islamic principles.
		+ **Hasan (Good)**: A Hadith that is close to authentic but may have minor issues with the chain or content. It is generally accepted as strong.
		+ **Da'if (Weak)**: A Hadith with problems in its chain of narrators or content. It is not accepted as a primary source but may be used in certain contexts if it does not contradict stronger Hadiths.
		+ **Mawdu’ (Fabricated)**: A Hadith that is falsely attributed to the Prophet Muhammad (PBUH) and has no basis in authentic narration.
3. **Ilm al-Mustalahat (Terminology of Hadith)**
	* This field studies the terminology used in Hadith literature. Scholars developed a system of terms to categorize the different types of Hadiths and narrations. This includes terms like:
		+ **Isnad**: The chain of narrators.
		+ **Matn**: The text or content of the Hadith.
		+ **Shadhdh**: An unusual Hadith that contradicts more established narrations.
		+ **Maqtu’**: A narration that was reported from a companion or early Islamic scholar but not directly from the Prophet (PBUH).
4. **Ilm al-Jarh wa al-Ta'dil (Criticism and Validation)**
	* This branch involves the process of evaluating and validating the narrators and their narrations. **Jarh** refers to criticism or discrediting a narrator if their reliability is questioned. **Ta'dil** refers to affirming the credibility of a narrator if they are known to be trustworthy.
	* This is an essential part of ensuring the authenticity of Hadiths.
5. **Ilm al-Hadith al-Maqtu’ (The Study of Cut-off Hadiths)**
	* This branch focuses on Hadiths that are narrated by companions (Sahabah) of the Prophet Muhammad (PBUH) but are cut off from the Prophet by a missing link in the chain.
6. **Ilm al-Muwatta’ (Hadith Collection)**
	* This branch involves the study of collections of Hadiths. Famous collections such as **Sahih al-Bukhari**, **Sahih Muslim**, **Sunan Abu Dawood**, and **Jami’ at-Tirmidhi** are categorized according to the authenticity and content of the Hadiths they contain.
7. **Ilm al-Bukhari (Specific Study of Bukhari's Collection)**
	* One of the most revered scholars in Hadith science was **Imam al-Bukhari**, who compiled the **Sahih al-Bukhari**, the most authentic collection of Hadiths. Scholars study the methodology Imam al-Bukhari used to compile his collection.

**Methods of Authentication of Hadith**

Scholars use rigorous methods to verify the authenticity of Hadiths. The primary methods include:

1. **Isnad (Chain of Narrators)**: The most important criterion in validating a Hadith is the **Isnad**, or the chain of narrators. Each person in the chain must be trustworthy, have a good memory, and be known for their accuracy.
2. **Matn (Content of the Hadith)**: Scholars examine the content of the Hadith to ensure it does not contradict other authentic narrations or the teachings of the Quran.
3. **Continuity of the Chain**: The narrators must be in direct contact with each other (i.e., no missing links between them).
4. **Consistency with Other Narrations**: A Hadith is cross-examined with other narrations to ensure consistency and authenticity.
5. **Historical Verification**: The time and place of the Hadith’s narration are cross-checked for accuracy.

**Famous Scholars of Hadith**

1. **Imam al-Bukhari**: Known for compiling the most authentic collection of Hadith, **Sahih al-Bukhari**.
2. **Imam Muslim**: His collection, **Sahih Muslim**, is also considered one of the most authentic.
3. **Imam Abu Dawood**: Known for compiling the **Sunan Abu Dawood**, which contains Hadiths related to Islamic law.
4. **Imam at-Tirmidhi**: His **Jami’ at-Tirmidhi** is a major Hadith collection that includes a lot of sayings about the Prophet’s actions and interactions.
5. **Imam an-Nasa’i**: His **Sunan an-Nasa’i** is one of the six major Hadith collections and is known for its thoroughness.
6. **Imam Ibn Majah**: Known for his **Sunan Ibn Majah**, one of the six major Hadith books.

**FACTORS THAT LED TO THE DEVELOPMENT OF HADITH**

The development of **Hadith** (the sayings, actions, and approvals of Prophet Muhammad (PBUH)) was a significant part of the Islamic tradition and scholarship. Several factors contributed to the development, preservation, and transmission of Hadiths after the Prophet’s death. These factors ensured that the teachings of the Prophet (PBUH) would be accurately conveyed to future generations. Here are the key **factors that led to the development of Hadith**:

**1. The Need to Preserve the Teachings of the Prophet (PBUH)**

* **Oral Tradition**: During the time of Prophet Muhammad (PBUH), the primary means of knowledge transmission was through oral communication. While the Quran was preserved in writing, the teachings of the Prophet (PBUH) were mainly passed down verbally.
* After the Prophet’s passing, there was a growing need to preserve these teachings to ensure that they were accurately passed on to future generations.
* The companions of the Prophet (PBUH) were keen to record and preserve his sayings, actions, and approvals, fearing that over time, the teachings might be distorted or forgotten.

**2. The Quranic Encouragement to Obey the Prophet (PBUH)**

* The Quran repeatedly emphasized the importance of obeying the Prophet Muhammad (PBUH) and following his teachings. For example, in Surah Al-Ahzab (33:21):
	+ *“Indeed in the Messenger of Allah (PBUH) you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.”*
* This command to obey the Prophet led to a need for accurate knowledge of his words and deeds, which laid the foundation for the collection and transmission of Hadith.

**3. The Growth of the Muslim Community and Expansion**

* After the death of the Prophet Muhammad (PBUH), the Islamic community rapidly expanded across the Arabian Peninsula and beyond. The new Muslim communities in various regions needed guidance on how to implement Islamic teachings in their diverse environments.
* As Islam spread to new territories, there was a necessity for the preservation of the Prophet’s teachings so that the followers could maintain religious unity and consistency in practice, laws, and ethics.
* Scholars and companions of the Prophet traveled to different parts of the Islamic world to teach, and as they did, they carried the Hadiths with them, ensuring the transmission of authentic knowledge.

**4. The Early Compilation of Hadiths**

* In the early years following the Prophet’s death, there was a growing interest in documenting Hadiths. Initially, there was no formal process for collecting and compiling Hadiths, and they were transmitted orally or written down in informal collections.
* However, as time passed, scholars like **Imam Malik**, **Imam al-Shafi’i**, and others began to formalize the compilation of Hadiths.
* The **companion Abu Huraira** was known for his extensive memorization and transmission of Hadiths, and he played a crucial role in the preservation of the Prophet's sayings.

**5. Concerns About Fabrication of Hadith**

* As Islam expanded, there was a growing concern about the **fabrication of Hadiths** (known as **Mawdu'** Hadiths), particularly during the Umayyad and Abbasid Caliphates. Some political or theological groups began fabricating Hadiths to support their own views or agendas.
* To prevent the spread of false or fabricated Hadiths, scholars began developing methods of **critical analysis** to verify the authenticity of Hadiths. This led to the development of **Ilm al-Hadith** (Science of Hadith), which provided the tools and criteria for determining whether a Hadith was authentic or weak.
* Scholars such as **Imam al-Bukhari**, **Imam Muslim**, **Imam Abu Dawood**, and others played a key role in filtering out false reports and compiling **Sahih** (authentic) Hadith collections.

**6. The Role of the Companions (Sahabah)**

* The companions of the Prophet Muhammad (PBUH), who were direct witnesses to his life and teachings, played an essential role in the preservation and transmission of Hadith.
* Some companions, like **Abu Huraira**, **Aisha**, **Ali ibn Abi Talib**, and **Abu Bakr**, are particularly known for their significant contributions to Hadith transmission.
* After the death of the Prophet, these companions shared the knowledge they had acquired with other companions, the next generation (the **Tabi‘un**), and the followers of the next generation (the **Atba‘ al-Tabi‘in**).

**7. The Need for Jurisprudential and Legal Guidance**

* As the Muslim community encountered new social, economic, and legal challenges, there was a need for clear guidance on how to solve these issues based on the teachings of the Prophet Muhammad (PBUH).
* While the Quran provided the foundational texts, many specific legal rulings and guidelines were derived from Hadiths. Scholars used Hadiths to form the basis of **Islamic jurisprudence (Fiqh)**, especially in areas where the Quran was silent or general.
* For example, issues such as prayer rituals, fasting, zakat (charity), and marriage laws were often clarified through the Hadiths.

**8. The Establishment of Hadith Collections**

* In the 2nd and 3rd centuries of the Islamic calendar (8th and 9th centuries CE), major collections of Hadiths were compiled. The most famous and widely accepted collections include:
	+ **Sahih al-Bukhari** (compiled by Imam al-Bukhari)
	+ **Sahih Muslim** (compiled by Imam Muslim)
	+ **Sunan Abu Dawood** (compiled by Imam Abu Dawood)
	+ **Jami' at-Tirmidhi** (compiled by Imam at-Tirmidhi)
	+ **Sunan an-Nasa’i** (compiled by Imam an-Nasa’i)
* These collections were based on rigorous criteria for verifying the authenticity of Hadiths, such as checking the reliability of the narrators and ensuring an unbroken chain of transmission.

**9. The Role of the Islamic Scholars**

* Scholars in various regions of the Islamic world, such as **Makkah**, **Medina**, **Kufa**, and **Basra**, worked tirelessly to study, categorize, and compile Hadiths. They developed specific methodologies for evaluating the authenticity of Hadiths, which helped ensure the preservation of only the most reliable narrations.
* These scholars also engaged in **teaching** and **disseminating** Hadiths to ensure that future generations of Muslims would be able to access the sayings of the Prophet Muhammad (PBUH).

**10. The Development of Hadith Criticism (Ilm al-Jarh wa al-Ta’dil)**

* To preserve the authenticity of Hadiths, scholars developed the science of **Hadith criticism** (known as **Ilm al-Jarh wa al-Ta'dil**), which involved evaluating the narrators of Hadiths based on their trustworthiness, memory, and accuracy.
* This critical approach helped differentiate authentic Hadiths from weak or fabricated ones, ensuring that only reliable traditions were recorded in Hadith collections.
* Scholars also categorized Hadiths into various classifications, such as **Sahih (authentic)**, **Hasan (good)**, **Da’if (weak)**, and **Mawdu’ (fabricated)**.

**11. Political and Theological Developments**

* During the early years of Islamic history, especially in the period of the **Umayyad** and **Abbasid Caliphates**, political and theological disputes arose within the Muslim community. These disputes often led to the **fabrication of Hadiths** in support of specific political or sectarian ideologies.
* To counter this, scholars were increasingly motivated to **preserve the authenticity** of Hadiths by developing a rigorous system of verification and rejecting fabricated narrations.

**METHODS USED BY PROPHETS TO TEACH HADITH**

The **Prophet Muhammad (PBUH)** employed various methods to teach and transmit **Hadith** (his sayings, actions, and approvals) to his companions and, through them, to later generations. His approach was aimed at ensuring that the teachings were conveyed accurately, understood properly, and preserved for future generations. Below are some of the **methods used by the Prophet Muhammad (PBUH)** to teach Hadith:

**1. Oral Transmission (Verbal Teaching)**

* **Direct Speech**: The primary method the Prophet used to teach Hadith was through **direct verbal communication**. He would speak to his companions, explaining the guidance of Allah and his own actions or sayings.
	+ This was done during gatherings, in private conversations, and in various situations where the Prophet gave instructions related to religion, law, or daily life.
* **Repetition**: To ensure understanding and memorization, the Prophet often repeated important sayings. He would say things like:
	+ **“Say it three times.”** This repetition ensured the companions understood the message well and retained it.
* **Clear, Concise Language**: The Prophet's sayings were often clear, concise, and easy to understand, making it easier for his companions to memorize them accurately.

**2. Practical Demonstration**

* **Action as a Teaching Tool**: The Prophet would sometimes demonstrate teachings through his **actions**. For example, when explaining the correct way to pray, he would **demonstrate the actions of Salah** (prayer) in front of his companions.
	+ This form of **"practical Hadith"** helped to clarify the concepts and made them easier to grasp and apply.
* **Modeling Behavior**: The Prophet Muhammad (PBUH) was a living example of the Quran and Hadith. His companions observed his character and behavior closely. His **actions** often served as living lessons for his followers, thus transmitting knowledge through observation.

**3. Storytelling**

* **Telling Stories from the Past**: The Prophet would relate stories about past prophets, events from the history of Islam, and moral lessons from the lives of earlier nations. These stories helped illustrate broader concepts and provided lessons in an engaging way.
	+ For example, the **stories of Prophet Adam, Noah, Abraham, Moses, and Jesus** (peace be upon them) were narrated by the Prophet to teach lessons on **patience**, **obedience to Allah**, and **trust in His plan**.
* **Use of Parables and Analogies**: The Prophet often used **parables (amthal)** to explain complex religious concepts. These analogies made the teachings more accessible to people from all walks of life. For instance, the Prophet used the analogy of a **garden** to describe the state of the believer’s heart and faith.

**4. Question and Answer Sessions**

* **Encouraging Questions**: The Prophet (PBUH) encouraged his companions to ask questions whenever they had doubts or needed clarification on religious matters. This was an effective way to teach Hadith, as it allowed the Prophet to address specific concerns and clarify any misunderstandings.
	+ He would say things like, **“Ask me what you need to know,”** and he would often give detailed responses to specific queries.
* **Dialogue with Companions**: In group settings, companions would often ask the Prophet questions, and he would provide answers in the form of Hadith. For example, the Prophet was frequently approached by his companions to ask about **prayers, fasting, charity**, and **Islamic law**.
* **Providing Context**: When answering questions, the Prophet often gave not only the answer but also **context** to ensure understanding. This helped prevent misinterpretations or misapplications of the teachings.

**5. Written Instructions**

* While **oral transmission** was the primary means of teaching Hadith, the Prophet Muhammad (PBUH) also **wrote down instructions** when necessary. He would sometimes dictate letters or short messages to his companions or leaders, especially when sending them to various regions.
	+ **Letters to Kings and Governors**: For example, the Prophet wrote letters to the rulers of other lands, like **Heraclius of Rome** and **Negus of Abyssinia**, calling them to Islam and providing them with guidance.
* **Instructions to His Companions**: The Prophet sometimes instructed his companions to write down his teachings, especially for important matters that needed to be preserved for future generations.

**6. Formal and Informal Gatherings**

* **Public Lectures (Majlis)**: The Prophet often gathered his companions in a formal setting, such as his mosque in Madinah, where he would speak to them and explain various aspects of Islamic teachings. These lectures were a source of **teaching Hadith** and were often attended by large groups of people.
	+ In these public gatherings, he would speak openly about the guidance of Allah and provide Hadiths to clarify issues related to faith, prayer, fasting, and morality.
* **Private Sessions**: At times, the Prophet would also engage in more intimate, private conversations with his companions or family members. These smaller, more focused gatherings often resulted in important personal Hadiths being transmitted.

**7. Using Companion's Role in Spreading Knowledge**

* **Encouraging the Companions to Teach Others**: The Prophet encouraged his companions to teach what they had learned to others. He said, **“Convey from me even one verse.”** This hadith highlights the importance of passing on knowledge and ensuring that the teachings of Islam, including Hadith, were spread widely.
	+ **Delegating to Qualified Companions**: The Prophet would assign specific companions, such as **Abu Hurairah**, **Aisha**, and **Ali ibn Abi Talib**, to teach others because of their deep knowledge and understanding of the Hadiths.
* **Dissemination through the Companions**: The Prophet used his companions as a means of spreading his teachings. After his death, the companions traveled far and wide, carrying with them the Hadiths they had learned directly from the Prophet.

**8. Contextualizing Hadiths**

* **Addressing the Needs of the People**: The Prophet would adapt his teachings to the context and needs of the people. For instance, when teaching Bedouins, he would use examples and language they could easily understand. Similarly, when addressing people with higher intellectual backgrounds, he would explain concepts in a way that matched their understanding.
* **Teaching with Wisdom (Hikmah)**: The Prophet used **wisdom** in his approach, ensuring that he addressed the people’s situations in a manner that would lead to the most benefit. He often said, **"Speak to people according to their level of understanding"** (Sahih al-Bukhari).

**9. Emphasizing the Importance of Memory**

* **Memorization (Hafiz)**: The Prophet encouraged his companions to memorize his sayings and teachings. Many of his companions, such as **Abu Hurairah**, became well-known for their **memorization** of Hadith.
	+ He recognized the importance of **oral transmission** in a society where written materials were scarce, and he made sure that his companions would **memorize the Hadith** accurately to preserve them for future generations.

**10. Encouraging Reflection and Understanding**

* The Prophet (PBUH) did not simply transmit Hadith for the sake of memorization. He encouraged his companions to **reflect** on the meanings and implications of the teachings. This was done through **discussion**, **reflection**, and practical application.
* He would often say, **“The best of you are those who learn the Quran and teach it”** (Sahih al-Bukhari), emphasizing both the importance of understanding and conveying knowledge.

**HADITH ON ACCOUNTABILITY**

The concept of **accountability** is a central theme in Islam, and the Prophet Muhammad (PBUH) emphasized the importance of being accountable for one’s actions, both in this world and in the Hereafter. Several Hadiths focus on the idea of **individual responsibility** and **being accountable to Allah (SWT)** for one’s deeds.

Here are some key Hadiths that address the concept of accountability:

**1. Accountability on the Day of Judgment**

* The Prophet Muhammad (PBUH) said:
	+ **“Each one of you is a shepherd and each of you is responsible for his flock. The ruler of a people is a shepherd and is responsible for his flock; a man is a shepherd of the people of his household and is responsible for them; a woman is a shepherd of her husband's house and children and is responsible for them; a servant is a shepherd of his master's property and is responsible for it. So, each one of you is a shepherd and is responsible for his flock.”**
	+ (Sahih al-Bukhari, 893)
* This Hadith emphasizes the responsibility each individual has in different roles and the concept of accountability for fulfilling one’s duties.

**2. Personal Accountability for Actions**

* The Prophet Muhammad (PBUH) said:
	+ **“The son of Adam will not move on the Day of Judgment until he is asked about five things: about his life and how he spent it; about his knowledge and what he did with it; about his wealth and where he earned it and how he spent it; and about his body and how he used it.”**
	+ (Tirmidhi)
* This Hadith outlines the aspects of one’s life that every individual will be questioned about on the Day of Judgment. It serves as a reminder that we are accountable for the choices we make, how we live our lives, and how we use the resources Allah has granted us.

**3. Accountability for Our Words**

* The Prophet Muhammad (PBUH) said:
	+ **“A man may speak a word that pleases Allah, not realizing that it will elevate him in status, and a man may speak a word that angers Allah, not realizing that it will bring him down to the Hellfire.”**
	+ (Sahih al-Bukhari)
* This Hadith teaches that even our words and speech have consequences, and we will be accountable for what we say. This highlights the importance of being mindful of our language and ensuring that we speak in ways that please Allah.

**4. Self-Accountability**

* The Prophet Muhammad (PBUH) said:
	+ **“Take account of yourselves before you are taken to account, and weigh your deeds before they are weighed for you.”**
	+ (Tirmidhi)
* This Hadith encourages self-reflection and self-accountability. It teaches Muslims to evaluate their own actions regularly and to strive to improve themselves before being held accountable on the Day of Judgment.

**5. Accountability in Fulfilling Promises**

* The Prophet Muhammad (PBUH) said:
	+ **“The signs of a hypocrite are three: When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays his trust.”**
	+ (Sahih al-Bukhari)
* Accountability is also emphasized in fulfilling promises and keeping trust. The Prophet (PBUH) made it clear that breaking promises or betraying trust is a serious matter, which can lead to hypocrisy and will be accounted for by Allah.

**6. Accountability in the Use of Wealth**

* The Prophet Muhammad (PBUH) said:
	+ **“Every one of you is a shepherd and is responsible for his flock. The ruler is responsible for the people, and a man is responsible for his family and his wealth. A woman is responsible for the house of her husband and his children.”**
	+ (Sahih al-Bukhari)
* This Hadith reminds individuals that they are accountable for how they manage the wealth and resources entrusted to them, whether it’s personal wealth, the well-being of their family, or public funds.

**7. Accountability in Leadership**

* The Prophet Muhammad (PBUH) said:
	+ **“A leader of a people is their servant.”**
	+ (Sunan Ibn Majah)
* This Hadith emphasizes the accountability of leaders. Leadership in Islam comes with the responsibility of serving the people justly, and leaders will be held accountable for how they treat those under their care.

**HADITH ON RESPECT FOR AUTHORITY**

In Islam, respecting authority is an important concept, as it ensures social harmony, justice, and the proper functioning of society. **Authority** in Islam refers to those in positions of leadership or responsibility, including parents, teachers, rulers, and religious leaders. The Prophet Muhammad (PBUH) taught the importance of respecting authority as part of upholding the values of **obedience**, **justice**, and **order** in society. Here are some **Hadiths** on the **respect of authority**:

**1. Respecting the Ruler and Maintaining Obedience**

* The Prophet Muhammad (PBUH) said:
	+ **“It is obligatory for a Muslim to hear and obey, whether he likes it or not, unless he is commanded to do something sinful. If he is commanded to do something sinful, there is no listening or obedience.”**
	+ (Sahih al-Bukhari)
* This Hadith emphasizes that Muslims should respect and obey the rulers and those in authority as long as their commands do not contradict Islamic principles. **Obedience is required** in matters that are in line with **justice and righteousness**, but **disobedience** is permitted if it involves sinful acts.

**2. Respecting Authority in the Family (Parents)**

* The Prophet Muhammad (PBUH) said:
	+ **“Your Paradise lies under the feet of your mothers.”**
	+ (Sunan an-Nasa'i)
* This Hadith highlights the respect and honor that children should show towards their parents, especially mothers. **Obeying and honoring parents** is considered an act of worship in Islam and is seen as a way of respecting authority within the family structure.

**3. Respecting Teachers and Knowledge**

* The Prophet Muhammad (PBUH) said:
	+ **“The seeking of knowledge is obligatory for every Muslim.”**
	+ (Sunan Ibn Majah)
* Islam encourages the seeking of knowledge, and those who impart knowledge, such as teachers, are seen as figures of authority. Respect for teachers, scholars, and those who guide in matters of faith is an important principle in Islam. A teacher’s authority is connected to the role of passing on Islamic knowledge, and showing respect and reverence for them is part of fulfilling this obligation.

**4. Respecting the Authority of the Imam (Leader in Prayer)**

* The Prophet Muhammad (PBUH) said:
	+ **“The imam is a shield. If he leads you in prayer, then protect yourselves behind him.”**
	+ (Sahih Muslim)
* This Hadith refers to the authority of the **imam** (the leader of prayer). Muslims are required to respect the imam during congregational prayers by following his actions and words. Disrespecting the imam’s authority in prayer is discouraged, and unity in prayer is emphasized.

**5. Respecting Authority in Times of Crisis**

* The Prophet Muhammad (PBUH) said:
	+ **“Whoever obeys the ruler, has indeed obeyed me; and whoever disobeys the ruler, has indeed disobeyed me.”**
	+ (Sahih al-Bukhari)
* In this Hadith, the Prophet Muhammad (PBUH) stresses that obedience to legitimate authority (the ruler or leader) is akin to obeying the Prophet himself, as long as the authority is not ordering something sinful. Respect for leadership is tied to upholding the stability of the community and following the lawful commands issued by those in charge.

**6. The Importance of Respecting and Obeying Authority to Maintain Order**

* The Prophet Muhammad (PBUH) said:
	+ **“There is no obedience to the creation in disobedience to the Creator.”**
	+ (Sunan Ibn Majah)
* This Hadith clarifies that while respecting authority is important, it is always subordinate to the authority of Allah (SWT). If any authority commands something that goes against Allah’s commands, obedience to Allah takes precedence. However, in all other matters that are lawful, obedience to the authorities is encouraged.

**7. Respecting Authority in the Context of Social Stability**

* The Prophet Muhammad (PBUH) said:
	+ **“The best of your rulers are those whom you love and who love you, and who pray for you and you pray for them. The worst of your rulers are those whom you hate and who hate you, and you curse them and they curse you.”**
	+ (Sahih Muslim)
* This Hadith highlights the relationship between the ruler and the people. Ideally, mutual respect, love, and prayers should exist between them. Respecting the ruler contributes to the overall welfare of the community. The Hadith also acknowledges the challenges when leadership is unjust, yet it encourages the people to strive for better relationships with those in authority for societal peace.

**8. Respecting Authority and Unity**

* The Prophet Muhammad (PBUH) said:
	+ **“Whoever sees something wrong with his ruler, let him be patient, for whoever separates himself from the ruler, even a hand’s span, dies a death of Jahiliyyah (ignorance).”**
	+ (Sahih al-Bukhari)
* This Hadith stresses the importance of **unity** and **patience** with authority, even in times when the ruler may be unjust or wrong. **Disunity** and rebellion against the leader without just cause are strongly discouraged. The Hadith teaches that preserving unity and stability in society is paramount.

**9. Respecting the Authority of the Prophet Muhammad (PBUH)**

* The Prophet Muhammad (PBUH) said:
	+ **“None of you truly believes until I am more beloved to him than his father, his child, and all of mankind.”**
	+ (Sahih al-Bukhari)
* As the final messenger and ultimate authority in matters of religion, respecting the Prophet Muhammad (PBUH) is a central tenet of faith. **Love and respect for the Prophet** includes adhering to his teachings and following his example in all aspects of life.

**STRAND 3 PILLARS OF IMAN**

PILLARS OF IMAN: BELIEF IN REVEALED SCRIPTURES

In Islam, **Iman** (faith) is built upon six pillars, one of which is the **belief in revealed scriptures**. This pillar emphasizes that a Muslim must believe in all the books revealed by Allah (SWT) to His Prophets, as they contain guidance for humanity. The belief in these scriptures is fundamental to a Muslim's faith, as they provide the foundation of divine guidance for the people to follow.

**1. Definition of Revealed Scriptures (Kutub)**

* In Islam, **revealed scriptures** (Arabic: **Kutub** or **Al-Kutub al-Muqaddasah**) refer to the holy books that Allah sent down to His Prophets. These books contain Allah’s guidance to humanity and form a key part of a Muslim's faith.
* **Belief in the revealed scriptures** means that a Muslim must accept all the books sent by Allah to various Prophets, even if they were not revealed directly to them.

**2. The Revealed Scriptures in Islam**

* Islam acknowledges the following **four major revealed scriptures**:
	1. **The Torah (Tawrat)**: Revealed to Prophet Musa (Moses), it contains laws and guidance for the people of Israel.
	2. **The Psalms (Zabur)**: Revealed to Prophet Dawud (David), it includes wisdom and praise for Allah.
	3. **The Gospel (Injil)**: Revealed to Prophet Isa (Jesus), it contains the teachings and messages of Christ.
	4. **The Quran**: Revealed to Prophet Muhammad (PBUH), it is the final and complete revelation from Allah, which abrogates previous scriptures and is preserved in its original form.

**3. The Quran as the Final Scripture**

* The Quran, as the final scripture, is considered to have perfected and completed the messages of all the previous books. While the previous scriptures were sent for particular communities or periods of time, the Quran is the eternal and universal guidance for all humanity.
* Allah says in the Quran:
	+ **“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”** (Surah Al-Ma’idah, 5:3)
* The Quran also mentions that Allah sent down guidance through the earlier scriptures, but the Quran is the final and unalterable message.

**4. The Role of the Revealed Scriptures in Islam**

* The **role of revealed scriptures** in Islam is not just as historical records or stories, but as direct guidance on how to live a righteous life, fulfill duties to Allah, and interact with others. Each book contained the teachings appropriate to its time and people.
* The Quran affirms the truth of the earlier scriptures and acknowledges the Prophets who received them:
	+ **“We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what Moses and Jesus were given, and what the Prophets were given from their Lord. We make no distinction between any of them, and to Him, we have submitted.”** (Surah Al-Baqarah, 2:136)

**5. Key Aspects of Belief in Revealed Scriptures**

* **Belief in All Scriptures**: A Muslim must believe in all the books revealed by Allah, whether or not they have been preserved in their original form. This includes believing in the **Torah**, **Psalms**, **Gospel**, and the **Quran**.
* **Respect for All Prophets**: The belief in the scriptures also extends to honoring the Prophets who received them. A Muslim believes that all these Prophets conveyed the messages of Allah without altering or adding anything from themselves.
* **Finality of the Quran**: While a Muslim believes in all the revealed scriptures, the **Quran** is the final scripture, and it serves as the ultimate source of guidance for Muslims. It supersedes the earlier scriptures, which were either partially corrupted or applicable only to their respective communities at specific times.
* **Upholding the Teachings**: A Muslim should not only believe in these scriptures but also strive to understand and live by their teachings, especially those that align with the principles in the Quran.

**6. Why Belief in the Revealed Scriptures is Important**

* **Completeness of Faith**: Belief in the revealed scriptures is a critical part of **Iman**. To have complete faith in Allah and His commands, one must accept the books He has revealed, which guide people to live righteous lives.
* **Acknowledging the Continuity of Divine Guidance**: Belief in the scriptures also emphasizes that Allah's guidance has been continuous throughout history, culminating in the Quran. These books all share the same ultimate purpose: to guide humanity towards the worship of one God and righteous living.
* **Avoiding Disrespect**: Muslims must avoid any disrespect towards the previous scriptures or the Prophets who received them. Disbelieving or disrespecting any of the books or Prophets is considered a **rejection of the faith**.
	+ Allah says in the Quran:
		- **“Say, 'We believe in Allah and in what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and in what was given to Moses and Jesus and in what was given to the Prophets from their Lord. We make no distinction between any of them, and to Him, we have submitted.'”** (Surah Al-Imran, 3:84)

**7. How to Strengthen Belief in Revealed Scriptures**

* **Learning about the scriptures**: Studying the Quran and understanding the messages contained in the earlier scriptures can strengthen a Muslim’s belief in the revealed books and their divine origin.
* **Reflecting on the Quran**: Reflecting on the Quran and its guidance reinforces the belief that it is the final and preserved word of Allah, and it helps Muslims live according to the teachings of all the revealed scriptures.
* **Respecting and learning from other faiths**: While Muslims do not follow the previous scriptures (except for the Quran), they should still respect people of other faiths and their scriptures. This includes acknowledging the shared beliefs between the Quran and earlier scriptures.

**ULUL AZM PROPHETS**

In Islam, the term **Ulul Azm** (Arabic: **أولو العزم**) refers to a group of **Prophets** who exhibited the greatest perseverance, determination, and patience in fulfilling their mission despite immense challenges and difficulties. These Prophets were not only chosen by Allah (SWT) to guide their respective people but also demonstrated exceptional strength in the face of adversity, embodying the highest level of devotion and trust in Allah.

The **Ulul Azm Prophets** are five in number, and they are considered the **"Prophets of Determination"**. They are:

**1. Prophet Noah (Nuh)**

* **Position in Islam**: Prophet Noah (PBUH) is one of the first Prophets and is often regarded as a symbol of **patience** and **steadfastness**.
* **Challenges**: Prophet Noah was sent to a people who were deeply immersed in idolatry, sin, and disobedience. Despite calling them to worship Allah for **950 years**, most of his people rejected his message. Eventually, Allah commanded Noah to build an ark to save the believers from the flood that would punish the disbelievers.
* **Quranic Reference**: Allah says in the Quran:
	+ **“And indeed, We sent Noah to his people, and he remained among them a thousand years, less fifty years. And the flood overtook them while they were wrongdoers.”** (Surah Al-Ankabut, 29:14)
* Prophet Noah is considered an **Ulul Azm Prophet** due to his perseverance and dedication in calling his people to faith despite their constant rejection and hostility.

**2. Prophet Ibrahim (Abraham)**

* **Position in Islam**: Prophet Ibrahim (PBUH) is one of the most significant Prophets in Islam and is often referred to as the **"Father of the Prophets"** because many of the subsequent Prophets, including Prophet Muhammad (PBUH), were his descendants.
* **Challenges**: Prophet Ibrahim faced numerous trials. He was tested with the command to sacrifice his son, **Ismail (Ishmael)**, and his devotion to Allah was exemplified in this act of obedience. He also faced persecution from his people who rejected his call to worship Allah alone.
* **Quranic Reference**: Allah says in the Quran:
	+ **“When his Lord said to him, 'Submit,’ he said, 'I have submitted to the Lord of the worlds.'”** (Surah Al-Baqarah, 2:131)
* Prophet Ibrahim is regarded as an **Ulul Azm Prophet** due to his unwavering faith in Allah and his willingness to endure great trials for the sake of Allah.

**3. Prophet Musa (Moses)**

* **Position in Islam**: Prophet Musa (PBUH) is one of the greatest and most frequently mentioned Prophets in the Quran. He was sent to the people of **Pharaoh** to demand the liberation of the Israelites from slavery and oppression.
* **Challenges**: Prophet Musa faced immense challenges, including confronting the oppressive rule of Pharaoh, who considered himself a deity. Despite Pharaoh’s rejection and hostility, Prophet Musa continued to call his people to monotheism. He also led the Israelites through the wilderness after their escape from Egypt.
* **Quranic Reference**: Allah says in the Quran:
	+ **“And We certainly sent Moses with Our signs and a clear authority to Pharaoh, and his assembly, but they followed the command of Pharaoh, and the command of Pharaoh was not [rightly] guided.”** (Surah Al-A'raf, 7:104-105)
* Prophet Musa is an **Ulul Azm Prophet** because of his determination in standing up against Pharaoh, his patience with the constant rejection of his people, and his leadership in freeing the oppressed.

**4. Prophet Isa (Jesus)**

* **Position in Islam**: Prophet Isa (PBUH) is regarded as one of the most revered Prophets in Islam. He is believed to be a **Messiah** and a **Messenger of Allah**.
* **Challenges**: Prophet Isa was sent to guide the **Children of Israel**, who were divided in their beliefs. Despite his miracles and the wisdom he shared, many rejected his message, and he was subjected to extreme hostility. According to Islamic tradition, Prophet Isa was not crucified, but rather raised up by Allah.
* **Quranic Reference**: Allah says in the Quran:
	+ **“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, 'Be,’ and he was.”** (Surah Al-Imran, 3:59)
* Prophet Isa is an **Ulul Azm Prophet** because of his commitment to deliver the message of Allah, despite the opposition and rejection he faced from his people.

**5. Prophet Muhammad (PBUH)**

* **Position in Islam**: Prophet Muhammad (PBUH) is the final Prophet and Messenger of Allah, and he is the last to receive a revealed scripture, the **Quran**.
* **Challenges**: Prophet Muhammad (PBUH) faced tremendous adversity throughout his life, from the rejection of his message by his own tribe, the Quraysh, to the persecution of his followers. Despite the difficulties, he continued to preach Islam, even during the years of hardship in **Makkah** and later in **Medina**. He also faced battles, conspiracies, and personal loss, but his determination never wavered.
* **Quranic Reference**: Allah says in the Quran:
	+ **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”** (Surah Al-Anbya, 21:107)
* Prophet Muhammad (PBUH) is an **Ulul Azm Prophet** because of his unparalleled perseverance, patience, and commitment to delivering the final message of Islam to humanity.

**PROPHETS MUSA**

### ****Prophet Musa (Moses) as an Ulul Azm Prophet****

**Prophet Musa (PBUH)** is one of the greatest and most significant **Ulul Azm Prophets** in Islam. His life and mission are filled with remarkable challenges and perseverance, which earned him a place among the five Prophets who demonstrated immense determination and patience in fulfilling their divine mission. He is an essential figure not only in Islam but also in Judaism and Christianity.

### ****The Story of Prophet Musa (PBUH)****

#### ****Early Life and Mission****

* **Birth and Upbringing**: Prophet Musa (PBUH) was born at a time when the **Pharaoh of Egypt** (Ramses II) had issued a decree to kill all male infants born to the **Israelites** (the Bani Isra'il) due to fear of a prophecy that a child from this group would overthrow him. To protect her son, Musa’s mother placed him in a basket and set it afloat on the Nile River. By Allah’s will, the basket was found by the wife of Pharaoh, **Asiya**, who took him in and raised him as her own child.
* **Growing Up in Pharaoh's Palace**: Musa grew up in Pharaoh’s palace, but after an incident where he accidentally killed an Egyptian man in defense of an Israelite, he fled to the land of **Madian** to escape Pharaoh’s wrath.

#### ****The Call to Prophethood****

* While in **Madian**, Prophet Musa (PBUH) lived as a shepherd, married, and spent many years in a life of peace. However, his life took a significant turn when, while on a journey with his family, he saw a burning bush on **Mount Sinai**. Allah spoke to him from the bush, commanding him to return to Egypt and free the Israelites from Pharaoh's oppression.
* Allah instructed Musa to go to Pharaoh and deliver His message, warning him of the consequences of his tyranny and idolatry. Musa was initially hesitant due to his past with Pharaoh but was reassured by Allah, who also appointed his brother **Harun (Aaron)** as his helper in this mission.

### ****Prophet Musa’s Struggles and Determination****

* **Confronting Pharaoh**: When Prophet Musa (PBUH) approached Pharaoh with Allah’s message, Pharaoh rejected him and mocked his claims. Pharaoh even questioned Musa’s authority and miracles. Despite the rejection, Musa persisted in his mission. He demonstrated several miraculous signs from Allah, including turning his staff into a serpent and causing his hand to become shining white.
* **The Miracle of the Staff and the Magicians**: Pharaoh summoned his magicians to challenge Musa, and they performed their magic in front of the people. Musa, by Allah’s will, threw down his staff, which turned into a great serpent, swallowing up the magicians' illusions. Witnessing this, many of the magicians believed in Allah and embraced Islam. However, Pharaoh, in his arrogance, rejected the truth and intensified his persecution of the Israelites.
* **The Plagues**: As Pharaoh continued to reject Allah’s message, Allah sent various signs and plagues upon Egypt, such as locusts, frogs, and the Nile turning to blood. Despite these signs, Pharaoh remained unrepentant.
* **The Exodus and the Parting of the Sea**: Finally, Allah commanded Musa to lead the Israelites out of Egypt. When Pharaoh pursued them, intending to kill them, Allah parted the **Red Sea**, allowing Musa and his followers to cross safely. When Pharaoh and his army attempted to follow, the sea returned to its normal state, drowning Pharaoh and his forces.

#### ****Challenges in the Wilderness****

* After the Israelites were freed, they wandered in the desert, and Musa faced many challenges, including the people's ingratitude and impatience. They complained about the hardships they faced and even expressed a desire to return to Egypt.
* **The Golden Calf**: During Musa’s absence on the mountain, some of the Israelites began to worship a **golden calf** made by **Samiri**, one of their own. Musa (PBUH) was angered when he returned and saw this act of idolatry. He rebuked the people, but they repented and sought Allah’s forgiveness.
* **The Revelation of the Torah**: During his time in the wilderness, Prophet Musa (PBUH) received the **Torah** from Allah, which contained laws and guidance for the Israelites. The Torah played a central role in shaping the religious and social life of the Israelites.

### ****The Characteristics of Prophet Musa (PBUH) as an Ulul Azm Prophet****

* **Patience and Perseverance**: Despite the immense challenges, rejection, and hostility from Pharaoh, Prophet Musa (PBUH) remained steadfast in his mission. He demonstrated tremendous **patience** when facing the trials of leading a rebellious people and when confronted with the oppressive ruler Pharaoh.
* **Determination in the Face of Adversity**: Prophet Musa faced **rejection**, **threats**, and even **personal loss**, but his **resolve** to deliver Allah’s message never wavered. He endured persecution, witnessed the suffering of his people, and faced numerous challenges, but he remained committed to his mission.
* **Trust in Allah**: Musa’s reliance on Allah in every situation is a hallmark of his character. Whether it was the crossing of the Red Sea or dealing with the complaints of the Israelites, Prophet Musa (PBUH) showed **complete trust** in Allah’s wisdom and plan.
* **Leadership**: Prophet Musa (PBUH) exhibited remarkable leadership qualities. He guided the Israelites through the wilderness, helped them overcome difficulties, and reminded them of their covenant with Allah. His leadership was central to the Israelites' survival and spiritual guidance during their journey.

### ****Key Lessons from the Life of Prophet Musa (PBUH)****

1. **Patience in the Face of Hardship**: Prophet Musa (PBUH) exemplified the importance of patience in fulfilling Allah’s commands, even in the most difficult circumstances.
2. **Persistence in Calling to the Truth**: Despite the opposition from Pharaoh and his people, Musa continued his mission, showing the importance of **steadfastness** in calling others to the path of righteousness.
3. **Trust in Allah’s Plan**: Prophet Musa’s reliance on Allah during times of difficulty teaches Muslims to trust in Allah’s plan, even when the outcome seems uncertain.
4. **Leadership and Responsibility**: As a leader, Prophet Musa took responsibility for his people, providing guidance and support through their trials. His example shows the importance of leadership based on **justice**, **patience**, and **faith**.

### ****Prophet Musa’s Legacy in Islam****

Prophet Musa (PBUH) holds a significant place in Islam, and his story serves as a source of inspiration for Muslims. He is mentioned more frequently in the Quran than any other Prophet, and his trials and determination are seen as lessons in patience, perseverance, and trust in Allah. His life is a reminder of the importance of standing firm for **justice**, **truth**, and **righteousness**, even in the face of oppression and adversity.

#### ****Quranic Verses Related to Prophet Musa (PBUH)****

* **“And We certainly gave Moses the Scripture and the criterion that perhaps you would be guided.”** (Surah Al-Baqarah, 2:53)
* **“Indeed, We have sent to you a Messenger, just as We sent to Pharaoh a messenger.”** (Surah Ghafir, 40:78)

### ****Conclusion****

Prophet Musa (PBUH) is one of the most prominent **Ulul Azm Prophets** in Islam. His life, filled with trials, tribulations, and miracles, serves as a profound example of determination, patience, and unwavering faith in Allah. Through his story, Muslims are reminded of the importance of **trusting in Allah**, **standing firm** in the face of challenges, and **leading with justice** and integrity.

**STRAND 4: DEVOTIONAL ACTS:**

**SWALATUL ISTISQAA**

### ****Swalatul Istisqaa (The Prayer for Rain)****

**Swalatul Istisqaa** (Arabic: **صلاة الاستسقاء**) is a special prayer in Islam that is performed to seek Allah's mercy and ask for rain during times of drought or when there is a shortage of water. It is a form of supplication and a **devotional act** to request Allah's help in bringing rain to relieve hardship and sustain life.

### ****Why is Swalatul Istisqaa Performed?****

Rain is considered a blessing from Allah, and the absence of rain can cause difficulties for the people, particularly in regions dependent on agriculture and water resources. Islam teaches that during times of drought, Muslims should turn to Allah with humility and supplicate for His mercy. The **Istisqaa** prayer is a way for the Muslim community to come together and seek divine intervention.

The **Quran** and the **Hadith** both emphasize the importance of turning to Allah during times of hardship, especially for something as essential as rain.

* **Quranic Reference**: Allah says in the Quran:
	+ **"And it is He who sends the winds as heralds of glad tidings, preceding His mercy, and We send down pure water from the sky."** (Surah Al-Furqan, 25:48)
	+ **“Say, ‘Call upon Allah or call upon the Most Merciful. Whatever [name] you call – to Him belong the best names.’”** (Surah Al-Isra, 17:110)
* **Hadith**: There are various sayings of Prophet Muhammad (PBUH) that highlight the significance of seeking Allah’s help during times of drought:
	+ **"When there is a drought, and you seek rain, perform Salat al-Istisqaa (the prayer for rain)."** (Sahih Bukhari)

### ****The Procedure for Performing Swalatul Istisqaa****

Swalatul Istisqaa can be performed by an individual or in congregation (usually in a large gathering such as a **community or congregation**). The procedure is similar to the regular **Salat** (prayer) but with a few important distinctions.

#### ****1. The Timing of the Prayer****

* Swalatul Istisqaa is generally performed when there is a **prolonged drought** or when **rain is urgently needed**.
* It is typically performed after the **regular five daily prayers** but can also be performed on a separate day in a congregation if necessary.

#### ****2. The Method of Prayer****

* **Two Rak'ahs (Units of Prayer)**: The prayer consists of **two rak'ahs**, similar to other voluntary prayers, but with specific intentions.
* **Intention (Niyyah)**: The person performing the prayer should make the intention to perform the Istisqaa prayer to seek Allah’s mercy in bringing rain.
* **Additional Takbirs**: During the prayer, after the opening Takbir (Allahu Akbar), the Imam (or the person leading the prayer) will say **four additional Takbirs**. This is a distinctive feature of Swalatul Istisqaa, and after each Takbir, the prayer proceeds as normal.
* **Recitation in the Prayer**: In the first rak'ah, after reciting **Surah Al-Fatiha**, the Imam or individual may recite **any Surah** from the Quran, though some recommend **Surah Al-Ikhlas** or **Surah Al-A’la**.
* **In the second rak'ah**, after reciting Surah Al-Fatiha, the Imam may recite **Surah Al-Duha** or another Surah.

#### ****3. The Khutbah (Sermon)****

* After the prayer, it is common for the Imam to deliver a **Khutbah** (sermon) to the congregation. The Khutbah emphasizes the importance of seeking Allah's mercy, turning to Him in repentance, and maintaining humility. It serves as a reminder that all sustenance, including rain, comes from Allah alone.

#### ****4. The Dua (Supplication)****

* After the prayer and Khutbah, the **Dua** for rain is recited. This is an important part of the Swalatul Istisqaa, where the Imam or the individual prays to Allah for rain and mercy.
* A common supplication is:
	+ **"O Allah, we ask You for rain, and we seek Your mercy. We ask You to send us rain from Your great bounty and grace. O Allah, send us rain, and make it beneficial for us."**

#### ****5. Repentance and Charity****

* It is encouraged to engage in **repentance** and **charity** before and after the prayer. The Prophet Muhammad (PBUH) emphasized that **repenting for sins** and giving in charity helps in bringing Allah's mercy.
	+ The Prophet (PBUH) said:
		- **"Seek forgiveness from Allah and give charity, for indeed charity extinguishes the wrath of Allah."** (Sunan Ibn Majah)

#### ****6. Changing the Direction****

* After the prayer, it is recommended that the Imam and the congregation **turn around** to face the opposite direction as a sign of humility and submission to Allah, asking for His mercy in a state of supplication.

### ****When to Perform Swalatul Istisqaa****

Swalatul Istisqaa is typically performed when:

* There is **severe drought** or when there is a **long period without rain**.
* The **community** or **Muslim rulers** feel the need for rain to sustain agriculture, water supply, and the livelihood of the people.

It is important to note that **Swalatul Istisqaa** is a communal prayer. Although it can be prayed by individuals, it is usually performed as a **collective prayer** to bring the community together in seeking Allah’s mercy.

### ****The Significance and Benefits of Swalatul Istisqaa****

1. **Spiritual Connection with Allah**: Swalatul Istisqaa reminds Muslims of their dependence on Allah and fosters a sense of **humility**. It encourages people to turn to Allah during times of need.
2. **Sense of Unity**: The communal nature of the prayer fosters **unity** among the Muslim community as they come together to pray for the common good of everyone. It reflects the collective concern for the welfare of the entire society.
3. **A Reminder of Allah’s Mercy**: This prayer serves as a reminder that **rain and sustenance** are gifts from Allah. Muslims are encouraged to reflect on their **gratitude** for Allah’s blessings and to seek forgiveness for any sins that may have led to a drought.
4. **Repentance and Charity**: As part of the process, Muslims are encouraged to engage in **repentance** for any wrongdoing and to give **charity** as a means of gaining Allah’s mercy. This teaches the importance of turning to Allah with sincerity and humility.
5. **Sign of Allah's Mercy**: The successful completion of the Swalatul Istisqaa and the subsequent granting of rain is seen as a **sign of Allah’s mercy** and a reminder that Allah responds to the needs of His creation when they turn to Him in faith.

**SWALATUL ISTIKHARA**

### ****Swalatul Istikhara (The Prayer of Guidance)****

**Swalatul Istikhara** (Arabic: **صلاة الاستخارة**) is a special prayer in Islam that is performed when a person is faced with a decision and seeks **guidance** from Allah (SWT). It is an act of worship where a Muslim asks Allah to help them choose the best course of action when faced with uncertainty or when unsure about a particular matter. The prayer emphasizes the importance of seeking divine assistance in making important decisions and trusting Allah’s wisdom.

### ****Meaning of Istikhara****

The word **Istikhara** comes from the Arabic root word **"khayr"** (خير), which means **good** or **benefit**. Therefore, Istikhara translates to “seeking what is good.” When a person performs Istikhara, they are essentially asking Allah to guide them towards what is **best** for them in terms of their faith, worldly affairs, and ultimate well-being, even if they do not know what that is.

### ****When to Perform Swalatul Istikhara****

Swalatul Istikhara is generally performed when a person faces a decision or dilemma, such as:

* Choosing between two or more options in personal, professional, or family matters.
* Deciding on a significant life choice, such as marriage, changing jobs, or relocating.
* Making decisions regarding business, investments, or major purchases.

It is especially important to perform Istikhara when one feels uncertain, confused, or worried about the potential outcomes of a decision.

### ****The Procedure for Performing Swalatul Istikhara****

Swalatul Istikhara consists of two main components: the **prayer itself** and the **supplication** (Dua) for guidance.

#### ****1. The Prayer (Salat)****

* **Two Rak'ahs**: The first step in performing Istikhara is to pray **two rak'ahs** of voluntary (non-obligatory) prayer. These are regular rak'ahs, but the intention is specifically to seek Allah’s guidance.
* **Intention (Niyyah)**: Before starting the prayer, a person should make the intention to perform **Swalatul Istikhara** for the purpose of seeking Allah’s help and guidance regarding a specific matter.

#### ****2. The Dua (Supplication)****

After completing the two rak'ahs, the individual recites the **Istikhara Dua**. This supplication is an essential part of the prayer and should be recited with sincerity and trust in Allah’s decision.

The **Dua for Istikhara** is as follows:

**Arabic:**

* اللهم إني استخيرك بعلمك واستقدرك بقدرتك واسالك من فضلك العظيم، فإنك تقدر ولا اقدر وتعلم ولا اعلم وانت علام الغيوب، اللهم إن كنت تعلم ان هذا الامر خير لي في ديني ومعاشي وعاقبة امري او قال عاجل امري وآجله فاقدره لي ويسره لي ثم بارك لي فيه، اللهم وإن كنت تعلم ان هذا الامر شر لي في ديني ومعاشي وعاقبة امري او قال في عاجل امري وآجله فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان ثم ارضني

**Transliteration:**

* "Allahumma inni astakhiruka bi'ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal-azim, fa innaka taqdiru wa la aqdiru wa ta'lamu wa la a'lamu wa anta 'allamul-ghuyub. Allahumma in kuntata'lamu anna hadhal amra khayrun li fi deeni wa ma'ashi wa aqibati amri aw qaala fi 'ajili amri wa aajilihi faqdirhu li wa yassirhu li thumma barik li feehi, wa in kuntata'lamu anna hadhal amra sharrun li fi deeni wa ma'ashi wa aqibati amri aw qaala fi 'ajili amri wa aajilihi fasrifhu anni wa asrifni 'anhu, wa qaddir li al-khayra haythu kan thumma ardini."

**Translation:**

* "O Allah, I seek Your guidance through Your knowledge, and I seek Your assistance through Your power, and I ask You from Your great favor. For You have the power and I do not, You know and I do not, and You are the Knower of the unseen. O Allah, if You know that this matter is good for me in my religion, my livelihood, and for my affairs (or say, in the immediate and the distant future), then ordain it for me, make it easy for me, and bless it for me. But if You know that this matter is bad for me in my religion, my livelihood, and for my affairs (or say, in the immediate and the distant future), then turn it away from me and turn me away from it. And ordain for me what is good wherever it may be, and make me satisfied with it."

This Dua should be recited after completing the two rak'ahs of Salat, while focusing on the specific matter for which guidance is being sought. The individual should sincerely seek Allah's assistance and be prepared to trust in the outcome.

#### ****3. Trusting Allah’s Decision****

After performing the Istikhara prayer and making the Dua, it is important to trust in Allah’s guidance. Sometimes, the answer may not be immediate or come in an obvious form, but Allah's will will unfold in the best possible way.

* **Signs and Feelings**: After performing Istikhara, you may feel a sense of **peace** or **discomfort** regarding a particular option. This can be a sign that Allah is guiding you toward what is best. However, there is no guarantee that the answer will come in a direct or miraculous form; rather, it may manifest through events, feelings, or circumstances.
* **Consultation with Others**: In addition to Istikhara, it is also encouraged to consult with knowledgeable people or seek counsel from family and friends, as Islam stresses the importance of **consultation** (Shura) in making decisions.

### ****Key Points About Swalatul Istikhara****

1. **Istikhara is not magic**: It is a spiritual process of seeking Allah's guidance, not a guarantee of a clear, immediate answer. It is about trusting in Allah’s plan and having faith that whatever happens is for the best.
2. **Performing Istikhara repeatedly**: If someone still feels unsure after performing Istikhara once, they can repeat the prayer multiple times. There is no set limit to how often Istikhara can be performed, but a person should not keep performing it indefinitely. Rather, they should trust in Allah’s wisdom.
3. **Allah’s will is paramount**: Sometimes the outcome may not be what a person desires, but that is a reminder that Allah knows what is best for them. The prayer is about asking Allah for guidance, but ultimately, the decision is in His hands.
4. **The outcome**: After performing Istikhara, a person should proceed with their decision and have faith that Allah has guided them to the best choice. It is also important to continue seeking Allah's guidance through **prayer** and **Dua**.
5. **Timing**: Istikhara can be performed at any time, but it is especially recommended to perform it during the night or after the obligatory prayers, as this is a time when supplications are more likely to be accepted.

### ****The Benefits of Swalatul Istikhara****

* **Seeking Allah’s help**: Istikhara allows Muslims to turn to Allah for guidance in uncertain times, acknowledging that Allah knows what is best for them.
* **Peace of mind**: By placing trust in Allah and making the prayer, a person can feel peace of mind, knowing that whatever happens, it is part of Allah’s divine plan.
* **A sense of reliance on Allah**: It helps strengthen the relationship with Allah, as one acknowledges their dependency on Him in all matters, both small and large.

**DAVOTIONAL ACTS: HAJJ AND UMRAH**

### ****Devotional Acts: Hajj and Umrah****

**Hajj** and **Umrah** are two important pilgrimage acts in Islam that involve traveling to the holy city of **Mecca**, in Saudi Arabia, to perform specific religious rituals. Both of these pilgrimages are acts of devotion to Allah (SWT), and they hold immense spiritual significance. While Hajj is one of the five pillars of Islam, **Umrah** is a recommended, non-obligatory pilgrimage that can be performed at any time of the year, except during the days of Hajj.

### ****Hajj: The Greater Pilgrimage****

**Hajj** is one of the five pillars of Islam and is a mandatory religious duty for every **Muslim** who is physically and financially capable of performing it at least once in their lifetime. Hajj is performed during a specific time of the year, in the **Islamic month of Dhu al-Hijjah**, and involves a series of rituals that commemorate the actions of the **Prophet Ibrahim (Abraham)**, his wife **Hajar**, and their son **Isma'il (Ishmael)**.

#### ****The Importance of Hajj****

* **One of the Five Pillars of Islam**: Hajj is one of the five fundamental acts of worship in Islam and a key part of the Muslim identity.
* **A Symbol of Unity**: Muslims from all over the world gather in Mecca, demonstrating the unity and equality of all believers before Allah. Regardless of nationality, ethnicity, or social status, all Muslims wear the same simple white garments, known as **Ihram**, to signify their unity in faith and submission to Allah.
* **A Time of Forgiveness**: Performing Hajj is an opportunity for Muslims to have their sins forgiven. The Prophet Muhammad (PBUH) said, **“Whoever performs Hajj and does not engage in immoral conduct or commit sins will return [home] as sinless as the day his mother bore him.”** (Sahih Bukhari)

#### ****The Rituals of Hajj****

The rituals of Hajj are performed over **five days** and include the following:

1. **Ihram**: The pilgrimage begins when a person enters a state of ritual purity called **Ihram**, which involves wearing simple, white clothing and abstaining from certain activities like cutting hair, using perfume, and engaging in marital relations. This state symbolizes purity and humility before Allah.
2. **Tawaf**: Upon arriving at the **Ka'bah** in Mecca, pilgrims perform **Tawaf**, which involves walking around the Ka'bah seven times in a counterclockwise direction while reciting prayers and supplications.
3. **Sa'i**: Pilgrims perform **Sa'i**, which involves walking seven times between the hills of **Safa** and **Marwah** in Mecca. This act commemorates the search for water by Hajar, the wife of Prophet Ibrahim, who ran between these two hills while seeking water for her son, Isma'il.
4. **Standing at Arafat (Wuquf)**: On the **9th of Dhu al-Hijjah**, pilgrims gather at **Arafat**, a plain outside Mecca, to engage in prayer and supplication. This is considered the most important ritual of Hajj, as it is the day of **forgiveness** and **mercy** from Allah. Pilgrims spend the day in prayer, asking for forgiveness and making du'a (supplications).
5. **Muzdalifah**: After leaving Arafat, pilgrims travel to **Muzdalifah**, where they spend the night under the open sky. They also collect pebbles to use in the next ritual.
6. **Ramy al-Jamarat**: Pilgrims throw pebbles at three stone pillars in **Mina** during the **Ramy al-Jamarat** ritual. This act commemorates the stoning of the devil by Prophet Ibrahim, his wife Hajar, and his son Isma'il, as they were tested by Allah.
7. **Animal Sacrifice**: Pilgrims are encouraged to sacrifice an animal, usually a sheep, goat, or cow, in remembrance of the sacrifice made by Prophet Ibrahim, who was willing to sacrifice his son Isma'il in obedience to Allah's command.
8. **Shaving or Trimming the Hair**: After the sacrifice, male pilgrims are encouraged to shave their heads, while female pilgrims trim a small portion of their hair. This symbolizes a physical act of purification.
9. **Tawaf al-Ifadah**: After completing the major rituals, pilgrims return to the Ka'bah to perform another Tawaf, known as **Tawaf al-Ifadah**, which is an integral part of the pilgrimage.
10. **Final Tawaf**: Pilgrims perform a final Tawaf before leaving Mecca. This is known as **Tawaf al-Wada**, which is a farewell Tawaf before returning home.

### ****Umrah: The Lesser Pilgrimage****

**Umrah** is a non-obligatory pilgrimage that can be performed at any time of the year, except during the days of Hajj. It involves a series of rituals similar to those performed during Hajj but is shorter and less complex. While Hajj is obligatory once in a lifetime, Umrah can be performed repeatedly by those who are able.

#### ****The Importance of Umrah****

* **A Lesser Pilgrimage**: Umrah is sometimes referred to as the **“lesser pilgrimage”** compared to Hajj, but it still carries great spiritual rewards.
* **Highly Rewarding**: The Prophet Muhammad (PBUH) said, **“An Umrah to another Umrah is an expiation for what is between them.”** (Sahih Bukhari). This hadith signifies that performing Umrah can purify a person from their sins.
* **Optional, but Highly Recommended**: Although not obligatory, it is highly recommended to perform Umrah as it brings immense spiritual rewards and closeness to Allah.

#### ****The Rituals of Umrah****

The rituals of Umrah include:

1. **Ihram**: Just like Hajj, the pilgrimage begins with entering the state of Ihram, which involves putting on simple white clothing, abstaining from certain activities, and making the intention to perform Umrah.
2. **Tawaf**: Pilgrims begin Umrah by performing **Tawaf** around the Ka'bah. The same seven rounds are made, and prayers and supplications are recited.
3. **Sa'i**: After Tawaf, pilgrims perform **Sa'i**, walking between the hills of **Safa** and **Marwah**. This commemorates the search for water by Hajar and the birth of her son Isma'il.
4. **Shaving or Trimming the Hair**: After completing the Tawaf and Sa'i, male pilgrims shave their heads or trim their hair, while female pilgrims cut a small portion of their hair to symbolize purity and submission to Allah.
5. **Completion of Umrah**: After completing the rituals, the Umrah pilgrimage is complete, and pilgrims can return home or stay in Mecca for further worship.

### ****Key Differences Between Hajj and Umrah****

* **Obligation**: **Hajj** is obligatory once in a lifetime for Muslims who are physically and financially able, while **Umrah** is voluntary but highly recommended.
* **Timing**: **Hajj** takes place during specific days in the Islamic month of **Dhu al-Hijjah**, while **Umrah** can be performed at any time of the year, except during the days of Hajj.
* **Length and Complexity**: **Hajj** involves more rituals and takes place over several days, while **Umrah** is a shorter pilgrimage and involves fewer rituals.

**STRAND 5 AKHLAQ:**

**COMMANDING GOOD AND FORBIDING EVIL**

### ****Akhlaq: Commanding Good and Forbidding Evil (Amr Bil Ma’ruf and Nahy Anil Munkar)****

In Islam, **Akhlaq** refers to a person's moral character or ethics. A significant part of Islamic ethics involves the concept of **"Amr Bil Ma’ruf"** (commanding good) and **"Nahy Anil Munkar"** (forbidding evil). These two principles are central to promoting righteousness and preventing harm within a society. They reflect the responsibility of every Muslim to help guide others toward goodness and away from evil.

### ****1. Amr Bil Ma’ruf (Commanding Good)****

**Amr Bil Ma’ruf** means **"to enjoin what is good"**, encouraging people to perform good deeds and act righteously. It involves guiding others to what is morally and spiritually beneficial, following the teachings of Islam.

#### ****Quranic Basis for Commanding Good:****

* **Surah Al-Imran (3:104)**:
	+ **"Let there arise from you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. And those will be the successful."**
* **Surah At-Tawbah (9:71)**:
	+ **"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong..."**

#### ****Examples of Good in Islam:****

* **Prayer (Salah)**: Encouraging others to perform the five daily prayers and reminding them of their importance in maintaining a connection with Allah.
* **Charity (Zakat and Sadaqah)**: Encouraging others to give charity to help the poor, the orphans, and the needy.
* **Honesty and Integrity**: Promoting honesty, trustworthiness, and truthfulness in words and actions.
* **Respect for Parents**: Encouraging respect and good treatment of parents, as Islam emphasizes this as a major act of goodness.
* **Justice and Fairness**: Promoting fairness in all aspects of life, such as in dealings, relationships, and justice in society.

### ****2. Nahy Anil Munkar (Forbidding Evil)****

**Nahy Anil Munkar** means **"to forbid what is evil"**. It is the responsibility of Muslims to speak out against wrongdoings and encourage others to avoid sinful acts or harmful behavior that goes against the teachings of Islam.

#### ****Quranic Basis for Forbidding Evil:****

* **Surah Al-Imran (3:110)**:
	+ **"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah..."**
* **Surah Al-A'raf (7:157)**:
	+ **"And those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, enjoining upon them what is right and forbidding what is wrong..."**

#### ****Examples of Evil to Be Forbidden:****

* **Dishonesty**: Preventing lying, cheating, and deceit, as they harm both individuals and society.
* **Gossip and Slander**: Forbidding gossip, slander, and backbiting, which cause divisions and harm to relationships.
* **Oppression and Injustice**: Speaking out against oppression, injustice, and exploitation, as Islam emphasizes the importance of fairness and justice.
* **Substance Abuse**: Forbidding the consumption of intoxicants, drugs, and alcohol, as they harm physical health, mental well-being, and the society.
* **Immorality**: Discouraging immoral actions such as theft, adultery, and other unlawful acts that go against the teachings of Islam.

### ****The Importance of Commanding Good and Forbidding Evil****

The concept of **commanding good and forbidding evil** is a fundamental aspect of Islam that shapes the moral fabric of society. It helps to ensure that individuals are held accountable for their actions and encourages the Muslim community to create an environment of righteousness, justice, and compassion.

#### ****Promoting Community Welfare****:

By enjoining good and forbidding evil, Muslims contribute to the well-being of society by making sure that harmful and sinful acts do not spread. This concept fosters cooperation among the members of society in building a peaceful, moral, and just community.

#### ****Moral Responsibility****:

Every Muslim has a moral responsibility to take part in commanding good and forbidding evil. While this responsibility may vary based on one's ability, knowledge, and position in society, all Muslims are encouraged to be proactive in promoting good and discouraging evil.

#### ****Spiritual Growth****:

Engaging in **Amr Bil Ma’ruf** and **Nahy Anil Munkar** leads to personal spiritual growth. By encouraging others toward good and trying to prevent harm, a Muslim gains rewards from Allah (SWT) and strengthens their own faith and connection to Him. The act of helping others through guidance is highly rewarding.

#### ****Encouraging a Just Society****:

Commanding good and forbidding evil is also important for ensuring justice in society. It helps to establish societal norms that are based on justice, compassion, and respect for others. This, in turn, contributes to creating a harmonious and righteous environment.

### ****Conditions for Commanding Good and Forbidding Evil****

There are certain conditions and etiquettes that Muslims should follow when carrying out the act of commanding good and forbidding evil:

1. **Knowledge and Wisdom**: One must have sufficient knowledge about what is good and what is evil according to Islam. It is important to know how to guide others properly and avoid speaking out of ignorance.
2. **Gentleness and Patience**: The approach should be kind, patient, and considerate. Forbidding evil or commanding good should not be done harshly or in a manner that could cause harm. The Prophet Muhammad (PBUH) said, **"Whoever sees a wrong action, let him change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart, and that is the weakest of faith."** (Sahih Muslim)
3. **Avoiding Harm**: When commanding good or forbidding evil, care should be taken to avoid causing greater harm. The manner in which advice or guidance is given should be thoughtful, and actions should be taken with a genuine desire to improve the situation.
4. **Intention for Allah’s Sake**: The intention should be to please Allah and not for personal gain or to show superiority. Muslims should strive to act out of a sense of duty and sincerity.
5. **Consideration of Timing and Context**: The situation and context should be considered before advising or correcting others. It may not always be appropriate to speak out immediately, and sometimes wisdom is needed to understand the right moment.

### ****Practical Ways of Commanding Good and Forbidding Evil****

* **In Personal Life**: Encouraging family members to pray regularly, giving advice to friends to avoid sinful behavior, and leading by example in terms of honesty, kindness, and respect.
* **In Public Life**: Muslims can be active in their communities by encouraging social justice, supporting charitable causes, and standing against corruption, violence, and oppression.
* **Social Media and Public Discourse**: In today's digital age, social media has become a platform for both commanding good and forbidding evil. Muslims can use these platforms to promote Islamic values, share beneficial knowledge, and speak out against harmful actions or rhetoric.

### ****Akhlaq: Virtues in Islam****

In Islam, **Akhlaq** refers to a person’s character and behavior, encompassing moral virtues that shape how a Muslim interacts with others and with Allah (SWT). Islam emphasizes good manners, ethics, and moral behavior as integral to the faith, and these virtues are taught and exemplified by the **Prophet Muhammad (PBUH)**. In fact, the Prophet’s character is considered the best model for Muslims to follow.

Virtues in Islam are not just acts of kindness, but also a reflection of a Muslim’s inner relationship with Allah and their dedication to embodying the teachings of Islam in every aspect of life. These virtues contribute to a Muslim’s spiritual and moral development and play a key role in fostering positive and harmonious relationships within society.

### ****Core Virtues in Islam****

Below are some of the most important **virtues** in Islam, which Muslims are encouraged to cultivate and practice:

#### ****1. Taqwa (God-Consciousness or Piety)****

* **Definition**: Taqwa is the awareness of Allah in all aspects of life. It is having fear of Allah’s displeasure while simultaneously hoping for His mercy and rewards.
* **Quranic Basis**: Allah says in **Surah Al-Baqarah (2:2)**:
	+ **"This is the Book about which there is no doubt, a guidance for those conscious of Allah (muttaqeen)."**
* **Significance**: Taqwa encourages a Muslim to be constantly mindful of Allah’s presence, refrain from sinful behavior, and strive for righteousness. It leads to good actions, helping to maintain good manners, honesty, and justice.

#### ****2. Sadaqah (Charity and Generosity)****

* **Definition**: Sadaqah refers to voluntary charity or acts of kindness, done for the sake of Allah to help those in need.
* **Quranic Basis**: Allah says in **Surah Al-Baqarah (2:261)**:
	+ **"The example of those who spend their wealth in the way of Allah is like a seed of grain which grows seven ears. In every ear there are a hundred grains."**
* **Significance**: Islam emphasizes generosity, helping the poor, and sharing with others. Sadaqah is not only limited to material wealth but also includes acts like a smile, offering assistance, or even sharing knowledge.

#### ****3. Truthfulness (Sidq)****

* **Definition**: Sidq means speaking the truth, being honest in word and deed, and avoiding lies and deceit.
* **Quranic Basis**: Allah commands truthfulness in **Surah At-Tawbah (9:119)**:
	+ **"O you who have believed, fear Allah and be with those who are true."**
* **Significance**: Truthfulness is one of the core values in Islam. It is the foundation of trust, and Islam teaches that truth leads to righteousness, while falsehood leads to corruption. The Prophet Muhammad (PBUH) said, **"Truth leads to righteousness, and righteousness leads to Paradise."** (Sahih Bukhari)

#### ****4. Patience (Sabr)****

* **Definition**: Sabr means patience, perseverance, and self-control in times of difficulty, hardship, or trial.
* **Quranic Basis**: Allah says in **Surah Al-Baqarah (2:153)**:
	+ **"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."**
* **Significance**: Patience is a virtue that helps Muslims remain steadfast during trials and challenges. It involves enduring hardship without complaint, trusting in Allah’s wisdom, and waiting for His assistance.

#### ****5. Humility (Tawadhu)****

* **Definition**: Humility in Islam involves acknowledging that all blessings come from Allah and that one is no better than others. It is the opposite of arrogance.
* **Quranic Basis**: Allah says in **Surah Al-Furqan (25:63)**:
	+ **"And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace."**
* **Significance**: Humility fosters a sense of equality and compassion among people. It allows individuals to be modest, refrain from arrogance, and avoid seeking pride or superiority over others.

#### ****6. Forgiveness (Afuw)****

* **Definition**: Afuw means to pardon others, letting go of grudges and forgiving those who wrong us, just as we hope for Allah’s forgiveness.
* **Quranic Basis**: Allah says in **Surah An-Nur (24:22)**:
	+ **"And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah. And let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful."**
* **Significance**: Forgiveness is a high virtue in Islam, and Allah commands Muslims to forgive others in order to attain His forgiveness. The Prophet Muhammad (PBUH) said, **"Whoever does not forgive others, Allah will not forgive him."** (Sahih Muslim)

#### ****7. Gratitude (Shukr)****

* **Definition**: Shukr is the act of showing gratitude to Allah for His blessings and being thankful for everything we have in life.
* **Quranic Basis**: Allah says in **Surah Ibrahim (14:7)**:
	+ **"And [remember] when your Lord proclaimed: 'If you give thanks [by accepting faith and worship], I will give you more [of My Blessings]; but if you are thankless [i.e., ungrateful], My punishment is indeed severe.'"**
* **Significance**: Gratitude is essential for acknowledging Allah’s favor and mercy. It involves being thankful in both good times and difficult times. Gratitude helps maintain contentment and strengthens one’s relationship with Allah.

#### ****8. Justice (Adl)****

* **Definition**: Adl refers to fairness, impartiality, and treating everyone with equality and respect, regardless of their background or status.
* **Quranic Basis**: Allah commands justice in **Surah An-Nisa (4:58)**:
	+ **"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..."**
* **Significance**: Justice is central to the Islamic legal system and social order. Muslims are encouraged to be just in all their dealings, whether with family, friends, or the larger society, upholding the rights of others.

#### ****9. Tolerance (Hilm)****

* **Definition**: Hilm is the ability to remain calm, patient, and tolerant when faced with insults, provocations, or wrongdoings.
* **Quranic Basis**: Allah says in **Surah Ash-Shura (42:43)**:
	+ **"And whoever is patient and forgives - indeed, that is of the matters [requiring] determination."**
* **Significance**: Tolerance is a virtue that allows Muslims to respond to challenges and conflicts with grace, rather than retaliation. It promotes peaceful coexistence and reduces conflict in society.

#### ****10. Loyalty and Trustworthiness (Amanah)****

* **Definition**: Amanah refers to the quality of being trustworthy, keeping promises, and fulfilling one's duties.
* **Quranic Basis**: Allah says in **Surah Al-Mu’minun (23:8)**:
	+ **"And they who are to their trusts and their promises attentive."**
* **Significance**: Trustworthiness is one of the most important virtues in Islam. A trustworthy person is reliable, dependable, and honest in their dealings, maintaining the trust of others and fulfilling their obligations.

**AKHLAQ:**

**VIRTUES IN ISLAM**

 **FULLFILMENT OF PROMISE AND ANGER MANAGEMENT**

### ****Akhlaq: Virtues in Islam - Fulfillment of Promise and Anger Management****

In Islam, **Akhlaq** (character and ethics) plays a fundamental role in shaping the behavior and moral values of a Muslim. Among the key virtues highlighted in Islam are the **fulfillment of promises** and **anger management**. These virtues not only help in personal spiritual growth but also contribute to a peaceful and just society. Let’s explore each of these virtues in detail.

### ****1. Fulfillment of Promise (Wafa' Bil Ahd)****

**Fulfillment of promises** is a highly emphasized virtue in Islam. When a Muslim makes a promise, it is considered a serious commitment that must be honored. Breaking a promise or failing to keep one’s word is seen as a sign of dishonesty and disrespect, both in the eyes of Allah and in society.

#### ****Quranic Basis for Fulfillment of Promises:****

* **Surah Al-Isra (17:34)**:
	+ **"And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."**
* **Surah Al-Mu’minun (23:8)**:
	+ **"And they who are to their trusts and their promises attentive."**

These verses emphasize the importance of keeping one's word and fulfilling promises, whether they are small or large, personal or professional.

#### ****Hadith on Fulfillment of Promises:****

The Prophet Muhammad (PBUH) said:

* **"There are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays that trust."** (Sahih Bukhari and Sahih Muslim)

This hadith highlights that breaking promises is one of the key characteristics of hypocrisy. For a Muslim, keeping promises is a sign of sincerity and integrity.

#### ****Significance of Keeping Promises:****

* **Trustworthiness**: Keeping promises builds trust in relationships. It establishes a Muslim as reliable and dependable in both personal and professional life.
* **Obligation to Allah**: When a promise is made, it is not only an obligation to the other person but also to Allah. Muslims believe that Allah holds them accountable for fulfilling their promises.
* **Promoting Harmony**: Keeping promises helps in maintaining peace, trust, and stability in society. It reduces misunderstandings and conflicts that arise from broken promises.

#### ****Examples of Promises in Islam:****

* **Marriage and Contracts**: Islam emphasizes the importance of fulfilling promises made in marriage and business contracts.
* **Faithfulness to Agreements**: In dealings with others, whether financial or personal, it is crucial to keep one's word and fulfill agreements.

### ****2. Anger Management (Tadbir al-Ghadab)****

**Anger** is a natural human emotion, but Islam teaches that it must be controlled and managed in order to prevent harm to oneself and others. Uncontrolled anger can lead to destructive actions, causing unnecessary conflicts, verbal abuse, and even physical violence. Therefore, Islam provides clear guidance on how to manage and control anger.

#### ****Quranic Basis for Anger Management:****

* **Surah Ash-Shura (42:37)**:
	+ **"...and those who avoid the major sins and immoralities, and when they are angry, they forgive."**
* **Surah Al-Imran (3:134)**:
	+ **"And those who spend [in the way of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good."**

These verses encourage Muslims to manage their anger by forgiving others and exercising self-restraint, which is viewed as a sign of strength and maturity in faith.

#### ****Hadith on Anger Management:****

The Prophet Muhammad (PBUH) emphasized the importance of controlling anger in numerous hadiths:

* **“The strong man is not the one who is able to overpower others in physical strength, but the strong man is the one who controls himself when he is angry.”** (Sahih Bukhari)

This hadith demonstrates that controlling one’s anger is a true measure of strength in Islam. True strength is not in showing dominance over others, but in the ability to remain calm and composed in difficult situations.

#### ****Steps for Managing Anger in Islam:****

1. **Seek Refuge in Allah**:
	* When feeling angry, the Prophet Muhammad (PBUH) advised reciting the words **"A'udhu billahi min ash-shaytan ir-rajim"** (I seek refuge with Allah from the accursed devil) as a way to calm oneself and avoid acting impulsively.
2. **Change Position**:
	* The Prophet (PBUH) advised that if someone feels anger rising, they should change their position. If standing, they should sit; if sitting, they should lie down. This helps in releasing tension and avoiding rash behavior.
	* **Hadith**: **"If anyone gets angry and he is standing, let him sit down, and if the anger goes away, fine, otherwise let him lie down."** (Sunan Abu Dawood)
3. **Silence**:
	* The Prophet (PBUH) also recommended remaining silent when angry as it helps in preventing words that could harm others. Talking in anger often leads to regret.
4. **Forgiveness**:
	* A key element of managing anger is forgiving others. The Quranic verses mentioned earlier highlight that forgiving others when angry is an act of righteousness and something beloved to Allah.
	* **Hadith**: The Prophet (PBUH) said: **“Whoever suppresses his anger, Allah will cover his faults.”** (Sahih Muslim)
5. **Remembering the Reward**:
	* Muslims are encouraged to remember the rewards Allah promises for controlling anger. The Prophet (PBUH) said: **“If a man controls his anger, Allah will fill his heart with peace and tranquility.”** (Sunan Ibn Majah)

#### ****Significance of Anger Management in Islam:****

* **Preserving Relationships**: Uncontrolled anger can cause lasting damage to relationships, whether with family, friends, or colleagues. By managing anger, Muslims can prevent unnecessary conflicts and build stronger bonds based on respect and understanding.
* **Mental and Physical Health**: Islam encourages a balanced life, and controlling anger contributes to better mental and physical well-being. Anger can lead to stress, anxiety, and even health issues if not managed.
* **Spiritual Growth**: Managing anger is a sign of self-discipline and spiritual maturity. It helps Muslims grow closer to Allah by adhering to His guidance and following the example of the Prophet Muhammad (PBUH).

### ****The Interrelationship Between Fulfillment of Promise and Anger Management****

Both **fulfillment of promises** and **anger management** are crucial virtues that contribute to a person’s character and are interrelated. Here’s how:

* **Building Trust through Promises**: When promises are fulfilled, trust is built and relationships flourish. In contrast, breaking promises often leads to anger and resentment, which can harm relationships.
* **Managing Anger in Case of Broken Promises**: If someone breaks a promise, it is natural to feel anger. However, Islam teaches that one should control this anger and forgive the person who has broken the promise. Practicing anger management in this situation helps preserve peace and repair relationships.
* **Strengthening Integrity**: A person who keeps their promises and manages their anger is considered to have strong moral character and integrity. Both virtues foster peace, trust, and mutual respect in society.

**Akhlaq: Prohibitions in Islam**

In Islam, **Akhlaq** refers to a person’s character and moral conduct, which is guided by Islamic teachings. Along with promoting virtues like honesty, humility, and generosity, Islam also outlines certain **prohibitions (Muharramat)** that Muslims are expected to avoid in order to maintain good character and lead a righteous life. These prohibitions are not merely social guidelines but are commandments from Allah (SWT) that protect an individual’s soul, society, and faith.

The prohibitions in Islam aim to safeguard the dignity, rights, and well-being of individuals while maintaining the spiritual purity of the Muslim community. These prohibitions encompass various aspects of life, from personal conduct to social and economic behavior.

Let’s explore some of the **key prohibitions** in Islam:

**1. Lying (Kidhb)**

* **Definition**: Lying is intentionally saying something that is not true. It goes against the value of truthfulness, which is emphasized repeatedly in the Quran and Hadith.
* **Quranic Basis**:
	+ **Surah An-Nisa (4:112)**:
		- **"And whoever commits a sin or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful."**
	+ **Surah At-Tawbah (9:119)**:
		- **"O you who have believed, fear Allah and be with those who are truthful."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **“Beware! Truth leads to righteousness, and righteousness leads to Paradise. A man will continue to tell the truth and strive to tell the truth until he is recorded as truthful by Allah. Lying leads to sin, and sin leads to Hell.”** (Sahih Bukhari)
* **Significance**: Lying undermines trust and damages relationships. Islam teaches that truthfulness is a virtue that builds integrity and is essential for maintaining harmony and justice in society.

**2. Backbiting and Slander (Ghiba and Buhtan)**

* **Definition**: **Ghiba** (backbiting) refers to speaking about someone in a negative manner behind their back, while **Buhtan** (slander) is making false accusations about someone.
* **Quranic Basis**:
	+ **Surah Al-Hujurat (49:12)**:
		- **"And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it..."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **“Do you know what backbiting is?” The companions replied: “Allah and His Messenger know best.” He said, “It is to mention about your brother that which he dislikes.”** (Sahih Muslim)
* **Significance**: Backbiting and slander are harmful acts that destroy relationships, breed division, and create discord in communities. Islam emphasizes the need to avoid speaking ill of others and encourages treating everyone with respect.

**3. Drinking Alcohol (Khamr)**

* **Definition**: Consuming intoxicants such as alcohol or any substance that affects the mind and behavior is strictly prohibited in Islam.
* **Quranic Basis**:
	+ **Surah Al-Ma’idah (5:90)**:
		- **"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Whatever intoxicates in large quantities, a small quantity of it is also forbidden."** (Sunan Abu Dawood)
* **Significance**: Alcohol consumption impairs judgment, leading to reckless behavior and harming one’s health and relationships. It also undermines the clarity of thought necessary for worship and fulfilling one’s religious duties.

**4. Stealing (Sariqa)**

* **Definition**: Taking something that belongs to someone else without their consent is considered theft, which is strictly prohibited in Islam.
* **Quranic Basis**:
	+ **Surah Al-Ma’idah (5:38)**:
		- **"As for the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah..."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"The hand of a thief should be cut off if they steal something worth a quarter of a dinar or more."** (Sahih Muslim)
* **Significance**: Stealing is not only a criminal act but also an immoral one that violates the rights of others. Islam teaches that respecting others' property and wealth is vital for a harmonious and just society.

**5. Murder and Physical Harm (Qatl and Dhulm)**

* **Definition**: Killing or causing physical harm to another person is a severe prohibition in Islam.
* **Quranic Basis**:
	+ **Surah Al-Ma’idah (5:32)**:
		- **"Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"The blood of a Muslim is not permissible to shed except for three reasons: a life for a life, a married person who commits adultery, and one who abandons his religion and separates from the Jama'ah."** (Sahih Bukhari)
* **Significance**: Islam upholds the sanctity of human life, and taking someone’s life unjustly is considered one of the most grievous offenses. Physical harm, even if not lethal, is also prohibited as it violates the dignity and rights of others.

**6. Engaging in Usury (Riba)**

* **Definition**: **Riba** (usury or interest) refers to the practice of charging or paying excessive interest on loans, which is forbidden in Islam.
* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:275-279)**:
		- **"Those who consume riba will not stand except as stand those who are driven to madness by the touch of Satan. That is because they say, 'Trade is just like riba.' But Allah has permitted trade and has forbidden riba."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"The curse of Allah is on the one who consumes riba, the one who gives riba, the one who writes it down, and the two witnesses to the transaction."** (Sahih Muslim)
* **Significance**: Usury exploits the poor and creates an imbalance in society. Islam advocates fair financial dealings based on mutual benefit and equity, ensuring that neither party is harmed.

**7. Dishonoring Parents (Uquq al-Walidayn)**

* **Definition**: Disrespecting or mistreating one’s parents is considered a grave sin in Islam.
* **Quranic Basis**:
	+ **Surah Al-Isra (17:23)**:
		- **"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them 'uff,' and do not repel them but speak to them a noble word."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"May he be disgraced, may he be disgraced, may he be disgraced!" It was asked, "Who, O Messenger of Allah?" He said, "The one who sees his parents during their old age or one of them, and they do not bring him into Paradise."** (Sahih Muslim)
* **Significance**: Parents are a source of blessings in Islam, and disrespecting or neglecting them is viewed as a serious sin. Islam teaches that one should treat their parents with kindness, patience, and respect, especially in their old age.

**8. Adultery and Fornication (Zina)**

* **Definition**: Engaging in unlawful sexual relations outside of marriage, whether through adultery or fornication, is strictly prohibited in Islam.
* **Quranic Basis**:
	+ **Surah Al-Isra (17:32)**:
		- **"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"If a person commits fornication or adultery, then let him not come near the prayer (Salah) until he repents."** (Sahih Muslim)
* **Significance**: Adultery and fornication violate the sanctity of marriage and disrupt social harmony. Islam advocates modesty, chastity, and lawful relationships based on marriage, which is a

**Sexual Prohibitions in Islam**

In Islam, sexual behavior is governed by a set of rules and guidelines that ensure the preservation of moral, social, and spiritual integrity. While Islam acknowledges the natural human desire for intimacy, it places strict regulations on how and when sexual relations are permissible. These guidelines are designed to protect individuals, families, and society, ensuring that sexual relations occur in a lawful and ethical manner.

**Key Sexual Prohibitions in Islam**

Below are some of the main **sexual prohibitions in Islam**, based on the Quran and Hadith:

**1. Adultery and Fornication (Zina)**

**Zina** refers to illicit sexual intercourse, either through **adultery** (sex with someone married to another person) or **fornication** (sex between two people who are not married to each other).

* **Quranic Basis**:
	+ **Surah Al-Isra (17:32)**:
		- **"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."**
	+ **Surah An-Nur (24:2)**:
		- **"The unmarried woman or unmarried man found guilty of sexual intercourse – lash each one of them with a hundred stripes..."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Do not commit zina, for it is a shameful deed and an evil way."** (Sahih Muslim)
* **Significance**: Zina is one of the gravest sins in Islam because it violates the sanctity of marriage, disrupts social harmony, and leads to the breakdown of family structure. The Quran and Hadith emphasize that sexual relations should only occur within the bounds of a lawful marriage.

**2. Homosexuality (Liwat)**

Homosexual acts are forbidden in Islam, as they are seen as a violation of the natural sexual orientation prescribed by Allah, which is between a man and a woman within marriage.

* **Quranic Basis**:
	+ **Surah Al-Araf (7:80-81)**:
		- **"And [We had sent] Lot when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you are a people who behave in a way that is not fitting.'"**
	+ **Surah Ash-Shu'ara (26:165-166)**:
		- **"Do you approach the men of the world and leave what your Lord has created for you in your wives? But you are a people transgressing."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Allah curses those who do the action of the people of Lot (homosexuality)."** (Sunan Ibn Majah)
* **Significance**: Homosexuality is prohibited in Islam because it goes against the natural sexual relationships established by Allah between a man and a woman. Islam promotes the union of a man and a woman within marriage as the only lawful form of sexual expression.

**3. Incest (Sex with Close Relatives)**

Sexual relations with close relatives, such as parents, siblings, children, aunts, uncles, etc., are strictly prohibited in Islam. These prohibitions serve to preserve the sanctity of the family structure and prevent genetic and social complications.

* **Quranic Basis**:
	+ **Surah An-Nisa (4:23)**:
		- **"Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts..."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"The marriage between two people who are closely related is not permissible in Islam."** (Sahih Muslim)
* **Significance**: Incest is prohibited in Islam to maintain family integrity, prevent moral corruption, and avoid genetic disorders that may arise from close intermarriage. It also prevents the exploitation of family relationships.

**4. Rape and Sexual Abuse**

Rape and sexual abuse are severe crimes in Islam. These acts violate the dignity, consent, and rights of others, and they are punishable under Islamic law.

* **Quranic Basis**:
	+ **Surah An-Nisa (4:24)**:
		- **"And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you..."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"There is no harm in the person who is forced, for Allah has forgiven them. But if one takes the initiative to commit a sin, then it is on them."** (Sahih Bukhari)
* **Significance**: Rape and sexual abuse violate the autonomy and human rights of the victim. Islam strongly condemns any form of forced sexual relations and provides severe punishment for perpetrators to deter such actions. The victim is never blamed in Islam; only the perpetrator is held accountable.

**5. Masturbation (Istimna)**

Masturbation is a controversial issue in Islamic jurisprudence, with varying opinions from scholars. However, the majority of scholars view it as **disliked (makruh)** but **not sinful** under certain circumstances, such as when it is done to avoid committing zina (adultery or fornication) or in cases where a person is unable to marry.

* **Quranic Basis**: The Quran does not explicitly mention masturbation, but it encourages modesty and chastity.
	+ **Surah Al-Mu’minun (23:5-7)**:
		- **"And they who guard their private parts, except from their wives or those their right hands possess..."**
* **Hadith**: The Prophet Muhammad (PBUH) is reported to have said:
	+ **"O young men, whoever among you can afford it, let him marry, for that is more conducive to lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for fasting diminishes sexual desire."** (Sahih Bukhari)
* **Significance**: While not strictly forbidden, masturbation is discouraged in Islam because it is seen as a form of self-indulgence that deviates from the natural sexual relations prescribed within marriage. It is encouraged to seek lawful means of fulfilling sexual desires through marriage.

**6. Public Nudity and Immodesty (Irfat and Fahisha)**

Islam places a high emphasis on modesty and the protection of private parts. Public nudity, indecency, and immodesty in dress or behavior are prohibited.

* **Quranic Basis**:
	+ **Surah An-Nur (24:30-31)**:
		- **"Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to lower their gaze and guard their private parts..."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Modesty is part of faith."** (Sahih Bukhari)
* **Significance**: Modesty is central to Islamic ethics. Public displays of nudity or immodesty can lead to corruption of moral values and the breakdown of respect between individuals. Islam encourages both men and women to dress modestly and behave with dignity.

**7. Sexual Relations During Menstruation (Haidh)**

Islam prohibits sexual intercourse during a woman's menstrual period. This prohibition is intended to respect the woman's physical state and ensure cleanliness and hygiene.

* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:222)**:
		- **"And they ask you about menstruation. Say, 'It is harm, so keep away from women during menstruation and do not approach them until they are pure.'"**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Do not have intercourse with your wives while they are menstruating, and do not have intercourse until they are purified."** (Sahih Bukhari)
* **Significance**: This prohibition is both for the health and well-being of the woman and to maintain respect and dignity in marital relationships. It also emphasizes cleanliness, as menstruation is considered a time of impurity.

**8. Bestiality (Sex with Animals)**

Sexual relations with animals are considered one of the most severe prohibitions in Islam.

* **Quranic Basis**: The Quran does not explicitly mention this prohibition, but the concept of **fiṭrah** (the natural disposition created by Allah) clearly rejects it, as it is unnatural and harmful.
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Cursed is the one who does that act (i.e., commits bestiality)."** (Sunan Abu Dawood)
* **Significance**: Bestiality is forbidden in Islam as it is considered an unnatural act that violates the dignity of human beings and animals. It is seen as a serious perversion that has no place in the moral and ethical teachings of Islam.

EFFECTS OF DEFIANT SEXUAL BEHAVIOUR IN ISLAM

**Effects of Defiant Sexual Behavior in Islam**

In Islam, **sexual behavior** is not just seen as a physical act but as an integral part of a person's moral, spiritual, and social life. **Defiant sexual behavior**, such as committing illicit acts (zina), engaging in same-sex relations, or other forms of immoral sexual conduct, is forbidden and has significant consequences in both this world and the Hereafter.

Islamic teachings stress the importance of following a set of moral and ethical standards regarding sexual behavior to maintain personal integrity, social harmony, and spiritual purity. Defying these rules can lead to severe consequences for the individual, their relationships, and the broader community.

Let’s explore the **effects of defiant sexual behavior in Islam**:

**1. Spiritual Consequences**

**a) Sin and Distance from Allah**

* **Quranic Basis**:
	+ **Surah An-Nur (24:2)**:
		- **"The unmarried woman or unmarried man found guilty of sexual intercourse – lash each one of them with a hundred stripes..."**
		This verse indicates the seriousness of engaging in unlawful sexual behavior. Such actions are seen as sinful and lead to a **distance from Allah**.
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"When a servant commits a sin, a black spot appears on his heart. If he repents, his heart is cleansed; if he continues, the spot increases until it covers his heart."** (Sahih Muslim)
* **Significance**: Defiant sexual behavior can **pollute the soul**. Committing sinful acts such as zina or homosexuality leads to a **spiritual impurity** that distances the person from Allah. Repentance (Tawbah) and returning to righteous behavior are necessary for purification and regaining Allah’s favor.

**2. Social and Moral Consequences**

**a) Breakdown of Family and Social Structures**

* **Quranic Basis**:
	+ **Surah Al-Isra (17:32)**:
		- **"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"When adultery becomes widespread in a society, Allah sends down punishment upon them."** (Sunan Ibn Majah)
* **Significance**: Defiant sexual behavior, such as **adultery** or **fornication**, threatens the **family unit** and the integrity of relationships. The family is the foundation of Islamic society, and when sexual immorality becomes prevalent, it leads to **broken homes**, **emotional trauma**, and **dysfunctional social relationships**. This behavior also spreads corruption within the community, weakening the fabric of society.

**b) Promoting Dishonesty and Trust Issues**

* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"There is no faith in a person who is not trustworthy."** (Sahih Muslim)
* **Significance**: Sexual immorality breeds **dishonesty**, as it often involves lying and hiding actions. For example, in cases of **adultery** or **fornication**, individuals often deceive their spouses, partners, and communities. This damages trust within families and between individuals, leading to the breakdown of relationships and a loss of integrity.

**3. Psychological and Emotional Consequences**

**a) Guilt, Shame, and Anxiety**

* **Quranic Basis**:
	+ **Surah An-Nisa (4:112)**:
		- **"And whoever commits a sin or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful."**
* **Significance**: Engaging in forbidden sexual behavior often results in deep feelings of **guilt** and **shame**. This can lead to **anxiety**, **depression**, and **self-loathing**. These emotions arise because the individual is aware that their actions conflict with their faith and moral values, causing internal conflict.

**b) Loss of Self-Respect and Dignity**

* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Modesty is part of faith, and faith leads to Paradise."** (Sahih Muslim)
* **Significance**: Sexual immorality damages an individual’s sense of **self-respect** and **dignity**. Islam teaches that both men and women should maintain their modesty, and engaging in illicit sexual acts erodes this essential aspect of a person’s character. This behavior can also lead to **loss of self-worth** as it makes the person feel degraded and disconnected from their higher spiritual purpose.

**4. Health-Related Consequences**

**a) Increased Risk of Sexually Transmitted Diseases (STDs)**

* **Significance**: Engaging in illicit sexual behavior, particularly outside of marriage, increases the risk of contracting **sexually transmitted diseases (STDs)**. The transmission of diseases like HIV, herpes, syphilis, and gonorrhea is common in unprotected, promiscuous sexual activity.
* **Islamic Perspective**: Islam encourages the protection of one's **health** and **well-being**. Unlawful sexual acts are seen as an open invitation for diseases and harm, both physically and spiritually. In contrast, marriage, which is the lawful avenue for sexual expression, promotes the well-being of both partners and the community.

**b) Psychological Trauma from Sexual Abuse or Exploitation**

* **Significance**: Victims of **sexual exploitation** or **abuse** can experience long-term **psychological trauma**, including PTSD, depression, and anxiety. Islam condemns **sexual exploitation** and supports the **protection of individuals**, particularly vulnerable people like children and women.

**5. Punishment in the Hereafter**

**a) Severe Punishment for Major Sins**

* **Quranic Basis**:
	+ **Surah Al-Furqan (25:68-69)**:
		- **"And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden, and do not commit unlawful sexual intercourse – and whoever does that will meet a penalty."**
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"The one who commits zina (fornication) and dies without repenting will be among the first to enter Hell."** (Sahih Bukhari)
* **Significance**: Sexual immorality has dire consequences in the Hereafter. If a person does not repent and seek Allah’s forgiveness, they will face **severe punishment** in the afterlife. Islam teaches that **Tawbah** (repentance) is the only way to seek forgiveness for such major sins, and Allah’s mercy is vast for those who genuinely repent.

**6. The Disruption of Spiritual Peace**

**a) Loss of Inner Peace and Harmony**

* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Whosoever commits a sin and repents sincerely, Allah forgives him. However, if he persists in sin, his heart becomes hardened, and he will find no peace."** (Sunan Ibn Majah)
* **Significance**: Engaging in defiant sexual behavior disrupts the **spiritual peace** of an individual. Even if a person is outwardly successful or wealthy, their heart may be filled with **restlessness** and **discontent** due to their sins. This inner turmoil can hinder personal growth and development, preventing the person from achieving spiritual tranquility.

**7. Negative Impact on Future Generations**

**a) Poor Role Models and Social Decay**

* **Significance**: Individuals who engage in defiant sexual behavior may serve as **poor role models** for their children and younger members of the community. This can lead to a cycle of **immorality** that continues across generations. Children raised in environments where such behavior is normalized may adopt similar conduct, leading to a **decay of social values** and a weakening of communal bonds.
* **Hadith**: The Prophet Muhammad (PBUH) said:
	+ **"Every child is born on fitrah (natural inclination), but his parents make him a Jew, a Christian, or a Magian."** (Sahih Muslim)
* **Significance**: A child’s moral compass is influenced by their parents and the environment around them. If parents engage in immoral behavior, it sets a negative example for their children, possibly perpetuating harmful cycles of behavior.

**STRAND 6:MUAMALAT**

**DIVORCE**

### ****Muamalat: Divorce in Islam****

**Muamalat** refers to the dealings, transactions, and relationships between individuals in Islam, including those related to marriage, family, and societal obligations. One of the important aspects of **muamalat** is the **concept of divorce**, which is recognized in Islam as a lawful process under specific circumstances. Divorce (Arabic: **Talaq**) in Islam is not the preferred solution, but it is permitted when the marital relationship has irreparably broken down.

Islamic teachings emphasize the importance of reconciliation and respect for the rights and dignity of both spouses throughout the divorce process. Divorce in Islam is carefully regulated to ensure fairness, justice, and compassion, and it is not to be taken lightly.

### ****Types of Divorce in Islam****

There are several types of divorce in Islam, each with different conditions and procedures:

#### ****1. Talaq (Divorce by the Husband)****

**Talaq** is the most common form of divorce in Islam, where the husband initiates the divorce by pronouncing it. The process has specific rules and procedures to protect the rights of the wife and ensure fairness.

* **Quranic Basis**:
	+ **Surah At-Talaq (65:1)**:
		- **"O Prophet, when you divorce women, divorce them at their appointed period, and keep count of the waiting period (iddah) and fear Allah, your Lord."**
* **Hadith**:
	+ **"Of all the lawful things, divorce is the most detestable to Allah."** (Sunan Abu Dawood)
* **Procedure**:
	+ **Pronouncement of Talaq**: The husband pronounces the word "Talaq" (divorce) once or three times, depending on the tradition followed. In many cases, **three pronouncements** of Talaq (one at a time with waiting periods in between) are required to complete the divorce.
	+ **Waiting Period (Iddah)**: After the first or second pronouncement, the wife must observe an **iddah** (waiting period) of three menstrual cycles or three months. This waiting period ensures that the wife is not pregnant and allows for reconciliation between the couple.
* **Significance**: Talaq should not be used in a manner that is cruel or disrespectful. Islam encourages that divorce be done with dignity and the preservation of rights for both parties. The husband is obligated to support his wife during the waiting period.

#### ****2. Khul’ (Divorce by the Wife)****

**Khul’** is a form of divorce initiated by the wife, where she requests a divorce from her husband. The wife can seek **khul’** when she feels the marriage is no longer viable, but it requires the husband’s consent. Typically, in this case, the wife may offer financial compensation to the husband in return for his agreement to the divorce.

* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:229)**:
		- **"And when you divorce women and they have fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not retain them for injury."**
* **Hadith**:
	+ **A woman came to the Prophet Muhammad (PBUH) asking for a divorce from her husband. The Prophet asked her why, and she replied that she disliked her husband's character. The Prophet allowed her to initiate the divorce through khul'.** (Sahih al-Bukhari)
* **Procedure**:
	+ The wife approaches the court or the husband directly to request the divorce, often offering to return the dowry (mahr) or another financial compensation as part of the agreement.
	+ The husband must accept the khul' for the divorce to be valid.
* **Significance**: Khul’ allows a woman to exit a marriage she finds oppressive or unsatisfactory, with certain protections in place for both parties. While divorce is generally the husband’s right, khul' provides women with the opportunity to take control of their marital destiny if they feel the marriage is no longer viable.

#### ****3. Faskh (Annulment or Judicial Divorce)****

**Faskh** is a form of judicial divorce, which can be granted by an Islamic court if a marriage becomes irreparably broken due to reasons such as abuse, neglect, inability to provide basic rights, or serious harm to one or both spouses.

* **Quranic Basis**:
	+ **Surah An-Nisa (4:35)**:
		- **"If you fear a breach between the two, appoint an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation, Allah will make a way for them."**
* **Hadith**:
	+ **The Prophet Muhammad (PBUH) allowed a woman to seek annulment of her marriage when her husband was unable to provide her with basic needs, including financial support.** (Sunan Abu Dawood)
* **Procedure**:
	+ The wife or husband can file for **faskh** in an Islamic court. If the court finds valid reasons, such as the husband failing to fulfill his marital duties or abusing his spouse, it can annul the marriage.
	+ The court can also enforce compensation for the wife and determine custody of children and other related matters.
* **Significance**: Faskh ensures that individuals who are trapped in an abusive or unsustainable marriage have a legal means of separation. It also protects the rights of the spouse and ensures the continuation of justice.

#### ****4. Tafwid (Delegated Divorce)****

**Tafwid** is a form of divorce in which the husband delegates the right to divorce to his wife. This may be done at the time of marriage or later during the marriage.

* **Quranic Basis**:
	+ There is no direct reference to **tafwid** in the Quran, but it is understood through the practice of giving a wife the right to initiate divorce. The husband can delegate his right to pronounce **Talaq** to the wife under certain conditions.
* **Procedure**:
	+ This type of divorce is often agreed upon at the time of marriage when the husband gives the wife the right to pronounce **Talaq** if the marriage becomes untenable. This is often done through a formal agreement, where the wife is empowered to divorce herself under specific conditions.
* **Significance**: Tafwid provides a sense of autonomy for the wife, allowing her the right to end the marriage if necessary. It ensures that the woman does not remain trapped in an unhappy or harmful relationship without the means to leave.

### ****Conditions for Divorce in Islam****

While divorce is permitted, Islam emphasizes that it should be approached with caution and only when absolutely necessary. Several conditions are prescribed for a divorce to be considered valid:

1. **Respect for Rights**: Both spouses must respect each other's rights, including financial support, during the divorce process.
2. **Reconciliation**: Before initiating divorce, reconciliation should be attempted. The Quran encourages the use of arbitrators from both families to resolve disputes (Surah An-Nisa 4:35).
3. **The Iddah (Waiting Period)**: After a divorce, the wife must observe an **iddah** (waiting period), typically three menstrual cycles or three months, to ensure that she is not pregnant. This waiting period also allows for the possibility of reconciliation.
4. **Fair Treatment**: Divorce should not be used as a tool of oppression or abuse. The Prophet Muhammad (PBUH) strongly discouraged the misuse of divorce for unjust reasons. The divorce process should be done with fairness, and the wife should be treated kindly and given her rightful dues.

### ****The Social and Ethical Perspective on Divorce****

In Islam, divorce is considered the **last resort** after all other efforts at reconciliation have failed. Islam acknowledges that marriage is a sacred contract, and the family is the foundation of society. Therefore, divorce should only be sought in cases where the marriage has broken down irreparably.

* **Quranic Teaching on Divorce**:
	+ **Surah At-Talaq (65:2-3)**:
		- **"And when they have fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms. And do not keep them with intent to harm them."**
* **Hadith**:
	+ **"Divorce is the most hated of all permissible things to Allah."** (Sunan Abu Dawood)

This emphasizes that while divorce is allowed, it is a process that should be handled with caution and respect. It is better to seek reconciliation and resolution of issues within the marriage before resorting to divorce.

**Trade and Finance in Islam**

Trade and finance are essential components of society, and in Islam, they are governed by principles of **justice**, **equity**, and **ethical conduct**. Islamic finance and trade emphasize the importance of **fairness**, **transparency**, and the **welfare of all individuals** involved. In Islam, economic activities are not just seen as a way to generate wealth, but also as a means to achieve social justice, reduce poverty, and promote ethical dealings that benefit society as a whole.

The principles of trade and finance in Islam are outlined in the **Quran** and **Hadith**, as well as in the rulings of Islamic scholars (fiqh), and they have a major influence on the modern **Islamic financial system**.

**Key Principles of Islamic Trade and Finance**

1. **Prohibition of Riba (Usury or Interest)**
	* **Riba** refers to **usury** or **interest**, which is the practice of charging excessive interest on loans. It is strictly prohibited in Islam, as it exploits the borrower and leads to economic injustice.
	* **Quranic Basis**:
		+ **Surah Al-Baqarah (2:275)**:
			- "Those who devour usury will not stand except as stand one whom the Devil has driven to madness by [his] touch. That is because they say, 'Trade is just like usury.' But Allah has permitted trade and has forbidden usury."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"Allah has cursed the one who accepts riba, the one who pays it, the one who records it, and the two who witness it."** (Sahih Muslim)
	* **Significance**: In Islamic finance, charging interest on loans is considered exploitative and unjust. Instead, financial transactions should be based on **profit-sharing** and **risk-sharing** arrangements.
2. **Prohibition of Gharar (Excessive Uncertainty)**
	* **Gharar** refers to transactions that involve excessive uncertainty, ambiguity, or deception. This includes any contract or trade where the outcome is highly uncertain or where one party is unfairly exposed to risk.
	* **Quranic Basis**:
		+ **Surah Al-Baqarah (2:282)**:
			- "O you who have believed, when you contract a debt for a specified term, write it down. Let a scribe write it between you in justice."
	* **Hadith**:
		+ **"The Prophet (PBUH) prohibited the sale of goods before they were in possession of the seller."** (Sahih Muslim)
	* **Significance**: Islam encourages **clear contracts** and **transparency** in all financial dealings. The idea is to avoid ambiguity that could lead to disputes or exploitation. For example, contracts should clearly define the terms, including price, quantity, and time of delivery.
3. **Fairness and Justice in Transactions**
	* **Mutual consent** and **fair exchange** are key principles in Islamic trade. Islam encourages traders to be honest, to avoid fraud, and to ensure that both parties are satisfied with the transaction. Deceptive practices such as fraud, misrepresentation, and exploitation of others are forbidden.
	* **Quranic Basis**:
		+ **Surah Al-Mutaffifin (83:1-3)**:
			- "Woe to those who give less [than due], who, when they take a measure from people, take in full, but when they give by measure or weight to others, they give less."
	* **Hadith**:
		+ **"The honest merchant is with the Prophets, the truthful, and the martyrs."** (Tirmidhi)
	* **Significance**: Islamic teachings stress the importance of **integrity** in trade. Traders are encouraged to be transparent, avoid deceitful practices like **false weights and measures**, and provide the full value for goods or services.
4. **Prohibition of Haram (Forbidden) Products**
	* In Islam, trade in certain **haram (forbidden)** goods and services is prohibited. These include **alcohol**, **pork**, **gambling**, and any product that is harmful or unethical (e.g., **weapons of mass destruction** or **drugs**).
	* **Quranic Basis**:
		+ **Surah Al-Ma’idah (5:90)**:
			- "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."
	* **Hadith**:
		+ **"Allah has cursed the one who trades in alcohol, the one who consumes it, the one who serves it, and the one who buys and sells it."** (Sunan Abu Dawood)
	* **Significance**: Trade should be based on products and services that are **permissible** and beneficial to society. Engaging in the sale or production of haram goods is not allowed.
5. **Zakat (Charity) and Social Responsibility**
	* **Zakat** is an obligatory form of charity in Islam, and it plays a significant role in Islamic finance. It is a percentage (usually 2.5%) of a Muslim's wealth that is given to those in need. It aims to reduce poverty, promote wealth distribution, and help those who are less fortunate.
	* **Quranic Basis**:
		+ **Surah At-Tawbah (9:60)**:
			- "Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives and for those in debt and for the cause of Allah and for the [stranded] traveler."
	* **Significance**: Zakat is seen as a tool for wealth distribution, helping to narrow the gap between the rich and the poor. It is an essential part of economic justice in Islam and helps support social welfare.
6. **Profit and Risk Sharing**
	* In Islamic finance, profits and risks should be shared between parties in a transaction. This is the basis of **Mudarabah** (profit-sharing) and **Musharakah** (joint venture) contracts, where both parties contribute capital and share the profits or losses according to their agreement.
	* **Quranic Basis**:
		+ **Surah Al-Baqarah (2:275)**:
			- "Those who engage in trade by way of partnership, if they wish to, can share in the profits or losses."
	* **Significance**: The concept of profit and loss sharing prevents exploitation and ensures that no one party bears all the risk. This also ensures a sense of fairness, as both parties contribute to the business venture.

**Islamic Finance and Modern Banking**

Islamic finance has developed into a **global industry**, providing alternative financial products that comply with Islamic principles. It has gained widespread recognition, especially in regions with large Muslim populations. Some key aspects of Islamic finance include:

1. **Interest-Free Banking**:
Islamic banks operate without charging interest. Instead, they engage in profit-sharing, leasing, and joint ventures. Popular financial instruments include **Murabaha** (cost-plus financing), **Ijara** (leasing), **Mudarabah** (profit-sharing), and **Musharakah** (joint venture).
2. **Sukuk (Islamic Bonds)**:
Sukuk are similar to bonds but are structured in a way that complies with Islamic law. Instead of earning interest, sukuk holders earn a share of the profits generated by an asset.
3. **Takaful (Islamic Insurance)**:
Takaful is a form of cooperative insurance where the risk is shared among participants. It operates on the principles of mutual assistance and solidarity, unlike conventional insurance, which involves interest and uncertainty.

**AGREEMENTS AND CONTRACTS**

**Trade and Finance in Islam: Agreements and Contracts**

In Islam, trade and finance are governed by specific rules and ethical guidelines to ensure fairness, transparency, and justice in all dealings. Islamic contracts and agreements are central to the functioning of Islamic finance and business transactions. These contracts are based on principles found in the **Quran** and **Hadith**, with a focus on honesty, mutual consent, risk-sharing, and ethical behavior.

Islamic commercial contracts aim to foster fairness, accountability, and the welfare of society, ensuring that business transactions are free from exploitation, fraud, and unethical practices such as interest (riba) and excessive uncertainty (gharar).

Here is an overview of some key agreements and contracts in Islamic trade and finance:

**1. Mudarabah (Profit-sharing Contract)**

**Mudarabah** is a partnership where one party provides capital and the other provides labor or expertise to carry out a business venture. The profits generated from the business are shared according to a pre-agreed ratio, while the financial loss is borne solely by the provider of capital unless the loss is due to negligence or misconduct by the working partner.

* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:275)**:
		- "Those who engage in trade by way of partnership, if they wish to, can share in the profits or losses."
* **Hadith**:
	+ The Prophet Muhammad (PBUH) engaged in a **mudarabah** agreement with a merchant named **Uthman bin Affan**.
* **Significance**:
	+ This contract ensures that both parties share in the profit (based on the agreed ratio), while the capital provider alone bears the loss (if no negligence occurs). The working partner’s efforts are rewarded according to the success of the venture.

**2. Musharakah (Joint Venture)**

**Musharakah** is a joint venture partnership where two or more parties contribute capital to a business venture. The profits and losses are shared according to the proportion of the capital invested, or as agreed upon. Both parties share the risks and rewards of the business.

* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:282)**:
		- "O you who have believed, when you contract a debt for a specified term, write it down... Let a scribe write it between you in justice."
* **Hadith**:
	+ The Prophet Muhammad (PBUH) allowed the practice of joint ventures where profits were to be shared according to mutual agreement.
* **Significance**:
	+ Musharakah ensures fairness in business ventures by making both the profits and losses proportional to the capital contributions. It promotes risk-sharing and prevents exploitation.

**3. Murabaha (Cost-Plus Financing)**

**Murabaha** is a sales contract where the seller discloses the cost of the asset to the buyer and adds a profit margin. It is often used in Islamic finance as a way to facilitate asset financing, such as for the purchase of property, equipment, or vehicles, without violating the prohibition on **riba (interest)**.

* **Quranic Basis**:
	+ There is no direct mention of **Murabaha** in the Quran, but it is derived from the general principles of fairness and transparency in trade.
* **Hadith**:
	+ **"The buyer and the seller have the option to cancel or confirm the transaction until they separate."** (Sahih Bukhari)
* **Significance**:
	+ Murabaha provides a means of financing without involving interest. The buyer knows the exact cost and the profit margin, ensuring transparency. The financing agreement must clearly define the asset's price and the additional markup.

**4. Ijarah (Leasing Agreement)**

**Ijarah** is a lease contract where the owner of an asset (the lessor) rents it out to another party (the lessee) for a specified period in exchange for periodic payments. This contract is commonly used in Islamic finance for leasing property, equipment, or vehicles. Ownership of the asset remains with the lessor, and the lessee only gains the right to use it.

* **Quranic Basis**:
	+ While not specifically detailed in the Quran, the general principles of fair trade and lease agreements are reflected in Islamic jurisprudence.
* **Hadith**:
	+ The Prophet Muhammad (PBUH) is said to have approved of leasing arrangements where the rent was agreed upon.
* **Significance**:
	+ **Ijarah** is an alternative to conventional loans and financing based on interest. It allows businesses and individuals to utilize assets without requiring ownership. The lease terms should be clear, including the rent, duration, and conditions for asset use.

**5. Salaf (Advance Payment Sale)**

**Salaf** is a contract where the buyer pays for goods in advance, but the goods will be delivered later. This type of contract is often used in agricultural transactions where the buyer gives money to the seller in advance for a future delivery of crops or other goods.

* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:282)**:
		- "And if you are on a journey and cannot find a scribe, then a pledge with possession. And if one of you trusts the other, let him who is trusted discharge his trust."
* **Hadith**:
	+ The Prophet Muhammad (PBUH) allowed advance payment contracts, provided the terms were clear and there was no exploitation.
* **Significance**:
	+ Salaf contracts can help facilitate business in situations where immediate delivery is not possible. However, **excessive uncertainty** or **ambiguity** should be avoided in the contract to maintain fairness.

**6. Istisna' (Manufacturing Contract)**

**Istisna'** is a contract used for manufacturing goods or creating assets where the buyer orders goods to be produced or constructed and agrees to pay for them either in advance or at agreed intervals. This type of contract is commonly used for construction or large-scale industrial manufacturing.

* **Quranic Basis**:
	+ There are no direct mentions of **Istisna'** in the Quran, but the contract is derived from Islamic jurisprudence on fair and transparent trade.
* **Hadith**:
	+ There are narrations indicating the permissibility of contracts where goods are made to order, especially if the terms are clear and agreed upon.
* **Significance**:
	+ **Istisna'** provides a way for businesses to finance large manufacturing projects or construction by creating customized contracts with agreed-upon terms. It involves transparency regarding the price, time of delivery, and other conditions.

**7. Wakalah (Agency Contract)**

**Wakalah** is a contract where one party (the principal) authorizes another party (the agent) to act on their behalf in a business transaction. This can be for various purposes, such as selling goods, managing assets, or representing the principal in legal matters.

* **Quranic Basis**:
	+ **Surah At-Tawbah (9:71)**:
		- "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong."
* **Hadith**:
	+ The Prophet Muhammad (PBUH) allowed people to act on behalf of others in transactions, provided the agency relationship was established with clear terms and mutual consent.
* **Significance**:
	+ **Wakalah** ensures that the agent acts with the principal's best interests in mind. It requires clear agreement on the scope of authority, compensation, and duties to prevent disputes.

**8. Bai' (Sale Contract)**

**Bai'** refers to a simple sale contract where goods or services are exchanged for a price. The terms of the sale, including the item being sold and its price, must be clear and agreed upon by both parties. Any form of deceit, fraud, or misleading conduct is strictly prohibited.

* **Quranic Basis**:
	+ **Surah Al-Baqarah (2:275)**:
		- "Those who engage in trade by way of partnership, if they wish to, can share in the profits or losses."
* **Hadith**:
	+ The Prophet Muhammad (PBUH) said:
		- **"The buyer and the seller have the option to cancel or confirm the transaction until they separate."** (Sahih Bukhari)
* **Significance**:
	+ **Bai'** is the foundation of trade in Islam, where transactions are carried out with honesty and transparency. The buyer and seller must have mutual consent and the terms of the sale must be clearly defined.

**HUMAN RIGHTS**

**Islam and Human Rights**

Human rights in Islam are deeply rooted in the teachings of the **Quran** and the **Hadith** (sayings and actions of the Prophet Muhammad, PBUH). The Islamic view of human rights emphasizes dignity, justice, equality, and compassion. These principles are seen as fundamental to the moral and ethical framework of Islam, where all individuals, regardless of race, gender, or social status, are entitled to certain rights and protections.

Islamic human rights are not limited to the legal or political rights granted by the state but extend to the individual’s spiritual, social, and economic well-being. Islam’s view on human rights is comprehensive and holistic, ensuring both personal dignity and social justice.

**Key Principles of Human Rights in Islam**

1. **Right to Life and Personal Security**
	* Islam guarantees the sanctity of human life, and the right to life is one of the most fundamental human rights. It is explicitly prohibited to take a person’s life unjustly.
	* **Quranic Basis**:
		+ **Surah Al-Isra (17:33)**:
			- "And do not kill the soul which Allah has forbidden, except by right."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"The blood of a Muslim is not lawful except for three reasons: in the case of a life for a life, a married adulterer, and one who leaves his religion and separates from the community."** (Sahih Bukhari)
	* This emphasizes that life is sacred and should be protected.
2. **Equality and Non-Discrimination**
	* Islam stresses the equality of all humans in the eyes of Allah. No one is superior to another except in their piety and good deeds.
	* **Quranic Basis**:
		+ **Surah Al-Hujurat (49:13)**:
			- "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"There is no superiority of an Arab over a non-Arab, nor is there any superiority of a non-Arab over an Arab; neither is there superiority of a white over a black, nor is there any superiority of a black over a white. The only thing that gives one superiority is piety."** (Sahih Muslim)
	* Islam abolishes distinctions based on race, ethnicity, and social class, advocating for the equality of all individuals.
3. **Right to Freedom of Belief**
	* Islam emphasizes the right of individuals to freely practice their religion. No one should be coerced into accepting a faith, and religious freedom is a key principle in Islam.
	* **Quranic Basis**:
		+ **Surah Al-Baqarah (2:256)**:
			- "There shall be no compulsion in [acceptance of] the religion, for the right course has become clear from the wrong."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"Whoever changes his religion, kill him."** (Sahih Bukhari)
			- This statement is interpreted in its historical context and is not a general prohibition against religious conversion but a specific ruling during certain situations.
4. **Right to Justice**
	* Islam mandates justice for all people, regardless of their background or status. Fairness in legal proceedings, protection from oppression, and ensuring the rights of individuals are protected are central to Islamic law.
	* **Quranic Basis**:
		+ **Surah An-Nisa (4:58)**:
			- "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"Fear Allah, and speak justly even if it is against yourself, your parents, or your relatives."** (Sahih Muslim)
	* Justice in Islam is a cornerstone of a just society. The rights of both the poor and rich, men and women, must be protected under the law.
5. **Rights of Women**
	* Islam granted women rights and dignities at a time when many societies treated them as property. Women have the right to education, own property, seek employment, and participate in social and political life.
	* **Quranic Basis**:
		+ **Surah An-Nisa (4:1)**:
			- "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"The best of you are those who are the best to their women."** (Tirmidhi)
	* Women are entitled to inherit property, participate in family and community affairs, and choose their spouses freely. Gender equality, as taught by Islam, is not the same as the modern concept of feminism, but it promotes equal rights and respect for women in many areas of life.
6. **Right to Privacy**
	* Islam protects the privacy of individuals. No one has the right to invade the privacy of others, whether through spying, gossip, or other means of intrusion.
	* **Quranic Basis**:
		+ **Surah Al-Hujurat (49:12)**:
			- "And do not spy or backbite each other."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"Beware! Do not spy on one another or backbite each other."** (Sahih Muslim)
	* The protection of personal space and the sanctity of private affairs are fundamental in Islam, emphasizing respect for others’ boundaries.
7. **Right to Education**
	* Islam strongly encourages the acquisition of knowledge, both religious and secular. Education is considered a right for every individual, regardless of gender or social standing.
	* **Quranic Basis**:
		+ **Surah Al-Alaq (96:1-5)**:
			- "Read in the name of your Lord who created…"
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"Seeking knowledge is obligatory upon every Muslim."** (Sunan Ibn Majah)
	* Islam emphasizes that learning and acquiring knowledge are fundamental to human development, and individuals are encouraged to seek knowledge to better their lives and society.
8. **Right to Property and Economic Rights**
	* Islam protects the right of individuals to own and manage property and wealth. It is unlawful for anyone to take someone else's property without their consent or by means of injustice.
	* **Quranic Basis**:
		+ **Surah Al-Baqarah (2:188)**:
			- "Do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"It is not lawful for a Muslim to take the property of his fellow Muslim except with his consent."** (Sahih Muslim)
	* Islam allows for the free ownership of property, the right to earn a livelihood, and the ethical use of wealth. It also emphasizes economic justice, with systems like **Zakat** (almsgiving) to help the poor and the redistribution of wealth.
9. **Right to Social Welfare**
	* Islam stresses the importance of helping the needy and ensuring that everyone has access to the basic necessities of life. Social justice and the protection of the poor and vulnerable members of society are emphasized.
	* **Quranic Basis**:
		+ **Surah Al-Baqarah (2:177)**:
			- "It is not righteousness that you turn your faces to the east or the west, but righteousness is in one who believes in Allah, the Last Day, the Angels, the Book, the Prophets, and gives his wealth, in spite of love for it, to relatives, orphans, the poor, the wayfarer, those who ask [for help], and for freeing slaves."
	* **Hadith**:
		+ The Prophet Muhammad (PBUH) said:
			- **"The one who helps the poor and the needy is like one who fasts during the day and prays at night."** (Sahih Bukhari)
	* **Zakat** and other charitable acts are essential to Islamic social welfare, aiming to eliminate poverty and ensure equitable access to resources.

STRAND 7

ISLAMIC HERITAGE AND CIVILISATION:

THE RIGHTLY GUIDED CALIPHS

**Islamic Heritage and Civilization: The Rightly Guided Caliphs (Rashidun Caliphs)**

The **Rightly Guided Caliphs** (Rashidun Caliphs) were the first four leaders of the Islamic community following the death of the Prophet Muhammad (PBUH). They are regarded as exemplary figures in Islamic history because of their leadership, dedication to Islamic principles, and commitment to justice, fairness, and community welfare.

The four Rightly Guided Caliphs are:

1. **Abu Bakr al-Siddiq (R.A.)**
2. **Umar ibn al-Khattab (R.A.)**
3. **Uthman ibn Affan (R.A.)**
4. **Ali ibn Abi Talib (R.A.)**

These Caliphs led the Muslim community from **632 CE** (the death of the Prophet) until **661 CE**, a period marked by rapid expansion, the consolidation of Islamic rule, and the establishment of key practices in the governance of the Islamic state.

**1. Abu Bakr al-Siddiq (R.A.) - The First Caliph**

**Period of Rule**: 632 – 634 CE

* **Background**: Abu Bakr was a close companion of the Prophet Muhammad (PBUH) and one of the first people to embrace Islam. He was known for his piety, wisdom, and unwavering loyalty to the Prophet. His title **"al-Siddiq"** means "the Truthful," highlighting his integrity and sincerity.
* **Key Achievements**:
	+ **Succession of Leadership**: Abu Bakr was chosen as the first Caliph after the death of the Prophet Muhammad (PBUH) in a gathering of the Muslim community. His leadership was initially challenged by some tribes, leading to the **Riddah Wars** (Wars of Apostasy) to defend the unity of the Muslim Ummah and to prevent the tribes from breaking away.
	+ **Compilation of the Quran**: Under his leadership, efforts began to compile the Quran into a single book. After many companions who had memorized the Quran were martyred, he commissioned **Zaid ibn Thabit** to collect the Quranic verses into a codified text.
	+ **Consolidation of the Islamic State**: He successfully consolidated control over the Arabian Peninsula and maintained unity within the rapidly growing Muslim state.

**2. Umar ibn al-Khattab (R.A.) - The Second Caliph**

**Period of Rule**: 634 – 644 CE

* **Background**: Umar ibn al-Khattab was a fierce and initially staunch opponent of Islam before he converted. His conversion was a turning point for the Muslim community. He was known for his strong leadership, justice, and adherence to Islamic principles.
* **Key Achievements**:
	+ **Expansion of the Islamic Empire**: Under his leadership, the Islamic state expanded rapidly. Muslim armies defeated the Byzantine and Sassanian empires, leading to the conquest of **Syria**, **Egypt**, **Persia**, and **Palestine**. These conquests significantly shaped the future of Islamic civilization.
	+ **Administrative Reforms**: Umar is credited with establishing key administrative structures in the Islamic state. He introduced the Islamic calendar (Hijri calendar) and formalized the **diwan** (state treasury) to manage the wealth and resources of the state.
	+ **The Justice System**: Umar was known for his strict adherence to justice and fairness. He implemented a legal system based on the Quran and Hadith, ensuring that all citizens, including the rich and the poor, were treated equally in the eyes of the law.
	+ **Social Welfare**: Umar was also concerned with the welfare of the people, establishing systems for poverty relief, health care, and public infrastructure.

**3. Uthman ibn Affan (R.A.) - The Third Caliph**

**Period of Rule**: 644 – 656 CE

* **Background**: Uthman ibn Affan was a wealthy merchant from the Umayyad clan and a close companion of the Prophet Muhammad (PBUH). He was known for his generosity, diplomacy, and commitment to the Islamic community.
* **Key Achievements**:
	+ **Compilation of the Quran**: One of Uthman’s greatest contributions was the official compilation and standardization of the Quran. As different regions of the Islamic empire had different versions of the Quranic text, Uthman ordered the creation of an official standardized copy of the Quran, which was then distributed throughout the empire.
	+ **Expansion of the Islamic State**: Uthman continued the expansion of the Islamic empire, with significant conquests in **North Africa**, **Central Asia**, and the **Byzantine Empire**.
	+ **Economic Reforms**: Uthman’s policies emphasized economic prosperity, and he expanded the infrastructure, including the establishment of a strong navy and improved trade routes.
	+ **Challenges**: Towards the end of his reign, Uthman faced criticism and dissent due to accusations of favoritism towards his Umayyad family members, leading to tensions that ultimately contributed to his assassination.

**4. Ali ibn Abi Talib (R.A.) - The Fourth Caliph**

**Period of Rule**: 656 – 661 CE

* **Background**: Ali ibn Abi Talib was the cousin and son-in-law of the Prophet Muhammad (PBUH). He is highly regarded for his deep knowledge, courage, and commitment to Islam. Ali played a key role in the early Islamic state, particularly in the battles fought during the Prophet’s lifetime.
* **Key Achievements**:
	+ **Defender of Islam**: Ali was known for his courage and valor in battle. He fought alongside the Prophet Muhammad (PBUH) in significant battles, including **Badr**, **Uhud**, and **Khandaq**. He was appointed as the fourth Caliph after the death of Uthman.
	+ **The Battle of the Camel and the Battle of Siffin**: Ali’s reign was marked by internal conflict, particularly between factions within the Muslim community. The **Battle of the Camel** and the **Battle of Siffin** were two major confrontations that involved political and tribal disputes, contributing to divisions within the Muslim world.
	+ **Commitment to Justice**: Ali was deeply committed to justice and equality. He is famous for his sermons and letters, which emphasize the importance of fairness, ethics, and respect for the law. His **Letter to Malik al-Ashtar**, a governor he appointed in Egypt, remains a profound guide for governance and leadership.
	+ **Assassination**: Ali's leadership ended when he was assassinated by a member of the Kharijite group, marking the end of the Rashidun Caliphate. His death led to the rise of the **Umayyad Caliphate** under Muawiya I.

**Legacy of the Rightly Guided Caliphs**

The **Rashidun Caliphs** laid the foundation for the expansion of the Islamic empire and the development of Islamic governance, law, and society. Their leadership was characterized by:

* **Adherence to Islamic principles**: They governed in line with the teachings of the Quran and Hadith, always striving to implement justice and fairness.
* **Social justice**: They were deeply concerned with the welfare of their subjects, and their reigns saw the establishment of social welfare systems, including the distribution of wealth, protection of the poor, and the treatment of non-Muslims.
* **Political unity and expansion**: Despite facing challenges, the Rashidun Caliphs expanded the Islamic state, spreading Islam and building an empire that became one of the largest and most influential in world history.
* **Moral integrity**: Their personal conduct and character set an example for Muslims, embodying values of honesty, fairness, humility, and respect for others.

The era of the Rightly Guided Caliphs remains a golden period in Islamic history, representing the early period of unity, justice, and integrity in the Muslim community. Their leadership continues to inspire Muslim rulers and leaders to this day.

 **THE END**

 **SUCCESS AS YOU TRANSIT TO GRADE 9**