

A COMPREHENSIVE APPROACH
FOR LOWER SECONDARY CURRICULUM
ISLAMIC RELIGIOUS EDUCATION (FORM 1-4)
FIRST EDITION 2024
SSEKE SS ISLAMIC DEPARTMENT

Download more pastpapers from www.mtutoonline.com



BY: SSEMAMBO MUHAMMAD
DDAMULIRA NASWIFU

THEME ONE: MAN'S RELATIONSHIP WITH GOD

WORSHIP

It refers to the means through which human beings communicate with God. Worship may be public or private, formal or informal, communal or individual and direct or indirect.

W *Whom do you worship?*-----

H *How do you worship?*-----

W *Why do you worship?*-----

W *Why did you choose to study ire?*-----

LEARNER'S NAME: -----

In your own opinion (s) , what do you understand by the term Islam?-----

ISLAMIC TEACHINGS ABOUT THE CONCEPT OF WORSHIP

Since the beginning of human history, worship has played a central role in people’s lives. Devotion to a higher being continues to tie humanity together despite differences in customs and a variety of beliefs. We often associate worship with specific religious acts performed to a deity, distinguishing it from other facets of one’s life. However, the concept of worship in Islam is all-encompassing and incorporates ritual worship as well as common daily tasks. This search discusses the balance Islam encourages between our spiritual and worldly endeavors, while also explaining core rites Muslims perform to worship God.

In Islam, worship is the very purpose of our existence. God declares in the Quran, the holy book of Islam,

“I did not create ... mankind except to worship Me”. (Quran 51:56).

Muslims worship God, the Creator and Sustainer of the universe, out of love and submission. They believe that He is the One God (Allah in Arabic) who is completely unique and only He deserves to be worshipped.

Worshipping God is a comprehensive concept within Islam. Along with traditional rituals, such as praying and fasting, it also consists of any lawful action a person does with God-consciousness and in the hopes of earning reward from Almighty God. Therefore, devoting oneself to God in Islam does not require a person to enter a place of worship nor embrace monasticism.

Rather, fulfilling this purpose of life is an active daily pursuit from the Islamic perspective. Hence, a Muslim can be engaged in worship throughout the day, be it at home, work or anywhere else.

FOUNDATIONS OF WORSHIP

Certain criteria determine whether an act can be considered worship. For instance, Islam teaches that the merit of a person’s action depends on the intention. Muslims believe that God looks at people’s hearts, not just their physical deeds. For an action to be regarded as worship, it must be performed with the pure intention of pleasing God. Therefore, the concept of worship in Islam encourages people to connect with God in every action they take, strengthening their bond with their Creator.

In doing so, a person gains a sense of true peace that comes with carrying out their purpose in life. In addition to purifying one’s intention, a person’s deeds must also be consistent with divine guidance. While God has inspired an intuitive moral sense in every individual, people do not always act in a just and ethical manner. In fact, our ability to judge between right and wrong can often be muddled by external influences, outward appearances or ulterior motives. Hence, having a moral compass alone does not

Download more pastpapers from www.mtutoonline.com

enable one to internalize righteousness or bring one closer to God. In order to guide humans to His worship and to truly differentiate between good and evil, God sent prophets as teachers and role models.

He also revealed Holy Scriptures which provide us with knowledge directly from God and serve as manuals for virtuous living. The combination of prophetic examples and divine scriptures reinforces our moral inclinations and equips us with the knowledge to discern between right and wrong.

They also provide us with the criterion which enables us to assess our own motives and deeds. Above all, they teach us how to worship God and to lead a life that pleases Him.

Islam is the culmination of God's message since the time of Adam. The God of Noah, Abraham, Moses, Jesus and all the other prophets, is the same God who sent Muhammad (pbuh) as His final messenger to humankind and revealed the Quran, God's last scripture, to him. The Quran, the only divine book to remain intact in its original text, upholds the pure teachings of previous revelations.

It is a testament to the continuity of God's message from the beginning of human history, guiding people to achieve their fundamental purpose in life. The guidance of the Quran and the example of Prophet Muhammad (pbuh), whose teachings have been meticulously preserved, form the basis of worship in Islam. It must be noted here that while Muslims esteem all of the prophets sent by God, including Jesus and Muhammad (pbuh), they do not worship any of them.

In fact, worshipping any one besides the One God is strictly prohibited in Islam. Rather, Muslims invoke God to send blessings upon all the messengers and prophets.

rites of worship

Indeed, every single aspect of a person's life can fit under the umbrella of worship in Islam, so long as the person's intention is to please God and the action is consistent with the Quran and prophetic example. At the same time, certain core rituals form the basis of a Muslim's worship of God.

QURAN: *The Quran, which literally means the 'oft-repeated,' is, according to Muslim belief, the final revelation of God to humanity. It provides guidance in all areas of life. The recitation, study and memorization of Quran form a central facet of worship for Muslims.*

The Quran is also recited during every prayer. Although it is widely read in its original Arabic, various translations in numerous languages are also available.

PRAYER: *Islam enjoins Muslims to offer five prayers throughout the day at dawn, noon, mid-afternoon, sunset and night. Prayer enables Muslims to physically and mentally take a break from their worldly activities to connect with God several times a day. The prayers consist of praising God while standing, bowing and prostrating, maintaining the practice of Muhammad, Jesus, Moses and all the other prophets, peace be upon them all. On Fridays, Muslims attend a special congregational noon prayer, complete with a brief sermon.*

MOSQUES: The house of worship in Islam is called a mosque. Many Muslims congregate at mosques for prayer while others choose to pray at home, work or wherever they may be. While the primary use of a mosque is prayer, it also serves as a community center with people gathering to listen to lectures, attend study groups or enjoy communal dinners. Mosques are especially active on Fridays for the congregational noon prayer and during Ramadan for the nightly prayers.

RAMADAN: Muslims fast during Ramadan, the ninth month of the Islamic lunar calendar, by refraining from eating, drinking and sexual interaction from dawn to sunset. Fasting instills self-restraint, provides spiritual cleansing and strengthens one's willpower. While fasting, Muslims strive to increase charitable acts and control bad habits such as foul language, gossip and anger.

CHARITY: Muslims must give 2.5% of their annual savings to help the poor, the needy and the oppressed. This act of devotion acknowledges that all wealth comes from God and purifies the soul from material greed. In addition, Islam encourages voluntary acts of charity, be they monetary or physical. A famous prophetic tradition states, 'Smiling is charity.'

HAJJ: The pilgrimage to Mecca must be performed by every Muslim once in their life if they are physically and financially able. It symbolizes the unity of humankind as Muslims from every race, nationality and social status assemble together in equality to worship God, following the traditions of Abraham.

HOLY DAYS: The two Eid festivals mark important holy days for Muslims. Eid al-Fitr is celebrated at the completion of Ramadan while Eid al-Adha falls during the days of Hajj. Both occasions begin with a congregational prayer and a sermon; these are followed by festive meals, gift-giving and socializing.

SUPPLICATION: Muslims supplicate to and address God directly for their needs and desires anytime and anywhere. This direct relationship is an essential element of worship in Islam. Whether asking for guidance, seeking solace or beseeching God for forgiveness, Muslims reach out to God at any time, without an intermediary. The practice of confession to another being does not exist in Islam.

A HOLISTIC VIEW: Worshiping God adds meaning to our lives and constantly renews our purpose. In the good times, we are thankful for His blessings, and in challenging circumstances, we trust God will see us through. Therefore, worship strengthens our relationship with the Creator – instilling a sense of gratefulness for the countless favors we enjoy as His creation as well as enabling us to develop values such as patience, perseverance and resilience when faced with trials and tragedies. As a result, it helps us achieve humility, recognizing God as the Originator and Sustainer of the universe and surrendering to Him in worship.

Muslims consider their earthly existence as temporary and prepare for the real life ahead, the eternal life of the hereafter. As God clearly states in the Quran,

He "created death and life to test you [as to] which of you is best in deed" (Quran 67:2).

Salvation in Islam is connected with doing good deeds and refraining from bad ones. One who excels in goodness will be rewarded generously, but one whose evils outweigh his virtues will be punished. The fear of accountability and hope for God's mercy in the afterlife inspires Muslims to be mindful of God in their daily lives, encouraging them to more fully worship Him.

Indeed, Islam enjoins Muslims to lead balanced lives in this world while striving for success in the hereafter by living righteously. Therefore, the concept of worship in Islam encompasses not only the outward religious duties, but also the development of a strong moral character, good relations with people, and striving for just and harmonious societies.

Worship in Islam is as broad as life itself. It could be removing an obstacle from the road, helping someone in need, being good to your family, doing an honest day's work, sharing food with your neighbor, visiting a sick person, attending a funeral and so on.

Of course, the above-mentioned criteria apply here as well: to be considered worship, the act must be done earnestly to please God and should be consistent with divine guidance. Therefore, Islam blurs the line between 'religious' and 'worldly,' because practically any action can become spiritual in nature and is rewarded by God – whether it is seeking knowledge or maintaining good neighborly ties.

When someone keeps this comprehensive approach in mind, they naturally steer clear of cheating, lying and exploiting others. Instead, they strive to be honest, compassionate and tolerant in their dealings. When it comes to worship, Muslims draw inspiration from the life of Muhammad (pbuh), the final messenger of God.

He was the quintessential human being who successfully fused his 'worldly' and 'religious' acts into a seamless whole. His entire being was focused on submission to God, whether he was with his family or in the mosque. Muslims endeavor to follow his example and stay mindful of God throughout their day. In the end, worship in Islam extends to all aspects of life, transforming mundane tasks into spiritual ones.

Muslims balance their religious duties and everyday responsibilities, aware of their accountability to God in the hereafter. When people fulfill their true purpose of worshiping God, it enables them to attain a profound sense of peace that results from submitting to the Creator, the only One worthy of worship. The concept of worship in Islam encompasses every aspect of human life, and is central to the goal of freeing the individual as well as society from the worship of created things to the worship of the Creator of all things.

It is this concept of worship that humanity needs so desperately, and wherein lies the key to our collective salvation.

"... Truly it is in the remembrance of God that hearts find peace." (Quran 13:28)

Kinds of Worship in Islam

In Islam worship is categorized into two kinds i.e. a) Horizontal worship

b) Vertical worship

Horizontal worship: This refers to acts of worship that keep man in good harmony with his fellow man.

Vertical worship: This refers to acts that man does and bring him nearer to His creator (God).

The examples of these acts include;

Horizontal acts of worship	Vertical acts of worship
<ul style="list-style-type: none"> • Honesty 	<ul style="list-style-type: none"> • Prayer
<ul style="list-style-type: none"> • Kindness 	<ul style="list-style-type: none"> • Fasting
<ul style="list-style-type: none"> • Truthfulness 	<ul style="list-style-type: none"> • Pilgrimage
<ul style="list-style-type: none"> • Trustworthy 	<ul style="list-style-type: none"> • Quranic recitation
<ul style="list-style-type: none"> • Generosity 	<ul style="list-style-type: none"> • -----
<ul style="list-style-type: none"> • ----- 	<ul style="list-style-type: none"> • -----
<ul style="list-style-type: none"> • ----- 	<ul style="list-style-type: none"> • -----

SHAHADAT (WORDS OF TESTIMONY) AS A FORM OF WORSHIP

Shahadat is first the pillar of Islam, which means to confess and bear witness that there is no god except Allah and that Muhammad (PBUH) is His messenger.

Shahadat is the fundamental pillar of Islam upon which all other pillars are built. - It has two parts; the first part requires a Muslim to know that there is no any other god but Allah and the second part requires a Muslim to confirm that Muhammad (PBUH) is a messenger of Allah.

THE MEANING OF SHAHADAT

Shahadat as the first pillar of Islam has got the following characteristics:

- The first part of Shahadat requires a person to testify that there is no god but Allah.*
- Testifying that there is no god but Allah means that Allah has no partner in His creation.*
- It means that Allah is the sole creator of the universe. He created what we see and what we cannot see.*
- It means that Allah is the sole controller of everything on earth and in heaven.*
- It means that Allah does not resemble any of His creatures nor does any creature resemble Him.*

- ✚ It means that Allah does not produce nor was He produced. - It means that Allah does not have a beginning nor does He have an end.
- ✚ It means that Allah was there before the creation of the universe and everything it contains.
- ✚ It means that Allah will remain alive when all other creatures will perish on the Day of Judgment.
- ✚ It means that Allah is the most merciful and most compassionate.
- ✚ It means that Allah is the giver of wealth and sustainer of everything.
- ✚ It means that Allah is the giver of life and He gives it to whom He wishes.
- ✚ It means that Allah is the causer of death and He causes it to whom He wishes.
- ✚ It means that Allah does not get tired nor does slumber take Him.
- ✚ It means that Allah is the most wise and all-knowing. He knows the past, present and the future.
- ✚ It means that Allah is exceptionally great in extent and degree.
- ✚ It means that Allah is the highest in rank, position and esteem.
- ✚ It means that Allah is the most powerful and has power over everything on earth and in heaven.
- ✚ It means that Allah does not need anything from His creatures but everything on earth and in heaven seeks guidance from Him.
- ✚ It means that Allah is the one to be worshipped and that every form of worship must be directed to Him.
- ✚ It means that Allah is the most patient and forgives those who repent to Him.
- ✚ The second part of Shahadat requires a person to testify that Muhammad (PBUH) is a messenger of Allah.
- ✚ It requires a person to know that Muhammad (PBUH) was the last of Allah's messengers.
- ✚ It requires a person to know that Muhammad (PBUH) was Allah's messenger who brought His final message to man.
- ✚ It requires a person to be obedient to what Prophet Muhammad PBUH commanded to do.
- ✚ It requires a person to know and follow exactly what prophet Muhammad (PBUH) taught and abstain from what he forbade us to do.

CONDITIONS OF SHAHADAT

Knowledge: A Muslim is supposed to know the meaning of Shahadat by rejecting that anything or anyone else deserves worship and confirming it to Allah alone.

Certainty: A Muslim must have complete truth in Shahadat without any slight doubt that it is only Allah who should be worshipped and that Muhammad PBUH is His messenger.

Acceptance: A Muslim must willingly accept what Shahadat requires him or her to do by his or her heart and tongue. - **Compliance:** A Muslim must abide by what Allah commanded us to do and abstain from what He prohibited us.

Truthfulness: A Muslim must declare Shahadat with truth because if it is not said with truth, one is a hypocrite.

Love: A believer must love what Shahadat means and also love those who follow what it says. This is done by doing what Allah and His messenger commanded even when it may be against one's desires.

Purity of intention: A Muslim must believe in Shahadat with sincere intention to please Allah.

SIGNIFICANCE/ IMPORTANCE OF SHAHADAT TO MUSLIMS

- Believing in the oneness of Allah and Muhammad (PBUH) as His messenger is important to a Muslim in the following ways:
- It is the first pillar of Islam which a non-Muslim declares to become a Muslim.
- It distinguishes believers from non believers who deny it.
- It encourages a believer to follow Allah's commands which creates peace in society.
- It is a source of self-respect and confidence for a believer whose survival depends on Allah alone.
- It guards a Muslim from arrogance i.e that feeling of being proud over others because Allah is the source of wealth.
- It makes a believer contented with what he/she has because it is Allah who gives and takes away from whom He wishes.
- It makes a believer brave and courageous because it is only Allah to be feared and He is the guardian of everything.
- It teaches Muslims to be merciful and kind to others because Allah Himself is merciful to all creatures and He is the source of mercy.
- It teaches Muslims good behaviors by following the example of prophet Muhammad (PBUH).
- It helps to explain the position of prophet Muhammad (PBUH) in Islam as a messenger of Allah but not His son or partner.
- It teaches man that it is Allah who causes death and that He will resurrect the dead on the Day of Judgment.
- It is the cornerstone of Islam upon which all other pillars are built.

SWALAT (PRAYER) AS A FORM OF WORSHIP

In Islam, prayer is defined as the words and actions which begin with Takbiiratul ihram and end with salaam (salutations of peace). It is the second pillar of Islam after the words of testimony (Shahadat). It is the direct way of communicating to Allah by a Muslim.

IMPORTANCE OF PRAYER IN ISLAM

- Prayer protects a believer from involving in shameful acts like adultery and fornication.
- Prayer is the yardstick which is used to distinguish between believers from non believers.
- Prayer trains a believer to be time conscious because every prayer is conducted in its own time.
- Prayer keeps a Muslim clean because one has to get ablution every time he or she goes for prayer.
- Prayer keeps a Muslim physically fit through the actions of standing, bowing, prostration and sitting.

- Prayer teaches a Muslim to be obedient especially congregational prayers where the Muslim must follow the imam.
- Prayer is the second pillar of Islam and one who observes it strengthens his faith.
- Prayer creates equality in Islam especially in congregational prayers where Muslims must stand in straight lines shoulder to shoulder.
- It is the means through which a Muslim communicates to Allah and asks for assistance from Him.
- Prayer is a source of rewards for a believer when he or she performs it in the right way.
- Prayer removes minor sins from a believer. It removes those small sins committed between one prayer and the other.
- Prayer creates unity among Muslims as they meet five times a day.
- Prayer is the key to paradise. It will be the first form of worship to be weighed by Allah and if it is found right every form of man's worship will be taken right and if it is found wrong, everything will be wrong.

CONDITIONS NECESSARY BEFORE PERFORMING PRAYER

Before performing prayer, the following conditions must be fulfilled:

- The worshipper must have intention because Allah judges every form of worship by intention.
- The worshipper must be a Muslim because Prayer was prescribed on Muslims only.
- The worshipper must be sane (normal) because a mad person is exempted from any form of worship.
- The worshipper must be mature and responsible who has reached the age of puberty.
- The worshipper must be clean. The Muslim must have a clean body, dress and place of worship.
- The worshipper must be properly dressed. The man must cover the part between his knees and navel while the woman must cover the whole of her body except the face and hands.
- The worshipper must face in the Qibla, which is the direction of the Kaaba.
- The worshipper must pray in the right time because every prayer has its own time.
- The worshipper must have the knowledge of the prayer he or she is going to perform.

PURIFICATION (TWAHARA) AS A CONDITION OF PRAYER

In Islam, Purification (Tawahara) refers to the act by which a Muslim cleans himself or herself of any kind of impurities (Najasat).

The term Najasat refers to anything which Islam considers unclean (impure) and must be washed off one's body or dress or place of worship if it comes into contact with it. The following are some of the examples of impurities (Najasat) in Islam:

Pork, Blood from menstruation, Vomits of a person, Urine and faeces of a person, Prostatic fluids i.e. sticky fluid that flows from the sexual organs as a result of thinking about sex, kissing, romance, hugging or masturbation, Sperms, Stool and urine of wild animals which are not edible, Stray dogs and containers licked by a dog, Alcohol, Cigarettes and any drugs intended for smoking.

THE KINDS OF WATER USED FOR PURIFICATION

In Islam, water is of four kinds:

Pure water which purifies: *This is the type of water which is clean in itself without any kind of contamination and it can be used to get wudhu. Examples are: Rain water, dew, water from*

*Springs and ice water, Water from lakes and rivers, Water from zam-zam, Altered water i.e. water whose form has been changed because of its being in one place for a long time e.g. wells. **Water mixed used water:** This is the kind of water that mixes with water drops from a person getting wudhu or ghusul. Such water is pure and can be used to get ablution (wudhu).*

Pure water which does not purify: *This is the form of water which is pure in itself but it has been contaminated with pure elements like soap, salt, sugar, tea-leaves and others. This kind of water cannot be used to get wudhu because it has changed its original state.*

Impure water: *This is the kind of water which is contaminated with impurities (Najasat) like feces and urine. This water becomes impure when its taste, color and smell have been changed by the impurities. It cannot be used to get wudhu. It can also be considered dirty when an unlawful animal like a dog or a pig drinks from it and change its three characteristics of smell, taste and color in the process.*

ISTINJAA AND ISTIJIMAAL

Istinjaa is the cleaning of private parts using water.

Istijimaal is the cleaning of privates using dry stones or toilet papers if one does not have water.

SOME OF THE TOILET MANNERS IN ISLAM

- *A Muslim should not carry anything which bears the name of Allah in the toilet.*
- *A Muslim should not ease himself or herself in any open place where he or she can be seen.*
- *A Muslim should not ease himself or herself under shades or alongside the way or in any place where people gather.*
- *A Muslim should avoid easing himself or herself in any place where water collects like a well or a lake or a river.*
- *A Muslim should not talk while in the toilet. - A Muslim should not face in the Qibla or its opposite direction when he or she is in the toilet.*
- *A Muslim should not urinate or defecate in holes because they are homes for Jinns.*
- *A Muslim should recite the dua for entering the toilet before he or she enters.*
- *A Muslim should enter the toilet using his or her left foot first. - A Muslim should come out of the toilet by putting out his or her right foot first.*
- *A Muslim should recite the dua for coming out of the toilet when he or she is completely out.*
- *A Muslim should not enter the toilet with any copy of the holy Qur'an because Qur'an are words of Allah.*

- A Muslim should not perform any form of worship when he or she is in the toilet unless when he or she is locked inside.
- A Muslim should not eat or drink anything in the toilet. - If one is using leaves to clean him or herself in the toilet, they should not be of an edible plant.
- A Muslim should not even brush his or her teeth while in the toilet.
- A Muslim should not rub feces on the walls of the toilet or make it dirty in any way.
- A Muslim should leave the toilet clean even when he or she found it dirty.
- A Muslim should avoid dirtening his or her clothes while in the toilet like Muslim men who urinate in the toilet while standing.
- A Muslim should carry water or a toilet paper in the toilet to clean his or her private parts after a short or a long call.
- A Muslim should not take any edible thing in the toilet or use it to clean him or herself after a long or short call.
- A Muslim should clean his or her private parts using the left hand.
- A Muslim should not urinate in a bathroom or in still or running water.
- A Muslim should not respond to salaam or any form of greeting or a call while in the toilet unless it cannot be avoided.
- A Muslim should clean his or her hands with the soil or strong soap after coming out of the toilet.

ABLUTION: This is the washing of the whole body or some parts of the body by a Muslim for purposes of worship or purification.

WHEN SHOULD A MUSLIM GET ABLUTION?

- When he or she is going for any type of prayer.*
- When he or she is going to the Kaaba or going to circumambulate the Kaaba.*
- When he or she is going to touch on any copy of the holy Qur'an.*
- When he or she is going to sleep.*
- When married couples have finished playing sex and wish to play it again.*
- It is Islamic to have wudhu all the time for one to guard himself or herself against Satan.*
- When he or she is going to perform ghusul (total ablution).*
- When he or she is going to any public place.*
- When he or she is going to enter the mosque.*

TYPES OF ABLUTION: There are three forms of ablution; Minor ablution (Wudhu), Major ablution (Ghusul), Dry ablution (Tayammum)

MINOR ABLUTION (WUDHU): This is the washing of some parts of the body for purposes of worship. Minor ablution is also called partial ablution because only specific parts of the body are washed. **THE**

DETAILED ORDER OF PERFORMING WUDHU

- ✚ Getting heart intention (Niyat).
- ✚ Washing the private parts clearly.
- ✚ Mentioning the name of Allah at the start of getting wudhu i.e. Bismillah.

- ✚ Washing both hands up to the wrists x 3.
- ✚ Rinsing the mouth x 3.
- ✚ Sniffing up and blowing out water x 3.
- ✚ Washing the face from the hairline to the chin and from one ear to the other x 3.
- ✚ Washing the arms up to the elbows starting with the right arm x 3.
- ✚ Wiping the head and the ears x 1.
- ✚ Washing the feet up to the ankles starting with the right foot followed by the left one until when they are clean.
- ✚ Following the prescribed order of getting wudhu. - Washing one part after another in succession i.e. without a long pause.
- ✚ Reciting the dua after getting ablution.

OBLIGATORY ACTS OF WUDHU (FARADHA ACTS): These are compulsory acts of wudhu which must be performed by a Muslim and if any of them is left out, his or her ablution is nullified (destroyed). They are:

- ✚ Having heart intention that one is performing wudhu for Allah's sake only.
- ✚ Washing the face from the forehead to the chin and from one ear to another x 1
- ✚ Washing the arms up to the elbows starting with the right one x1.
- ✚ Wiping the head and the ears x 1.
- ✚ Washing the feet up to the ankles starting with the right foot.
- ✚ Following the prescribed order (sequence) as given above.
- ✚ Washing one part after the other without a long pause.

VOLUNTARY ACTS OF WUDHU (SUNNA ACTS): These are acts of performing wudhu which a Muslim does willingly. If one of them is left out or forgotten, one's ablution is not destroyed. They are:

- ✚ Brushing one's teeth before
- ✚ Getting wudhu at every time of prayer.
- ✚ Washing hands
- ✚ Rinsing the mouth.
- ✚ Sniffing and blowing out water.
- ✚ Wiping the ears.
- ✚ Running wet fingers through one's beard if it is thick.
- ✚ Washing each part two or three times.
- ✚ Using water sparingly even if one is getting it from the ocean.
- ✚ Facing in the Qibla while getting wudhu.
- ✚ Keeping quiet while getting ablution.
- ✚ Reciting dua after getting ablution.
- ✚ Getting wudhu at one's home before going to the mosque.
- ✚ Having wudhu all the time.

Note: A Muslim MUST start getting wudhu by first mentioning Allah's name (Bismillah) and the above Sunna acts are very important when getting wudhu. A Muslim should perform them even if they are not compulsory because they are preferred.

NULLIFIERS OF WUDHU: These are acts which can spoil one's ablution (wudhu). They include the following: -

- a. If one denounces Islam after getting wudhu.
- b. If one becomes unconscious in any way like fainting or madness.
- c. If one eats the camel's meat after getting wudhu.
- d. If one falls deep asleep after getting wudhu.
- e. If one deliberately touches on an opposite sex for purposes of love after getting ablution.
- f. If one washes a dead body or touches on it after getting ablution.
- g. If a woman gives birth after getting ablution.
- h. If one touches on his sexual organs without a barrier between the hands and the organs.
- i. If one plays sex after getting wudhu.
- j. If a woman experiences menstruation after getting wudhu.
- k. If one passes out urine after getting wudhu.
- l. If one goes for a long call after getting wudhu.
- m. Gasing after getting wudhu.
- n. If one vomits intentionally after getting wudhu.
- o. Release of urine or feces from passages other than the urethra or the anus.

MAJOR ABLUTION (GHUSUL): This is the washing of the whole body from the head up to the feet. It is also called total ablution because every part of the body must be washed.

CIRCUMSTANCES UNDER WHICH GHUSUL IS PERFORMED

- i. If one produces sperms as a result of stimulation or playing sex.
- ii. If one gets a wet dream. - If married couples play sex.
- iii. If a male sexual organ comes into contact with a female vagina even if there was ejaculation.
- iv. If a Muslim dies, his or her body must be washed.
- v. If a woman experiences menstruation.
- vi. If a person converts to Islam.
- vii. If a woman gives birth.
- viii. If one manipulates his sexual organs and produces sperms.
- ix. When one is going to enter the holy city of Mecca.
- x. When one is going Juma and Iddi prayers.
- xi. When one attends the burial of a non-Muslim.
- xii. When one is too dirty or very tired and wants to refresh his or her body.

HOW GHUSUL IS PERFORMED

- Get heart intention (Niyat).
- Washing the hands before entering them into the basin of water.
- Wash the private parts clearly.
- Mention Allah's name (Bismillah).
- Make complete ablution (wudhu) as always done when going for prayer except the feet.

- *Pour water on the head and let it reach the roots of the hair.*
- *Pour water on the whole body starting with the right hand side and then followed by the left side.*
- *Wash under the armpits, inside the nose, ears, navel and between the toes.*
- *Make sure that every part of the body touches water.*
- *Wash the feet starting with the right one and then followed by the left foot.*

DRY ABLUTION (TAYAMMUM): *Tayammum is the use of dry soil or sand to purify one's body from any kind of impurity for purposes of worship.*

CONDITIONS UNDER WHICH TAYAMMUM IS PERFORMED

- *If a Muslim does not have water.*
- *If the available water is too dirty to harm one's body.*
- *If water is available in small quantities and it is meant for special functions like cooking and drinking.*
- *If water is too cold to be used and there is no way of warming it.*
- *If one can get water but he fears that by the time he gets it, the time for prayer will have elapsed.*
- *If one is sick and fears that water can worsen the illness.*

HOW TAYAMMUM IS PERFORMED

- *Get heart intention (Niyat).*
- *Mention Allah's name (Bismillah).*
- *Strike a dry soil with both hands once.*
- *Shake off the dirt if there is any.*
- *Wipe the face once by passing the palms over the face and the beard.*
- *Wipe the right hand from the fingers up to the end of the palm using the palm of the left hand.*
- *Wipe the left hand with the right hand palm once up to the end of the palm.*
- *Follow the order (sequence). - Perform the acts of Tayammum in succession.*
- *Recite the dua for getting ablution.*

NULLIFIERS OF TAYAMMUM

- *Getting water before one starts praying.*
- *Gasing.*
- *Passing out urine.*
- *Deep sleeping.*
- *Playing sex.*
- *Giving birth.*
- *Experiencing menstruation.*
- *Losing sense like fainting.*
- *Touching on sexual organs bear handed.*

Note: All the acts that destroy wudhu can also destroy Tayammum.

QIBLAH: This is the direction where the Muslims face while praying. It is the direction where Kaaba is found.

HOW CAN A MUSLIM DETERMINE THE QIBLAH?

A Muslim can determine the Qibla using one of the following ways:

- By use of a compass (Instrument used to find direction)
- By use of the direction of the mosque around. Mosques are built facing in the Qibla.
- By use of the sun. Here, a Muslim puts his or her right hand where the sun rises from and the left arm where it sets. He or she then prays according to the direction where he or she faces.
- By asking the people of the area.
- By facing the Kaaba directly if one is in Mecca.
- In case one fails, he or she can face anywhere until he or she gets a proper direction.

TYPES OF PRAYER: There are two types of prayer: Faradha (obligatory) prayers and Sunna (optional) prayers.

Obligatory prayers are those which are compulsory on every Muslim of mature age. If a Muslim omits an obligatory prayer, he or she is punished by Allah. Examples are the five daily prayers, Juma prayer e.t.c.

Optional prayers are those which a Muslim performs voluntarily. If a Muslim omits an optional prayer, he or she is not punished by Allah. Examples of optional prayers are Night prayer (Taraweeh), the prayer for rain, the prayer for entering in the mosque e.t.c

TIME FOR PRAYER

- A Muslim must perform the five compulsory prayers and each prayer has its own time. The first prayer is called SUBUH (Morning prayer). This is performed after dawn and before sunrise.
- The second prayer is called ZUHUR (Early afternoon prayer). This is performed when the sun slightly declines from its zenith in the sky or when one's height is equal to his or her shadow and ends when the shade is longer than its object.
- The third prayer is called ASWIR (Late afternoon prayer). It begins immediately after Zuhur and ends when the sun is about to set.
- The fourth prayer is called MAGARIB (Early evening prayer). It begins immediately the sun sets and ends when the redness or twilight of the sky disappears.
- The fifth prayer is called ISHA (Late evening prayer). It starts immediately after the disappearance of the twilight and ends at mid-night.

ADHAN AND IQAMA: Adhan is the call made by a Muslim for the other Muslims together for congregational prayer when a given time of a particular prayer sets. Iqama is the call made by a Muslim to inform other Muslims that a given prayer has begun.

- Seeking protection from Allah against Satan when starting prayer.
- Reciting Allah's name when starting prayer (Bismillah).
- Reciting the opening supplication of prayer.
- Raising the hands parallel to the shoulders during the recitation of Takibiiratul Ihram.
- Saying amen after reciting the opening chapter of the holy Qur'an (al-Fatiha).
- Reciting any part of the holy Qur'an after reciting al-Fatiha.
- Placing the right arm up on the left after reciting Takibiira.
- Lengthening the first unit of prayer especially Morning Prayer.
- Reciting the words of remembrance and praising Allah at every state of standing, bowing, prostration and sitting.
- Reciting any supplication before salaam.
- Turning to the right and then to the left when saying salaam.

DISCOURAGED ACTS IN PRAYER: The following acts should be avoided when one is performing prayer:

- To pass in front of a person praying unless there is something in front of him or her.
- To pray when one is very thirsty or hungry.
- To play with clothes or parts of the body while in prayer.
- To standing akimbo as if one is at leisure.
- To raise one's eyes above or to look at the sky.
- To watch a playful thing.
- To offer prayer when one is sleepy or his or her eyes are closed.
- To offer prayer when one's mouth is closed.
- To offer prayer when one wants to discharge urine or feces.
- To offer prayer when food is being served and when one is very hungry.
- To think too much in prayer.
- Uncontrolled yawning in prayer.
- Producing a bad smell from one's body or clothes that may inconvenience others.
- To offer prayer when in shabby clothes even if they have wudhu.

ACTS WHICH DESTROY/ NULLIFY PRAYER

- If one says anything which is not part of prayer.
- If one leaves out any of the obligatory pillars of prayer.
- If one makes unnecessary movements in prayer.
- If one prays without facing in the Qibla intentionally.
- If one loses sense in prayer like fainting.
- If one offers prayer in unacceptable places like a graveyard.
- If one eats or drinks anything in prayer.
- If one exposes any part of the body that is supposed to be covered.
- If one moves his or her body parts unnecessarily like arms, head and legs.
- If one laughs in prayer. - If one experiences menstruation in prayer.
- If one passes out urine or gas or feces in prayer.

- *If one offers prayer without having knowledge of the prayer he or she is conducting.*
- *If one gives birth while in prayer.*

CONGREGATIONAL PRAYERS: *These are prayers performed by the Muslims in group. Examples of congregational prayers are Juma prayer, Iddi prayer, funeral prayer, the five daily prayers e.t.c.*

CHARACTERISTICS OF CONGREGATIONAL PRAYERS

- *There must be a leader (imam).*
- *There must be followers behind the imam.*
- *The followers must strictly follow the imam in all the actions of prayer.*
- *The followers must stand in straight lines.*
- *The line should always start from the middle and then move to either sides.*
- *The followers must stand close to each other and shoulder to shoulder.*
- *There is no mixing of sexes in the lines.*
- *Women must stand behind men.*
- *A barrier (veil) must be there to separate men from women.*
- *The imam must be a man. Women cannot lead prayers unless when they are women alone.*
- *Congregational prayers are twenty times more rewarded by Allah than an individual prayer a Muslims performs alone.*
- *Congregational prayers are compulsory for men and optional for women.*
- *Some congregational prayers like Juma, funeral prayer and Iddi cannot be shortened.*

THE VALUE OF CONGREGATIONAL PRAYERS TO A MUSLIM

- *A Muslim gets a lot of rewards than when he or she prays alone.*
- *Muslims can identify and know each other during congregational prayers.*
- *They create unity among Muslims since they always meet each other.*
- *They make a Muslim completely obedient to Allah by learning from the way they follow the imam.*
- *They give Muslims time to discuss the matters affecting Islam during their gathering.*
- *They teach Muslims that all people are equal before Allah by standing shoulder to shoulder in straight lines regardless of color, rank, status and tribe.*
- *They act as a sign to non-Muslims that Islam is a religion which encourages solidarity among its followers.*
- *They protect a Muslim against the power of Satan because praying in congregation is one way of fighting Satan.*
- *Praying in congregation is a sign that the faith (imaan) of a Muslim has increased.*
- *Congregational prayers also help to strengthen the faith of a Muslim due to the sermons and teachings made in the mosque.*
- *Congregational prayers also help a Muslim to learn Islam due to the preachings made before and after the prayers.*
- *It is during congregational prayers that Muslims make contributions to assist the needy and poor Muslims and to develop Islam.*

- *Congregational prayers train a Muslim many good behaviors like being kind, generous, trustworthy and how to be social with other people.*

JUMA PRAYER

- *Juma prayer is performed by the Muslims on Friday.*
- *It is performed in group led by the imam in a mosque.*
- *It is compulsory on Muslim men and optional for women.*
- *Muslims are advised to put on the best of their dresses.*
- *They encouraged to bath and Muslim men perfume themselves before coming for Juma.*
- *Muslims are also encouraged to come earlier and take their seats in the mosque before the imam starts the khutuba (sermon).*
- *The rewards given to the Muslims who attend Juma depend on the time one entered the mosque.*
- *Muslims who come early get more rewards than those who come late.*
- *If a Muslim comes first, it is good that he sits on the first line and those who come late are not allowed to disturb others but they have to sit behind.*
- *Juma prayer replaces Zuhur prayer and it falls in the same time like that of Zuhur.*
- *A Muslim who offers Juma prayer does not pray Zuhur unless when he or she misses it.*
- *Juma prayer starts with a sermon (khutuba) delivered by the imam.*
- *The sermon is delivered in two parts i.e. the first and the second.*
- *The sermon should centre on the subject relating to the welfare of the Muslims.*
- *It should also be delivered in a language understandable by majority of the Muslims in the mosque.*
- *All Muslims must listen to the sermon attentively without talking or playing around.*
- *When the imam sits after the first khutuba, Muslims are supposed to silently pray for themselves.*
- *Talking or playing around with anything like clothes or mobile phone renders one's prayer invalid.*
- *After the sermon, the imam leads the Muslims in prayer which is performed in two units (Rakat)*
- *A person who misses Juma prayer cannot pray it alone but he or she instead prays Zuhur.*
- *A Muslim can miss Juma prayer due to excuses like illness, fear of danger on the way, heavy rain and other genuine reasons.*

FUNERAL PRAYER: *This is the prayer performed by the Muslims for a dead Muslim.*

- *It is also performed in group with imam leading other Muslims.*
- *It is compulsory on all Muslims to offer funeral prayer for a dead Muslim.*
- *If a Muslim dies and no one bothers to pray for him, all the Muslims who knew about his or her death get a punishment from Allah.*
- *However, if a few Muslims pray for him, the rest are forgiven by Allah.*
- *Funeral prayer is conducted any day a Muslim dies but it must be performed during daytime.*
- *It is performed with four Takibiirat which are brought by the imam.*
- *In the first Takibiira, the Muslims recite the opening chapter of the holy Qur'an (al-Fatiha).*

- *In second Takibiira, the Muslims pray for Prophet Muhammad (PBUH).*
- *In the third Takibiira, Muslims pray for their fellow Muslims who died including the one being prayed for.*
- *In the fourth Takibiira, Muslims pray for themselves.*
- *During funeral prayer, the dead body is put in front of the imam and the Muslim stand behind him.*
- *If the dead Muslim is a woman, the imam stands in the middle of the dead body.*
- *If the dead Muslim is a man, the imam stands towards the upper part of the dead body around the chest.*
- *The prayer is performed while standing and ends with salaam.*
- *All Muslims must have wudhu and must face in the Qibla.*
- *Funeral prayer is conducted outside the mosque and it cannot be performed in the graveyard.*

WHAT SHOULD BE DONE FOR A DEAD MUSLIM?

- *Immediately a Muslim dies, he should be prepared and be put in a good state from that in which he has died like closing his eyes and the mouth.*
- *He should be kept in a safe place which is not open to everyone except his relatives.*
- *It is preferable that a dead Muslim is left in the room where he dies from until he is buried.*
- *When a Muslim dies, only good things or words should be talked about him because Allah sends angels which record whatever is said about him.*
- *It is Islamic to cry for a dead Muslim and to console the relatives of the deceased person but the mourners must lower their voices when mourning.*
- *When a Muslim dies, his body must be washed by the Muslims before he is buried.*
- *A dead Muslim must be washed by a trustworthy and honest Muslim who should keep as secret as possible whatever he saw when washing him.*
- *It is better that a dead Muslim is washed by his close relative or friend who knows his private life like a wife for her husband or a husband for his wife.*
- *It is preferable that a woman is washed by women unless there are no women who can wash a dead Muslim Islamically.*
- *It is also preferable that men are washed by men unless there is no one who knows how a dead body is washed among them.*
- *If the deceased is a pregnant woman, she should be operated to remove the baby if it is still alive but if it is dead, she is buried together with her baby inside.*
- *It is allowed to press gently the stomach of the dead body so as to release faeces when washing it.*
- *A dead Muslim must be properly shrouded in three sheets if he is a man and in five sheets if she is a woman before burial.*
- *The body of any dead Muslim must be buried. It must not be left to rot on the ground or to be eaten by animals.*
- *A dead Muslim must be prayed for before he is buried. - It is also better that the funeral prayer is led by his relative or close friend.*
- *It is preferable that a dead Muslim is buried in a place where he dies from if it is possible.*

- *The will of a deceased Muslim must be read before he is buried.*
- *It is a must to find out whether the dead had debts and clear them before he is buried because if it is not done, he is not buried.*
- *It is Islamic to fast for the dead Muslim the remaining days if he died in the month of Ramadhan or if he had Kafara days or Nadhir days.*

FORBIDDEN ACTS ON A DEAD MUSLIM

- *It is not allowed for a man to wash a woman when able women are around unless the deceased is his wife.*
- *Likewise women are also not allowed to wash men unless she is a wife to the deceased.*
- *It is not allowed to raise the grave above the level of the ground except a hand span.*
- *It is not allowed to put any type of plaster on the grave.*
- *It is not allowed to kiss the grave.*
- *It is not allowed to place incense near the grave.*
- *It is not allowed to write on the grave.*
- *It is not allowed to sit or walk on it.*
- *It is not allowed to place any kind of illumination on the grave.*
- *It is not allowed to circumbulate around the grave.*
- *It is not allowed to build a mosque on the grave.*
- *It is not allowed to place a grave in the mosque.*
- *Any buildings built on top of graves must be destroyed.*
- *It is not allowed to say anything one saw when washing the dead.*
- *It is not allowed to put the dead body in an open space for everyone to have a look at it.*
- *It is not allowed to wail for the dead (cry for the deceased in extreme voice) but one can shed tears.*
- *It is not allowed for a woman to mourn a dead person for over three days except for her husband.*
- *It is obligatory for a woman to mourn for her husband for four months and ten days but in this period she is not allowed to wear any kind of makeup like rouge, eye makeup or to wear jewelry e.t.c*
- *It is not allowed for a woman to leave the house of her deceased husband during the days of mourning unless there is a necessity and it should be done during daytime.*
- *It is not allowed to speak ill of a dead Muslim.*
- *It is not allowed to eat the food of the deceased's family but preparing for them food is allowed.*
- *It is not allowed to enter the graveyard with the shoes.*
- *It is not allowed to write the Qur'an on the shroud for fear of defiling it or showing disrespect to it.*

DIFFERENCES BETWEEN JUMA AND FUNERAL PRAYER

- *Funeral prayer is the prayer offered for the dead Muslim while Juma prayer is offered by live Muslims.*
- *Juma prayer is offered on Friday but funeral prayer is offered any day a Muslim dies.*

- *Juma prayer has more than four Takibiirat (glorifications) but funeral prayer has only four glorifications (Takibiirat).*
- *One who performs Juma prayer does not offer Zuhur payer but one who performs funeral prayer must also perform Zuhur prayer.*
- *There is bowing in funeral prayer but there is bowing in Juma prayer.*
- *There is no prostration in funeral prayer but there prostration in Juma prayer.*
- *There is no sitting in funeral prayer but in Juma prayer there is sitting during the recitation of Tashahud.*
- *There is no Tashahud in funeral prayer but in Juma prayer there is Tashahud.*
- *Juma prayer cannot be postponed but funeral prayer can be postponed.*
- *Juma prayer cannot be offered in correspondence but funeral prayer can be offered in correspondence.*
- *Juma prayer is compulsory on individual Muslims but if some Muslims offer funeral prayer, the rest of the Muslims are forgiven by the Allah.*
- *The sermon (khutuba) is compulsory in Juma prayer but in funeral prayer there is no sermon.*
- *Funeral prayer can be performed in shoes but Juma prayer cannot be offered in shoes.*
- *Funeral prayer cannot be offered in the mosque but Juma prayer is always performed in the mosque.*
- *There is no adhan in funeral prayer but there must be adhan in Juma prayer.*
- *There is no iqama in funeral prayer but in Juma prayer there is iqama.*

ZAKAT (ALMS-GIVING) AS A FORM OF WORSHIP

Zakat is that part of one's wealth he or she gives in the cause of Allah in order to be purified by Allah. It is the third pillar Islam which every mature Muslim with enough wealth must observe.

SIGNIFICANCE/ IMPORTANCE OF PAYING ZAKAT IN ISLAM

- *Zakat purifies the wealth of the giver.*
- *It removes selfishness and greed from the heart of the giver.*
- *It also removes jealousy and envy from the heart of the recipient of zakat.*
- *It shows that the giver is a responsible Muslim and the recipient understands that he or she is catered for by the Muslims.*
- *It creates a self-supporting Muslim community where the poor and the needy live a happy life.*
- *One who gives zakat gets rewards from Allah because it is a form of worship.*
- *Paying zakat closes the gap between the rich and the poor.*
- *One who pays zakat fulfils the third pillar of Islam.*
- *Zakat helps to develop Islam by constructing schools, mosques, hospitals and others.*
- *Zakat also helps to spread Islam in different parts of the world.*
- *Zakatil Fitir purifies one's month of Ramadhan.*
- *Paying zakat and offering prayer are indicators of a good believer.*

CONDITIONS WHICH MUST BE FULFILLED BEFORE PAYING ZAKAT

- The giver must be a Muslim.
- The giver must be a free man but not a slave.
- The giver must be sane i.e normal.
- The giver must be with Nisab i.e the minimum of one's wealth from which zakat is payable.
- The giver must have been in possession of Nisab for a complete year.
- The wealth must have been lawfully obtained by the giver.
- The giver must be rich enough.
- The giver must have intention (Niyyat) to pay zakat.

TYPES OF ZAKAT: Zakat is divided into two i.e Zakatil Fitir and Zakatil maal.

- a. Zakatil Fitir is the wealth a Muslim pays in the cause of Allah at the end of the month of Ramadhan.
- b. Zakatil Fitir is paid to purify one's month of Ramadhan.
- c. Zakatil maal is the wealth a Muslim pays in the cause of Allah to purify his or her wealth.

DIFFERENCES BETWEEN ZAKATIL FITIR AND ZAKATIL MAAL

- Zakatil maal is a pillar of Islam but Zakatil Fitir is not a pillar of Islam.
- Zakatil Fitir purifies one's month of Ramadhan while Zakatil maal purifies one's wealth.
- Zakatil Fitir is paid in the month of Ramadhan while Zakatil maal is paid in any month of the year.
- Zakatil Fitir does not have Nisab but Zakatil maal has Nisab.
- The amount of Zakatil Fitir is determined by the number of people one has in the family while Zakatil maal is determined by one's amount of wealth.
- Zakatil Fitir is optional while Zakatil maal is compulsory on those who are rich.
- Zakatil Fitir does not have specific items from which it is paid but Zakatil maal has specific items from which it is paid.

ITEMS FROM WHICH ZAKAT ARE COLLECTED: Zakat is collected from five categories of items:

- i. **Saved money:** This is the money which remains after all basic needs have been obtained. Out of the saved which a Muslim must have been in possession for a complete year, 2 ½% must be paid as zakat.
- ii. **Domestic animals:** Zakat is also collected from domestic animals like goats, cows, sheep e.t.c whose meat is edible. If a Muslim has 40 sheep, one female sheep of one year old is given in zakat and 2 sheep from 121 sheep. The minimum number (Nisab) of goats is 40. Between 40 and 120 goats, one she-goat of one year is given in zakat. The minimum number (Nisab) of cattle from which zakat is payable is 30. So between 30 and 40 heads of cattle, a one year young calf is given in zakat and from forty (40) heads of cattle, a cow of two years is given in zakat.
- iii. **Agricultural produce** like beans, maize, groundnuts, coffee and others. Zakat is paid according to the method of farming at the end of the harvesting period i.e whether the land is artificially irrigated or it is irrigated by rain. The minimum amount (Nisab) for any harvested crop is 240

kilograms. If the land was irrigated artificially, 5% of every 240kg is paid in zakat and if the land was irrigated by rain, 10% of every 240kg is given in zakat.

Note: there is no zakat given on vegetables unless they are intended for sale.

- iv. **Buried treasures and precious materials** like gold, silver, diamond e.t.c Out of 82 ½ grams of gold, 2.5 of its value is given in zakat. Out of 577 ½ grams of silver, 2% of its value is given zakat.
- v. **Merchandise and other trade and industrial goods:** They also include goods got through gifts, inheritance, booty and marriage. Such goods must be possessed for sale to get more profit. The goods should have stayed for a year and should constitute Nisab. Out of the Nisab value, 2.5% should be given in zakat.

ITEMS ON WHICH ZAKAT IS NOT PAYABLE: The following items are exempted from zakat:

- Domestic items needed for daily use like cups, radio, furniture, plates, clothes and others
- Books for home library which are not for sale.
- Any animals which are used for transport like donkeys.
- All capital properties like machines.
- Personal residential houses which one uses for his family.
- The gold ornaments for ladies which do not constitute Nisab and other jewels.

DISTRIBUTION OF ZAKAT (THE BENEFICIARIES/ RECIPIENTS OF ZAKAT)

According to Islam, there are eight categories of people who should receive zakat. The Prophet (peace be upon him) is reported to have said:

“Allah verily did not accept the judgment of a Prophet (peace be upon him) or anybody else in the distribution of Zakat, so He gave the Judgment on it. He divided it into eight parts.”

The prophet’s words refer to the message in Quran (9:60) which says; “Sadaq (i.e. Zakat) is for the poor, the needy, those employed to administer [the funds], those whose hearts have been reconciled [to the truth], for those in slavery, those in debt, in the cause of Allah and for the wayfarer;[thus it has been] ordained by Allah, and Allah is full of knowledge and wisdom.”

These are the categories of Muslims who are supposed to receive zakat. There are eight recipients of zakat and these are:

- **The Needy:** This is a Muslim who has less than he or she requires to come out of a given problem. He or she receives zakat to come out of the problem.
- **The poor:** This is a Muslim who lacks the basic needs of life. Zakat is given to him or her continuously to get such things like food, clothes, medical care e.t.c
- **The Muslims in service of Allah:** These are people working in the cause of Allah like Muslim preachers, students, Muslims in jihad e.t.c. they receive zakat to assist them in their services.
- **The way farers:** A way farer is a Muslim away from his or her home and stranded on the way. Zakat is given to him or her to complete his or her journey. However, the journey must be lawful.

- **The debtors:** These are Muslims with heavy debts which they have failed to pay back. They receive zakat to help them clear these debts. However, the Muslim must have acquired these debts lawfully.
- **The prisoners of war:** These are Muslims who have been captured by non-Muslims in holy wars (jihad). Zakat is used to set them free by paying ransom. Note: Ransom is the money needed for the release of a person held as a captive (prisoner).
- **New Muslim converts:** These are people who have just joined Islam. They receive Zakat to settle them in the new faith.
- **Zakat collectors:** These are Muslim officials who are charged with the work of collecting zakat. Zakat is given to them as part of their wage.

PEOPLE WHO ARE NOT ALLOWED TO GET ZAKAT: The following people were forbidden to get zakat;

- All the people of Prophet Muhammad's family i.e the Banu Hashim clan.
- All non-Muslims i.e. non-believers and those who associate Allah with partners.
- A Muslim is not supposed to give zakat to his father, mother, sons, daughters, grandfather and grandmother because he is supposed to take care of them.
- A husband is not allowed to give zakat to his wife because in Islam, he is supposed to meet all her basic needs.
- The primary intention of zakat should not be for establishment of development projects like schools, hospitals and roads but to be given to the specified categories of the recipients.

PROBLEMS FACED BY ZAKAT COLLECTORS AND DISTRIBUTORS IN UGANDA

- Disunity among Muslims. This has made it hard for the Muslims to know who is to give zakat.
- Ignorance among Muslims about zakat. Many Muslims in Uganda do not understand the details of zakat e.g what it means, when and how to give it e.t.c
- Some areas are far deep in villages such that it is very difficult for zakat collectors to reach them.
- Majority of the Muslims are poor. So zakat collected is very little.
- Lack of enough information to determine the number of Muslims who should give and receive zakat.
- Muslims have a problem of paying zakat and other government taxes because Uganda is not a Muslim country.
- Language barrier is also a problem for the collectors of zakat because Uganda is a country with many tribes speaking different languages.
- Low levels of faith among the rich who are supposed to pay zakat. They see no need of paying zakat. - Corruption and embezzlement of funds in the Uganda Muslim Supreme Council has also discouraged many able Muslims from paying zakat.
- Political instabilities in some areas have also made it hard to collect and distribute zakat.
- Lack of qualified personal charged with the work of collecting and distributing zakat.
- Poor transport and communication in some areas is also a problem for zakat collectors and distributors in Uganda.
- There is a problem of nepotism whereby the zakat distributors give it to their close relatives.
- Zakat collectors are affected by bad weather conditions like rain and sunshine.

SADAQ: Sadaq is any voluntary work a person done in the service of Allah. Sadaq is rendered willingly by a person and it can be in any form like a gift or physical help like fetching water for an elderly person.

DIFFERENCES BETWEEN ZAKAT AND SADAQ

- Zakat is compulsory while sadaq is optional.
- Zakat is a pillar of Islam while sadaq is not a pillar of Islam.
- Zakat has a fixed amount from which it is paid but sadaq is not fixed.
- Zakat is paid once in a year but sadaq can be paid several times.
- Zakat is paid by only rich Muslims while sadaq is paid by both the rich and the poor.
- Zakat must be paid to Muslims only while sadaq can be offered to any person.
- Zakat purifies the wealth of the giver while sadaq does not.
- Failure to pay zakat is punishable by Allah but one who fails to offer sadaq is not punishable.
- Zakat must be collected but sadaq is not collected.
- Zakat is collected from five specific categories of items but sadaq is given in any form.
- Zakat is paid to eight categories of people but sadaq is offered to any person.

SIMILARITIES BETWEEN ZAKAT AND SADAQ

- In both cases, the giver gets rewards from Allah.
- Both zakat and sadaq close the gap between the rich and the poor.
- Both zakat and sadaq are intended to develop Islam.
- Both zakat and sadaq must be paid from lawful wealth.
- Both zakat and sadaq are intended to please Allah.
- Both zakat and sadaq create love and unity between the giver the receiver.
- Both zakat and sadaq create a good image of the Islamic religion to the non-Muslims as a caring religion.
- Both zakat and sadaq are used to spread Islam.
- Both zakat and sadaq promote the heart of social responsibility in the giver.

DIFFERENCES BETWEEN ZAKAT AND GOVERNMENT TAXES (REFERENCE: GRADUATED TAX)

- Zakat purifies the wealth of the giver but graduated tax does not.
- Payment of zakat is rewarded by Allah but payment of graduated tax is rewarded by the government.
- Payment of zakat pleases Allah but payment of graduated tax pleases the government.
- Zakat is paid by the rich only graduated tax is paid by both the rich and the poor.
- Zakat must be paid to only Muslims but graduated tax benefits all the people.
- Zakat is a pillar of Islam which is not the case with graduated tax.
- There are five category of items from which zakat is collected but graduated tax is collected in money form only.
- Failure to pay zakat is punishable by Allah but failure to pay graduated tax is punishable by the government.
- Zakat has a fixed rate of payment but graduated tax does not have.
- Zakat closes the gap between the rich and the poor but graduated tax just widens it.

FASTING (SAUM) AS A FORM OF WORSHIP

In Islam, Fasting means to abstain from eating, drinking, sexual intercourse and any indecent behavior from dawn to sunset. Fasting is the fourth pillar of Islam which must be observed by every able and mature Muslim.

THE HISTORICAL BACKGROUND OF FASTING

- *Fasting was there before the coming of Prophet Muhammad (PBUH). In the holy Qur'an Allah instructs Muslims to observe fasting as it was prescribed on those before us so that believers can learn to fear Him.*
- *The followers of earlier prophets used to fast like the followers of prophet Yahaya called the Sabians.*
- *The followers of prophet Musa called the Jews also used to fast. They fasted on Monday, the day he went to Mount Sinai and Thursday, the day he came back with the Ten Commandments.*
- *The Jews also used to first the tenth day of January called Ashura to thank God for having liberated them from Egypt.*
- *The Christians also used to fast forty days which they copied from prophet Isa (Jesus), the days which he spent in the desert.*
- *When Prophet Muhammad (PBUH) reached Madiinah, he also started fasting like the Jews, fasting on Mondays and Thursdays. However, in 622AD, Allah instructed the prophet (PBUH) and all the believers to fast the holy month of Ramadhan from then on wards, fasting the holy month of Ramadhan became a compulsory pillar of Islam.*

BENEFITS OF FASTING TO A MUSLIM

- *Fasting trains a Muslim to be patient during hard times like when there is no food or drinks (Famine).*
- *Fasting promotes equality between the rich and the poor because they all suffer from hunger yet the rich would be able to eat everything he or she wants if it was not fasting.*
- *Fasting reduces excess fats in the body which would cause health problems to a Muslim like heart attack and heavy weight.*
- *One who fasts gets rewards from Allah because it is a form of worship.*
- *Fasting is a special period for a Muslim to repent and seek forgiveness from Allah.*
- *Fasting promotes kindness and generosity in a Muslim which are basic elements of a believer. - Fasting teaches a Muslim how to save and to avoid extravagance e.g he or she eats and spends less.*
- *Fasting teaches a person good habits because he or she abstains from all indecent behaviors.*
- *Fasting shows one's sincere love for Allah by leaving his or her food, drinks and sexual pleasures and dedicates his or her life to Allah.*
- *A Muslim who fasts the month of Ramadhan fulfils the fourth pillar of Islam. - It creates unity among the Muslims because it is in this period that the Muslims show sincere love and friendship to each other.*

Download more pastpapers from www.mtutoonline.com

- *It is during the fasting period that a Muslim is forgiven his or her sins if he or she fasts with sincerity to Allah.*
- *Fasting instills hope in a Muslim when he or she fasts solely for Allah and hoping to be rewarded.*
- *Fasting helps a Muslim to renew his faith and sincere faith in Allah.*

NECESSARY CONDITIONS BEFORE FASTING

- *One to fast must have intention (Niyyat) because every action in Islam is judged by intention.*
- *One to fast must be a believer because fasting was prescribed on believers.*
- *One to fast must be mature who has reached the puberty stage.*
- *One to fast must be sane (normal).*
- *One to fast must have resources to use like food.*
- *One to fast must be healthy enough without serious illnesses.*

PEOPLE EXEMPTED FROM FASTING IN ISLAM

- *A child under the age of puberty because he or she is spiritually young.*
- *An insane person who is mentally abnormal.*
- *An old person with weak health which can be affected by fasting.*
- *A sick person whose health can be affected by fasting. He or she should compensate when he or she recovers.*
- *Pregnant mothers whose bodies are weak and if they fast, they can damage the in-born babies.*
- *Breast-feeding mothers because fasting can affect the suckling babies.*
- *Women in menstruation. They have to compensate for the missed days.*
- *Travelers who are in course of long journeys. They should compensate for the missed days.*
- *A person with a chronicle disease like ulcers.*
- *A person performing heavy work under force and have no means of fasting.*
- *The very elderly people who can no longer spend a day without eating.*

HOW SHOULD A MUSLIM SPEND A DAY OF FASTING?

PERMISSIBLE ACTS DURING FASTING (ACTS WHICH DO NOT NULLIFY FASTING)

- It is allowed for a fasting Muslim to pour water over his or her body (bathing).
- It is allowed for a fasting Muslim to apply eye drops or anything on his or her eyes.
- It is allowed for a fasting Muslim to have an injection when he or she is sick.
- It is allowed for a fasting Muslim to have a lawful and controlled kiss during day.
- It is allowed for a fasting Muslim to have sex at night with a lawful partner.
- It is allowed for a fasting Muslim to brush his or her teeth at any time but preferably before noon.
- It is allowed for a fasting Muslim to rinse the mouth and sniff.
- It is allowed for a fasting Muslim to cry or shed tears of any kind.
- It is allowed for a fasting Muslim to eat and drink to his or her capacity before dawn.
- It is allowed for a fasting Muslim to swallow saliva and such things over which he or she does not have control like dust and air.
- Having wet dreams.
- Unintentional bleeding.
- Unintended vomiting.
- It is allowed for a woman to take medicine to postpone her menses if she intends to fast the month of Ramadhan if it does not harm her in any way.

ACTS WHICH CAN SPOIL ONE'S DAY OF FASTING

- If a Muslim fasts without sincere intention (Niyyat) for Allah.
- If a fasting Muslim eats or drinks anything before sunset.
- If a fasting Muslim plays sex during day even if he or she does it with a lawful partner.
- If a fasting Muslim loses sense during day through fainting or madness or drug abuse.
- If a fasting Muslim experiences menstruation during day. - If a fasting Muslim gives birth.
- If a fasting Muslim vomits intentionally.
- If a fasting Muslim smokes anything or allows anything to go through the elementary canal.
- If a fasting Muslim involves in talking obscene words or unnecessary conversions. If a fasting Muslim involves in backbiting and telling lies.
- If a fasting Muslim ejaculates due to kissing, hugging or masturbation during day.
- If a fasting Muslim does not observe prayer.
- Letting out blood by means of cupping or blood donation.

TYPES OF FASTING: There are two types of fasting: Obligatory (Faradha) fasting and Optional (Sunna) fasting.

OBLIGATORY (FARADHA) FASTING: This is the form of fasting which is compulsory on all Muslims of defined age. One who observes obligatory fasting gets rewards from Allah and one who misses it without a valid reason get a punishment from Allah. - Obligatory (Faradha) fasting is divided into four categories:

QADHA: This is the form of fasting when a Muslim is making up for the missed days during the month of Ramadan e.g. when he or she was sick, a traveler or in menstruation.

KAFARA: This is the form of fasting observed when a Muslim is serving a punishment for the sin he or she committed during the month of Ramadan e.g. a Muslim who plays sex or eats intentionally during day in the month of Ramadan, he or she has to fast two consecutive months.

NADHIR: This is the form of fasting when a Muslim is fulfilling a vow e.g if a student vows to fast four days when he or she passes UNEB, it becomes compulsory on him or her to fast them when he or she actually passes.

THE HOLY MONTH OF RAMADHAN: This is the ninth month on the Islamic calendar. It is the compulsory fasting period for all Muslims of defined age. It is the fourth pillar prescribed by Allah on the Muslims in the holy Qur'an.

- Muslims start fasting after seeing the new moon of Ramadhan or after being announced by a trustworthy person or a governing body of the Muslim community.
- It lasts between 29 and 30 days, when the new moon of the Islamic calendar is sighted.
- Daily fasting starts with the break of dawn and ends after sunset. One should develop sincere intention before he or she starts fasting any day or the whole month.
- Muslims are advised to take light meals during predawn 'Daku' and should not eat too much.
- In the month of Ramadhan, a Muslim should increase on the recitation of the holy Qur'an.
- A fasting Muslim should be humble and show the best of his or her behaviors.
- He or she should spend much of his or her time remembering Allah and praising Him all the day.
- Ramadhan is a holy month in which the holy Qur'an was revealed to the prophet (PBUH).
- In the holy month of Ramadhan, the gates of heaven (Jana) are opened while those of hell are closed.
- Also during Ramadhan, Satan is chained and imprisoned so that believers can dedicate their worship sincerely to Allah.
- Every good deed man does in the month of Ramadhan, his or her reward is multiplied several times that only Allah knows them.
- The holy month of Ramadhan contains the Night of Power and any good deed a Muslim does in this night is rewarded as one who does it for one thousand months (83 years).
- Muslims in this month are encouraged to observe many Sunna prayers especially Taraweeh and other prophet's practices.

BENEFITS OF FASTING THE MONTH OF RAMADHAN

- It is a holy month for the Muslims in which the holy Qur'an was revealed to the prophet (PBUH).
- Allah opens the gates of heaven (Paradise) for the Muslims and closes those of hell.
- It is the month in which Satan is arrested and imprisoned until when the Muslims complete fasting.
- It has the Night power which carries many rewards for any believer found doing a good deed.
- It is a month of repentance and forgiveness for the believers.
- It is a month which distinguishes believers from non-believers.

- It is a month of harvesting for believers because every good deed one does is rewarded with tens of rewards by Allah.
- Every optional act (Sunna) a Muslim does in the month of Ramadhan is rewarded as a Faradha (obligatory) act.
- It promotes Islamic brotherhood because Muslims are friendly and forgive each other in this month.
- It promotes equality between the rich and the poor since all spend the day without eating yet the rich has plenty of food.
- It helps a Muslim to fulfill the fourth pillar of Islam.
- It reduces excess fats in the body which would cause diseases to the believers like heart attack and pressure.
- It teaches Muslims to save and do some budgeting by avoiding extravagance.
- Ramadhan teaches a Muslim a lot of good behaviours like being generous, kind, trustworthy and truthful.
- It trains a Muslim to be patient and endure during hard times like when he or she does not have food.
- It shows one's sincere love for Allah because a true believer fasts not to show off but for Allah to reward him or her.
- It strengthens the faith of a believer due to constant remembrance of Allah in this month.

OPTIONAL (SUNNA) FASTING: This is the type of fasting observed by a person voluntarily. A person who observes optional fasting gets rewards from Allah and one who leaves it does not get a punishment from Allah. Optional fasting involves fasting the following days:

- i. Fasting the six days in the first month after Ramadhan (locally known as SITTATI).
- ii. Fasting the first ten days of Zul-Hijja (12th month on Islamic calendar)
- iii. Fasting Mondays and Tuesdays.
- iv. Fasting the 13th , 14th and 15th days of every month of the Islamic calendar (popularly known as WHITE DAYS)
- v. Fasting most of the days of Shaban (8th month of the Islamic calendar).
- vi. Fasting one day and skip the other.

FORBIDDEN DAYS OF FASTING

- i. It is not allowed to fast on Iddi because it is a festive day for a Muslim.
- ii. It is not allowed to fast on Friday because it is also a festive day for the Muslims except in the month of Ramadhan.
- iii. It is not allowed to fast every day of the year.
- iv. It is not allowed to fast on Saturdays except in the month of Ramadhan.
- v. It is not allowed to fast the last fifteen days in the month of Shaban (8th month on Islamic calendar) because a Muslim has to prepare for Ramadhan.
- vi. It is not allowed to fast a doubtful day. PILGRIMAGE (HIJJA)
- vii. It is the holy journey made by a financially able Muslim to visit the holy Kaaba.

- viii. It is the fifth among the five pillars of Islam and a duty performed once by a Muslim in his life time.

WORSHIP THROUGH THE SIX ARTICLES OF FAITH

Faith (Imaan) means to believe in the message which was revealed to Prophet Muhammad (PBUH) that is found in the Qur'an and Hadith (Prophet's sayings, acts and silent approvals). There are six articles (pillars) of faith. These are;

- a. Belief in Allah (Tawheed).
- b. Belief in Allah's Angels.
- c. Belief in Allah's Books.
- d. Belief in Allah's Messengers.
- e. Belief in the Day of Judgment.
- f. Belief in Allah's Qadar (Predestination)

WORSHIP THROUGH BELIEVING IN THE ONENESS OF GOD (TAWHEED)

Belief in Allah is the first article of faith. It is known as Tawheed. Tawheed is an Arabic word which means Monotheism i.e. to believe that Allah is one and only one God. It is the first article of faith which requires a Muslim to understand Allah as one and only one God. The concept of the oneness of Allah (Tawheed) is explained by the three concepts of (a) Essence. (b) Name. (c) Attributes.

ESSENCE: The word Essence as used in Tawheed means the Nature of Allah. Essence covers the two forms Tawheed which are: Tawheed Rubuubiyya (Oneness of Allah in terms of creation) and Tawheed Uluhiyya (Oneness of Allah in terms worship).

- i. **Tawheed Rubuubiyya** (Oneness of Allah in terms of creation) means to believe that Allah is the Sole Creator of the Universe. He created the heavens and the earth and what is between the heavens and the earth. It requires one to believe that it is Allah who created what we see and what we cannot see. This form of Tawheed means to understand that even what man does like cars, aeroplanes, phones and the like were all created by Allah because He is the one who gives man knowledge and power to do such things.
- ii. **Tawheed Uluhiyya** (Oneness of Allah in terms of worship) means to believe that there is no god to be worshipped except Allah. All forms of worship like prayer, Zakat, fasting, making a vow and the like must be directed to Allah. To worship anything else other than Allah is false and must be avoided. This form of Tawheed can be seen in one's actions like observing prayer, paying Zakat, fasting, pilgrimage, and Sadaq e.t.c

NAME: It is a form of Tawheed in which a Muslim is supposed to know the supreme name of God. God has one principle name called Allah. Allah does not share His name with anybody else. It is for Him alone.

ATTRIBUTES: These are things (adjectives) which describe Allah's best qualities and activities. These attributes belong to Allah alone and no creature can possess them. The attributes of Allah are found in the holy Qur'an and Hadith. The holy Qur'an mentions ninety nine (99) attributes of Allah. A Muslim must believe in Allah's beautiful and exalted attributes without changing their meaning and quality.

EXAMPLES OF ALLAH'S ATTRIBUTES AND THEIR MEANINGS:

- ❖ **AL – AHAD: THE ONE:** It means that there is no god but only one God, Allah.
- ❖ **ASSWAMAD:** It means that it is Allah alone who should be asked for help in time of difficulty.
- ❖ **ANUUR: THE LIGHT:** It means that Allah is the source of light for every creature in heaven and earth.
- ❖ **AL – QAWIYYU: THE POWERFUL:** It means that Allah has power over everything and His power has no limit.
- ❖ **AL-MALIK – AL – MULIK: THE KING OF KINGS.** It means that Allah is the giver of power and He can take it from whom He wishes.
- ❖ **AL – BASHIR:** It means that Allah hears everything. He hears what is said aloud or in a whisper.
- ❖ **AL – ALIIM: THE KNOWING:** It means that Allah is the most knowledgeable and His knowledge has no limit.
- ❖ **ARRAKIIB: THE WATCHFUL:** It means that Allah watches all the activities of His creatures and nothing can hide from Him.
- ❖ **AL – HAYYU: THE LIFE:** It means that Allah is living and He will not die like His creatures.
- ❖ **AL – KHAALIQ: THE CREATOR.** It means that Allah is the creator of the heavens and the earth's and whatever is in between them.
- ❖ **AL – MUHYI: THE GIVER OF LIFE:** It means that Allah is the giver of life to everything.
- ❖ **AL – MUMIITU: THE CAUSER OF DEATH.** It means that it is Allah who causes death. Nothing can live when Allah decides that it should die and nothing can die when He does not wish.
- ❖ **ASSALAAM: THE PEACE.** It means that Allah is the source of peace for every creature, place or community.
- ❖ **ARAZAAQ: THE GIVER:** It means that Allah is the most generous. He feeds everything on this world like pests, beasts and people.
- ❖ **AL – GHANIYYU: THE RICH:** It means that Allah is very rich and self-sustaining. He is the owner of the heavens and the earth's and what is in between them.
- ❖ **ARRAHMAN: THE MOST COMPASSIONATE:** It means that Allah is very sympathetic to the suffering of His creatures on this world. He desires to help them out of this suffering.
- ❖ **ARRAHIIM: THE MERCIFUL:** It means that Allah is very merciful but on the Day of Judgment He will have mercy on only believers. He will forgive only who followed His commands.
- ❖ **AL – MUGHUNI: THE GIVER OF WEALTH.** It means that Allah is the source of wealth. He gives wealth to whom He wishes.
- ❖ **AL – AZIIZ: THE DIGNIFIED.** It means that Allah is the most respected and all due respect belongs to Him.
- ❖ **AL-JABBAR: THE COMPELLER.** It means that Allah cannot be resisted when He decides to do something.
- ❖ **AL-BATIN: THE HIDDEN.** It means that Allah is inward and therefore, He cannot be seen but He can see everything.

- ❖ **AL-BARI: THE ORIGINATOR:** It means that Allah is the maker of everything.
- ❖ **ALLATIIF: THE SUBTLE (THE KIND).** It means that Allah is intelligent and experienced enough to make refined judgments.
- ❖ **AL-WAHHAB: THE GIVER:** It means that Allah bestows wealth to whom He wishes.

THE VALUE OF BELIEVING IN THE ONENESS OF ALLAH (TAWHEED)

- ✚ It makes a believer peacefully happy and satisfied with the way things are because he knows that it is Allah alone who caters for His creatures.
- ✚ It makes a believer patient because in whatever problem Allah is there to solve it for him.
- ✚ It promotes hope in a believer because he will know that nothing occurs without Allah's will.
- ✚ It prevents arrogance in a believer because everything belongs to Allah alone, the giver.
- ✚ It encourages a believer to follow Allah's commands because He watches the activities of His creature everywhere.
- ✚ It teaches a believer that there is life after death because it is Allah who causes death and resurrects the dead.
- ✚ It distinguishes a believer from unbelievers because some people do not believe in the oneness of Allah.
- ✚ It promotes peace among believers because they know that Allah is the only source of peace in any place or community.
- ✚ It is a source of mercy for the believers since Allah is also merciful to all creatures.
- ✚ It explains to a believer that death comes from Allah and that no one can blame another for the death of his friend or relative.
- ✚ It makes a believer brave and courageous in his work because he knows that Allah is there to assist him.

WORSHIP THROUGH BELIEVING IN GOD'S ANGELS

Belief in angels is the second article of faith. It means to believe with firm conviction that angels exist and that Allah created them to worship Him and to carry out His commands. Angels are special creatures of Allah which He created from light.

THE MAIN FEATURES OF GOD'S ANGELS.

- ✚ Angels are the most honored creatures of Allah.
- ✚ Angels obey Allah's orders without question or delay.
- ✚ Angels do not speak before Allah and they act by His orders.
- ✚ Angels were created from light.
- ✚ Angels are invisible i.e. they cannot be seen.
- ✚ Angels cannot be touched or felt.
- ✚ Angels are immortal i.e. they do not die because they have no souls.
- ✚ Angels are very many and only Allah knows their number.
- ✚ Angels do not eat or drink.
- ✚ Angels have no sex i.e. they are not females or males.

- ✚ Angels do not produce.
- ✚ Angels have wings ranging from two to five hundred.
- ✚ Angels have unusual powers like bringing rain.
- ✚ Angels were assigned different duties by Allah.
- ✚ Angels do not sleep or get tired.
- ✚ Angels can see and talk to Allah directly like Angel Jibril.
- ✚ No space in heaven but it is occupied by an angel who is either bowing or prostrating.
- ✚ Angels celebrate Allah day and night without relaxing, boredom or exhaustion.
- ✚ Angels are very big in size e.g. Nabbi Muhammad saw angel Jibril with 600 wings covering the horizons of the earth.
- ✚ Angels descend to earth during the night of power to do certain routine work e.g fighting for the believers.
- ✚ By the will of Allah, angels can take various forms.

SOME ANGELS AND THEIR DUTIES / ROLES TO HUMANITY

- **ANGEL JIBRIL:** He is the most honored angel of Allah. He is responsible for bringing Allah's message to His messengers.
- **ANGEL MIKA-EL:** This is Allah's angel responsible for bringing rain i.e it is charge of people's feeding and drinking.
- **ANGEL ISRA-FIL:** This is Allah's angel responsible for blowing the trumpet (horn) on the Day of Judgment.
- **ANGEL IZRA-EEL:** This is Allah's angel responsible for taking people's souls at the time of death i.e. it is the angel of death.
- **MUNIKAR AND NAKIIR:** These are two fierce angels of Allah responsible for asking the dead questions in their graves. They torture infidels (wrongdoers) in their graves. They carry out divine rewards for the good doers in their graves.
- **ATIIDU AND RAKIIB:** These are two Allah's angels responsible for recording people's deeds i.e. they monitor each and everything that man does. Atiidu is on the right hand recording good deeds only while Rakiib is on the left hand recording bad deeds only.
- **RIDHIWAN:** This is Allah's angel responsible for guarding paradise (Jana). He is the leader of the angels of paradise.
- **MALIK:** This is Allah's angel in charge of guarding hell (Jahannamah). He is the fiercest angel of Allah and the leader of all the angels of punishment (Hazabaniyya).
- **HAFADHAT (GUARDIAN ANGELS):** These are Allah's angels responsible for guarding man against dangers surrounding him except what Allah wishes e.g. accidents.
- **HARUUT AND MARUUT:** These are two Allah's angels which He sent to test people by teaching them sorcery. They were sent during the time of Nabbi Sulaiman. They taught people magic that could be used to separate men from their wives. However, they did not teach a person before warning him of the danger of magic. The eight angels who carry Allah's throne (Arushi) and those which circle it.

- ✚ It is a lesson to a believer that Allah loves His people because He created angels to guard him against dangers surrounding him.
- ✚ Angel Izra-eel also proves to man that death is real because it is the angel of death.
- ✚ Angels encourage believers to do good deeds and leave evil because some angels are there to monitor their activities e.g. Atiidu and Rakiib.
- ✚ Angels will intercede on behalf of man on the Day of Judgment through prayer.
- ✚ Angels record man's actions on the earth and it is this record that will determine whether one goes to heaven or hell.
- ✚ Angels attend to man during his formation in the mother's womb.
- ✚ Angels guard man from dangers surrounding him after birth except what Allah wishes him.
- ✚ Angels are sent down by Allah to fight for believers in battles against the Infidels e.g. Badr.
- ✚ Some angels of Allah are given work to encourage people to do good deeds.
- ✚ Angels also pray for believers to be guided to the right path.
- ✚ Some angels attend congregational prayers in mosques to witness those who actually perform them.

WORSHIP THROUGH BELIEVING IN GOD'S REVEALED BOOKS

Belief in Allah's books is the third article of faith (Imaan). It requires a believer to believe in all the revealed books of Allah. One who denies any of the books revealed by Allah is an infidel.

Allah sent many books to His messengers containing His revelation to man. The purpose of the divine books was to guide mankind to the straight path.

Divine books support each and confirm the truth of each other. Every latter book abrogates the set of laws of the former one, entirely or partially.

The holy Qur'an abrogates many laws that were contained in the Torah and the New Testament. Allah is the original source of all these books. The message contained in these books concerned Allah's laws to man. The books were not given to all prophets but to specific messengers.

Allah's books acted as guidance to His messengers in delivering Allah's message to man.

All Allah's books were sent to specific groups of people except the holy Qur'an which was sent to all nations (people). The message contained in each book suited the conditions of the place where each messenger was sent. Among the books known in Islam are Tauret, Injil, Zabur, Suhuf and the holy Qur'an. Tauret (Torah) was revealed to Prophet Musa.

It means the laws which Allah sent to the people of Israel. Injil (Gospel) was revealed to Prophet Isa (Jesus). It was also sent to the people of Israel to confirm what had earlier been revealed in the Tauret.

The Injil also announced the coming of Prophet Muhammad (PBUH) as the last messenger of Allah. Zabur (Psalms) was revealed to Prophet Daudi (David).

The Qur'an does not talk much about the message in Zabur. Suhuf (Scrolls) was revealed to Prophet Ibrahiim (Abraham). Much of the message in Suhuf was corrupted and it disappeared.

Qur'an was revealed to Prophet Muhammad (PBUH). It is the last and final message revealed to man. Qur'an is a universal book containing Allah's message to all nations (people).

However, books that are in hands of the people of the book (Christians and Jews) i.e Torah or Old Testament and New Testament should not be accepted by Muslims because they were changed or tampered with. Qur'an also confirms and summarizes the message revealed in earlier books.

UNIQUENESS OF THE HOLY QUR'AN

- ❖ The Qur'an has never been changed by man while other books were changed by man's desires.
- ❖ The Qur'an was sent to the whole world but other books were sent to specific people (nations).
- ❖ The Qur'an contains message about every aspect of man which is not the case with other books.
- ❖ The Qur'an does not contradict itself while other books contradict themselves.
- ❖ Unlike other books, the Qur'an is the most recited book in the whole world.
- ❖ If a Muslim recites the holy Qur'an, he gets rewards from Allah which is not the case with other books.
- ❖ Unlike other books, the holy Qur'an is the most memorized book in the world.
- ❖ The message in the holy Qur'an cannot be changed because it is protected by Allah Himself but other books do not have the same protection of Allah.
- ❖ The holy Qur'an is the first source of Muslim guidance (Sharia) while other books are not.
- ❖ The holy Qur'an contains the final message of Allah to man while other books are not.
- ❖ The holy Qur'an was written when Prophet Muhammad PBUH was still alive but other books were written after the death of their recipients.
- ❖ The message in the holy Qur'an was revealed in a period of 23 years but each of other books was revealed at once.
- ❖ The message in the holy Qur'an can abrogate the message in other books but for them they cannot abrogate the message in the holy Qur'an.
- ❖ The Qur'an must be recited (read) by a person with wudhu which is not the case with other books.
- ❖ When the holy Qur'an is being recited, a Muslim must listen to it which is not the case with other books.
- ❖ The holy Qur'an talks about itself as a book of Allah but other books do not.
- ❖ The organization and arrangement of the holy Qur'an was done by Allah Himself but the organization of other books was done by man.
- ❖ The holy Qur'an is read in prayer but other books are not.
- ❖ The holy Qur'an contains Allah's words only but other books contain words of individuals.
- ❖ The holy Qur'an was revealed in pure Arabic but other books were revealed in different languages.
- ❖ The holy Qur'an must be recited in Arabic but other books are recited in different languages like English.

- ❖ Unlike other books, the message in the holy Qur'an is of all times.

THE IMPORTANCE/ USE OF THE HOLY QUR'AN IN DAILY LIFE OF A MUSLIM

- ❖ The holy Qur'an creates unity among Muslims because it was revealed to unite mankind.
- ❖ The holy Qur'an is used to spread Islam in the whole world.
- ❖ The holy Qur'an is the major source of Islamic law.
- ❖ The holy Qur'an is the only divine book which serves as a medium between man and Allah.
- ❖ The holy Qur'an is the living miracle of prophet Muhammad (PBUH).
- ❖ The holy Qur'an teaches of a Muslim the stories of the first prophets of Allah like Adam, Yunus, Ibrahim, Nuhu, Isa e.t.c
- ❖ The holy Qur'an is a source of moral guidance in the daily life a Muslim.
- ❖ The holy Qur'an contains the final message of Allah to man.
- ❖ The holy Qur'an is a source of scientific research for man e.g. about earth movements and reproduction.
- ❖ The holy Qur'an is used by the Muslims to praise Allah.
- ❖ The holy Qur'an is a source of medicine i.e. it is used to cure man.
- ❖ The holy Qur'an is recited in prayer when a Muslim is worshipping Allah.
- ❖ A Muslim gets rewards from Allah when he recites the holy Qur'an.
- ❖ The holy Qur'an helps to confirm that prophet Muhammad (PBUHM) is a messenger of Allah.

TASK: How Should Muslims behave while reciting the holy Quran?

TASK: In your own opinion(s), what should be done by Muslims to protect the holy Quran?

Download more pastpapers from www.mutoonline.com

THE VALUE OF BELIEVING IN GOD’S REVEALED BOOKS

- ✚ Allah’s books are a source of moral guidance in the daily life of a Muslim.
- ✚ They help Muslims to spread Islam in different parts of the world.
- ✚ The knowledge about Allah’s books helps Muslims to guard the holy Qur’an from corruption.
- ✚ It shows Allah’s love to His people because He sent a book to every nation to guide them on the straight path.
- ✚ Allah’s books are used by Muslims to praise Allah e.g. the holy Qur’an.
- ✚ They help Muslims to learn about the stories of earlier prophets like Isa, Nuhu, Ibrahim, Musa e.t.c.
- ✚ Books contain Allah’s laws to man in what is good and what is bad for man.
- ✚ Books helped Allah’s messengers to deliver His message to man e.g. Torah for Musa, Injil for Isa, and Zabur for Daudi e.t.c.
- ✚ Some books acted as miracles for Allah’s messengers like the holy Qur’an for Prophet Muhammad (PBUH).
- ✚ Books provide scientific research for the Muslims like the holy Qur’an.
- ✚ Message in the books strength the faith of the Muslims because it contains Allah’s signs.

WORSHIP THROUGH BELIEVING IN GOD’S MESSENGERS

Belief in Allah’s messengers is the fourth article of faith. A Muslim must have a strong conviction that Allah sent messengers to every people from their own tribes calling them to worship Allah alone.

Muslims must believe in all prophets and messengers of Allah without discrimination. Allah condemns those who believe in Him and do not believe in His messengers. One who denies one messenger denies all.

Allah sent messengers to all nations (People) of the world. Every messenger was sent to his own people .Only Prophet Muhammad PBUH was sent to the whole world.

Allah sent messengers to teach man the oneness of Allah (Tawheed) and to denounce false gods.

Believing in messengers means that one has accepted that they were trustworthy in what they delivered to man.

One must believe that Allah’s messengers fulfilled their mission of conveying His message to man.

One must also believe that messengers were the best of all the creatures of Allah. Every messenger was given a book containing Allah’s laws to His people.

According to Islam, there are 315 messengers of Allah. However, the holy Qur'an mentions only 25 messengers.

Prophet Nuhu was the first of Allah's messengers. Prophet Muhammad (PBUH) was the last and final messenger of Allah. Every messenger of Allah was given a miracle for people to accept him. All messengers were chosen by Allah Himself. The messengers received Allah's message through inspiration or through Angel Jibril or by Allah talking to them directly. All messengers of Allah were males. No prophet or messenger of Allah was a female.

THE DIFFERENCES BETWEEN A MESSENGER (RASUUL) AND A PROPHET (NABBI)

- A prophet is any person who receives Allah's message while a messenger is a person who receives Allah's message and he is ordered to take it to a given group of people.
- Unlike prophets, all messengers of Allah were supported with miracles.
- All messengers were given books containing Allah's laws while prophets were not given books.
- The messengers of Allah came after His Prophets e.g. the first messenger was Nuhu while the first prophet was Adam.
- Unlike prophets, messengers were sent to specific groups of people except Prophet Muhammad (PBUH) who was sent to the whole world.
- None of the prophets and messengers possessed divine qualities. Messengers did not have any knowledge of the unseen except what was revealed to them by Allah.
- Messengers had no power to benefit or harm others.
- All messengers received Allah's message in their own language.
- Messengers never committed shirk with Allah from the time of their birth until death.
- Unlike prophets, messengers have ranks i.e. some are more friendly to Allah than others. These are called Ulul Azmi. Ulul Azmi are Prophet Muhammad (PBUH), Ibrahim, Nuhu, Musa and Isa (AS).
- All messengers were prophets but not all prophets that were messengers.

THE FEATURES WHICH DISTINGUISH ALLAH'S MESSENGERS FROM ORDINARY MEN

- i. Messengers were human beings but Allah distinguished them by commissioning them as prophets and messengers.
- ii. All messengers had special qualities which ordinary people did not have.
- iii. All messengers had a more sound and clear mind than other people.
- iv. All messengers had special powers i.e. they were supported with miracles from Allah.
- v. All messengers were intelligent with guidance from Allah. All messengers were chosen by Allah.
- vi. All messengers were trustworthy and truthful.
- vii. All messengers were protected by Allah from committing evil.
- viii. Some messengers spoke to Allah directly e.g. Adam, Musa and Muhammad (PBUH).
- ix. No messenger ever claimed to be God or son of God.
- x. All messengers were friendly to everybody including their enemies.
- xi. All messengers had the most respected morals in society.

- xii. All messengers were sent to specific people except Prophet Muhammad (PBUH) who was sent to the whole world.
- xiii. All messengers were tested with various temptations e.g. Yusuf, Ayyub, Muhammad (PBUH) e.t.c.
- xiv. All messengers never told lies or obscene words.

THE MESSAGE (CONTENT) CARRIED BY ALLAH’S MESSENGERS

- ✓ They taught man how to worship Allah as the main purpose for the creation of man.
- ✓ All messengers taught the oneness of Allah (Tawheed).
- ✓ They taught man the signs of Allah.
- ✓ They taught man the equality of people before Allah.
- ✓ They taught man the laws of Allah i.e. what He wants and what He does not want.
- ✓ They also preached the original and final destination of man.
- ✓ They brought good promises for good doers (Jana) and wrongdoers (Jahannam).
- ✓ They warned man against evil doing.
- ✓ They explained to man the signs and events of the Day of Judgment.
- ✓ They also preached unity of mankind.
- ✓ They taught their people moral and social behaviors.
- ✓ They all taught Islam as a true religion of Allah.
- ✓ They taught man how to praise Allah.
- ✓ They also taught man the benefits of this world and how to get them without forgetting Allah.
- ✓ They taught man the dangers of Satan and the ways through which it tempts man into evil.
- ✓ They taught man how he can relate with fellow man.

Task: Mention all the Prophets/ Messengers you know?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

THE VALUE OF BELIEVING IN GOD’S MESSENGERS

- Messengers explained Allah’s laws to man.
- Messengers taught man good morals in society.
- It shows Allah’s love to His people because He sent messengers to guide them.
- It strengthens the faith of a Muslim when he learns the behaviors of the messengers.

- It encourages a believer to love Allah because of His favour of sending messengers to guide us on the straight path.
- It creates unity among the followers of the messengers.
- It teaches Muslims about the stories of earlier Prophets e.g. Idris, Ayyub, Lut, Yunus, Yusuf, e.t.c.
- Messengers will lead the believers on the Day of Judgment and present them to Allah.
- It is a lesson to believers that Allah has trust in His people.
- It teaches man to be obedient to their leaders just as they are to their messengers.
- Nabbi Adam helps a Muslim to know the story of the creation of man.
- The story of Nabbi Isa helps a Muslim to know that he is not a son of God but just His messenger.
- Also the story of Nabbi Isa teaches man the miraculous power of Allah in how Nabbi Isa was produced without a father.
- It distinguishes believers from unbelievers because some people do not believe in messengers.
- Nabbi Muhammad (PBUH) will intercede on behalf of man on the Day of Judgment through prayer.
- Every messenger will have a river from which his followers will drink on the Day of Judgment.
- One who accepts and follows Allah's messengers get rewards from Allah.

WORSHIP THROUGH BELIEVING IN THE DAY OF JUDGEMENT

Belief in the Day of Judgment is the fifth article of faith. It requires a believer to believe in the final day when all people will return to Allah. It means to have a firm conviction that the last day will certainly come and also to believe in all what happens after death. The Day of Judgment is real but only Allah knows when it will occur.

SOME OF THE NAMES GIVEN TO THE DAY OF JUDGEMENT

- ✚ The day of resurrection i.e. on that day the dead will come back to life.
- ✚ The day of rising i.e. on that day the dead will rise from their graves to another form of life.
- ✚ The day of paying back i.e. on that day people will be rewarded for what they did on this world.
- ✚ The decisive day i.e. on that day Allah will decide on the fate of man.
- ✚ The day of gathering i.e. on that day all people from Nabbi Adam will gather in the assembly land.
- ✚ The day of counting i.e. on that day all people's records will be displayed and counted.
- ✚ The day of grief and regret i.e. it is a day of great sorrow for the wrongdoers.
- ✚ The hereafter i.e. on that day people will be exposed to life after death which is unending life.
- ✚ The event i.e. that day will be an occasion which every person must wait for.
- ✚ The inevitable i.e. that day is real and no one will escape it.
- ✚ The striking hour i.e. on that day there will be a striking sound of the heavens on Allah's orders.
- ✚ The last day i.e. it is the final day when all people will return to Allah.
- ✚ The day of sorting i.e. on that day good doers will be separated from wrongdoers.
- ✚ The Day of Judgment i.e. on that day Allah will judge people's deeds fairly and justly.
- ✚ The day of accountability i.e. on that day every person will account for what he did on earth.

SIGNS OF THE DAY OF JUDGEMENT

The Day of Judgment has long-term and short-term signs: Long-term signs are the small signs which are already existing and those which are about to appear. Long-term signs include the following:

- *The coming of Prophet Muhammad's mission (PBUH).*
- *The contraction (reduction) of time.*
- *The speaking of inmate things.*
- *The speaking of animals.*
- *Bondwomen giving birth to their own mistresses.*
- *Prevalence of commotion.*
- *Prevalence of wine drinking.*
- *The number of women will exceed the number of men up to a ratio of one man to fifty women.*
- *Religious knowledge will disappear and people become ignorant of their religion.*
- *People will prefer building good residentials (houses) and forget their graves.*
- *People will praise the fellow human beings and forget to praise Allah the Creator.*
- *People will develop much need for money and forget Allah's accountability on the Day of Judgment.*
- *Girls will start growing breasts at a very young age*
- *Adultery and fornication will spread widely.*
- *Bloodshed will increase among nations i.e. countries will start fighting each other.*
- *Parents will start eating things their children (girls) get from adultery and fornication.*
- *The poor will become the rich and most respected members of the society.*
- *The young will no longer respect the old and elderly people.*
- *The adults will also no longer respect the young.*
- *The whole world will be covered with a lot of immoral behaviors.*
- *Rulers and judges will become unjust and they will judge in favour of the rich.*
- *People will no longer respect sheikhs (Muslim scholars) but they will only respect musicians.*
- *Women will no longer be shy in doing work formerly meant for men.*
- *There will be diseases without cure.*

Short term (big) signs are the immediate signs that will mark the beginning of the Day of judgments. These signs include the following:

- *The coming of Dajjar i.e. one-eyed man with a sign of unbeliever on his face. Whoever believes in him will die a non-believer.*
- *The return of Prophet Isa to complete his earthly life and to kill Dajjar. Nabbi Isa will also invite people to Islam and break the cross. He will die and Muslims will perform funeral prayers for him.*
- *Emergence of the Ajuuja and Ma-Ajuuja (Gog and Magog). These will be large groups of people which will destroy everything on earth. Nabbi Isa and believers will pray to Allah to destroy them.*
- *Emergence of the Beast of the earth just before the final hour.*
- *Outbreak of three (3) earthquakes. One in the East, another one in the West and the third in Arabia Peninsular.*

- *Outbreak of great fire which will erupt from underground in Aden to drive people to the assembly Land.*
- *The rising of the sun from West and set in East.*
- *The heaven will burst and pregnant mothers will be forced to abort.*
- *Mountains will be flattened like sorted lint.*
- *People will stand and spread like butterflies.*
- *The sun will be brought down and it will be very hot.*
- *The Day of judgments will take place on Friday.*

EVENTS OF THE DAY OF JUDGEMENT

- *Staying in the grave: Everything with life will have to die and stay in the grave for unspecified period.*
- *Blowing of the first trumpet (horn). Angel Isra-fil will blow the trumpet and every with life both in heaven and earth will die except what Allah will save.*
- *Resurrection: Angel Isra-fil will blow the second trumpet and all the dead will rise from their graves. People will be resurrected uncircumcised, naked and according to their deeds.*
- *Assembling. All people will assemble for a day in the assembly land, waiting for Allah's final judgment. People will have great shock and will be unconscious like intoxicated people.*
- *Intercession: Due to the great suffering of the Day of Judgment, Prophet Muhammad (PBUH) will plead to Allah on behalf of other people so that He starts judging them.*
- *Accountability: people will be presented before Allah in groups for their deeds to be seen by all and to be questioned. They will be asked on how their lives, youth, wealth, knowledge, responsibilities, blessings and senses were utilized while on earth.*
- *Presentation of books of records. All the people will be given their records of deeds. Believers will receive their records in their right hands while unbelievers and hypocrites will be given theirs in their left hands and from behind their backs.*
- *Weighing on the scale. People's deeds will be weighed on the scale such that one whose deeds will exceed bad deeds will go to Jana and one whose bad deeds will exceed good deeds will go to hell (Jahannam).*
- *Drinking from the pool. Every prophet of Allah was given a pool from which his followers will drink. Prophet Muhammad's pool is called Kauthara. Only those who accepted him will have a chance to drink from it and they will never suffer thirst anymore.*
- *Test of the believers. At the end of the day of gathering, the disbelievers will be gathered together with their gods and idols and will be dragged to hellfire. The believers will wait for Allah who will reveal Himself to them and lead them over Siratwa to reach paradise.*
- *Crossing over the bridge (Siratwa). - Siratwa is a Narrow Bridge over hell (Jahannam) over which people will have to pass. While on Siratwa, people's feet will not be firm. - Siratwa is very sharp than a sword and thinner than a hair. It has hooks and thorns on both sides to pull down whoever it is commanded by Allah. All people will cross it but according to their deeds.*
- *Believers will pass over it swiftly within a twinkle of an eye others slowly and others will sustain scratches and cuts of its hooks and thorns while others will fall in hell beneath it.*

- *The first to cross it will be Prophet Muhammad (PBUH) followed by other prophets and then believers. After passing over Siratwa, people will proceed to heaven (Paradise) and those who will fail to cross it will proceed to Jahannam (Hell).*

THE KIND OF LIFE ON THE DAY OF RESURRECTION

- *The Day of resurrection will be characterized by a joyful kind of life for the good doers and a miserable kind of life for the wrongdoers. All people will be standing, witnessing the strong fear of that Day. It will be a very large day, the length of which will be fifty thousand years.*
- *The earth will be shining with the great light of Allah. The sun will be brought nearer to man and it will draw near a mile away.*
- *People's records of good and bad deeds will be open for everyone to read by himself before Allah judges him.*
- *Prophets and witnesses (angels Atiudu and Rakiib) will be brought to testify before man for what he did on earth. People will emerge from their graves bewildered (highly confused).*
- *All people will be called to stand on the assembly land for a day. All people will be naked, bare-footed and men uncircumcised.*
- *There will be no something to eat or to drink.*
- *The weather will be extremely hot and people will be greatly sweating.*
- *The prophet (PBUH) said that pagans will be standing in their sweats up to the ears.*
- *People will suffer great distress and will look for someone to intercede (plead) to Allah on their behalf so that Allah judges them.*
- *For the believers, the day will not frighten them and it will pass like their performance of Zuhur prayer. All people will appear in front Allah, standing in straight lines.*
- *Allah will speak to every person without a translator. Every person will be called to account for his or deeds on earth.*
- *The first to be called will be the people on the time of Prophet Muhammad (PBUH).*
- *The first thing man will account for will be prayer (Swalat). If it is found correct, everything will be okay and if it is found wrong, even other deeds will be considered wrong.*
- *On that day, people will be extremely thirst but Muslims will drink from the prophet's pool except those who ignored his words.*
- *Some hearts on that day will shake with fear and very worried.*
- *People will suffer great shock and unconsciousness and they will be like intoxicated people. On that day, some people's eyes will be downcast i.e. very sad without hope.*
- *Man will remember what he strove for on this world. Hell-fire shall be apparent in full view for everyone who sees.*
- *On that day, man shall flee from his brother, mother, father, wife and children.*
- *Every man on that day will have enough to make him careless of others.*
- *Believers on that day shall have bright, laughing and rejoicing faces.*
- *The faces of unbelievers will be dust-stained and covered with darkness.*
- *The unjust wrongdoers will bite their hands in great shame and regret.*
- *Jahannam will be dragged before them by 70 thousand latches, each latch held by 70 thousand angels.*

- *The earth will be shaken with its final earthquake.*
- *On that day, the earth will throw out its burdens (the dead will come out of their graves) People will spread like moths scattered about.*
- *The tyrant rulers and those who followed them will fall in dispute. Each disbeliever will argue with his patron devil, Satan, and even his own limbs and each will curse the other.*
- *Mountains will be like sorted wool.*

IMPORTANCE OF BELIEVING IN THE DAY OF JUDGEMENT

- *It is a lesson to believers that there is life after death either in paradise or in hell.*
- *It is a lesson to believers that everything with life will taste death.*
- *It distinguishes between believers who accept it and the disbelievers who deny it.*
- *It teaches Muslims good behaviors because everyone will be answerable for what he did on earth.*
- *It makes Islam a meaningful religion because Allah will reward man for what he does on earth.*
- *On the Day of Judgment believers will be able to see Allah.*
- *Believers will also be able to meet Prophet Muhammad (PBUH) and he will pray for them.*
- *It is a lesson to believers that they should spend much of their time praising Allah because life on this earth is very short and life to come is very long and everlasting.*
- *It is on this day that Allah will reveal His full power and authority as master of the day.*
- *It is a consolation for a believer for what he misses on this world and what he hopes to get on that day.*
- *The knowledge about the Day of Judgment strengthens the faith (Imaan) of a believer.*

The kind of life that will be enjoyed by the residents of paradise

- *Paradise is the garden house of Allah full of articles of pleasure and enjoyment for the believers.*
- *Paradise (Jana) is a reward prepared by Allah for the believers on the Day of Judgment. There are seven gates of Jana prepared for the faithful, each according to his rank, faith and piety.*
- *Believers in paradise will be nearest to each other in order to enjoy their reward perfectly.*
- *Residents of paradise will form a mutual society and they will not be isolated like those in hell.*
- *There will not be struggle for survival in paradise e.g. looking for food, water, medical care e.t.c.*
- *There will not be more struggles for worship e.g. praying, paying Zakat, fasting e.t.c.*
- *Residents of paradise will be served with delicious fruits all the time.*
- *They will enjoy beauty and grace man has never seen.*
- *They will have companions with big, beautiful and lustrous eyes.*
- *There are young girls in green silky garments waiting for the believers.*
- *There are rivers of water that never get stagnant.*
- *The roof of paradise is the Throne of Allah, the most merciful.*
- *The residents of paradise will remain in the youth stage and their clothes will never fade.*
- *Men in paradise will be fully grown but youthful without beards.*
- *They will have opposite sexual mates with virginal purity.*
- *They will never experience any form of sorrow e.g. sickness, boredom e.t.c.*
- *They will enjoy divine peace that man has never enjoyed before.*

- They will rest under shades of trees which will spread widely.
- They will see Allah with their naked eyes and talk to Him directly.
- They will occupy palaces decorated with precious ornaments, gold and silver.
- The pebbles of Jana are pearls and coral, its soil is sweet scented musk.
- They will also occupy places under which rivers of honey, milk and wine are gushing without channels and a believer will be able to make them flow as he wishes.
- There are tents in paradise of carved pearls with a width of sixty miles.
- The believer will have a wife in each corner.
- The Prophet's followers will drink on a pool called Kauthara whose water is whiter than milk and sweeter than honey. They will eat any birds' meat of their choice.
- They will be of the same young age. They will have shining faces full of joy and smiles.
- They lie up on soft coaches (beds) and look at the unbelievers.
- They will be given to drink of pure wine securely sealed.
- They will stay in paradise forever and ever.

The punishments that will be suffered by the residents of hell (Jahannam)

- Hell is the final destination for of all sinners (unbelievers).The residents of hell are people who deny Allah and His messengers. It is also a place for those who associate Allah with other things.
- It is also prepared for those who say that Allah has a son or a spouse. It is for those who eat others' wealth through ribah and unlawful means.
- It is for those who make pictures or statues of human beings or animals. It is a place of those women who beautify themselves for others other than their husbands.
- It will also be entered by those who commit adultery and suicide.
- The Prophet (PBUH) said that it was ignited for a thousand years until it turned red, and kept burning for another thousand years until it turned white, and continued for another thousand years until it turned black.
- The heat of hellfire is seventy times more severe (hotter) than the hottest fire of this world. The flames of hell never fade away.
- The body of disbeliever will be made to grow so that he or she tests the torture of the fire more severely.
- The distance between his or her shoulders is a three days' journey and the size of his or her molar tooth will be like mountain Uhud. The skin of the residents of hell will be very thick and it will be changed with a new one every time it burns so as to feel the pain of the scorching (hot) punishment.
- The garments (dress) of its residents are made from fire. Their food is the flesh and blood that washes off from the residents of hell.
- They will also feed on the curst tree called Zaqqam, which is very sour and grows at the bottom of hell.
- Their drink is the hot water mixed with bloody lust which cut through the intestines.
- Hell has seven big gates which unbelievers will enter according to their level of disbelief.
- It is also full of scorpions and snakes which will also cause pain its residents. Allah has prepared for them chains, shackles and blazing flames.

- *They will live in hell forever with neither friends nor supporters.*
- *They will be in midst of fierce fire blast. They will occupy places covered by shades of hot black smoke.*
- *The least punished will have two burning coals placed on the soles of his or her feet and by this, his or her brain will boil.*
- *The fuel of hell will be those people who disobeyed Allah and the stones. They will never see Allah nor will they hear His voice.*

TASK: *In your relevant groups, discuss and write a report about how one can prepare for the day of judgement.*

FORMS OF WORSHIP BEFORE THE COMING RELIGIONS IN AFRICA (ISLAM AND CHRISTIANITY)

Before the advent of Islam and Christianity, various forms of worship existed across different cultures and regions.

Polytheistic societies often engaged in rituals, sacrifices, and ceremonies dedicated to multiple deities. In ancient times, people worshipped nature, celestial bodies, ancestors, or spirits, employing diverse practices like idol worship, animal sacrifices, and communal gatherings.

Various forms of worship existed in different cultures. In ancient times, people often practiced polytheistic religions, worshipping multiple deities associated with nature, elements, or specific aspects of life.

Rituals, sacrifices, and ceremonies were common expressions of devotion.

In some cultures, ancestor worship played a significant role, honoring deceased family members and seeking their guidance.

Additionally, nature worship, where natural elements were considered sacred, was prevalent in many ancient belief systems. The specifics varied widely across regions and civilizations.

The traditional beliefs and practices of African people are highly diverse, including various ethnic religions.

Generally, these traditions are oral rather than scriptural and are passed down from one generation to another through folk tales, songs, and festivals, and include beliefs in spirits and higher and lower gods, sometimes including a supreme being, as well as the veneration of the dead, and use of magic and traditional African medicine.

Most religions can be described as animistic with various polytheistic and pantheistic aspects. The role of humanity is generally seen as one of harmonizing nature with the supernatural.

Worshipping practices in African Societies

Worship practices in African societies are diverse and varied due to the continent's rich cultural tapestry. Many African cultures historically followed traditional or indigenous religions, characterized by animism, ancestor veneration, and a deep connection to nature. Here are some common elements:

- a. *Ancestor Worship: Many African societies venerate ancestors, believing in their continued influence and guidance. Ancestors are honored through rituals, offerings, and ceremonies.*
- b. *Nature and Spirit Worship: A significant number of African traditions involve reverence for natural elements and spirits. Trees, rivers, mountains, and animals may be considered sacred, with rituals performed to connect with these spirits.*
- c. *Rituals and Ceremonies: Various ceremonies mark important life events, such as birth, initiation, marriage, and death. These rituals often involve dancing, drumming, and symbolic gestures to connect with the spiritual realm.*
- d. *Divination and Oracles: Many African cultures use divination methods or consult oracles for guidance. This involves seeking insights from spiritual leaders or diviners to make decisions or understand future events.*
- e. *Community Involvement: Worship is often communal, with entire communities participating in ceremonies and celebrations. This fosters a sense of unity and shared spiritual experience.*
- f. *Music and Dance: Music and dance are integral to African religious practices. They serve as expressions of spirituality, with rhythmic movements and melodies enhancing the connection to the divine*

ISLAMIC SYMBOLS

Every recognized institution is identified by its symbols i.e. ,the flag and coat of arms symbolize Uganda as a nation .Similarly ,Islam as a divine religion is identified with special symbols.

A symbol can refer /mean to a device, design or figure as an identifying mark or a written or printed mark that is meant to convey information to the reader or a sign, number, letter that has a fixed meaning.

The Islamic symbols have roots in the two holy cities i.e. Mecca and Medina. Some of the symbols in Islam include the following;

The kaabah ,hajar al –aswad,zamzam well, the crescent moon ,mecca , the prophets mosque ,maqam Ibrahim ,the place of arafah ,swafah and marwah ,Quran, tasbih ,swijida among others.

THE KAABAH

It was the first house of worship on earth constructed by prophet Ibrahim (AS) with his son prophet Ismael (AS) and it existed before the birth of prophet Muhammad (PBUH).

It was placed at the middle of the world and it is found in Mecca Saudi Arabia.

The Kaaba is located at the heart of the sacred mosque in Mecca. It is also called Baytullah.

Baytullah means the house of Allah. It is the first house built for humanity to worship Allah. It is also referred to as kaabah al-musharrafah.

Regarding the Kaaba, Allah mentions in the holy Quran in Suratul al maidah.

“Allah has made the kaabah, the sacred House, an asylum of security and benefits (e.g. Hajj and Umrah) for mankind.” 5:97. It is a big Islamic symbol.

Importance of the kaabah

- *Muslims have to visit it during pilgrimage as the fifth pillar of Islam.*
- *It is the direction Muslims have to face too while praying the 5 daily prayers.*
- *It also functions as the kiblah.*
- *It is the first house of worship ever setup on earth.*
- *Kaabah promotes togetherness and brotherhood.*
- *It helps in circumulating the (kaabah) 7times with praises of Allah different from the ungodly praises that were performed there before.*
- *It reflects the history of Islam.*
- *It promotes loyalty to Allah among Muslims.*
- *Centre of commitment to Allah.*
- *It is a dedication of people towards their faith.*
- *There is the grave (a stepping stone of Ibrahim).*
- *It is a haram land –Centre of security/peace.*
- *If someone do prayers, fasting, zakat and other good deeds. He will avoid from the slander of Dajjal because the slander of Dajjal never come to this place Baitullah is the last place that will be destroyed in the doomsday later.*

Suratul Imran, verse 97 “And whoever enters it shall be safe.”

- *Kaabah signifies as the symbol of Muslim unity and equality in this world.*
- *It is a gathering place. (2:125)*
- *“And (mention) when We made the House a place of return for the people and (a place of) security.”*
- *There is no better than it. (2:127)*
- *“And (mention) when Abraham was raising the foundations of the House and (with him) Ismael, (saying), Our lord, accept (this) from us. Indeed You are the Hearing, the knowing.”*
- *It is the Centre of worship for human. So that, Moslems should face Kaaba when they are doing prayers.*
- *There is Hajar Aswad (black stone). It is viewed as the most important angle.*
- *The pillar of Yaman. It is parallel with Hajaraswad. In this side, every pilgrim who do tawaf should greet or wipe it with the right hand (erase sins).*
- *On Kaaba still, there are the pillar of Iraqi and sham.*

- Many mercies in there (Kaaba). From Abdullah bin Abbas (RA) prophet Muhammad (PBUH); "In deed in every days, day and night 120 mercy of Allah (SWT), descend upon this Kaabah. The 60 of them are for people who do tawaf, the 40 are for people who do prayer and the 20 are for people who see it." (Baihaqi).
- There are 7000 angels in. Kaaba. These angels are assigned to take care of the pillar of Yaman and whoever supplicates there, and then the angels will say Aamiin.

NB: Kaabah isn't the actual house of Allah (SWT), it's the symbolic representation of the place of Allah's residence in this world. Therefore Moslems do not worship the holy kaabah. However, it is the symbol of the supremacy and oneness of Allah (SWT).

THE BLACK STONE (HAJAR AL-ASWAD)

The black stone is an oval shaped structure on the extreme right hand corner of the kaabah. It is symbol of blessings.

Islamic tradition holds that it fell from heaven as a guide for Adam and Eve to build an altar.

Hajar Al-Aswad is arguably the holiest stone that exists in the universe. It was placed on the holy kaabah by prophet Ibrahim (AS) and is highly recommended for Muslims to touch. This stone descended from heaven. Pilgrims stop to kiss it, emulating the kiss that Islamic tradition records that it received from Prophet Muhammad (PBUH). Muslims do not worship the black stone.

Imam Baqir said;

"There are three stones that have descended upon the earth from heaven: maqam Ibrahim, the stone of the Israelites (the stone prophet Musa (AS) struck releasing water, and Hajar Al –Aswad which was given to Abraham from Allah when it was white. It has then turned black due to the sins of people who have touched it."

Importance of the black stone

- According to Islamic scholars, duas (supplications) are accepted at the Hajar Al Aswad and on the day of judgment, it will be testifying infavour of all those who have kissed it.
- It completes the kaabah structure i.e. while prophet Ibrahim (AS) was building the kaabah, the stones were not enough and He (AS) sent his son prophet Ismael (AS) to look for an appropriate stone to fill the gap of the kaabah wall, he later noticed a shiny white color stone in the empty space. Prophet Ibrahim (AS) told him the unique stone was delivered to him by Jibreel (AS)
- The black stone is the starting and ending point of the obligatory rite of hajj and umrah pilgrimages.
- Pilgrims from around the world visit Makkah to kiss and touch the black stone as prophet Muhammad (PBUH) used to.
- Touching the black stone is one of the things by means of which Allah expiates the sins.

- *It is a symbol of blessings.*
- *Whoever supplicates to God in this place his/her supplication is directly answered by Allah.*
- *The black stone is also the starting point for the circumambulation of the kaabah.*

ZAM ZAM WELL

Zamzam well is hand excavated and is about 30.5m deep, with an internal diameter ranging from 1.08-2.66m.It is a famous well in al-masjid al-haram (the sacred mosque in Mecca).

Zamzam well is well from which Allah quenched the thirst of Ismael the son of prophet Ibrahim (AS) when he was an infant. His mother Hajarah (RA) looked for water for him, but could not find any. She climbed to the top of Mt. Al safaa, praying to Allah to help her and give her water for Ismael, and then she climbed to the top of Mt. Al-Mariah and did the same. Allah sent Jibreel (AS), and he struck the earth, and water appeared. The act later resulted into sprinkles of water beneath the heels of Ismael. Hajarah collected the sprinkles of water while saying zamzam meaning collecting together in a lump sum. This resulted into the zamzam well. It holy water and it is also a religious symbol.

Importance of zamzam well

- *The prophet (SAW) said; “The best water on the face of the earth is the water of zamzam; it is a kind of food and a healing from sickness.”*
- *It helps curb pangs of hunger.*
- *Applying it on eyes helps improve eyesight and other problems related to eyes.*
- *It helps reduce acidity.*
- *It is helpful in preventing dental caries.*
- *It is a good source of nourishment and improves overall health.*
- *It fulfills the wishes and duas of pilgrims.*
- *It helps repair damaged skin cells.*
- *It forties the immune system of the human body.*
- *Income generating venture.*
- *Pilgrims drink this water and use it to cleanse themselves.*
- *It is a source of blessings.*
- *It quenches ones thirst.*
- *Zamzam began the settlement of the Makkan valley, where descendants of prophet Ismael (AS) populated the area.*
- *Zamzam water increases energy levels and strengthens the cell systems of the human body.*
- *Zamzam water contains no germs or bacteria because of its high levels of fluoride.*
- *Zamzam water is known for its purity and taken to be the purest on the planet.*
- *Zamzam is rich in calcium and magnesium which can help decrease fatigue. This also provides the water with healing qualities.*
- *Zamzam water encourages the growth of healthy bones due to its abundance of calcium as bones absorb the vitamins and benefit from them for better growth.*

MAQAM IBRAHIM (station of Ibrahim)

It is a small square stone associated with prophet Ibrahim (AS) and prophet Ismael (AS) and their building of the kaabah in what is now the great mosque of Mecca in Hijaz region of Saudi Arabia. According to Islamic tradition, the imprint on the stone came from Abraham's feet.

According to one tradition, it appeared when prophet Ibrahim (AS) while building the kaabah; when the walls became too high, prophet Ibrahim (AS) stood on the maqam, which miraculously rose up to let him continue building and also miraculously went down in order to allow Ismael hand him stones. Other traditions held that the footprint appeared when the wife of Ismael washed Ibrahim's head or alternatively when prophet Ibrahim (AS) stood atop it in order to summon the people to perform the pilgrimage to Mecca.

This station is upon which prophet Ibrahim (AS) is said to have stood on this stone during the construction of the upper parts of Kaaba, raising Ismael on his shoulders for the upper most parts.

According to another tradition this stone was sent from heaven to prophet Ibrahim (AS) along with two more stones, one being Hajar Al Aswad, and the second is the stone of the children of Israel.

The place it stands today is the spot where Prophet Ibrahim (AS) purportedly offer 2 rakahs prayers after the completion of construction of the kaabah to Allah.

Importance of the maqam Ibrahim

- *They prayed to Allah to make the place (the kaabah) where people would visit and worship Allah as from Quran 2:125.*
- *It is used as a supplication spot by pilgrims after the circumambulation of the kaabah.*
- *This spot is a symbol of Islam and its ritual is the Sunnah of 2 rakats performed when everyone have done the circumambulation of the kaabah.*
- *Prophet Ibrahim (AS) used to stand on the stone to call people towards Islam, the religion of Almighty Allah and preach them about it.*
- *Also prophet Ibrahim (AS) used to stand on it and call people to perform the holy pilgrimage to Mecca. All the same, it is considered a symbol of dedication to Allah.*
- *Maqam-e-Ibrahim is also a symbol of dedication and hardships of prophet Ibrahim (AS) and prophet Ismael (AS) towards Allah Almighty.*
- *It comes with a reward of 10,000 blessings for those who offer 2 rakats at this spot and their rank is raised by 10,000 levels.*

SWAFAH AND MARWAH

Swafah and Marwah are the historical mountains/hills that are located in masjid Al-haram (the grand mosque) in Makkah. Prophet Ibrahim (AS) was ordered by Allah to leave his wife Hajarah and their infant son Ismael (AS) alone in the desert of Arabia (presently Mecca) near safah and marwa where there was

not any water or tree. So he left his wife and child in desert alone with a jug of water and a bag of dates. Hajarah started drinking from the jug and her milk increased for child. She breastfed her son.

When the jug of water ended she ascended the safah hill and looked around, seeking of water. When she saw nothing, she came down and then ran up to another hill Marwa. She continued running until she had done this 7 times.

Finally, while Hajarah was on Marwah, she looked at her sons feet and saw that a spring of water sprouting forth beneath his feet. She ran towards her child Ismael and fastened her hands so as to prevent the water from spreading saying zamzam (stop flowing). Allah (SWT) accepted the act of Hajarah and ordered all the pilgrims from that time till the day of resurrection to complete 7 rounds between safah and marwah.

Importance of Swafah and Marwah

- It reminds Muslims historically the story of Hajarah who was left with her son behind in the desert and was looking for water to give to her son running between these two sites.
- It is a representation of the fact that those who trust Allah will be saved by Allah from His mercy.
- Quran 2:158
“Safa and marwa are among the symbols of God, so for those who make major or minor pilgrimage to the house it is no offense to circulate between the two....”
- They’re representation of Allah’s symbols in Islam.
- It is prescribed for men to run between safa and marwa, because this is what was done by the prophet (SAW) and his companions.
- Mt. Swafah was used by prophet (saw) to preach Islam during the public call by 613AD.
- The Sa’ee between as-safa and al-marwah is one of the pillars of hajj and umrah.

MEDINA MOSQUE (Al-masjid an-Nabawi)

The mosque of medina in Arabic is called Al-masjid an Nabawi or Al-haram Al Nabawi meaning the prophet’s mosque.

This mosque was built by the prophet Muhammad (PBUH) with his early companions in the city of medina a province of Saudi Arabia.

It was built in the year 622AD after the migration of Muslims from Mecca to Medina in what is termed as the great hejirah. Later it was expanded and until now, it is being expanded.

The mosque houses the grave of the prophet and the two caliphs. There is a place called Rauthar which is one of the places of paradise.

It was the second mosque built by prophet (saw) in Medina after Quba mosque and is the second largest mosque and second holiest site in Islam, both titles ranking after the masjid Al-haram in Mecca. The mosque is located at heart of medina and is a major pilgrimage site that falls under the purview of the custodian of the two holy mosques.

Importance of this mosque

- *“Anyone who comes to visit me and he came solely for this purpose then it becomes wajib upon me to do intercession for him on the Day of Judgment”. (Tabarani)*
- *Masjid-e-nabawi is considered as one of the most significant mosques in Islamic religion. Prophet Muhammad (PBUH) said,
“Do not prepare yourself for a journey to any mosque (with the intention to earn special reward of prayers) but the three mosques, al-masjid Al haram, al-Aqsa, and my mosque”. (Bukhari)*
- *Praying in this masjid guarantees extra-ordinary rewards for the believers.
“One prayer in my mosque is better than one thousand prayers in any other mosque excepting al-masjid Al-haram.” (Bukhari)*
- *“Between my house and my pulpit lays a garden from the gardens of paradise, and my pulpit is upon my fountain (Al-kauthar).”*
- *Muslims have an opportunity to visit the grave yard of prophet Muhammad (PBUH)*
- *Supplication at Rauthar and performance of Sunnah.*
- *The mosque served as a community center, a court of law, and a religious school.*
- *There was no concept of khateeb at that time. He (PBUH) was asked by companions to make a sitting place for Him as he used to get tired during the process. Hence the first mimbar (pulpit) was and got a very significant rank in mosque.*

THE CRESCENT

This is the main symbol of Islam. It has the star and the moon and it is usually placed on top of mosques. The historical facts about it are not known therefore do not dwell on them. Some historians say that the crescent was a symbol for the Ottoman Empire that had its routes in Turkey. But as a matter of fact, Islam is light and light is natural and naturality always prevails over artificiality.

Islam emerged in Arabia where travel along the desert trade routes was largely by night, and navigation depended upon the position of the moon and stars.

Its significance

- *The moon thus represents the guidance of God on the path through life. (6:97)*
- *The new moon also represents the Muslim calendar, which has 12 months each of 29 or 30 days. So in Islam the lunar month coincide, and the new moon is eagerly awaited, especially at the end of Ramadan when its sighting means that the celebrations of Id'afitr can begin.*
- *It is used on several Muslim countries flags*
- *Indeed Muslims know the passing of months according to the moon.*
- *The symbol of the crescent moon and five pointed star is often used in Islamic art.*
- *The crescent in Islam they are important as they help to allocate a mosque in a particular area / society.*
- *10:5 “It is He who made the sun a shining light and the moon a derived light and determined for it phases that you may know the number of years and account (of time)”.*

- 2:189 “They ask you (O Muhammad) about the new moon, say: these are signs to mark fixed periods of time for mankind and for the pilgrimage”.
- The moon and the star they are part of the creations of Allah (SWT).
- Centrally significant to the commencement of the fasting of Ramadan and breaking it.
- Stars are important as an adornment of the heavens, too they drive away the devils (shayateen) and act as signs for navigation. (67:5)

“And indeed we have adorned the nearest heaven with lamps, and we have made such lamp (as) missiles to drive shayaateen (devils), have prepared for them the torment of the blazing fire”.

THE PLACE OF ARAFAH

Arafah literally means the place of meeting. It is a vast, open desert plain about 12miles southeast of the kaabah, which is in the city of Mecca. The plain of Arafah is marked by the prominence of jabal Arafah, the mount of meeting, also known as jabal Al-Rahmah, the mount of mercy, because it is the hill upon which Prophet Ibrahim (AS) was prepared to sacrifice his son Ismael (AS) before Allah mercifully substituted a ram for sacrifice in place of the boy.

Arafah is one of the hills of Mecca. It is an important place in Islam. Pilgrims spend the afternoon there on the 9th day of dhul hajji. Failure to be present in the plains of Arafah on the required day invalidates ones hajji/pilgrimage. This ritual is performed on the 9th day of the Islamic month of Dhul hijja. It is known as the day of Arafah after the mountain itself.

It is on that day that Prophet Muhammad (PBUH) is said to have delivered the famous last sermon of his mission in 632AD.

The significances of this place

- One hadith states that “Hajj is Arafah”.(Abu Dawud) This means Arafah is the sum and substance of Hajj.
- The day of Arafah is also significant because this amazing ayah was revealed on this day.

Quran 5:3;

“This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion”.

- It is a recommended sunnah of the prophet (PBUH) for those who are not pilgrims to fast on this day since the prophet (SAW) was asked about fasting on the day of Arafah, so he said;

“It expiates the sins of the past year and the coming year”.

- The prophet (pbuh) said: “There is no day on which Allah frees people from the fire more so than on the day of Arafah. He comes close to those (people standing on Arafah), and then He reveals His Angels.”

- So significant this day in Islam, that our prophet (saw) bore witness 3times before the believers and God that he had successfully completed the divine mission of His messengership.
- Allah (SWT) forgives more people than any other day on the day of Arafat. It is a day of unlimited blessings and forgiveness.
- The day is significant, it is on this very site where our beloved holy prophet (pbuh) delivered his farewell sermon for his ummah.
- This day of Arafat commemorates the finality of divine revelation.

THROWING OF THE JAMARAT (place of pebbles)

This is part of the annual Islamic hajji pilgrims to the holy city of Mecca in Saudi Arabia.

During the rituals, Muslim pilgrims throw pebbles (small stones) to the three walls formerly pillars called jamarat in the city of Mina, East of Mecca. It is one of a series of ritual acts that must be performed in the hajj.

It is a symbolic bring off of Ibrahim's hajji, where he stoned three pillars representing the temptation to disobey God.

On Eid Al-Adha (10th day of the month of Dhul-al-hijjah), pilgrims must strike the big jamarah or Al-jamarah Al-Aqaba with 7 pebbles. After the stoning is completed on the day of eid, every pilgrim must cut or shave their hair. On each of the following two days, they must hit all three walls with seven pebbles each, going in order from east to west. Thus at least 49 pebbles are needed for the ritual, more if some throws miss at 3 stone structures in Mina.

The pebbles are thrown in remembrance of Ibrahim's family about the rejection of Satan.

Satan was confusing Ibrahim to refuse the sacrifice of his son. He appeared to him thrice and Ibrahim (as) resisted. He proceeded to Hajara the mother and she also rejected Satan tried her 3 times.

He then went to the son himself, Ismael (as) also rejected thrice. Thus the ritual of throwing pebbles for 3 days three times and throwing seven pebbles at each because it is what was done.

Importance of the jamarat

- *The importance of this ritual is about the loyalty to Allah.*
- *It promotes trust and honesty to Allah as the family had to Almighty Allah.*
- *Moslems learn to be committed (commitment) and dedicate (dedication) to Allah in all circumstances and situations.*
- *It helps with the strength to resist the worldly life among others.*
- *Stoning of the Satan is one of the main rituals of the annual hajj/pilgrimage to the holy city of Mecca during the month of Dhul hijjah.*
- *The stoning of jamarat denotes complete obedience to the commands of Allah without anything dissuading a Muslim against it.*

ISLAMIC RITUALS AND CELEBRATIONS

The ceremony for the birth of Prophet Muhammad PBUH is locally known as Mauled. Mauled is a ceremony carried out by a section of Muslims to mark the birth of Prophet Muhammad PBUH.

It is normally celebrated on the 12th of Rabil Awwal (3rd month of the Islamic calendar) as a way of honouring the prophet PBUH.

The ceremony is organized outside under a shade or shelter. - Muslims usually sit down on mats and women are separated from men.

Some teachings on the history of the prophet PBUH are made.

There are some expressions of the prophet's power by calling his name several times.

Muslims stand as a symbol of respect for the coming of the prophet PBUH.

They offer contributions like gifts as a means of appeasing him PBUH.








Songs locally known as Kaswiida are sung accompanied by drums (Amataali).

Public preachings are usually made on various issues of Islam especially on the history of Islam. Sometime non Muslims are also allowed to attend these ceremonies.

Qur'anic recitation is also carried out on this day.

The day is ended with eating and drinking.

WHY DO MUSLIMS CARRY OUT MAULED? (ARGUMENTS FOR MAULED)

-  *Muslims think that they are fulfilling Allah's command which asks Muslims to pray for the prophet PBUH.*
-  *Some Muslims support it because they think that people learn much about Islam during the occasion.*
-  *They support it because it unites the Muslims by eating and drinking together.*
-  *They think that it is a means through which non-Muslims can be converted to Islam.*
-  *They think that it is the right time for the Muslims to address their problems to the politicians who may be present on the occasion.*
-  *The life history of the prophet PBUH is taught to the young Muslims and new converts to Islam.*
-  *They think that it is an occasion of enjoying of life for the Muslims through 'Kaswiida' and 'Mataali'.*

WHY DO SOME DO MUSLIMS OPPOSE MAULED? (ARGUMENTS AGAINST MAULED)

- ✚ *The prophet PBUH never performed mauled in his life. So it is an innovation in Islam.*
- ✚ *The prophet PBUH used to fast on Monday to mark the day he was born. So Muslims who want celebrate his birth must also fast on Monday.*
- ✚ *Some Muslims consider it as shirk because in the process of mauled, Muslims worship the prophet PBUH by standing up to give him honour and gifts.*
- ✚ *It is one way of lowering the personal dignity of the prophet PBUH by considering him alive when he died a thousand years ago.*
- ✚ *It involves a lot of extravagance yet such money would be used to cater for the needy and poor members of the community.*
- ✚ *It is one way of raising the prophet PBUH to the position of sainthood yet in Islam there are no saints.*
- ✚ *It is not the way Islam advises Muslims to enjoy life. So those who carry it out for that purpose, they do it in a wrong way.*

THE MARRIAGE CEREMONY

In Islam, marriage is defined as the legal union between man and woman for life with Allah as the supreme witness.

The relationship between man and woman as husband and wife is formally recognized during the marriage ceremony.

Islam requires that the marriage ceremony be publicized to friends, relatives and neighbors.

A good marriage ceremony should be organized in a simple way so as not to be too extravagant or too mean.

The ceremony should take place at the parents' home or in the mosque or at the bridegroom's home.

At the ceremony, women and men must be separated and a veil should be used to separate them.

The ceremony must take place during day time and must end before sunset.

Invited guests should arrive on time and leave immediately the ceremony ends.

Before marriage is concluded, there should be consent between the bridegroom and the bride as husband and wife. It should not be forced marriage.

They should say their acceptance openly starting with the bride for the dowry given to her and the bridegroom confirming his acceptance after her.

The words of acceptance should be said loudly and in a language understandable by the witnesses.

The parents of the married couple should also be present to approve and bless their marriage before it is concluded.

There should be two reliable witnesses when the bridegroom and bride are vowing to be husband and wife of each other.

The girl should be given in marriage by her father or grandfather or brother but not her mother or sister.

A woman who has no parents / guardians or whose parents / guardians are non-Muslims is given out in marriage by the Amir or head of the Muslims in the area.

The bridegroom must give dowry to his bride as an assurance that he can look after her.

Dowry is determined by the bride and it can be in any form or value she wishes to get from her partner (husband to be).

An agreement of marriage between the man and woman is very important and must be witnessed by two Muslim witnesses.

The marriage ceremony should be conducted between couples who intend to have a permanent marriage but not a temporary one which is forbidden in Islam.

It is preferable that during the marriage ceremony the couples be taught the essentials of an Islamic marriage.

Some amusements like dances and songs which are not obscene or lovely may be played on the wedding occasion.

It is Islamic for the guests to give or take gifts to the wedding and give them to the couples.

IMPORTANCE OF THE MARRIAGE CEREMONY IN ISLAM

- *It helps to protect married couples from committing adultery after people have witnessed their marriage.*
- *Marriage gives respect to the partners as responsible people in the community.*
- *It legalizes sex which is a social right for the married people.*
- *The witnesses who are present during the ceremony can be used to settle disputes in the family.*
- *The dowry given to the bride during marriage can be used to improve on her economic status.*
- *It creates unity between the family of the bride and the family of the bridegroom.*
- *It is a source of happiness where Muslims gather, eat and drink as brothers and sisters.*
- *Marriage ceremony inspires young Muslims of defined age to also marry.*
- *It creates peace in the family due to the marriage certificate signed by both partners.*
- *It helps to reduce on the spread of sexually transmitted diseases like HIV / AIDS.*
- *It is an occasion of learning because many issues concerning marriage are taught to the couples and other people present.*

- *Marriage is a religious duty and those who perform it get rewards from Allah.*
- *It results into production of children which leads to the expansion and growth of the Muslim community.*
- *Married couples provide comfort to each other especially during the time of stress and sorrow.*

AQIIQAH

This is an Islamic ceremony which is performed for a newly born child.

It is good in Islam that a child is born in a quiet place where there are no noisy things like discos.

Immediately a child is born, the first thing is to make adhan in its right ear and iqama in its left ear. This is intended to enable the baby hear Allah's words first before hearing any other words.

It is therefore good that the people attending to a pregnant mother are Muslims who can perform adhan and iqama.

A chewed date or anything sweet like honey should be placed in the mouth of the newly born baby.

The people around should also make prayer for the newly born baby to guard it from temptations of Satan.

The news of a born child should be received with great joy and friends should be informed.

Parents especially fathers should receive all children of both sexes with joy without preferring boys to girls or girls to boys.

The friends of the parents should also congratulate them for having a baby and seek Allah's blessings for the baby.

The baby should be given a name as immediately as possible preferably within seven days.

A good and meaningful name should be given to the baby like the names of prophets, followers of prophets and those related to Allah.

If the child is born dead, it is not given a name.

It is good that both parents agree on the choice of the name but if this fails, then it is the right of the father to choose a good name for the child.

On the seventh day, the parents should shave-off the baby's hair and the head be splashed with saffron if it is available.

Also on the same day, if the baby is a boy, it should be circumcised by removing the foreskin of the penis to avoid accumulation of dirt that may result in diseases like cancer.

If the child is born without a foreskin, there is no need for circumcision.

Circumcision can also be postponed if the health of the baby is not good.

Also on the seventh day, an animal should be slaughtered for the baby.

It is good that a sheep or a goat be slaughtered for a girl and two sheep or goats for a baby boy.

The meat of the slaughtered animal is divided into three lots; one part is consumed at home and the other two are given to family relatives and friends.

It is however preferable that relatives and friends are invited and celebrate together.

It is completely forbidden to sell any part of the slaughtered animal for money or in exchange for the services of a cook or butcher.

It is totally not Islamic to splash the blood of the sacrificed animal on the child's head, the walls or anything else.

If it is necessary the ears of a baby girl are pricked to make provision for her to have earrings in future.

IMPORTANCE OF AQIIQAH

- *Making adhan and iqama to the baby helps a child to grow up as God-fearing person.*
- *The parents and the born child get blessings from Allah through the prayers of their friends.*
- *It is a sign of responsible parenthood because it is one of the duties of a parent to his children.*
- *It is an Islamic duty for all parents and one who does it get rewards from Allah.*
- *It brings relatives and friends together which promotes unity in the community.*
- *It is a moment of joy and happiness especially to the poor and needy who share on the slaughtered meat for the baby.*
- *Circumcising the baby boy at an early age avoids the pain he would undergo if he is circumcised at adult age.*
- *Circumcision also prevents diseases the child would contaminate if the foreskin was left on his penis.*
- *Receiving the news of a born baby without discriminating between a boy and a girl shows the equality of mankind which is taught by Islam.*
- *It is also an inspiration to the young Muslims who have reached the age of maturity to have children but who still fear.*
- *The way Aqiqah is performed distinguishes Islam from other religious beliefs and practices on a new born baby.*
- *It strengthens the marriage bond between the wife and husband because it shows a caring father to his wife and the children she produces.*

IDDI CELEBRATIONS

There are two Iddi ceremonies in Islam i.e. Iddi Fitir and Iddi Adhuha.

Iddi Fitir is the ceremony which marks the end of the month of Ramadhan. It takes place on the 1st of Shawwal (10th month on Islamic calendar)

Iddi Adhuha is the ceremony for slaughtering animals among Muslims. It takes place on the 10th of Zul-Hijja (12th month on Islamic calendar).

The time for Iddi prayer starts immediately after sunrise.

If people do not come to know that the day of Iddi has come until afternoon, it should be made the following day as a makeup prayer.

On any Iddi day, a Muslim should say Takibiirat (Allah Akibar) several times from and to the place of prayer.

One should bath in the morning before going for Iddi prayer. - He or she should put on the best of his or her clothes preferably white in colour.

Muslim men can wear pleasant perfumes if they are available. Women are not allowed to use perfume.

It is better to walk when going for Iddi prayer unless the distance is too long or one cannot walk due to some problems like disability.

Iddi prayer is performed outside in an open place but not in the mosque. - It is recommended for all Muslims including women and children to gather for Iddi prayer.

Women in menstruation and those who have just given birth also come to the place of prayer but they do not participate in praying.

It is not allowed to offer any supererogatory (optional) prayer before or after in the place where Iddi prayer is performed.

The imam leads the Muslims in the prayer which is said aloud like Juma prayer in two units (Rakat).

After the prayer, Muslims must remain seated and listen to the sermon delivered by the imam.

On Iddi Fitir, the khutuba centres on the behaviours of the Muslims after the month of Ramadhan.

On Iddi Adhuha, the khutuba centres on the background for slaughtering animals and its importance to the Muslims.

When going back home after offering Iddi prayer, it is better to use another road from the one used when coming for the prayer.

Muslims must be very happy on Iddi day and meet each other with a lot of joy and smiling face.

Muslims must also congratulate each other on Iddi day by asking Allah to accept their work for His sake.

On Iddi Fitir, it is recommended that one eats some dates or food before going for the prayer.

On Iddi Adhuha, it is Sunna not to eat anything until when the prayer is finished.

It is totally forbidden to fast on both Iddi days because they are festive days of a Muslim.

Children must be treated with a lot of joy on like buying them new dresses so as to feel the impact and pleasure of the day.

A Muslim should avoid disappointing family members and other people so as to allow them celebrate their day.

On Iddi day a Muslim should try to avoid annoying Allah because it is a day of thanking and praising Him with one's best ability.

On Iddi Fitir, able Muslims must pay zakat Fitir before going for the prayer.

If one does not pay zakat Fitir when he has the ability to pay, he or she is not allowed to come to the place of prayer.

It is good that a Muslim prays for the dead Muslims on Iddi day and visits the sick.

IMPORTANCE OF IDDI CELEBRATIONS

- *Iddi Fitir is a means of thanking Allah for being able to fast the holy month of Ramadhan and to ask Him accept any good deeds done in it.*
- *Iddi Adhuha is a means of thanking Allah for completing Hijja (pilgrimage) the last pillar of Islam.*
- *Iddi day is a day of remembering Allah and praising Him from morning till sunset.*
- *Dead Muslims are prayed for and sick brothers and sisters are visited which creates unity among Muslims.*
- *It is proof whether one can control his or her heartily desires by focusing on Allah alone.*
- *It is a day of enjoying whereby even the poor also are catered for and also enjoy the fruits of the day.*
- *It is on Iddi day that Allah sends His mercy and blessings to the faithful Muslims.*
- *It creates brotherhood and love between the rich and the poor Muslims whereby the rich give charity to the poor and Muslims visit each other.*
- *Muslims identify each other and express their spirit of solidarity to the non-Muslims.*
- *Muslims learn many issues concerning the history of Islam on Iddi Adhuha e.g. the story of Prophet Ibrahim.*
- *It is a day of Allah's forgiveness to the Muslims e.g. the pilgrims and those who fasted.*
- *Muslims get a lot of rewards from Allah because both Iddi Fitir and Adhuha are forms of worship.*

ISLAM AND VALUES IN CHRISTIANITY AND AFRICAN TRADITIONAL RELIGION

(FOUNDATION OF ISLAM, CHRISTIANITY AND AFRICAN TRADITIONAL RELIGION)

Foundation of Islam (Pre-Islamic Arabia)

It refers to the state of Arabia before the coming of Prophet Muhammad. This period was called jahilliyah.

Muhammad bin Abdullah was born in 570AD, in Mecca. He became a prophet in 610AD .The period before 610AD was known as pre-Islamic Arabia. However, the message of Islam, worship of one was already in existence. It was the message of all prophets' right from Adam.

The people of Mecca were non-believers. They rejected Prophet Muhammad and his message, and worshiped several gods. His message and influenced the life of Arabs.

Prophet Muhammad took over Mecca and purified it from sin, (idolatry and abomination) .Mecca became a land of worship of true God. Since then, Mecca has been a symbol of Islam, a world historical and spiritual city.

Economic life of the pre-Islamic Arabia

- *Economically, agricultural yields were not good due to the poor irrigation system. The northern part of Arabia consisted of the desert.*
- *As such trading activities were conducted in Mecca; Hiraah and Ghassan .Trading was not profitable due to the wrangles amongst clans.*
- *The quraish exploited trade and practiced lending with interest. They stressed the Bedouin who lived in the desert.*
- *Actually, the main economic activities of the Bedouin were rearing cattle (animals) nomadically such as camels, goats and sheep.*
- *They migrated constantly in search for greener pastures for their livestock. Their economic activities symbolized a primitive life*
- *Gambling /playing games of chance were the order of the day.*
- *Used to cheat using false measures and weights.*
- *Used to sell defected/expired goods.*
- *They practiced slavery and slave trade.*
- *Women were not to liberate themselves economically because of their greedy husbands.*
- *Ribbah/usury/charging of interest on money lent was practiced.*
- *Trade was also carried out between the urban dwellers and the village dwellers.*
- *Practiced agriculture i.e. grew crops like dates and rice in oases.*
- *Reared animals like goats, sheep, and camels.*

- *Moved in caravans when going for trade.*
- *Slaves were not allowed to participate in trade.*

Social life of the pre Islamic Arabs

- *They were divided into social classes i.e. the sheiks and tribal heads belonged to the first class.*
- *Women, the poor, the widows, slaves belonged to the third class lowest class.*
- *Excessive polygamy was practiced by men.*
- *Polyandry was by the women i.e. having more than one husband.*
- *Divorce was the order of the day.*
- *Wine drinking was highly practiced by the pre-Islamic Arabia.*
- *Infanticide was practiced which was killing of female babies.*
- *Women were looked at as a sign of bad luck.*
- *Zinah was a common practice.*
- *Their language or speeches were polluted with bad words.*

Religious living of the pre Islamic Arabs

- *Believed in angels as daughters of God.*
- *Took Jinns to be God's assistants in running this world.*
- *They worshiped idols throughout the year.*
- *They had gods and goddesses i.e. the god was Hubal and among the goddesses there was Al-manat.*
- *Respected the forbidden months and even never fought in them e.g. Rajab, Dhul-qada and Dhul-hajji.*
- *Worshipped earthly bodies like rocks, trees and mountains.*
- *Worshipped heavenly bodies e.g. like sun, moon, stars etc.*
- *Every street, market, homestead had its idols.*
- *Used to make sand moulds, milk a goat on them and worship them.*
- *Believed in witchcraft and magic.*
- *Believed in divination and reached their gods through arrows and birds.*
- *Believed in life after death but no resurrection.*
- *Their existed Zoroastrianism these worshiped their god through fire.*
- *There were Hunafs i.e. followers of prophet Musa who believed in one God.*
- *Christianity existed and these followed prophet Isa.*
- *Judaism also existed among the Jews.*
- *They fasted but their fasting was impure.*
- *They prayed but their prayers were irregular.*
- *They paid zakat but it was the poor to pay to the rich.*
- *Performed pilgrimage but used to run around the ka-aba naked, clapping while speaking obscene words.*

WOMEN

- They considered among the members of lowest class in society.
- They were denied a right to worship.
- They were married without their consent.
- They were married without being given dowry.
- Divorce was order of the day.
- Men carried out excessive polygamy.
- They were not allowed to speak in public.
- They were looked at as a sign of misfortune or bad luck.
- They were not allowed to participate in politics.
- They were not to be leaders nor elect leaders.
- Infanticide i.e. killing of female babies was practiced.
- Women were not allowed to inherit there deceased husband’s property.
- They were not to liberate themselves economically because of their greedy husbands.
- They were inherited by their step sons.
- Women were brought out in public for to enjoy themselves sexually.
- They were used co-laterals in case one incurred a debt and failed to pay.
- They were not allowed to visit their relatives.

Political life of the pre Islamic Arabia

- In pre-Islamic Arabia, none of the governments had a systematic administration.
- The north was governed by the Romans and Persian empires, whereas the south was governed by the Habsyah (Ethiopia) government.
- The political climate of Ghassan, Hirah and Yemen was unruly.
- The society lived by tribes and was regularly at war with one another.
- Although the country had its own administration it could not be regarded as an advanced or civilized government because it was governed by other countries.

- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----

Prophets influence/changes onto the life of the pre Islamic Arabia.

- Islam preached about equality and abolished social classes.
- They were allowed to worship their God.
- Their consent was first sought for before marriage.
- They were given dowry before marriage.
- Islam put restrictions on divorce which limited it.
- Women were given a right to divorce their husbands.
- Islam restricted polygamy up to a maximum of four.
- Islam prohibited the belief in superstitions e.g. considering women as a sign of bad luck.

- They were given a chance to speak in public especially in addressing fellow women.
- They were allowed to participate in politics.
- They were given a right to become leaders e.g. Aisha the prophet's wife among the women.
- Killing of female babies was abolished by Islam.
- Women were allowed to inherit their deceased husband's property.
- Islam liberated them economically as they allowed to own property.
- Islam prohibited zina.
- They were no longer used as co-laterals in case someone incurred a debt and failed to pay.
- They were allowed to visit their relatives.
- Zakat was institutionalized and it was the rich paying to the poor.
- Fasting was purified and made compulsory among believers.
- Pilgrimage was purified and no longer spoke bad words during tawaaf.
- The five daily prayers were introduced.
- Belief in the oneness of Allah replaced idol worshipping.
- All idols around the ka-aba and in people's houses were destroyed.
- Belief in magic and witch craft was prohibited.
- Divination was prohibited by Islam.
- Worshipping earthly objects was prohibited by Islam.
- Worshipping heavenly bodies was prohibited by Islam.
- Belief in angels as daughters of God was stopped.
- Belief in Jinns as God's assistants was stopped.
- They started to believe in life after death and resurrection.
- Killing of female babies for good luck was stopped.
- Christianity was replaced by Islam.
- Judaism was replaced by Islam.
- Zoroastrianism was replaced by Islam.

Foundation of Christianity

Christianity originated from the ministry of Jesus in the first century of the Roman province of Judea.

According to gospels, Jesus was son of God who proclaimed the imminent kingdom of God and was crucified around AD 33.

Christianity is a worldwide religion that centers on beliefs regarding birth, life, death and resurrection of Jesus Christ. Jesus was born by the blessed Mary in Bethlehem. He grew up in Nazareth and was crucified in Jerusalem. Jerusalem city is sacred to many religions and traditions including Christianity and Islam.

It is a holy city with sacred places. The region between R. Jordan and the R.sea generally the Middle East has holy places for Christianity and Islam. The 12 disciples are the primary teachings of Jesus and the foundation stories of his church.

The bible is the holy book and Jesus is the messenger.

They believe in God Almighty the beginning and the end.

They believe that God exists in trinity God the father, son and the Holy Spirit.

They believe in Jesus as son of God.

He died for sins of humankind and resurrected.

He is the messiah. Christians believe Christ will come back to judge the living and the dead.

They believe in heaven and in hell.

Christians also do believe in the Ten Commandments sent to Prophet Musa.

- 1. You shall have no other gods before Me*
- 2. You shall not make idols*
- 3. You shall not take the name of the lord your God in vain*
- 4. Remember the Sabbath day and keep it holy*
- 5. Honor your father and your mother*
- 6. You shall not murder*
- 7. You shall not commit adultery*
- 8. You shall not steal*
- 9. You shall not bear false witness against your neighbor*
- 10. 10. You shall not covet.*

Foundation of African traditional religion

ATR is one religion that is practiced by few people today. This is because of the introduction of other religions especially Christianity and Islam.

ATR are beliefs of the African continent. These are cultural and traditional practices. They are as numerous as the cultures, tribes and languages. It is worship of gods, objects and spiritual powers. These beliefs are as old as the existence of man.

God's intermediaries in African traditional religion

An intermediary is a go between. In this case intermediary bridges the gap between people and God.

Intermediaries mediated between the people and their God. They would bless people, deliver God's message to people, would punish people on behalf of God. They had special powers, so would heal, deliver, cause rain, carryout ceremonies and rituals among others.

Worshippers of traditional/ cultural gods in Africa believe in existence of the supreme God. They worship various gods whom they call intermediaries.

A comprehensive Approach For lower secondary(I.R.E) 2024

These are spiritual beings, below god and act as “god’s servants”. They pass on prayers to god. There are levels of gods-the higher and the lower and they receive sacrifices and offerings on behalf of gods, these include;

Ancestors, spirits of the departed, medicine men , traditional healers, seers , kings, chiefs, ritual elders, clan oracles and rain makers.

Comparison and contrast of Islam, Christianity and African Traditional religion

The fundamental teachings;

Islam	Christianity	African traditional religion
A symbol of moon and star	<ul style="list-style-type: none"> • A symbol of a cross 	<ul style="list-style-type: none"> • No specific symbol attached
Belief in one God(Allah)	<ul style="list-style-type: none"> • Belief in one God (God of trinity) 	<ul style="list-style-type: none"> • Worship several gods
Holy book is Quran	<ul style="list-style-type: none"> • Holy book is Bible 	<ul style="list-style-type: none"> • No book. Set of orally shaped beliefs
Prophet Muhammad the final messenger	<ul style="list-style-type: none"> • The messenger is Jesus Christ 	<ul style="list-style-type: none"> • Receive message through spirits
Believe in life on earth after death is guided by practicing 5 pillars of Islam	<ul style="list-style-type: none"> • Believe in life on earth and after death (resurrection) 	<ul style="list-style-type: none"> • Believe in continuity of life of the spirit
<p>Faith is demonstrated in the belief in the six articles of faith</p> <p>The major purpose God created man for us to obey Him</p> <p>Belief in God includes respecting all His creatures</p> <p>The creed belief that there is no God but Allah, Muhammad is His messenger</p>	<p>There are five basic pillars of Christianity;</p> <ul style="list-style-type: none"> • The resurrection of Jesus is a foundation of Christian faith • The 12 Apostles were the primary disciples of Jesus • Jesus is the incarnation of God • God created man (in His image) to worship Him • Belief in God involves respect for other people and all creation • Apostles creed is statement of beliefs in relation to church, God, Jesus 	<p>Several beliefs for each African region, ethnicity, community;</p> <ul style="list-style-type: none"> • Belief in ancestors • Performing cultural traditional rituals, to appease spirits, ancestors, mysterious powers • Beliefs in lifestyle of fore fathers, magicians, superstition, foretellers, nature, herbalists • Man’s existence is based on natural phenomena, the will of gods and spirits • Respect and tolerance for others. Nature, culture, ancestors, several beliefs, vows, prayers

Download more past papers from www.mtronline.com

A comprehensive Approach For lower secondary(I.R.E) 2024

<i>Religion of monotheism</i>	<ul style="list-style-type: none"> • <i>Monotheistic</i> 	<ul style="list-style-type: none"> • <i>Polytheism numerous gods</i>
<i>God is one in His oneness</i>	<ul style="list-style-type: none"> • <i>God there in one God head</i> 	<ul style="list-style-type: none"> • <i>gods are in several forms and levels</i>
<i>Worldwide religion</i>	<ul style="list-style-type: none"> • <i>Worldwide religion</i> 	<ul style="list-style-type: none"> • <i>Concentrated in African continent</i>
<i>Emphasize observance of morality, decency and humanity</i>	<ul style="list-style-type: none"> • <i>Emphasize observance of morality, decency and humanity</i> 	<ul style="list-style-type: none"> • <i>Emphasize observance of morality, decency and humanity</i>
<i>Respect for nature and God's creation</i>	<ul style="list-style-type: none"> • <i>Respect for nature and God's creation</i> 	<ul style="list-style-type: none"> • <i>Respect for nature and God's creation</i>
<i>The pillar of Islam and articles of faith are the principles of belief.</i>	<ul style="list-style-type: none"> • <i>The Ten Commandments as sent to Prophet Musa guide belief and morality.</i> 	<ul style="list-style-type: none"> • <i>Traditional herbalists and healers, diviners ,foretellers are sought for help</i> • <i>Deities are honored through sacrifice</i> • <i>Nature provides people with their daily needs</i> • <i>There are higher and lower level gods</i> • <i>gods are either self-created or enveloped from spirits or ancestors.</i>

Downloaded more pastpapers from www.funutoonline.com

Moral standards across the three religions

The three religions of Islam, Christianity and African traditional religion have morals that they deem good. Morals are behaviors, there are good and bad behaviors. All the three religions promotes good morals.

Islam is peace, and so is God. Islamic teachings are clear about values, principles and conduct. Beliefs, culture and upbringing determine ones character. They shape how we relate with one another. They also influence our relation to God.

Everyone should reflect good and acceptable behavior. Respect for all people and beliefs of others is respect for God and respect for humanity. This should be across background, gender, religion and age group.

Kindness is one of the good value moral emphasized in Christianity, Islam and African traditional religion i.e. sharing, mercy and sympathy to help or care for someone or something.

Kindness is a very important part of a Muslim's expression of faith. One of the sayings of Prophet Muhammad was,

"The believers, in their love, mercy and kindness to one another are like a body y: If any part of it is ill, the whole body shares its sleeplessness and fever".

All the three religions teaches humans to be kind to all of God's creations, including their parents, relatives, neighbors, animals and the environment. All creation i.e. the people around you, the animals, plants and other things deserve to be treated with kindness.

Sympathy: This is being tender hearted, all religions emphasize the value of being sympathetic to others i.e. the sick, the old, people with disabilities, the poor, those emotionally tortured, the needy, the hungry, strangers.

Sympathy can be done through paying rent for the elderly, feeding them, clothing them, giving them medical care, building for them. For the accident victims, you can take them to hospital for medication and many other good things.

Helping others: All the three religions encourage helping others in any way possible.

Humility and politeness: These are other good morals that all the three religions promote. Allah said, in Qur'an 25:63

"And the servants of (Allah) Most gracious are those who walk in humility and when the ignorant address them, they say," peace".

This means that Allah wants all his creations to be at peace with one another.

Relating with others positively connects us to God. We should be accommodative and tolerant to each other without bias.

All religions/beliefs emphasize humility respect for humanity. We are all God's creations and depend on Him.

We live amongst each other, and are interdependent. We share air, water, food and community resources. All these are God given. Therefore, there is need to know, love and tolerate each other.

NB: Humility refers to the quality or state of being humble (being down-to-earthiness) and the absence of any feelings of being better than others, politeness refers to the behaving (behaviors) in a socially acceptable manner with consideration to others.

Honesty: It refers to the devotion to telling the truth (truthfulness). All the three religions emphasize the value of honesty. This is a behavior that Muslims should instill in their personality.

Decent dressing (modest): Many religions talk about and encourage about decency in dressing

Caring for one another is also emphasized by the three religions.

Ways of living with people of other religions without conflict

Humans' relations should be based on mutual cooperation on issues of common social interests. Encroaching on the rights of others is inhuman. It holds society backwards.

For each religion, there are unique principles; we have to accommodate beliefs of others. This can be done through the following;

- *Maintaining communication with them often.*
- *Respecting their divine symbols.*
- *Honoring their special occasions.*
- *Willingness to learn about their teachings.*
- *All inclusive representation in community participation in the global world.*
- *Loving them sincerely with no condition.*
- *Avoiding using loose statements and insulting words on one another religion because all religions were created by the same God.*
- *Avoid insulting other religions.*
- *Respect others when they are praying.*
- *Respect all religious books as they are all from the same God.*
- *Respecting all the religious symbols, objects and ceremonies.*
- *Due respect to all the leaders of different religions and their places of worship.*
- *By not forcing them to join or convert to Islam.*

Challenges across Christianity, Islam and African traditional religion

All beliefs are guided by principles. Religious leaders guide followers accordingly. In today's global world, social, economic and political actions influence people's ways of life and values. In turn, beliefs and morality are tested and compromised. Believers live amidst temptations, information and innovation. Across all beliefs, there are challenges as explained below;

- Some followers criticize the religious leaders of the three religions.
- For Islam, most of the followers who have big beards are considered terrorists so this makes the Muslim men to dissociate with growing beards yet it is an Islamic requirement for a man.
- For Christianity, some religious leaders’ misinterpret the biblical verses so they end up misleading the followers.
- For ATR, followers hardly have trust in their gods so they are not stable at all.
- Across all the three religions, there is the challenge for converts.
- Continued conflicts and misunderstandings is very challenging across the three religions that is often within themselves.
- Discrimination in the education Sector is yet another challenge based on the religious affiliation of one another.
- All the three religions are challenged with the issue of the sects in their respective religion amongst its followers.
- Government interference also challenges these religions. As a result of government’s unfavorable policies that do not favor the religious beliefs and practices in one or the other.
- There is a challenge of ignorance that is greatly affecting these religions respectively.
- Urbanization is yet another challenge whereby most of the followers and their leaders are found in towns and limited to rural areas.
- Modernity/technological advancement has greatly challenged the three religions with its related effects.
- The challenge of reverting from one to another has drastically challenged these three religions.
- Mixture of both religious practices and beliefs with the followers of one into the other.

The effects of modernity on the life of followers of different religions

Islam, Christianity and African traditional religion have existed for thousands of years. For revealed, teachings in the holy books remain pure. They guide man throughout time.

However, times change and so do generation; lifestyles and social economic status, these changes may be desirable or undesirable.

When this happens, people’s lives are influenced .This is the level at which modernization changes lifestyles.

- With technology, Muslims use it to call other people for prayers or in prayer itself, the use of microphones and amplifiers is relevant while conducting mass prayers.
- Mobile phones can be used to upload Qur’an verses for easy.
- With modernity effect, there is now access to the revealed God’s messages on mobile phones through applications installed.

- -----
- -----
- -----
- -----

- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----

Download more pastpapers from www.mutoonline.com

THEME TWO: MANS' SOCIAL RELATIONS

RESPECT FOR HUMAN LIFE

Human dignity: It refers to the recognition that human beings possess a special value essential to their humanity and as such are worthy human beings. Human dignity means that an individual or group feels self-respect and self-worth. It is concerned with physical and mental integrity and empowerment.

Islam as a religion emphasizes human dignity .It is even talked about in Quran as from 17:70

“...We have bestowed dignity on the Children of Adamand conferred upon them special favours above the greater part of our creation.”

This verse recognizes dignity for all human beings without discrimination of any kind.

The Prophet Muhammad said, “He is not one of us who does not show mercy to our young ones and respect to our old ones.”(Abu Dawud, Tirimidhi).

Every human being is beautiful, precious and worthy of dignity and respect as from Qur’an 95:4

“We have indeed created man in the best of images”.

God created us in the best image as mentioned in the Qur’an above, unlike other creatures, so that we respect ourselves and others as well and that helps us understand what human dignity is all about. He even commanded Angels to prostrate before man.

The dignity bestowed on man in Islam must be defended. It is the individual, social and universal responsibility of Muslims to guard human rights because oppression is an obstruction of God’s will in uphold human dignity.

How human dignity promotes love, respect and justice

Justice

It refers to the equal, similar and strict application of the established rules and laws. It could also be defined as treating people in accordance with their rights .It make sure that the laws are both realistic and uniform.

Islam and the Qur’an encourage justice 19:60

“Allah enjoins justice and kindness...”

5:8 “And do not let hatred of any people dissuade you from dealing justly. Deal justly for that is close to Godliness.”

Respect for human dignity involves judging fairly and justly. The Prophet one time said,

"If Fatumah bint Muhammad were to steal, I would cut off her hands." (Bukhari).

Qur'an 4:135, "O you who believe! Be firm in establishing justice and be witnesses for Allah, even if it is..."

The prophet respected his uncle Abu talib even when he had not converted to his religion Islam. In the early days of Islam, many of his followers were women and slaves such as Bilal and Zaid bin Thabit .These were running away from the mistreatment of their masters. The prophet is remembered in the history of Islam for having been a respect person.

It is worth noting therefore, that fairness, love and respect can be realized in the way people are dealt with.

Human dignity begins with you. It becomes easy for you to love and respect others when you have human dignity. When one has human dignity, one should be able to promote the values of love and respect to others. The prophet said,

"The most complete of believers in faith are those with the best character, and the best of you are the best in behavior to their women." (Tirimidhi)

The prophet said this regarding servants, "When one of your servants brings your meal and you do not sit with him, then at least give him a portion or two because he has prepared it himself."

Human dignity based on Prophet Muhammad's character

Islam has provided full security of life to every person. Qur'an consideration 33:21

"Surely you have got an excellent example in the messenger of Allah..."

Whatever the prophet talked about was reflected in his character.

Qur'an 5:32 "...And if anyone saved a life, it would be as if he saved the life of whole of mankind."

Prophet Muhammad had the best character even before he became a prophet. He is remembered to have disliked all the evil practices in Arabia at that time.

Lady Khadijah his first wife got married to him because of his good character.

The prophet used to pray, "O Allah, I am but a man; if I hurt anyone in any manner then forgive me and do not punish me." (Ahmed bin Hanbal Musnad).

Aisha reports that, "He always joined in his household work and would at times mend his clothes, repair his shoes and sweep the floor."

The prophet told Aisha, " O Aisha! Love the poor and let them come to you and Allah will draw you near to Himself." (Bukhari)

The prophet always received people with courtesy and showed respect to older people and stated,

"To honor an old man is to show respect to Allah."

The prophet said this about character,

"Allah sent me as an Apostle so that I may demonstrate perfection of character and refinement of manners..." (Muwatta, Musnad)

In the sermon of the farewell pilgrimage, the prophet of Islam is declared: "I warn you that your lives, your properties and your honor is as sacred to one another as this sacred day, as is this sacred month and as is this sacred city."(Sahih Bukhari)

It should be noted that whatever the prophet said, did or silently approved is all about human dignity such as respect for people, sympathy, forgiveness, kindness, tolerance, generosity and honesty among others.

At the conquest of Mecca, the enemies of the prophet with their leader Abu sufyan, expected forgiveness from the prophet despite their treatment of the Muslims and him and he indeed forgave them.

Injustices of the jahiliyyah period

The jahiliyyah period was one of the historical periods that is still talked about in Islam up to today. This period characterized of different injustices across all the life spheres as below.

- Women occupied a very low position in society and therefore married off forcefully and divorced at will.
- The very few well-to-do women could get married to as many men as they wished.
- Prostitution, adultery and fornication were normal practices of the day.
- The girl children upon birth were buried alive in the desert.
- Taking/drinking of alcohol while gambling and dancing to obscene songs.
- The people in society were divided into classes i.e. the top class was made up nobles, below them was the middle class and at the bottom were the slaves, women and servants.
- Poetry was highly loved; the best poem was usually the most obscene.
- There was the worship of idols, to whom they offered sacrifices.
- They circulated the kaabah in a state of drunkenness and nudity while clapping hands and singing obscene songs.
- The Arabs were divided along tribal lines.
- There were a lot of intertribal conflicts and wars that often lasted decades with a lot bloodshed.
- In the community, people kept covenants, a promise was equal to running a debt.
- They were also generous and hospitable to guests.

- *When Islam came, many evils changed while others were modified for the better ending the dark era of*

Life as a special gift from God

Islam has provided full security of life and respect for human life to every person and the Qur'an in 5:32.

Every human being is free to enjoy his/her fundamental human rights and freedoms.

In day to day life, all gifts must be respected and protected. Likewise, the gift is precious and should be respected and protected. Unfortunately, it has often been abused.

In all cultures and traditions, life is considered sacred, all faiths on earth, all their scriptures protect not only human but also animal and everything else that has got life. Islam particularly forbids taking another person's life unless for a just cause.

The Universal declaration of human rights

Article 1 states that,

"All human beings are born free and the United Nations recognizes the inborn rights of human beings. It has therefore put in place fundamental laws to be followed by all nations to ensure that human rights are respected always, equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Brotherhood refers to a relationship between brothers or an association of people linked by a common interest, religion or trade. This is what is encouraged in article 1, people should treat each other as brothers with love, care, respect, dignity, justice and fairness.

Article 2, declares a ban on discrimination. Everyone is entitled to all the rights and freedoms set forth in this declaration without distinction of any kind; such as race, colour, sex, language, religion, political, birth or other status.

In our communities today, many people are discriminated against basing on their citizenship, personal association, political beliefs or physical features, age, career, disability status. Places of discrimination include: clubs, worship centers, sports, employment, schools, shops, work places, homes among others. Qur'an 29:46, 17:33

Qur'an 49:11 "O you believe let not a group scoff at another group. It may be that the latter are better than the former..." Also 2:136

The Qur'an respects and protects the rights of human beings, it considers the first and foremost basic right as the right to live. Qur'an 6:151 condemns the killing of a soul except through the due process of law.

The prophet said, "Verily, among the best of you are those with the best of character." (Bukhari)

Ways through which people abuse the gift of life

Abuse is the improper usage or treatment of a thing; often to improperly or unfairly gain benefit. Abuse can come in many forms, such as physical or verbal maltreatment, injury, assault, violation, rape, unjust practices, crimes or other types of aggression.

In modern society, people have been exploited, political opponents have been harassed by those in authority and there are many instances of police brutality. There also cases of human sacrifice, murder, accidents arising from reckless driving, rape, defilement, alcoholism, use of narcotic drugs among others.

As from Qur'an 5:90, "...O ye who believe! Wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handwork. So shun each one of them that you may prosper."

Everything that comes from God is perfect and intended for good. Unfortunately, in modern times people abuse the gift of life in many ways as follows;

Wine drinking, smoking, drug abuse, through abortion, self-medication, child abuse, denying the babies his/her right of breast feeding, killing each other, robbery, rape ,defilement, over working children and giving children heavy duties beyond their capacity among others.

Ways through which life should be respected and protected

There are various ways through which one can show respect for human life. Everyone is responsible for taking care of his/her life given to him by God. Therefore, we must accept and preserve it. This can be done in a number of ways as below.

- Physical exercise which makes one healthy, helps one to be physically fit and helps one burn excess fats
- A well balanced (diet) nutritious meals to keep one healthy and free from disease
- Feeding well to ensure proper growth of children
- Good meals which are rewards for handwork
- Medical care save and maintain life and curing health complications
- Having knowledge about the dangers to human life
- Physical personal hygiene
- Being God fearing/religious
- Through sanitization about respect for human life
- Through sanitization about health
- Through respecting self and others
- Through peaceful and harmonious co-existence
- Being kind to one another
- Being polite and thankful to others

- *Fighting acts of violence, human sacrifice, murder*
- *Ensuring proper medication without discrimination*
- *Immunization*
- *The elderly should be treated with care and dignity*
- *The physically disabled should also receive equal attention and care.*

Acts that deprive Respect for human life

Nobody has a right to harm, end or destroy a life because life is sacred and precious and must therefore be protected and respected. There are very many acts that deprive respect for human life whether it is for oneself or for others.

- *Child abuse*
- *Abortion*
- *Wife beating*
- *Murder*
- *Drug abuse*
- *Sexual immorality*
- *Reckless driving*
- *Caning/torturing*
- *Backbiting*
- *Fighting each/one another*
- *Bullying*
- *Slandering*
- *False accusation of one's chastity.*

Developing self-esteem and assertiveness

The term self-esteem is used to describe a person's overall sense of self-worth or personal value. In other words how much you appreciate or like yourself. It may also be seen as confidence in oneself; it is the belief and confidence in your own ability and value.

Assertiveness on the other hand is the ability to stand up for your own or other people's rights in calm and positive way without being either aggressive or passively accepting wrong. It is the ability to stand for your rights without interfering with the rights of others.

It also means having the ability to say your opinion or ideas in a confident and direct way. You can talk what you want, you can state your opinion, state your right, claim authority or express yourself in a way that causes you to earn respect from others. You can speak what you think and still show respect to others.

You make decisions on what you think is right and fair. Being able to set boundaries with demanding people.

Assertiveness also means to say no to unreasonable requests. Never to be taken advantage of. You make great choices, not of fear. Being assertive is not being aggressive.

To increase your self-esteem, you need to challenge and change the negative beliefs you have about yourself.

Importance of observing human dignity

- It is important to observe human dignity because then the individual realizes their self-worth and potentialities or abilities
- It generates /promotes respect and honor in society by others
- It creates good friends in society
- It enables one to maintain/keep law and order in society
- Human dignity brings about peace and harmony in society
- -----
- -----
- -----
- -----
- -----

Islamic teachings about the sanctity of life

Sanctity of life brings out the idea that human life is holy, sacred and precious.

It is Allah alone who has the ultimate will and power over life and death. It is therefore forbidden for any person to intentionally end a life.

“And kill not a soul which Allah has forbidden save for a period just cause. And who so is killed wrongfully, We have surely given his/her authority to demand retaliation, but let him not exceed the prescribed bounds in slaying; for therein he is helped by law.” Qur’an 17:33

“And those who call not other God along with Allah, nor kill a person that Allah has forbidden except for a just cause, nor commit adultery or (fornication) and he who does that shall meet with the punishment of sin.” Qur’an 25:68

In these two verses, life is regarded precious and Allah forbids anyone to kill another unless for a just cause. Revenge has been allowed for those who have been offended but should not exceed the set limits. The gift of life should therefore be respected and protected.

Punishments given to those who violate the rights of others

Punishment may be defined as a penalty enforced due to a given offence committed. It may also mean rough treatment or handling.

Download more pastpapers from www.mutoonline.com

Punishment may vary depending on the gravity of the offence, age, sex and the frequency of the offence. However, it is important that those who violate the rights of others get punished for peace and justice to prevail in society.

Violating the rights of others is sinful in Islam and therefore punishable.

The teachings of Islam clearly layout the punishments for grave and minor sins in the holy Qur'an and traditions and this brings about justice to those who violate the rights of others. For instance;

- *The punishment for theft is amputation or cutting off of the hand of the thief as from Qur'an 5:38*
- *The punishment for robbery is execution or amputation as in Qur'an 5:33*
- *"Those who unjustly eat up the property of orphans, eat up fire into their own bodies; they will burn in a blazing fire." Qur'an 6:152/4:10*
- *"...The woman and the man guilty of fornication, flog each of them with a hundred stripes... let no man guilty of fornication marry any but a woman similarly guilty..."*
- *Stoning to death-adultery*
- *Expulsion*
- *A shaming*
- *Imprisonment*
- *Torture*
- *Beatings*
- *Caning*

Human differences in terms of Gender, Religion and Race

Human beings naturally have individual differences in terms of gender, race or religion. Despite these differences, in front of Allah the highest in rank is the most righteous.

In societies, there are a lot of differences that may sometimes arise as a result of clans, tribes, families, races, economic status, academic levels, social status, political positions and many others.

In Allah's sight, these differences do not matter what matters is righteousness. It therefore helps to put to all our economic, social, political and other differences.

In relation to Qur'an 49:13 ; "O mankind, We have created you from a male and a female and We have made you into tribes and sub tribes that you may recognize one another, verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you, surely Allah is All knowing All aware."

The above verse therefore bridges the various human differences that might have existed between people or groups of people. The idea of individuals considering themselves more superior than others should not arise.

Allah gives us a reason for creating mankind into tribes and sub tribes; it is basically for recognition of one another. Therefore in our dealings, emphasis should be laid on who fears Allah most as they are the most honorable in His sight.

There is no need for people to be graded or discriminated against basing on their gender, religion, age or race. We are all equal in the sight of Allah and we should treat others the same way we would want them to treat us

Note: From Qur'an 49:10 "The believers are but a single brotherhood. So make peace and reconciliation between your brothers and fear Allah, that you may receive mercy."

The prophet said, "None of you can be a believer unless he wishes for his believer what he wishes for himself". (Bukhari)

From the above injunctions from the holy Qur'an and prophetic tradition, we can resolve and accommodate our human differences accordingly.

Islamic teachings about equality and brotherhood

Islam is a religion which integrates the values of peace, brotherhood and harmony. Every Muslim, while meeting his brother in faith, should wish him peace by Assalaam alaikum (peace be unto you) before engaging in discussions.

Brotherhood is a relationship between brothers or close friends, or a feeling of kinship with other people. When two men have a close and loyal friendship, this is an example of brotherhood.

The spirit of brotherhood unconditional. The people of Medina had not seen the prophet and his companions before but they received and treated them as their brothers.

They shared and entertained them with everything, including women. This is the brotherhood that Islam proclaims.

In relation to Qur'an 49:13 ;"O mankind, We have created you from a male and a female and We have made you into tribes and sub tribes that you may recognize one another, verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you, surely Allah is All knowing All aware".

The prophet said, "An Arab has no superiority over a non-Arab and a non-Arab has no superiority over an Arab. Also a white has no superiority over a black and a black does not superiority over a white."

(Bukhari, Muslim and Tirimidhi)

In another tradition the prophet said, "None of you has faith until he loves for his brother what he loves for himself." (Sahih Bukhari)

All people are born equal, in the sense that no one brings any possession with him and they die equal in the sense that they take back nothing of their worldly belongings.

All men are created by one and Eternal God, the supreme lord of all.

All mankind belong to the human race and share equally in the common parentage of our father Adam.

The only distinction/difference which Allah recognizes is the difference in piety; the goodness and spiritual excellence of a person.

As from Qur'an 17:36 "And give your relatives their due..."

Allah further says in the Qur'an 16:90 "Allah commands justice, the doing of good and tolerance to relatives and He forbids all shameful deeds and injustice and rebellion."

From the above injunctions, a Muslim must be tolerant to his relatives and talk to them politely, given them priority in giving charity and restrain from distancing them.

Special brotherhood is the relationship that develops as a result of people living in the same community i.e. school, village, district, country and others. It occurs irrespective of whether people are of the same race, ancestry or religion.

The prophet said, "If a person loves his brother, he should inform him of this fact."

Muslim Brotherhood is not based on economic interests race or color but on the rejection of falsehood and acceptance of the truth as revealed by Allah (that is Islam).

From Qur'an 49:10 "The believers are nothing else than brothers..."

In relation, from the above verse Allah addresses believers in general but not an individual believer. So believers are brothers in religion.

Therefore, a Muslim must treat all people with due respect whether believers or non-believers, family members or just fellow human beings to portray the true picture of Islam.

And therefore still factors like; tribe, color, race, status, politics, religion, origin, gender, age, physical disability, many others should not be used as a yardstick for judging and grading people.

Sexuality as God's design of creation

God created mankind in pairs of man and woman as His design of creation. He created man in the best image above all creatures.

Appreciating sexuality involves understanding man and woman as human beings who need each other but have different roles to play on earth and how man deals with the dignity of human sexuality and hygiene.

Self-awareness about sexuality in terms of gender roles and identity starts from childhood, through puberty up to adulthood.

Islam encourages Muslims to keep their sexual organs clean, care for them and behave decently in sex practices. It discourages harmful practices related to sex.

The prophet said, "Allah most high will not look at a man who committed sex with a man through the anus."

"Indeed Allah Most High created Adam from a handful that He took from all earth. So the children of Adam come in according with the earth, some of them are red, and white and black, and between that, and the thin, the thick, the filthy and the clean."

From Qur'an 3:59 "...He created him from dust; then He said to him, ' Be! 'and he was."

Also Qur'an 4:1, "O mankind! Reverence your Guardian-lord, who created you a single person, created of like nature, His mate and from the twain scattered (like seeds) countless men and women..."

The above verse tells us about the purpose of Allah's creation of Adam and Hawa. He created Adam in his own image and gave him authority over all things on land and on the sea. He charged them with the responsibility to multiply and fill the earth.

Qur'an 2:30 "And remember when your lord said to the angels "Verily, I will create a vicegerent on earth..."

Islamic teachings on sexuality and human development

Islamic teachings from the both the Qur'an and hadith clearly explain human development in the various stages.

The lord created man and later woman for the purpose of companionship and procreation, each of them with complementary roles.

It is also good manners for husbands to approach their wives with gentleness and kindness as indicated in the holy Qur'an.

In Qur'an 23:12-14 says, "And certainly did We create man from an extract clay" Then We placed him as a drop of sperm in a place of rest firmly fixed. Then We made the sperm into clot of congealed blood and of that clot We made a lump (foetus), then We made out of that lump bones and clothed the bones with flesh. Then We developed another creation out of it .So blessed is God the best of creators."

Also Qur’an 22:5 “...We created you out of dust, then out of sperm and then out of a leech-like clot, then out of a lump of flesh partly formed and partly unformed ‘And We cause whom We will to rest in the wombs for an appointed term. Then We bring you out as babies, then (foster you) that you may reach your age of full strength, and some of you will die while some are sent back to the feeblest old age...”

Abdullah bin Mas’ud narrated that the messenger of Allah said,

“...Each one of you is constituted in the womb of a mother for forty days and then he becomes clot of thick blood for a similar period and then a piece of flesh for a similar period. Then God sends an Angel who is ordered to write four things. He is ordered to write down Man’s deeds, his livelihood, the date of his death and whatever he will be blessed or wretched. Then the soul is breathed into him.”

The role of the mother and father in creation, growth and development of a child

- A mother carries the child in her womb
- Gives birth
- Breast-feeds the child and takes care of him/her
- And the father drops semen in the woman’s womb
- Provides (provisions) basic needs to the woman/wife during growth and development of a child
- Mother carries, gives birth and both rear the child
- -----
- -----
- -----
- -----

Dignity of human sexuality and hygiene

The Qur’an enjoins mankind in many places to avoid indecency and manifest evil. Sex is something sacred that is only supposed to be practiced in marriage.

Sex before (marriage) or outside marriage is considered evil. Sex is intended both physical satisfaction and procreation. In the holy books, God commands mankind to multiply and fill the earth. This is basic essence of sex and sexuality.

Human beings, unlike animals are rational or reasonable they should use reasons to decide on the right things.

In Islam, there are a number of regulations on matters of sex and sexuality, for instance:

- Islam discourages early sex
- Sex through the anus
- Sex during menses
- Same sex relations
- Sex with animals

- Sex with no romance among others.

Observing personal hygiene

The prophet said, "There are five things that are necessities of human nature: To be circumcised, to remove pubic hair, to cut nails, to remove underarm hair and to shorten the moustache." (Muslim).

Aisha reported that the prophet said, "The tooth stick is cleansing for the mouth and pleasing to the lord."

One of the many ways to respect the dignity of human sexuality is through personal hygiene, other acts of hygiene are;

- Sweeping and mopping
- Slashing long unwanted grass/bush around us
- Washing
- Bathing
- Brushing one's teeth
- Washing hands after toilet
- Ablution
- Cutting off nails
- Shaving/trimming hair

Human beings both male and female therefore can be more dignified through personal hygiene.

Importance of respecting oneself

Respect starts with you. Respecting oneself involves one's personal hygiene, health and life and its benefits include;

- Personal hygiene promotes self-respect, respect from others
- It prevents getting communicable disease
- It can be expressed through personal hygiene, abstinence from and protecting self from communicable diseases
- It helps us to maintain cleanliness and hygiene
- It helps in avoiding bad smell / ordour
- It avoids germs from accumulating on our bodies i.e. on our finger nails
- One gets rewards upon observing personal hygiene
- It is a sign of obedience to Allah's words and prophetic instructions
- Personal hygiene improves on our lives and health.

MARRIAGE

Marriage is the relationship that exists for between man and woman as husband and wife respectively. It is the beginning of a family and it is a lifelong commitment. It provides an opportunity to grow in selflessness as you serve your wife and children. Marriage is more than a physical union; it is also a spiritual and emotional union. It brings about oneness and gives a chance to deep satisfying love, which helps to defeat the temptations in our daily lives. The children raised in marriage get good parenting.

Within the lifetime of mankind, there is a particular period when a man and a woman feel they are of the right age to become husband and wife.

In the African traditional setting, the couple wishing to get together notifies their parents of their intentions .Fortunately, when the parents agree to these intentions, the couple can go ahead.

However, there is still one more fulfillment the couple can make.

According to Islam, this couple should make a formal legal contract which recognizes them as husband and wife.

The concept of courtship in Islam

In Islam, before the actual marriage occurs, the woman and man with intentions of getting married have to undergo a period of courtship. Courtship in Islam is quite different from what may be understood as courtship in the modern world today.

It is a common slogan that failing to plan is planning to fail. Any marriage to be successful needs a well thought of plan. All this planning occurs in the period of courtship.

Courtship is when a man seeks the deep love of a woman, usually with the hope of marrying the woman.

In Islam, when a young person decides to get married, the following steps often take place.

The young person makes a personal supplication (dua), for Allah to help him/her find the right person.

The family inquires, discusses and suggests candidates from among many people that they know. They consult with each other to narrow down potential prospects.

It is then that the father or mother approaches the other family to suggest a meeting. If the young couple and their families agree, the couple meets in an escorted group environment.

If the couple seems compatible, the families may investigate further through friends, family, Islamic leaders, coworkers to learn more about the character of the potential spouse.

Before making a final decision, the couple prays salat al-istikhara (a prayer for guidance) to seek Allah's help and guidance.

Finally the couple may agree to pursue marriage or decide to part ways.

Unlike some cultural practices in which marriage are arranged, Islam has given this freedom of choice to both young men and women; they cannot be forced into a marriage that they don't want.

This type of focused courtship helps ensure the strength of the marriage by drawing upon family elders 'wisdom and guidance in this important life decision.

Family involvement in the choice of a marriage partner helps assure that the choice is based not on romantic notions, but rather on a careful, objective evaluation of the compatibility of the couple. That is why these marriages often prove very successful in the long term.

Umar bin khattab related the prophet said, "Not one of you should meet a woman alone unless she is accompanied by a relative (Mahram)".

The prophet said, "Whenever a man is alone with a woman, Satan is the third among them."

When young people are getting to know each other, being alone together is considered a temptation towards wrong doing.

Muslim should follow the commands of the Qur'an, as from (24:30-31) to lower their gaze and guard their modesty.

Islam recognizes that we are human and are prone to human weakness, so this rule provides, safeguards for our own sake.

Importance /benefits of courtship

- *It is divinely guided*
- *Security for both man and woman*
- *Blessings from parents*
- *It promotes romance and commitment which are necessary for a marriage to survive*
- *It helps in the identification of a suitable marriage partner*
- *It also promotes respect for each other*
- *It generates understanding of one another before marriage*
- *It promotes tolerance, forgiveness and boosts love and sincerity which together will cement the marriage relationship*

Dangers/problems of not having a courtship period before marriage

- *There would be no friendship in marriage*
- *The couple would also lack respect and trust for each other*

- *It brings about regrets*
- *Marital insecurity*
- *Unknown territory*
- *Lack of parental guidance/blessings*
- *Lack of preparation*
- *High risk factor*

- -----
- -----
- -----

Types of marriage (s)

There are different types of marriages recognition in Uganda. Unlike other countries that have one type of marriage, Uganda has several types and these are;

- *Customary marriage (Kwanjula /okuhingira(traditional)*
- *Islamic form of marriage*
- *Church marriage*
- *Civil/Statutory marriage*
- *Hindu/Baha'i marriage*

Of all the above, customary is the most wide spread. Each marriage has different requirements, i.e. customary marriages, it is only one woman.

Overview of these marriages (differences)

Islamic format	Church format	Civil format	Customary format
<ul style="list-style-type: none"> • <i>Dowry is given</i> 			<ul style="list-style-type: none"> • <i>Bride price is given</i>
<ul style="list-style-type: none"> • <i>A man to give in his daughter in marriage</i> 			<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • <i>A sheikh to conduct it</i> 	<ul style="list-style-type: none"> • <i>A reverend conducts it</i> 	<ul style="list-style-type: none"> • <i>The judge conducts it</i> 	<ul style="list-style-type: none"> • <i>It is conducted by elders</i>
<ul style="list-style-type: none"> • <i>There is a consent from both partners</i> 			<ul style="list-style-type: none"> • <i>There is no consent</i>
<ul style="list-style-type: none"> • <i>It is bound by a contract</i> 			<ul style="list-style-type: none"> • <i>It is not bound by a contract</i>

Similarities of these marriages

- All are between a man and a woman (heterosexual)
- There is dowry in all
- There are witnesses in all
- There should be an authority i.e. in all there are knowledgeable persons who conducts them.
- Divorce is not encouraged in all
- In all children are a blessing
- All involve high morals (no incest)
- In all the father is the head of the family
- -----
- -----

Challenges in Marriage

Marriage is not a bed of rosés. There some unexpected challenges any married person may encounter along the journey with the modern marriages today. Some of the issues affecting marriages in the modern world are;

- Excessive demands from spouses; these make the family responsibility weigh heavy especially on the husbands.
- There is also family pressure from either side
- Negative interactions which (may) results into clashes in the family
- There is also lack of transparency or openness
- The inadequate communication which brings about suspicion and hostility in the family
- The distance apart between the married couples is yet another challenge in the world today
- Work stress i.e. for working partners and boredom for jobless partners also challenges marriages today
- People also don't accept blames and adjust situations; this keeps the quarrels on and on
- Unfaithfulness between partners
- Dishonesty among couples
- Deceit and lies are also to blame for the current marriage challenges
- Prevailing poverty
- Domestic violence
- Lack of respect for each other
- Infertility/impotence/bareness
- Extended families
- Influence of social media today

Download more pastpapers from www.mtutoonline.com

Islamic teachings about the Responsibilities of Husband and Wife

Marriage is made up of husband and wife who live together in harmony and love. Both the man and wife have responsibilities they are meant to fulfill. The husband's duties are the wife's rights while the wife's duties are the husbands' rights.

Responsibilities of a wife to the husband in marriage

A good wife should do everything she can in the limits of Islam to please her husband all the time.

- A good wife should make sure that she looks beautiful in front of her husband all the time.
- A good wife should not refuse to go to bed when her husband calls her for sex unless when she has a good reason like menstruation.
- A good wife should ask permission from her husband when she wants to observe Sunna fasting because she may decide to fast and the husband comes for sex when she is fasting.
- A good wife should ask for permission from her husband whenever she wants to go out of their home.
- A good wife should not allow any person to enter their house without her husband's permission.
- A good wife should not give away her husband's property without his permission.
- A good wife should protect their family property during the presence or absence of the husband.
- A good wife should not expose any part of her body to any person except her husband.
- A good wife should not accept any gift from any person her husband does not know or without her husband's Permission.
- A good wife should always obey and respect her husband in everything but in the limits of Islam.
- A good wife should appreciate any form of gift or assistance the husband gives her.
- A good wife should avoid asking her husband for things which he cannot afford. She should be aware of the standards of her husband.
- A good wife should receive her husband from work with a kind, beautiful and smiling face.
- A good wife should not present family problems to the husband immediately he comes back from work but she should allow her to relax.
- She should do everything possible to cater for her husband's needs as an expression of love to him.
- A good wife should respect the relatives of her husband so as to maintain a good relationship in the family.
- A good wife should not converse with strange men whom her husband does not want or does not know.
- A good wife should listen to her husband when he is talking to him. She must not argue with him because this can affect their relationship.
- A good wife should not give sadaq or zakat from her husband's property without his knowledge or permission.
- A good wife should keep their sexual matters as secrete as possible without telling other people what her husband is in the bed.
- A good wife should avoid bad companies that may affect her relationship with her husband.
- A good wife should not demand for equality because in Islam the family is headed by the husband.

Responsibilities of the husband to the wife in marriage

- *It is an Islamic duty for a husband to always be kind to his wife.*
- *A good husband should spare sometime and spend it with his wife at home or out.*
- *A good husband should cater for all his wife's needs as long as he can afford them and they are in the limits of Islam.*
- *A good husband should never abuse his wife or insult her relatives.*
- *A good husband should not use his position as the family head to mistreat his wife or ask her to do things she cannot manage.*
- *A good husband should respect the relatives of his wife in order to strengthen their relationship.*
- *A good husband should forgive his wife for some mistakes she makes because no person is perfect.*
- *A good husband should not blame his wife for any mistake made in front of children, relatives or other people.*
- *A good husband should not ask his wife to work to earn money for the family because it is his responsibility to look after her.*
- *A good husband should keep their sexual matters as secret as possible without telling others what his wife is in the bed.*
- *A good husband should always greet his wife and pray for his family when he returns home from work.*
- *A good husband should keep the ordour of his mouth good so that his wife is not offended when he talks to her or when they are making love.*
- *A good husband should balance his love to the wife without being too soft and not too harsh to her.*
- *A good husband should not love his wife at the expense of his parents especially his mother.*
- *A good husband should ensure that Islam is practiced in his family e.g. praying, fasting, dressing etc.*
- *A good husband should do everything possible to satisfy his wife's sexual needs.*
- *A good husband should always be there to protect his wife from any external interference.*
- *A good husband should also be faithful and honest to his wife to maintain good family relationship.*
- *A good husband should not take drugs which are intended to make him sexually stronger because this can affect his wife when they are in love.*
- *A good husband should not make excessive love with his wife because it can sometimes be harmful to her like to always demand sex from her.*
- *A good husband should allow his wife to go for congregational prayers in the mosque if she wants.*

FAMILY

Family refers to the basic unit of life in the society. While living at home with your parents and siblings. You notice that each person has a role to play. These roles and responsibilities are due to their position in the family. Parents have rights and responsibilities over their children.

Role of parents to their children/duties of parents to the children

Both the parents and their children have responsibilities towards each other.

- Mothers are not allowed to abort their unborn children unless when the pregnancy can affect them as advised by a doctor.
- Parents should pray to Allah before having sex so as to bless their act and give them good children.
- One should not marry a relative in order to avoid inbreeding which may affect the born children.
- When a child is born, adhan should be made in his or her right ear and iqama in his or her left ear to make the child listen to Allah's words first.
- Parents should give their children beautiful and meaningful names such as those of prophets and companions of the prophet (PBUH).
- Parents should also perform Aqiqah for their children.
- A male child should be circumcised on the seventh day if it is possible to avoid paining him when he matures.
- Parents should avoid divorce in order to provide their children with parental love.
- Parents should love their children equally without discriminating between boys and girls.
- Parents should space their children properly so that each child gets enough parental love and be well breastfed.
- Parents should provide enough education to their children especially Islamic education.
- It is the responsibility of parents to ensure that their children practice Islam e.g. praying, fasting, dressing islamically and others.
- Parents should avoid false pride in their children or guarding even when they make mistakes due to too much love for them.
- Parents should have good behaviours so as to serve as good examples in bringing up their children.
- Parents must do everything possible to promote the general welfare of their children.
- Good parents especially mothers are those that extend love to their children.
- Parents should put much attention to female children due to their naturally weak personality.
- It is the responsibility of male parents (fathers) to ensure that their children get married when they reach puberty stage.
- Parents should promote justice when they are handling cases of their children.
- Parents are not allowed to ask their children to do for them things which they cannot afford.
- Good parents are those who appreciate anything their children give them even if it is small.
- It is a responsibility of parents to separate their children and give them different rooms for boys and girls when they reach ten years to avoid bad behaviours that may arise when they sleep together.
- It is not allowed for parents especially mothers or female relatives to expose their bodies to grown up children except for parts like face, neck, feet and mid-upper arm up to fingers.

- *Parents should give their children the right to life, equal chances in life, legitimacy (having a father) and general care.*

Duties of children to parents

- *Respect to parents is an act of worship in Islam.*
- *Goodness to parents is a command from Allah which must be followed by every Muslim.*
- *A child must respect his parents because it is through them that he came to exist on earth.*
- *Parents also deserve respect due to the suffering they go through in bringing up a child e.g. dressing, nursing and feeding him.*
- *Islam teaches that a child should always follow his parents when going out. He should not walk in front of him or her.*
- *On any occasion, a child should not sit before his or her parents get where to sit.*
- *In Islam, a child should always meet his or her parents with a smiling face.*
- *A child should always be the first to greet his or her parents but not to wait for them to greet him or her.*
- *In Islam, all parents should be treated equally whether they are Muslims or non-Muslims.*
- *A child should never disobey his or her parents unless when they tell him or her to disobey Allah.*
- *A child who disobeys his or her parents will not enter paradise because in Islam the paradise of a child is under the feet of his or her parents.*
- *In Islam, mothers should receive more love than fathers from the child. The mother should get 75% of a child's love.*
- *It is a child's responsibility to provide his or her parents with sincere counsel whenever it is necessary.*
- *A child should always pray for his or her parents whether they are alive or dead.*
- *A child should always listen to his or her parents whenever they are talking to him or her.*
- *It is completely forbidden in Islam for a child to argue with his or her parents.*
- *It is a duty of the child to provide his or her parents with necessities of life if he or she can manage.*
- *It is also a child's responsibility to always visit his or her parents especially in old age.*
- *A child should maintain the friendship between his or her parents and their friends.*
- *A child should never use any abusive or insulting language about his or her parents.*

Values promoted by a family

A family is the basic unit of life in the society. It is the source of values which are eventually passed onto society. Likewise, a Muslim family is the ideal family with different values.

An ideal Muslim family is guided by core values such as love, tolerance, respect, justice and kindness. These values were demonstrated by the Prophet Muhammad in the way he treated all the members of his household.

The Prophet Muhammad said, "Whoever is well behaved is more complete in his faith. The best among you is one who does good to his family."

Similarly behaving well towards each other among members of a family is a core Islamic teaching. The Prophet said, "Men are the guardians of their families and it is the responsibility of every guardian to guard those who fall under his own guardianship." (Mustadrak)

"Whoever is our friend, expresses his kindness to his spouse more." (Imam Sadiq)

The Prophet further said,
“The words of a man who tells his wife I love you truly should never leave her heart.” (Shafi)
The Prophet used to play with his grandchildren, help with household chores, play with wives, and respect all his family members among others.

Importance of family as a basic unit of society

The family is the basic unit on which societies are established

The family is the basic social unit through which the new born is first introduced to the world

It is in the family that the child learns the basics of his/her language, values, behavior, habits etc. Its importance's include the following.

- Authority, stability and a life of relationships within the family constitute the foundations for freedom, security and fraternity within society
- Family is the community in which, from childhood, one can learn moral values, begin to honor God and make good use of freedom
- Family life is an initiation into the outside world
- A family tree is a chart showing how members of a family are related to each other
- The prophet said, “When a man dies, his deeds come to an end except for three; a recurring charity, knowledge by which people benefit or a pious son who prays for him.” (Muslim)
- It provides support when someone is ill facing medical problems alone can feel challenging; therefore a family may help alleviate these problems by meeting some of the needs
- Family helps in educating their children i.e. they may help children learn to walk and teach them new words as they develop their vocabulary and language skills
- Families are essentially the building blocks of society. Family units serve as the nursery for the citizens that become the population of a society
- It provides a safe zone. A strong, loving family structure provides a place where children can feel safe
- Family teaches us how to be part of something. Through family traditions, connections and a sense of responsibility, families teach us to love and support others
- Families are the strength of our society. Strong families lead to strong communities lead to a strong society

African concept of a family

Family is a core unit of a society, throughout Africa. A family is not an individual, but a collection of different members. It is the building blocks of the African society. Most people live in households that include not only the nuclear family, but also members of extended family.

Family members act as both an economic and emotional network and provide individuals with a sense of who they are and where they belong.

Types of families

Nuclear family: It refers to a single basic family unit of parents and their children

Extended family: It refers to a basic unit of a family that comprises of relatives, grandparents, in-laws, Aunts and Uncle, parents and their children.

Advantages of Nuclear family

- *Parents have freedom with their children*
- *There is more peace of mind*
- *Freedom of speech and expression prevails*
- *More quality time when they meet their extended families*
- *There is more bonding with husband and wife and kids as there won't be any middle person to interfere*
- *Individual merits are considered*
- *The kids are closer to their parents*
- -----
- -----

Its disadvantages

- *Couple don't get a chance to learn anything from their elders*
- *Children don't get proper love and affection from their grandparents*
- *Couples lack patience due to distance from in-laws*
- *Couples have to share all the responsibilities with themselves whether they possess its knowledge or not*
- *In most of the cases, when a couple become parents they are confused how to handle the situation hence making mistakes which results into crimes*
- *Couples hesitate to share their problems due to ego*
- *Children don't get chance to learn etiquette*
- *Children are spoilt because no elder isn't home to keep an eye on them.*
- -----
- -----

Merits of Extended family

- *There is extra support when in crisis*
- *It makes lasting memories*
- *When divorce or separation happens children have extra family for love and care*
- *Family law Nova Scotia says, "Members of the extended family can provide stability and continuity in the children's lives."*
- *Grandparents have an extra meaning and purpose in their lives when they have grand children*
- *Children learn more life stories and lessons from extended family members*
- *It helps understand health problems. Looking at family health history helps determine whether some things are genetic and if the child is more prone to get diabetes, cancer or anything else that affects health.*
- -----
- -----
- -----

Its demerits

- *The family knows all your business*
- *Grandparents may interfere when not needed and correct what you are doing*
- *There may be too many visitors in the home*
- *Lack of privacy and may be disagreements about how to bring up a child.*
- -----
- -----
- -----
- -----
- -----
- -----
- -----

Features of a good family in traditional Africa

- *In the African traditional setting, the family was divine. Most religious rituals like child naming, marriage were based on the family unit. This helped to guide the young and avoided future troubles*
- *Mothers were concerned with instilling values and morals into children*
- *Child bearing was highly regarded as a blessing and childless families were considered cursed families*
- *All members in the family and community contributed to the good upbringing of children*
- *Males were given distinct roles from females; boys worked with their fathers and the girls with their mothers*
- *Family members would always be there for each other both in happiness and misery*
- *There was a strong element of unity*
- *Marriage life was strongly encouraged*
- *Bachelors and spinsters were largely despised in the community.*
- -----

Comparison between traditional African family and Modern family

African family	Modern family
▪ <i>Families were highly social and communal in nature</i>	▪ <i>Families are individualization and selfish in nature</i>
▪ <i>They were mostly extended families</i>	▪ <i>They are mostly nuclear or core families</i>
▪ <i>Father was largely considered the head of the family</i>	▪ <i>There is belief in equality; therefore a mother can head a family</i>
▪ <i>Polygamy was largely exercised</i>	▪ <i>Monogamy is the order of the day, save for the Muslims</i>
▪ <i>Divorce was rare</i>	▪ <i>Divorce is rampant</i>
▪ <i>Families were lovely and peaceful</i>	▪ <i>Families are turbulent, there is no peace in families</i>

Download more pastpapers from www.mutoonline.com

<ul style="list-style-type: none">▪ <i>Parenting was well done by the parents and other extended relatives and members of the community</i>	<ul style="list-style-type: none">▪ <i>Parenting is done by mothers only or house maids for the case of working class mothers</i>

THEME THREE: MAN'S DOMINION OVER THE WORLD

WORK

Work refers to any activity done by either an individual or group of individuals. This is for the well-being of the individual and the whole society.

It is a piece of job an individual engages in to earn a living. In work, a person uses either the mental, physical energy or both.

Characteristics of work

Any piece of undertaking can be classified as work if it possesses the following

Characteristics:

- Work involves the use of energy. This energy may be physical, mental or even both.

As a result of work, one may have the feeling of both physical and mental tiredness.

- Any kind of work has a purpose or a reason behind. The main purpose of work today is to earn a living and in traditional Africa, it was meant to serve the community.
- Work is a social activity. It cannot easily be done in isolation but in co-operation with others.
- Work attempts to change things for the better even when the worst may not be avoided in the process.
- Work is a personal activity. In other words, it is one of the things that distinguish man from animals.

Seeking provisions is a virtuous act in Islam. By understanding that seeking sustenance with the right intention is, in fact a virtuous act in Islam (ibadah).

Qur'an 62:10 "And When the prayer has been concluded, disperse within the land seek from the bounty of Allah, and remember Allah often that you may succeed".

In a hadith, Rasulallah(saw) mentioned:

"If one of you were to carry a bundle of firewood on his back and sell it, that would be better than asking a man who may or may not give him something".(Sunan An-Nasa'i).

Our prophets (AS) and past scholars had a career to make a living and sustain their lives. Contrary to what some people may think, Seeking provisions in life and building your career path with good intentions does not mean that we lack reliance on Allah's provisions decreed upon us. As a matter of fact, they should come hand in hand together.

Prophet Yusuf (as) worked as a helper in the home of a governor and eventually, after numerous trials and tribulations, became the minister of finance in the land he lived in.

Prophet Muhammad (saw) worked as a shepherd during his early years and later became a successful trader under the employment of lady Khadijah (ra).

Reasons why people engage in work / importance of work

[The value and purpose of work]

The various kinds of work play important roles in the life of not only the individual but also the whole society as seen below.

- Work provides income to the individuals. This income got from working helps in solving so many pressing problems in life.

- *Work helps man to obtain basic needs of life such as food, shelter and medical care among others. These needs are very important for the survival of man.*
- *Work promotes understanding and co-operation in the society. It brings people together hence creating friendship and solidarity.*
- *Through work, people are able to discover and develop their hidden talents. Therefore, it becomes a centre of discovery of where one belongs.*
- *Work makes an individual recognized and accepted by other members of the community. This means that an individual becomes known through the work he or she does.*
- *Work relieves the individuals from boredom and redundancy. This is important as it may help to reduce the rate of crime in the society since the members are occupied almost all the time.*
- *Work helps in the development of the society. This is based on the positive changes work produces including cultivation and building houses among others.*
- *Work enables the individuals to acquire some skills and techniques. This is based on the training on jobs, which makes an individual acquire some experiences.*
- *Work is a fulfillment of God's commands. God commanded man to bring the world under control through co-creation. Doing some work is, therefore, being obedient to God's instruction.*
- *Work promotes people's culture. This is particularly true with activities depicting the way of life of a given society like funeral rites, initiation ceremonies, protecting, cleaning Kabaka's tomb and others.*
- *Work fulfils social obligations such as marriage and rainmaking among others. These activities are important in the life of the community as they help to bring people together.*
- *Work helps in uplifting the status of the disadvantaged such as the orphans, disabled and the refugees among others. Such people are assisted by being fed, sheltered and clothed among others.*
- *Work improves on people's standards of living. People are able to acquire good facilities in life such as houses, education, and medical care among others through hard work.*

The Islamic ethics of work

Islamic work ethics reflects a series of practices, virtues, and moral standards that help to make between work-related right and wrong, as well as embrace a spiritual mindset for doing better work found that employees are more committed when their values match organizational values.

Work ethics are a combination of ideas and assumption about the necessity of work (why it should be done), people's beliefs about this necessity of work.

As human beings, we can never be perfect and are always a work in progress. It is okay if we are continuously improving ourselves to be better in life, generally, and at work specifically. These ethics we can instill in ourselves to improve our day to day work and life commitments.

- ❖ *Honesty (amanah). Rasulullah (saw) was also known as al-ameen, the trustworthy. Similarly, trustworthiness and honesty are crucial at work. Can your boss trust you to keep confidential information, and complete your work on time and in the best manner possible? Can your colleagues count on you to come on time or do your part in that team project.*

- ❖ *Proficiency (itqan). Ideally, everyone at work should serve to the best of their potential abilities and carefully execute their task well. But if you feel a gap in performing at your best, consider up skilling, learning, and upgrading yourselves.*

In a hadith, Prophet Muhammad (saw) informed us how Allah (swt) loves those who perform their responsibilities properly.

“Allah loves to see his servant who does a job with itqan (meticulously)”.

- ❖ *Patience (sabr). In Qur’an 3:142*

“Do you think that you will enter paradise while Allah has not yet made evident those who strive hard from among you (in His cause) and those who are patient?”

Our life journey, including our work, should not be too easy. Otherwise we may have already fallen into a deep comfort zone unknowingly. The right amount of challenges and stress helps you grow into a better individual. But this growth requires patience, one of the measuring sticks to enter His paradise. Fortunately for as Muslims, everything that happens is actually good for us. That is if you have patience and gratitude.

- ❖ *Acceptance (ridha). From the holy Qur’an 89:27-28*

“Allah will say to the righteous, “O tranquil soul! Return to your lord, well pleased and pleasing (to Him)”.

Many of us are longing for a peaceful heart. This can be achieved with ridha, which means to accept what has been decreed for you. Whatever the outcomes are at work, after exhausting all your finest efforts, trust and accept that it is the best for you. Even when the situation is not in our favor, there is usually wisdom that we have yet to discover.

“There is no failure, only failure to learn”.

- ❖ *Putting reliance in its rightful place (tawakkal). In relation to Qur’an 3:159*

“And when you have decided (after exhausting all your efforts), then rely upon Allah. Indeed, Allah loves those who rely (upon Him)”.

The rights and responsibilities of employers and employees at a work place

Employees’ rights are defined as the predefined rights or privileges of an employee associated with the organization. It aims at receiving fair treatment from employers whereas responsibilities are something one must do because of prior agreement. Therefore the relationship of the employers and employees are the rights and responsibilities of the other at the work place.

Islam allows a person to move from one place to another or from one occupation to another in search of greener pasture.

Allah says in Q (4:100); “He that flees his homeland for the cause of Allah shall find numerous places of refuge in the land and great abundance.”

- *In Islam, a worker must be paid for his services before his sweat dries up. That is immediately after finishing his work.*
- *Workers must be treated by their bosses as members of the same family. According to the prophet PBUH, slaves and servants must be given the same food and clothing as their employees.*
- *Workers should not be burdened with the work which they cannot do but rather they should be given work that is within their ability.*
- *Workers should be given wages appropriate to the work they do and should never be cheated after completing their tasks.*

The prophet PBUH said; "Allah will be an enemy of three persons on the day of judgment ...the third person is the one who employs a person and gets full work from him but does not pay him his wages"

- *The worker is liable to suitable medication from his employer in case he falls sick and should not be denied his pay because of sickness.*
- *Employers are encouraged to first spend on their workers and children if they are to give charity.*
- *Islam advises that jobless members of the society should be catered for by the state through unemployment fund.*
- *It is totally forbidden for employers to cause any form of harm to their workers e.g. abusing, beating or molesting them.*
- *The employer must always be kind and sympathetic to his workers. It is Islamic for the boss to visit his servants and ask them about their health.*
- *Workers should be paid adequate compensation for the accidents they suffer while at their workplaces or during work.*
- *Workers should be given good accommodation so that their health and efficiency are not affected by the poor living conditions.*
- *Employers should not fine their workers for minor mistakes committed at worker unless they prove that mistakes were done deliberately and purposefully.*
- *If a worker is given any form of work, he should do it efficiently and honestly. Here, the prophet PBUH said;
"If any of you undertakes to do any work, Allah loves to see him doing it well and efficiently."*
- *Safe environment. The duty of the employer is to provide a healthy and safe environment to the employees. They are required to install safe and healthy plants, systems and machinery. The employees should make sure that they carry out their work in a way that is safe for others too.*
- *Dressing and activity: Way of dressing for any individual varies and so it is the freedom and right for employee to dress and work according to their belief and tradition thus the employers' responsibility.*
- *Holidays: The employee and employers have right to access the appropriate holidays assigned for them. Public holidays, family, personal and other holidays present.*
- *Main responsibility: Apart from the rights, there are various responsibilities that are for both the employer and employee. Irrespective of any position, the employee's main responsibility is to arrive to the work place at the time. Once they arrived at time, they should have the intention to work.*
- *Uniform: There are certain workplaces that have specific uniforms and dresses for their workplaces. If so it is the duty of the employee to wear the uniform and start to work. In case the organization has a dress code, then it be followed.*

- *Respect: This is one main responsibility which enhances the relationship among employees. Respecting one another, customers and co-workers is the key responsibility that makes your workplace lively.*
- *Right to ask: With the number of rights and responsibilities for employers and employees, while in an organization the employer has a right to question about the mental health condition of the employee. In this way, the employer makes sure that employee can work and satisfy the company requirements.*
- *About the work environment: The employer can pick out if there are any adjustments to be made. If there are changes to be made in the selection or recruitment process and also in the role or work situation, the employer has the complete rights to clarify and bring out changes.*
- *Adjustments for the disabled: For people, who possess a slight mental health condition, can work well when slight changes are made in the organization. These small changes offer them the chance and equal opportunity to work like other employees.*
- *Equal and right work: When discoursing about rights and responsibilities the employers should provide an equal and fair work environment. The employer should not be partial and unfair during advertising work positions. They cannot be in favor of any specific group of people for any job opening; all jobs should be treated in the same manner.*
- *Main facilities: It is the responsibility of the employer to the necessary adjustments for the employees wherever required. The workplace should be accessible where it should possess the appropriate requirements such as lifts, stairs and other necessities for the work place. This would be comfortable for disabled employees too.*
- *Flexible hours: It is the right of the employee to choose his or her flexible working hours. The employee can pick his appropriate shift, can share his workload, and can work for part-time or also from home. All these factors relate to the hours of work.*
- *Basic necessities for employers and employees: The employer should also make sure that the employees has all the basic facilities such as clean toilets, tidy eating areas, clean workplace, and good drinking water.*

Islamic teachings on ribah (usury) and its prohibition

Literally, the word Ribah means to increase, to grow, to exceed, or be more than but in sharia, it means a term that is used when two parties exchange an item of the same kind, and in return one party receives extra of what he gave.

WHY IS IT PROHIBITED IN ISLAM?

- *Ribah is a means of consuming people's wealth unjustly. Allah says in **Q (4:161)**:
"And for their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment."*
- *Allah prohibits accumulating wealth by consuming Ribah. Allah states in **Q (3:130)**:
"O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful."*
- *Islam promotes giving out wealth in charity and prohibits accumulating it, especially when it is unjustly accumulated like Ribah. Allah says in **Q (2:276)**:*

“Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.”

- *Ribah eaters are beaten by Satan into insanity. Allah states in Q (2:275);*

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity...”

- *Allah wants us to give up ribah because He sent divine guidance to teach us how to amass wealth. He says in Q (2:278);*

“O you who have believed, fear Allah and give up what remains of interest, if you should be believers.”

- *Allah vowed to declare war on ribah dealers as He says in Q (2:278-279);*

“O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger...”

- *The Prophet (PBUH) cursed people who deal in Ribah. He cursed the receiver and the payer of ribah, the one who records it and the two witnesses to the transaction and said: “They are all alike”*
- *It is a grave sin which the prophet PBUH said that it is more dangerous than a person who commits adultery.*

The Prophet (PBUH) said: “Ribah has seventy three segments, the least serious being equivalent to a man committing adultery with his own mother.”

- *Ribah is prohibited because it carries a heavy punishment from Allah on the Day of Judgment.*

The Prophet (PBUH) said: “On the night of Ascension I came upon people whose stomachs were like houses with snakes visible from the outside. I asked Gabriel who they were. He replied that they were people who had received ribah.”

- *Ribah creates an environment of selfishness, self-centeredness, and heavy heartedness. This attitude is prohibited in Islam as it creates hatred, hostility in society, and destroys mutual trust and kindness.*
- *Islam promotes giving out. As the Prophet (PBUH) use to say that giving hand is better⁷⁶. Hence, Islam always promotes charity and helping hands. Allah says in Q (30:39);*

“And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakat, desiring the countenance of Allah – those are the multipliers”

- *It was prohibited to protect the wealth of people so that no one takes it away by illegal or in unjust means as today Ribah is legalized, even when it is inherently unjust and illegal!*
- *Islam is pure and it promotes purity in food, in life, in spending, in earning and in thoughts. Its purpose is to purify us inwardly and outwardly. Hence it ask people to find pure and just ways to earn money where is no injustice or disguise. “One man earning should not be other man’s loss”.*
- *Ribah reinforces the tendency for wealth to accumulate in the hands of a few, and thereby diminishes human beings to concern their fellow men.*

The prohibition of cheating in weights and measurements

Islam strongly condemns and prohibits the cheating in weights and measurements from numerous quotations in the holy Qur’an and prophetic traditions and further encourages and instructs us to weigh and measure correctly.

Qur’an 17:35, “Give full measure when you measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.”

Why it is prohibited in Islam?

- *The Prophet said, " There is a valley in hell which is hot that even a mountain would melt in it, and hell itself seeks refuge from it; those who are lazy towards Swalah and who do not give the full measure when weighing will be imprisoned in it."*
- *On the Day of Judgment, the ones who do not give the full measure of weight, their faces will be disgraced, their tongues will stammer and their eyes will be blue. A scale of fire will be placed on his neck and it will be said, 'Weigh from here to there'. He will be punished in this manner between two mountains for 50000 years.*
- *The blessings are removed sustenance, or the wealth that is earned through this means eventually goes to waste.*
- *It also results in many losses in this world i.e., people do not trust such individuals. People's trust in such traders comes to an end.*
- *Cheating by means of weights and measures break Islamic brotherhood because such people are after themselves only yet the Prophet PBUH said;*

"A Muslim is the one who wishes for his brother what he wishes for himself."

- *Cheating by weights and measures is a grave sin which led to the destruction of a nation of Madyana where Prophet Shu'aib was sent as per Q (7:85-93)*
- *It is an act of disobedience of Allah's commands/instructions as reflected from the holy Qur'an.*

The recommended methods of commercial transactions in relation to Qur'an 4:29

Commercial transaction refers to the exchange of property or benefit in the of trade which is permissible as long as it happens in a certain frame. These are rules and regulations that govern business transactions in Islam.

Every Muslim doing any business must follow them because in Islam, some businesses are lawful while others are unlawful.

- *Allah says in Q (2:275); "... but Allah has permitted trade and has forbidden interest."He also says; "Then when prayer is over, spread over the globe and seek the bounties of Allah ..."*
- *The Prophet PBUH was himself a trader and transacted as an agent of Lady Khadija. He once said; "Take to trade because there are nine portions in trade out of ten portions of provision."*
- *Islam prohibits trading in "unlawful" items that are used to commit sin such as wine, intoxicants, idols and others. The prophet PBUH said; "When Allah prohibits a thing, He prohibits the eating of its price as well."*
- *A Muslim must deal in things he legally acquired. Legitimacy of the method of acquisition of property to deal in excludes theft, force, cheating of other of other people's property and other crooked ways.*

Allah says in Q (4:29); "Believers! Do not consume your wealth among yourselves illegally, but rather trade with it by mutual consent."

- *A Muslim should be pay whatever is due on the property he is dealing in as determined by Allah (Zakat) for Allah to purify and bless his business.*
- *Furthermore, one should not hide any known defect in an item offered for sale. The buyer should be informed about such defect and it is up to him/her to accept to buy it or not and at what price.*
- *Honesty in all dealings is an ethical requirement, including the fulfillment of all contracts and commitments. Allah says in Q (23:8); "And those who keep their trusts and promises"*

- One aspect of honesty in business required by Islam is to give the full weight and measure. Allah says in **Q (17:35)**; “And give full measure when you measure, and weigh with an even [honest] balance. That is good and better at the end”
- He also says in **Q (26:181-182)**; “Give full measure and do not be of those who cause loss [to others]. And weigh with an even [honest] balance”
- A Muslim should refrain from the exploitation of the ignorance or desperate needs of others by giving them less than a fair price or wage.

Allah states in **Q (7:85)**; “...Give just weight and measure and do not defraud others of their possessions...”

- One form of exploitation which the prophet PBUH forbade is where persons who do not intend to buy a commodity simply keep bidding the price upwards often in conspiracy with the, so as to get others ‘stuck’ in the deal.
- Islam encourages Muslims to allow sellers to reach the market and get full knowledge of market prices. Therefore, it is forbidden for some middlemen to go to the outskirts of the town where there is a frequented market and intercept out-of-town merchants or farmers who are bringing their products to sell in the market.
- Islam prohibits the sale of an item which is not available and whose delivery is doubtful. For Example e selling fish in the river or selling agricultural products before the plant becomes viable and takes roots. Exceptions to that are made for necessity, where fairness is ascertained.
- Islam prohibits unfair monopolies which are designed to create an artificially higher price or to create artificial shortages. The prophet PBUH said; “He who monopolizes is sinful” He further said; “Whoever monopolizes foodstuff for forty days, he has dissociated himself from Allah and Allah has dissociated Himself from him.”
- The Prophet forbade also the practice where a town dweller withhold and store foodstuff that belongs to a desert dweller, wait until the price goes up possibly due to this artificial shortage, then he sells that foodstuff and thus get a higher commission for his services.
- It is lawful in Islam for sellers to compete in order to attract buyers. However, attempting to “snatch a customer who has already negotiated a deal with another seller is regarded as unethical, unless the earlier negotiation broke down or was cancelled for some other reason.
- It is the responsibility of every individual Muslim to ensure that Islamic business ethics are enforced. It is the appeal to the person’s conscious, “fear” of Allah and the desire for His blessings in this life and in the life hereafter. Allah says in **Q (2:281)**;

“And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.”

- Both men and women are allowed to sell and buy from one another. There should be no sex discrimination in business. However, every transaction must be in the confines of Islam.
- It is discouraged in Islam to sell land. The Prophet PBUH recommended that one should sell his land or house when he is going to the money to buy another land or house.
- The taking of oath when selling anything is prohibited in Islam. The prophet PBUH said that swearing produces a ready sale but blows out the blessings.
- The buying or selling of stolen property is prohibited in Islam. The prophet PBUH said that one who buys a stolen property with the knowledge that it was stolen, shares in the sin and shame of stealing.
- Furthermore, Islam forbids seeking wealth through taking usury (ribah) whether the rate of usury is high or low. Allah curses the usury giver, taker and witness.

- *Credit transactions by mutual consent are expressly allowed in Islam. The prophet is reported to have obtained grains on credit from a Jewish trader and used his coat of mail as a security.*
- *It is allowed for a Muslim to make advance payment on a commodity he intends to buy as agreed upon with the seller. However, transactions which involve uncertainties are not recommended.*
- *Earning wealth through gambling is totally forbidden in Islam. This means getting something too easily without working for it.*

The challenges of work in contemporary life/world

Work today is associated with a lot of problems. This may explain why many workers tend to complain a lot about the job they are doing. These problems include the following:

- *Some workers today are subjected to long hours of work. They leave the home very early in the morning and go back late in the evening or even at night. This leaves the family unattended to. This has made workers slaves of time.*
- *There is a high level of job insecurity. The workers are easily laid off without prior warnings. This is one of the major causes of labour instability and unrest.*
- *There is an increasing fierce competition and rivalry in the field of work. People struggle for the few available vacancies. This has resulted into enmity, witchcraft and death among others.*
- *The workers are also suffering from taxes. Taxes such as Pay As You Earn tend to leave the workers with little disposable income. This means that some personal and family needs are left unattended to.*
- *There is also unemployment in work today. Despite having the required qualifications, many people are redundant. They simply sit at home after moving up and down looking for the jobs but failing to get one.*
- *Work today has made man neglect his faith. Some of the work does not allow an individual to praise God as he or she strives for survival.*
- *Work today has led to neglect of family. This is because the parents are pre-occupied all the time with some given tasks. It is even worse where parents carry office work to their respective homes.*
- *Sexual harassment is also increasingly becoming common in different work premises. This is especially done by some bosses who demand for sexual intercourse from their subordinates as a security measure of maintaining the job in question.*
- *Workers are faced with the problem of retrenchment. Workers are laid off or dismissed by the employers with the claim of reducing costs. What makes it awkward is the recruitment of new workers to replace the old ones who had been asked to leave.*
- *Too much specialization has become a problem in the field of work. In this case, an individual is trained in only one field and he or she cannot perform any duty in other fields.*
- *There is also boredom in the field of work. This comes as a result of doing the same job repeatedly. In some give case, the workers simply sit without having anything to do. This redundancy discourages them and lowers their morals.*
- *Workers are being faced with the problem of nepotism. This is the practice where one favors his or her family members or friends in relation to giving jobs, promotion and salaries. This is done regardless of their capability leaving the qualified and the capable people suffer.*

- *There is under payment of workers today. The workers are paid little or no money compared to the work load and the hours of work. This leaves the workers unable to sustain their families well.*
- *There is also delay in payment of the worker. This tends to force some workers to keep on borrowing. As they receive their payments, they instead spend the money to clear the debts.*
- *There is also an increasing level of corruption in the field of work. Some people in authority tend to misuse their offices to exploit others. They do everything possible to get themselves rich at the expenses of others.*
- *In some given case, workers are not paid at all. The workers are left to suffer without the salaries or wages. This has been the major cause of strikes in some companies.*
- *Tribalism is also common challenge in work today. The employers tend to favour their own tribe mates while giving jobs, promotions and salaries among others even when they are not qualified.*

Work in African traditional society

Work was one of the most important aspects of human life in African traditional society.

For this reason, each and every member had a role to play.

Work was, therefore, part of the livelihood of the community. The understanding of work and its patterns among the traditional Africans include the following;

- *Work was related to the provision of basic needs like food and shelter. The people strived and work harder to obtain such needs for their survival.*
- *Work took place in a religious context. Special rites were carried out before cultivating, planting and harvesting. They also offered some part of their first harvest to God and their ancestors or spirits.*
- *Work was a social activity. People worked together as a community and helped one another often with songs done. They also prepared common meals for those working on common activities like planting and harvesting among others. Among the Acholi people, harvesting millet and groundnuts was done by a group of women.*
- *Laziness in work was highly discouraged and never promoted at all. Lazy people were isolated and could even punished.*
- *Work was done for free without any payment or reward. People only aimed at showing their skills and in serving others.*
- *Work was a personal activity. It was purely under individual's own control without regard to any forceful means. People also used their creativity which let to their satisfaction in the achievement.*
- *Work was divided according to sex, age, rank (status) and ability. They young and the old, women and men, boys and girls, leaders and subordinates had different roles to play. In Buganda, all domestic duties like cooking, fetching water and cultivation were strictly for women. The men had the duty of hunting and making the backcloth among others. This meant that division of labour was widely practiced.*
- *The young were taught how to work by elders. They could copy the work of the elders basing on their sex. This ensured that children were introduced to the field of work when they were in their early ages.*
- *Work was manually done. People used their own hands and creativity in their daily activities without regard to any machine.*

- Leisure was promoted after work in traditional Africa. Leisure activities such as beer parties and storytelling were common after a completion of a piece of work. This helped the people to rest after a long day work.
- There was Freedom regarding the time of work in traditional Africa. It was done at a time without having a specific hour designed for a given activity.
- Everyone was a worker. Each individual member had to contribute something towards the development of the community. This means that there was no idlers or loiterers in any African community.
- There was limited competition in work in traditional Africa. People worked to show their skills and win praises.
- There were no sudden changes or decisions made concerning the patterns of work. People simply borrowed from the first experience and promoted what was believed to be the normal aspect of work.
- There was no supervision in work in traditional Africa. Each individual work knew his or her role and strived to do any given task thoroughly.

WEALTH AND DEVELOPMENT

Wealth refers to the total of one's money and property. Riches; valuable material possessions. Whereas, Development refers to the act or process of going from the simple or basic to the complex or advanced.

The Qur'anic teachings on wealth

Islamic teachings on wealth are vast, spanning from how to spend it to how to earn it. Muslims are taught that God blesses them in infinite ways, including their wealth. They believe that all things belong to and come from God, and learn how to deal with their wealth properly.

❖ **Wealth As a pleasure of this World**

Muslims are taught that wealth is a pleasure of this life and that one can be distracted by this pleasure. The true believer is the one that deals with his wealth as if it is merely a worldly matter. Muslims are taught that their wealth does not follow them in the afterlife. Muslims are in the Qur'an not to hoard their wealth and to be aware of greed. A Muslim isn't supposed to be preserved but spent towards those who are in need of it.

❖ **How to earn one's wealth**

Muslims wealth must be earned in a lawful or halal way. It is not to be earned by selling or buying things that God forbids a Muslim to enjoin in, such as alcohol, pork etc. A believing Muslim should not sell unlawful, or haram, items in order to obtain wealth. God advises them against this: Qur'an 4:29 "O you who have believed, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent."

❖ **Wealth should be given to the poor or orphans**

The faith of Muslims is built on the five pillars of Islam. One of those pillars is giving wealth to charity, or zakat. In fact, in the Qur'an, charity is often mentioned with prayer. One example of this in Qur'an 2:177 "(True) righteous in(in)one who believes in God ,the last Day, the Angels, the Book, the Prophets and gives of their wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask (for help) ,and for freeing slaves;(and who) establish prayer and practices regular charity..."

The Prophet Muhammad was the greatest example of a Muslim who spent his wealth in charity. He would provide for others before he would take for himself. He was a simple man and was never greedy. He himself was an orphan and Muslims are taught in the Qur'an that their wealth should be spent

towards orphans and those who cannot provide from themselves. If one does not have an abundant amount of wealth this should not stop them from giving in the cause of Allah because even the smallest amount is an act of charity.

❖ **Do not fear poverty**

In the time before Islam, the pagans would kill their children in fear of poverty. Muslims learned that, after Islam was introduced, the companions who used to practice this tradition would abstain from it. Qur'an 6:151 "Do not kill your children out of poverty, We will provide for you and them."

God is the provider of all so therefore a true believer should not fear poverty because is firm in their belief that God will provide for them. It is generally believed by Muslims that a fear of poverty equates to having a bad opinion of God.

❖ **Giving of wealth Does not Decrease it**

In relation to Qur'an 2:261 "The example of those who spend their wealth in the way of God is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And God multiplies (His reward) for whom He wills. And God is all-encompassing and knowing."

When one spends his wealth in the way of God there is no decrease in wealth God replaces it with something better and greater.

Zubayr bin Al-Awwam was a well-known companion of Prophet Muhammad (saw) who had hardly any property when he migrated to Madinah. When Zubayr died many years later, however, his net worth was in excess of fifty million (dirhams or dinars), including eleven houses in Madinah, four houses in other cities, and two large plots of land. This account of his assets, reported in Bukhari, clears up a misconception about Islam: that it is impermissible to own much property or possess the blessings of this world. Rather, what is important is your attitude towards wealth, and how you acquire and spend it. Wealth, according to the Quran and Hadith, has a two-fold nature: it is both a blessing and a trial from Allah.

Wealth as a Blessing

Wealth allows you to live in comfort – afford a desirable home, eat wholesome food, wear fine clothes, and fulfill many of your other needs and wants. The Prophet ﷺ said, "This wealth is green and sweet [i.e. delicious like fruits]; and whoever takes it without greed is blessed in it." (Bukhari)

The Prophet ﷺ once remarked, upon seeing a well-off man dressed shabbily, "If Allah has given you wealth, let the effect of Allah's blessing and generosity be seen on you." (Nasai) The Prophet prayed to Allah to increase Anas in wealth and to bless Urwah in his business dealings. (Tirmidhi)

He also said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged, he should keep good relations with his kith and kin." (Bukhari)

Moreover, wealth enables you to help others financially, improve their lot, and alleviate some of their hardships. The Prophet said, "This worldly property is [like] sweet vegetation. How excellent is the wealth of the Muslim, if it is collected through legitimate means and spent in Allah's cause and on orphans, poor people, and travelers." (Bukhari)

He also advised, "Do not wish to be like anyone except in two cases: a person whom Allah has given wealth and he spends it righteously; [and] the one whom Allah has given wisdom and he acts according to it and teaches it to others." (Bukhari)

Wealth as a Trial

The Prophet said, "Indeed, there is a fitnah for every nation, and the fitnah for my nation is wealth." (Tirmidhi)

The Prophet ﷺ also sought refuge with Allah against the "evil of the fitnah of wealth". (Bukhari)

While the term fitnah has several meanings, here it implies temptation and allurement. Wealth can divert a person from the straight path in general, and from the remembrance of Allah in particular. Allah states in the Quran, "Your wealth and your children are but a trial, and Allah has with Him a great reward." (64:15)

Wealth is a trial because it puts to test your resolve, adherence to Allah's commands, and commitment to the right course. It may tempt you to spend on sinful pursuits, take Allah's blessings for granted, and look down upon others. Let's now look at two stern warnings given to the believers regarding the source of their wealth and excessive love of wealth.

Acquiring Wealth Unlawfully

The person who acquires wealth unlawfully is like "the one who eats but is never satisfied" (Bukhari), and such a person shall end up in the Fire of Hell (Nasai). Allah warns us in the Quran, "And do not consume one another's wealth unjustly or send it [in bribery] to the authorities in order that you consume a portion of the wealth of the people in sin, while you know." (2:188)

Allah also condemns the scholars and priests who devour the wealth of people in the name of religion (9:34). Misappropriating the wealth of an orphan is among the "seven great destructive sins" in Islam. (Bukhari)

Despite such stern warnings against earning unlawfully, the Prophet(saw)had predicted that it would become a norm among future generations: "There will come a time when a man will not care where his wealth comes from – whether [its source is] halal or haram." (Nasai)

It is worth remembering, however, that no amount of wealth can satisfy human greed: "If the son of Adam had a valley full of wealth, he would seek a second, and if he had a second, he would seek a third; and nothing fills the belly of the son of Adam except for dirt [i.e. death]." (Tirmidhi)

The Prophet (saw) further stated, "The son of Adam grows old, but two [desires] in him remain young: desire for wealth and desire for life." (Muslim)

Real wealth lies in being content with what you can legitimately earn and possess, not in earning more: "Richness is not in having many possessions, but richness is being content with oneself." (Tirmidhi)

Excessive Love of Wealth

Always remember that all wealth ultimately belongs to Allah; you are merely holding onto His wealth as a trustee, and shall pass it on at the time of your death. Hence, you must not spend this wealth in a way disapproved by Allah. The Quran condemns the attitude of the people of Midian who proclaimed, "O Shuayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our wealth as we please?" (11:87) Similarly, Qarun was chastised for believing that all his wealth was due to his own knowledge and acumen. Allah is the granter of abundance while your efforts are a means for achieving what is meant for you.

Although you should strive to attain Allah's blessings in this world, acquiring wealth and status must never become your passion or the focal point of your daily endeavors. The Quran condemns those who "love wealth with immense

Love" (89:20) and who are "intense" in their love of wealth (100:8). There is also the type of person who "thinks that his wealth will make him immortal" (104:1-3), thus forgetting about the accountability in the hereafter. Never become so emotionally dependent on material possessions that parting with them causes you much grief.

Let's now look at two desirable ways of spending your wealth: on your family and on those in need.

Spending on one's Family

Allah has made it the responsibility of the man to provide for his family. Therefore, the first right on a man's earnings is his own and that of your family, as the Prophet ﷺ said, "When Allah grants wealth to anyone of you, he should first spend it on himself and his family." (Muslim) A person is rewarded for whatever they spend on their family; in fact, spending on your dependents entitles you to the same reward as that for charity.

The Prophet said, "The best charity is that which is practiced by a wealthy person. And start giving first to your dependents." (Bukhari)

When Kaab bin Maalik wanted to give all his wealth in the way of Allah, the Prophet ﷺ advised him, "Keep some of your wealth as it is good for you." (Bukhari)

The Prophet admonished against leaving your family financially deprived or dependent on others at the time of your death: "It is better for you to leave your inheritors wealthy than to leave them poor begging others..." (Bukhari)

He even discouraged giving in charity on your death-bed as your heirs already have a right over it: "Do not delay it [charity] to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such." (Bukhari)

Spending in the Way of Allah

- ✓ One of the best uses of your wealth is to help the poor, orphans, widows, and others who may be in need. Spending in the way of Allah is a means of purifying your wealth. Allah describes the righteous believer as the one who "gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask, and for freeing slaves." (2:177)

Allah further gives a beautiful example to describe how He multiplies the reward for spending in His cause: "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and knowing." (2:261)

Finally, remember that it is not the amount of wealth you possess that matters to Allah, but how you earn and utilize it, and how it impacts your attitude and actions. As the Prophet (saw) said, "Verily, Allah does not look to your faces and your wealth, but He looks at your hearts and your deeds." (Muslim)

Contributions made by Muslim’s in the development of Uganda

- ✓ The Muslims have made tremendous strides in the field of education. The number of schools has increased.
- ✓ We also have a University, which was the first private University in Uganda.
- ✓ Many Muslims have taken on trade which is instrumental in development.
- ✓ In agriculture, the Muslims are also there.
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓
- ✓

Download more pastpapers from www.mtutoonline.com

The role of Islam in development

- *Community development practice has been need of almost all nations and is practiced in various ways through governmental or non-governmental efforts. Main theme includes service provision and problem solution at grassroots level with maximum participation of community people without any discrimination. Community development is the result of joint efforts of local community people for promoting their collective welfare and improving their lives. It means a philanthropical gesture or initiative that is made with a view to bringing a change for the betterment of the life of community.*
- *Community development focuses on solution of community problems and bringing positive changes. All initiatives of community development bring social changes and Islam also believes in it. Community development improves quality of life and zakat is an ideal example of it in Islam. Religion Islam guides its followers to help the needy through various services and community development also emphasizes on service provision. Islam and community development encompass principles of self-help and social justice and bring stability and solidarity in the community. Community development practitioners need to get guidance from Islamic practices for better working in local communities.*
- *Islam brought real and practical changes in all walks of life i.e., social, economic, moral and political transformation. Islam guided for changes in the social set up to build a changed society overall. Islam gives very clear and comprehensive concepts to improve quality of life. Muslims are guided for hardworking to survive and fulfill their needs which could improve their daily lives. Islam makes its followers responsible for themselves and for society too.*
- *The tools for equitable distribution of wealth in Islamic economic system for over all development of the society can be divided into two categories i.e. obligatory institutions and non- obligatory institutions, contents of former are zakat, whereas the latter consists of waqf, sadaqas, and infaq, etc., Quran and hadith both have given emphasis on it. Zakat is a religious institution to tackle poverty and promote welfare in the society irrespective of religion. It is a social pillar encouraging Muslims for bringing social justice and equity in communities. It improves quality of life of various types of community members. It is a beautiful and workable system of fair distribution of wealth among community members.*
- *Waqf also plays a vital role for enhancement of quality of life of poor communities. It is an important socioeconomic institution in the Islamic state and is a powerful institution for community facilitation which provides social, medical and educational initiatives in the community. nevertheless, Islam remains as a clear outline of how those key concepts and principles should be implemented. Participation from all members of the community is necessary. Man must do something good for the community and prevents any negative elements that might affect the community. in other way, it means that Islam generalizes the purpose of each concept, including the form of behavior which ultimately able to develop their communities by placing them as the best among other people meanwhile, sadaqas (charity) has no fixed percentage and one is free to pay it as many times as one can afford or feel inclined to it. Infaq is basically pious spending in the way of Allah. It has a significant importance in Islamic economic principles, with reference to redistribution of wealth and elimination of poverty for the development of society.*

- *Islam is against injustice, inequality and discrimination. Social relationship among Muslims is based on the concept of sacrifice where they share some amount of their finances for virtue and they gain community consciousness feelings. The holy Quran says "Righteousness is not that you turn your faces toward the east or the west, but righteousness is one who believes in Allah, the last day, the angels, the book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask for help and free slaves, establishes prayer and gives zakat; fulfill their promise when they promise; and patients in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." (Surat al-baqarah, 2:177)*
- *Prophet Muhammad (saw), said: "charity does not in any way decrease the wealth and the servant who gives, Allah adds to his respect; and the one who shows humility, Allah elevates him in the estimation (of the people)."(Muslim)*

Quranic teachings on development (Islamic Concept of Development)

Economic development is defined as system which its substance lays in enabling people to meaningfully control their economic environment so as to improve the quality of life. Islam, basically, is deeply concerned with the problem of economic development. Nevertheless, economic development in Islam has to guide human development on correct lines and in the right direction. At the end, economic development remains an integrated and indivisible element of the moral and socio-economic development of human society. In other words, in applying the Islamic concept of development, some philosophical foundation of the Islamic society should be put more into account, namely:

- *Tawhid means God's Unity and Sovereignty*
- *Rububiyah is meant as arrangements for nourishment, sustenance, and directing things towards their perfection which human being have to effort taking place.*
- *Khilafah is meant as man's role as God's vicegerent on earth which specifically take responsible to serve God, and spread out the benefit in the environment. In Islam, man is supposed to be trusteeship, and morally, politically, and economically is dedicated to generate social benefit and eliminate harmful.*
- *Tazkiyah is meant that a man should arrange to tie up the relationship with God, man, the natural environment, society as well as the state.*
- *Accountability is meant as Man's belief in accountability of the Day of Judgment and its implication for his life both in this world (dunya) and the hereafter (al akhira).*

Subsequently, the Islamic concept of development in Islam is totally different from the conventional counterpart. Since, development is not solely ascribed from the physical point of you, but much more related with spiritual based development. Below, the clearly characteristic may be given under the Islamic concept of development, as follows:

- ❖ *The Islamic concept of development has a comprehensive framework which is including moral, norms, values, spiritual, and material aspects. Islamic development is goal based oriented as well as value-oriented activity, devoted to the optimization the role of human being in all dimension of life in order to attain the fahlah (welfare) both in this world and hereafter*
- ❖ *The focus of Islamic development is man development. Islam is trying to shift the focus of effort from physical environment to man. Man is considered as vicegerent of God, has several duties which must be completed, notably in the area of economic development. Man*

must be well-developed as it will open-up any probability to enlarge the scope of development policy which will encourage maximum participation of the people at a level of decision-making and plan-implementation. Generally speaking, the development of man in Islamic perspective is one strategy that ultimately is able to conform to shari'ah rules. In touching with shari'ah, man could utilize the concept of siyasah shariyah in achieving the goal of economic development. Imam al-Ghazali stated that siyasah shari'ah is conducted to achieve reforms for people through guiding them to true way that escape from the misfortunate of this world and the world hereafter. Imam al Maqrizi also added up that siyasah is man activity which is considered as the order that established for the protection of moralities and public interest and for the stability in the state of people. Therefore, the key of success in developing and advancing such country is that, how the country is able to maintain and preserve the improvement of the human development and engaging them to the spiritual basis as well as the spirit of development in Islam.

- ❖ Economic development involves complicated activities. Nevertheless, the approaches used must reflect the worldview of Islam. Meaning that, every concept of economy development has to be produced, elevated, and preserved of the rulings of shari'ah. In other words, the element of development should be based on a system of value principles which is ascribed from religious tenets of moral philosophy that is independent of religion. Therefore, the main challenge then in dealing with Islamic worldview and economic development is that, how can the capacity, accessibility, and flexibility of human being in synthesizing between the Islamic heritage and modern economy perfectly. However, it will be difficult unless human being gets fully understanding in the spirit of religion, including shari'ah, aqidah, and akhlaq of Islamic teachings.
- ❖ Economic development does not involve merely a number of changes in qualitative as well as qualitative. For instances, development in Islamic economics regards in how much the economic activities are able to reduce, eliminate, and protect the unfair income distribution, poverty incident, and public interest (maslaha). Economic development has to be able to enhance the economy from ground or foundational aspects must be put more into consideration rather that generally utilizing measurement of economic growth. As far as concern, Islam really encourages that every citizen is equally able to access the product of development without exemption in proportional ways. As a result, every person satisfies and gets benefit from economic development, so the goal of development could be achieve entirely.

How wealth is related to development.

 **Task: How wealth promotes contentment and happiness in the community?**

The unacceptable ways of acquiring wealth

- Interest
- Bribery/ Corruption
- Usurping others property
- Fraud
- Stealing and Robbery
- Income from sources of Vulgarly
- Gambling
- Wine and its business
- Pork
- Drug dealing
- Contract killings

TASKS:

- ✚ Explain the ways through which hard work leads to wealth and development?
- ✚ Share about the dangers of corruption and how it can be avoided?

Wealth to happiness

- ✚ How money and other forms of wealth can contribute to happiness?
- ✚ How money and other forms of wealth can reduce can reduce happiness?

Challenges of development (Factors that retard development)

- *The vicious circle of poverty. The vicious circle of poverty refers to a self-reinforcing situation whereby certain factors exist that tends to perpetuate an undesirable phenomenon. In developing countries, the vicious circle of poverty can be viewed on both the demand side and supply side. The demand side implies the low levels of income lead to low levels of demand which in turn lead to low rate of investment and corresponding lack of capital, low productivity and low income. From a supply side, low productivity implies low incomes which in turn imply low savings and low level of investment leading to deficiency of capital.*
- *Health epidemics such as HIV/AIDS. This s may apply directly due to loss of life or indirectly when a person is sick hence unproductive to the nation hence reduced productivity. This is partly because of inadequate healthy facilities in the developing countries.*
- *Corruption and resource mismanagement. This has considerably hampered development as public funds meant for development have sometimes been diverted to private use. Donor funds meant for development have often been mismanaged.*
- *Lack of entrepreneurial skills. Entrepreneurs play a major role in development. Development of entrepreneurial skill may sometimes be hindered by government policies which in trying to maintain a particular social order may deny those with entrepreneurial talent a chance to exercise their talents.*

LEISURE

Leisure refers to the time one is free from his or her daily routine. It is the time one has at his or her disposal to use as he or she chooses without being bound by any necessity.

Leisure is regarded as the time free from work where an individual is set to use with freedom. In normal situations, leisure follows a given work.

However, because different individuals have different occupation, leisure might vary from one person to another. This means that what may be one's leisure may be regarded by another as a piece of work.

Types of leisure

There are basically two types of leisure:

- ❖ *Active leisure*
- ❖ *Passive leisure*

Active leisure: *This kind of leisure involves a situation where someone is doing something. It involves a direct and physical participation of the individual enjoying the leisure activity.*

In this type of leisure, a lot of money is used. This is because the individual is actively involved using either physical or mental energy to fulfill the activity.

Examples of active leisure include dancing, acting drama and playing games like football.

Passive leisure: *This is a kind of leisure where an individual is simply entertained. The person enjoys some activities without the direct participation.*

This means that an individual uses only the mental energy. The examples of passive leisure include sleeping, watching films and listening to music among others.

However, passive leisure may have some problems since the individual simply absorb whatever is being presented. Such problems include:

- *Encourage idleness.*
- *Leaves one's talents undiscovered and undeveloped.*
- *Encourages laziness.*
- *Promotes laziness.*
- *Promotes theft.*
- *Makes one unfit.*
- *Promotes individualism and selfishness.*
- *Kills one's creativity.*
- *Limits socialization.*
- *Promotes boredom*

NB: *Other leisure types of activities can be categorized as; Religious, cultural, social or solitary i.e. reading the Quran or a novel, listening to the Quran, music, watching television among others.*

The Islamic teachings about leisure (Islamic Principles for Leisure Time)

Surveying through Islamic teachings, we find out that Islam pays special attention to leisure time and defines carefully principles and approaches for how to spend it optimally. Some of the most important principles derived from the Islamic teachings in that regard are as follows:

- *Planning: Some people don't plan for their leisure time whereas religious teachings require us to seize the time. Taking the most out of leisure time requires careful planning. Prophet Muhammad (P.B.U.H.) advises Abu Dhar al-Ghifari to take advantage of five important things before they get lost:*

"Take advantage of five things before five others come about: your youth before you get old, your health before you get ill, your well-being before you get poor, your leisure time before you get totally busy, and your lifetime before your death", said Prophet Muhammad (P.B.U.H.).

- *Divine orientation: One of the most significant points in Islamic teachings to consider with regard to leisure time is that people are not allowed to do whatever they please in their free times; on the other hand, their leisure time need to be divinely oriented so that they are in line with the path of serving Allah and try to seek His satisfaction. Imam Sadjad (A.S.) in one of his prayers says:*

"If you have ordained that we enjoy peace after we have done a job, make it a safe and sound one so that we may not any commit sin and not get harmed by it".

Moreover, a commentary on the verse 77 of Al-Qassas Surah reads: "Use some of the wealth which Allah has bestowed on you for your Hereafter by spending it in charity. Do not forget your portion of worldly life ..." Imam Ali (A.S.) says: "Forget not your health, power, leisure, youth and vivacity and seek your Afterlife through them (these five great blessings)".

- *Including work in leisure time: In a system based on religious values, working is revered as something sacred and the people living in such a society are not alien to assiduousness. In such a culture, leisure time does not mean being idle or wasting one's time, but it means that one should spend all his time doing a purposeful activity. Proper leisure time in Quranic culture does not equal idleness and not doing anything. The Holy Quran says in this regard that:*

"Therefore, when thou art free [from thine immediate task], still labor hard. And to thy Lord turn [all] thy attention."

Since the theme of "Being free" has not been stated in this holy verse and the word "labor" is used here to mean hard work, the verse seeks to articulate a general comprehensive principle which is to remind prophet Muhammad (P.B.U.H.) as a role model for humanity not to get rest after doing an important task and to keep on trying hard. This verse emphasizes finishing one job and engaging oneself with another; thus generally advises anybody not to remain idle and never stop trying hard, but try to start a new activity as soon as you finish one.

- *Avoiding limiting one's leisure time to entertainment: Leisure time is not synonymous with entertainment and the ways defined for spending the time are not limited to entertainment only. A variety of ways have been recommended for people to spend their leisure time. In Islamic culture, leisure time is regarded as a part of one's lifetime which bears a huge significance and*

should not be spent solely by entertainment but it should be planned for comprehensively and be spent in a variety of ways.

Prophet Muhammad (saw) as a role model and how he spent his leisure time

There is no form of relaxation and fun more rewarding in both the worlds than that of spending time with one's family. The prophet's encouragement of this can be found in many hadith mentioning that played, joked and raced with his wives. They would tell him stories, and he would play with the children and make them laugh. The Prophet Muhammad (pbuh) was a role model as a family man.

Spending time with one's family and having fun together is a major factor in keeping the family united and close. It develops trust and love for each other and brings peace to the household.

The Prophet (pbuh) said, "Any act devoid of the remembrance of Allah is void except four: shooting, training a horse, playing with one's family and swimming." (Bayhaqi and at-Tabarani)

Aisha (ra) narrated that while she was on a journey with the Messenger of Allah, she had a race with the prophet (pbuh) and won. Later, after she had gained some weight, she again had a race with him, and he won. He said, 'This is for that.' (Dawood)

The prophet (pbuh) said, "When a Muslim spends something on his family, intending to receive Allah's reward, it is regarded as charity for him." (Bukhari)

It was also narrated by Aisha that she took a woman on her wedding night to a man from among the Ansaar, and the Prophet (pbuh) said to her; "O Aisha was there any entertainment (in the gathering)? The Ansaar love entertainment." (Bukhaari)

According to this hadith, the Prophet not only encouraged but also took part in these happy occasions that involved entertainment.

However, these occasions did not involve dancing, music, or mixing freely with the opposite gender. There were some guidelines. For instance, besides beating the drum and singing, the women had no other instruments involved.

NB: There is need for leisure as from Qur'anic guidance i.e. 94:7, 29:20, 30:9, 40:21 among others.

The importance of leisure according to the teachings of Islam

The various leisure activities carried out offer different benefits. This may be cultural, economical, social and spiritual in nature as follows:

- Leisure helps in refreshing the mind of the workers. This makes it possible for an individual to recover from the fatigue of the work and regain the energy lost.
- Leisure provides an opportunity to discover and develop one's talents. This is especially true with active leisure where the individual directly participates in such activities like playing football and netball and swimming.
- Leisure promotes co-operation and socialization among people. As people come together to enjoy such activities including games, conversation and praying, peace and harmony may be promoted.
- Leisure provides income to different people at different levels. This is true with entertainers including actors and play writers among others.
- Leisure helps strengthen an individual faith. This can through activities such as watching religious films, bible studies and prayers among others.
- Leisure promotes self-discoveries by the individual workers. It gives an opportunity to evaluate the work already done. This may assist in finding loopholes and better solutions in one's work.
- Leisure provides employment opportunities. For example, radio and TV presenters.

- Leisure helps in strengthening one’s cultures through participating in activities like traditional dances. This gives the people their true identities and creates the sense of belonging.
- Leisure promotes education among people. This can through activities like reading magazines, and novels among others. These activities may facilitate learning.
- Leisure activities help to relieve the burden of being idle and redundant. In such a case, the worker is at least occupied with something.
- Leisure activities can improve on the health status of an individual. Activities such as dancing and jogging among others make muscles flexible. It also reduces the level of fats in the body because of the sweating. This limits the chances of contracting diseases such as high blood pressure and heart attack.
- Leisure gives the chance for the workers to attend to their families. This is true considering that most workers spend much of their time away from homes.
- Leisure helps to diversify the economic standard of an individual and the country. For instance, the government may increase on its earning through taxing the people engaging in the leisure activities and even the equipment being exported or imported.
- Leisure gives workers adequate time to prepare for the next stage of work. In such free time, an individual is given the opportunity to lay strategies and plan for the work properly. For example, teachers can use their free time to prepare notes lesson plans and schemes of work among others.

Task: Mention the various leisure activities in your society?

- -----
- -----
- -----
- -----
- -----
- -----

The ways through which African communities spent their leisure time in Traditional Africa

- Beer party was an important way of passing time in traditional Africa. People cooperated and contributed positively towards the party. This was an activity for the adults.
- Traditional Africans had time for community celebrations such as introduction ceremonies and thanks giving ceremonies.
- Rituals such as circumcision, funeral rites and child naming were also performed during leisure time.
- Some people played musical instruments during leisure as a way of entertainment.
- Traditional Africans had time for singing. This was always carried out alongside activities such as digging, wedding and harvesting among others.
- Dancing was one of the leisure activities in the traditional Africa. This differed from community to community. Some dances were for joy while others were for mourning.
- Stories were also part of the leisure activities. The elders would tell the young one stories related to their origins and ancestors aimed at educating them.
- Traditional Africans spent leisure by telling and interpreting proverbs. They made statements having hidden meaning but aimed at explaining something or giving some advice.

- Traditional Africans offered sacrifice during leisure. This was done not only in thanking God, the spirits and the ancestors for their provisions such as rain and good harvest but also in cleansing sin and making requests.
- There were also mock battles during leisure. This aimed at preparing individuals to be able to defend themselves in case of external attacks.
- The traditional Africans had wrestling during leisure time. The winners were always given prizes.
- Telling and interpreting riddles also formed part of leisure activities in traditional Africa. This was conducted around the campfire in the evening. In such a case, confusing and difficult questions or statements were made demanding quick response. This was aimed at testing and improving the reasoning capacity of each individual.
- Art and craft was carried out during leisure in traditional Africa. This involved weaving baskets and mats, and making sculptures among others.
- The traditional Africans spent their leisure doing community services such as cleaning as well.
- Leisure was also a time for prayers. This was a way through which the Africans dedicated themselves to God and communicated their needs.

TASKS: In your relevant groups discuss about;

- ✚ **What are some of the different leisure activities in School?**
- ✚ **What happens if one has no time for leisure?**
- ✚ **Give some Examples of leisure activities that can promote friendship and unity in Islam?**

The unacceptable ways of spending leisure time in Islam (leisure abuse).

The abuse or misuse of leisure refers to the various ways through which an individual's free time is used in a wrong or bad way according to a given society. In such a case, the leisure is used in a way that may not benefit the leisure maker and the general public. Examples of leisure abuse in Uganda include the following;

- Leisure is being abused through alcoholism. In this case, the excessive drinking of alcohol becomes a daily business at the expense of other more productive activities.
- Smoking is another leisure abuse today. Many people are found of smoking plants such as tobacco and opium during their free time. This has got little benefit if not none to the smokers and the community.
- Some people are abusing leisure by gambling. They participate in playing games for money without having any knowledge of the outcome. Such games are not only permanent but they are also against the laws and some Islamic teachings. As a Moslem, one is expected to work but not to gamble.
- Leisure is being misused today by participating and watching strip dancing commonly known as "Ebimansulo" in Luganda. This is a show involving exposing of private parts. This negatively affects the morality of people.
- Some people abuse leisure through rumor mongering. Such individuals are found of spreading unofficial story or piece of news. This may disrupt the much-desired good relationship among the people.
- Other people misuse leisure by roaming in the streets. Such people move up and down in the streets without any reason during their free time. This may force them to commit some crimes either knowingly or unknowingly.

- Leisure is being misused by just sitting in an idle way. People under this category simply sit without doing anything during their free time. It is during this idleness that an individual may think of and commit some crimes with the false belief of being occupied.
- Some people misuse leisure by engaging in obscene talks. This is a common practice among the young ones that may lead to moral degeneration.
- Leisure is being misused by working continuously even at the time one is to have a rest. This causes inefficiency in work.
- Some people misuse leisure by engaging in seduction. This is a common practice by men. In such cases, they tend to take and persuade girls or women into sexual relations instead of doing constructive activity.
- Some people also misuse leisure by engaging in pick pocketing. This is a common practice among the gang stars that have made it a business to steal money from other people, especially along the streets.
- Other people engage in prostitution at the time they are free from work. This is an abuse of leisure because it is not only harmful to the individuals but also causes misunderstanding among people.

Modern trends of leisure

✚ The different patterns of leisure in modern society?

We are entering a new era of leisure. Quality rather than Quantity is now the focus of researchers, policy makers and managers. Technological change, an ageing population and a harsh economic climate are changing the values and practices of leisure, as well as the relationship between leisure, society and the individual.

Contemporary perspective in leisure uses a variety of disciplinary approaches to introduce the most important trends in contemporary leisure in the 21st century, from youth leisure and dark leisure to technology and adventure.

Some of them are as follows;

- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----
- -----

TASKS:

- ✚ **How leisure has evolved into an industry?**
- ✚ **How leisure can be misused in society today?**

The technological innovations in leisure

- ✚ **Relate social media and leisure?**
- ✚ **In groups share and give examples of other acceptable ways of spending leisure time?**
- ✚ **Compare the Islamic teachings about leisure with the modern understanding of leisure?**

THEME FOUR: MAN'S HARMONIOUS CO-EXISTENCE PEACE

Peace is a state of tranquility or quietness, often characterized by the absence of disturbance, conflict, or agitation .It can refer to both external circumstances and inner calmness of mind and spirit.

It can also denote a harmonious relationship between individuals or nations.

Refer to 4:97-99, 49:9-10.

The values of harmonious living, tolerance, dialogue, negotiation, conflict resolution and civility with regard to peace

Harmonious living involves promoting cooperation and understanding among individuals or communities.

Tolerance encourages acceptance of diverse perspectives, fostering an environment where differences are respected.

Dialogue and negotiation are tools for peaceful resolution, allowing parties to communicate and find common ground.

Conflict resolution involves addressing disputes in a constructive manner, seeking solutions that benefit all involved. Civility promotes respectful behaviour, contributing to a more harmonious and peaceful co-existence.

Harmonious living involves promoting balance and unity among individuals and communities.

Tolerance emphasizes accepting and respecting diverse perspectives, fostering an environment of inclusivity.

Dialogue and negotiation encourages open communication and compromise, essential for resolving differences peacefully.

Conflict resolution aims to address disputes without resorting to violence, seeking mutually beneficial solutions.

Civility underscores the importance of courteous and respectful behavior, contributing to a peaceful co-existence.

Harmonious living involves fostering positive relationships and cooperation among individuals and communities.

Tolerance is the acceptance and respect for diverse opinions, beliefs, and life styles.

Dialogue and negotiation promote open communication to address differences peacefully.

Conflict resolution seeks to find solutions without resorting to aggression.

Civility emphasizes courteous and respectful behavior in interactions, contributing to a peaceful co-existence. Together, these values form a foundation for promoting and maintaining peace.

Civility plays a crucial role in maintaining respectful interactions, to an environment conducive to peace.

Islam is built on the foundation of peace

The word Islam "Islam" itself is derived from an Arabic root word "Salaam" which means peace. Islam encourages believers to seek peace within themselves, with others, and with the divine.

The religion promotes values such as compassion, justice, and mercy, emphasizing peaceful co-existence and resolution of conflicts through dialogue and understanding.

In Islamic teachings, there is an emphasis on peace, justice, compassion, and submission to the will of God. While there are instances where conflicts and wars are discussed in historical and defensive contexts, the overall message of Islam encourages peace, understanding, and co-existence among people.

Islam encourages believers to live in harmony with others, practice compassion, and seek peaceful resolutions to conflicts.

Islam encourages followers to submit to the will of God and promote peace, justice, compassion, and kindness in their interactions with others.

While the term "jihad" is sometimes associated with violence, it primarily refers to the spiritual struggle for self-improvement, and Islam teaches the importance of resolving conflicts through peaceful means whenever possible.

Islam encourages its followers (Muslims), to strive for peace in their lives, communities, and interactions with others.

The implication of Allah's name (Al-salaam)

Allah's name "Al-salaam" refers to one of the 99 names or attributes of Allah in Islam. "Al-salaam" translates to the "the Source of peace" or the Giver of peace". Understanding this name carries several implications:

- ❖ *Peace as an Attribute of Allah: It emphasizes that Allah is inherently peaceful, free from any imperfection or disturbance .It reflects a divine quality of tranquility and harmony.*

- ❖ *Source of Ultimate peace: Muslims believe that true and lasting peace comes from a connection with Allah .Seeking closeness to Allah is seen as means to attain inner peace and serenity.*
- ❖ *Guidance for a peaceful life: Recognizing Allah as Al-salaam encourages believers to embody principles of peace in their lives. This includes promoting justice, compassion, forgiveness, and avoiding actions that disrupt personal or societal peace.*
- ❖ *Prayers for peace: Muslims often invoke the name of Al-salaam in prayers, seeking Allah’s peace and protection for themselves and others. It serves as a reminder of the divine source of peace.*
- ❖ *Resolving conflicts: The concept implies that turning to Allah and aligning with His guidance can lead to the resolution of conflicts, both internally and externally.*
- ❖ *Aspiring for external peace: The concept extends beyond worldly peace, suggesting that ultimate and eternal peace is found in a connection with Allah.*
- ❖ *Promotion of peaceful conduct: Believers are encouraged to emulate the attribute of peace in their interactions with others. Acts of kindness, forgiveness, and resolving conflicts peacefully reflect the essence of Al-salaam.*
- ❖ *Internal peace: Knowing Allah as Al-salaam encourages believers to cultivate inner peace. Trust in God’s plan and reliance on His wisdom contributes to a sense of calm even in the face of adversity.*
- ❖ *Seeking peace in Worship: Muslims believe that through prayer, submission, and adherence to God’s guidance, they attain peace of mind and heart. Connecting with Al-salaam brings a sense of serenity.*
- ❖ *Peace and harmony: Allah being Al-salaam signifies the ultimate source of peace. Believers seek tranquility and harmony by turning to Allah, finding solace in His peace amidst life’s challenges.*

The greeting in paradise based on Surat Al-Raad

Surah Ar-Ra’d (chapter 13) in the Quran does not explicitly mention the details of the greeting in paradise. However, various verses in the Quran and hadiths provide insights into the nature of interactions and greeting in paradise.

In surah Al-Hijr (15:47), It is mentioned that the greeting of the people of paradise will be “peace. It illustrates the atmosphere of tranquility and harmony in paradise, with inhabitants exchanging greetings of peace.

According to many hadiths / traditions, people in paradise will greet each other with expressions of peace and blessings, reflecting the serenity and joy of the eternal life in the hereafter.

The concept of greetings and interactions in paradise is mentioned in several places in the Quran, including Surah Sad (38:29) and surah Yasin (36:58).In these verses, believers are described as being welcomed by angels with greetings of peace.

The inhabitants of paradise will be greeted with the words of peace, emphasizing the serenity and tranquility of the afterlife for those who have been granted entry into paradise.

The Islamic teachings on peace (salaam)

Surah Al-Zuhruf (38:29) describes a scenario where those who disbelieved and engaged in wrong doing faced the consequences of their actions. The response to aggression, according to Islamic teachings, involves maintaining patience, forgiveness, and avoiding retaliatory behavior.

- *Patience (sabr):* In the face of aggression, believers are advised to exercise patience. Patience is considered a virtue that helps individuals endure hardships without losing faith or restoring to harmful actions.
- *Forgiveness ('Afu):* The Quran encourages forgiveness as a noble trait. Rather than seeking revenge, believers are urged to forgive those who wrong them. This aligns with the broader Islamic principle of mercy and compassion.
- *Avoidance of retaliation:* Retaliation is not always the best course of action. Instead, responding with peace and refraining from retaliatory aggression is emphasized. This promotes a cycle of reconciliation rather than perpetuating conflict.

NB: It's essential to approach these teachings with an understanding of the overall message of the Quran and the life of Prophet Muhammad. The emphasis is on promoting peace, forgiveness, positive engagement, even in the face of aggression or adversity.

Surah Maryam (19:62) in the Quran mentions the serene atmosphere of paradise emphasizing the absence of noise and the prevalence of peace. The verse states:

"Salaam (peace) be upon you, for what you patiently endured. And excellent is the final home."

In this context, the believers are greeted with the word "salaam" (peace) in paradise, highlighting the tranquil and harmonious nature of the afterlife.

The absence of noise indicates a state of perfect serenity and undisturbed peace in contrast to the challenges and trials faced in the earthly life.

The verse is a reminder of the reward for patience and perseverance in the face of difficulties and promising a final abode filled with peace. The use of "salaam" as a greeting in paradise signifies the ultimate state of tranquility and well-being that believers will experience in the hereafter.

"So there is will not cause them any fatigue therein, nor will they be asked to leave it" (19:62)

While the specific mention of "salaam" (peace) in this verse is not present, the general theme of peace and tranquility in paradise is consistent with the broader Islamic understanding.

The idea of "salaam" in paradise aligns with the overall concept of paradise as a place of ultimate bliss, harmony, and tranquility.

In Islamic tradition, it is believed that paradise is a realm of perfect peace where believers are surrounded by blessing and serenity, and the absence of noise or disturbance contributes to the overall sense of eternal peace and contentment.

Surah Al-Furqan (25:63) in the Quran emphasizes the characteristics of righteous individuals, highlighting their dignified response to those who insult or quarrel with them. The verse describes their behavior in the following manner:

“And the faithful (slaves) of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.”

Surah Al-furqan (25:63) underscores the noble qualities of the “Servants of the Most merciful”, emphasizing that when faced with insults, the righteous opt not to engage in quarrels. Instead, they respond with the dignified greeting of “salaam”, reflecting their commitment to peace, humility, and adherence to the teachings of the Quran.

It mentions that when confronted with insults, the righteous choose not to engage in quarrels but respond with the peaceful greeting “salaam”. This reflects their commitment to maintaining tranquility and responding to negativity with grace and peace, aligning with the values emphasized in the Quran.

The struggle for peace as a way of promoting self-sacrifice and civility

TASK: In relevant groups, share view on various methods of the struggle to attain peace.

The nature of traditional African peace-building mechanisms

TASKS:

- ***Brainstorm about the traditional African understanding of peace.***
- ***Identify the practices of peace in traditional societies.***
- ***Identify the role of traditional/ cultural leaders in societies in promoting peace.***
- ***Brainstorm about peace and how it is maintained in different types of relationships among young people, married people and society in general.***
- ***Write an essay about good practices in traditional African peace.***
- ***Identify examples of people who have used negotiations and dialogue to build peace in relationships.***

JUSTICE

Justice is the concept of fairness, righteous, and the equitable distribution of resources, opportunities and treatment within society. It involves ensuring that every individual is treated with impartiality and that their rights are respected.

Islamic teachings about justice (Refer to 16:90 and 4:3)

Justice refers to fair treatment of people or the characteristic of being fair when making a reasonable judgment.

According to the holy Qur'an, Muslims must establish justice while executing their duties since Allah Himself is the best of judges. Allah says in Q (95:8); "Is Allah not the best of judges?" Q (4:135) says; "Believers, conduct yourselves with justice and bear true witness before Allah even though it be against yourselves, your parents or your kinsfolk..."

Islam teaches that shirk is the greatest injustice to Allah and that is why He does not forgive one who commits it.

According to Islam, Prophet Muhammad PBUH is the greatest example of a just ruler the world has ever had. Allah says in Q (33:21); "You have a good example in Allah's Apostle for anyone who looks up to Allah and the last day and remembers Allah always."

One of the basic responsibilities of the Islamic State to its citizens is to provide justice and to practically establish institutions to run its affairs.

One such institution is the Judiciary. It is established to administer justice among the people. Islam lays down that to maintain a proper standard of justice it is necessary that recompense of a good should in no case be less than what a person has earned.

Likewise, the penalty for a wrong should not exceed the wrong or transgression committed.

The Islamic moral system encourages justice because it is a source of peace in society as Allah says in Q (7:29); "Say; My Lord enjoined justice..."

Even if it means one to give witness on himself or his parents, he should do so with utmost justice.

Justice means that richness or wealth or status or pride cannot force a Muslim to commit injustice because all of them count nothing before Allah.

According to the holy Qur'an, one of the reasons for sending messengers is that Allah wanted them to administer justice among men. (57:25) says; "We have sent our apostles with clear signs and brought down with them scriptures and the scales of justice so that men might deal with fairness."

The holy scriptures which Allah sent with the messengers were intended to act as reference when standing out for justice. For example Allah says about the Qur'an that it judges to the most right. Q(17:9) states; "This Qur'an will guide to that which is most right..."

Establishing justice is one of the shields against punishments on the Day of Judgment. Prophet Muhammad PBUH said that a just person will be in Allah's shadow the day when there will be no shadow apart from that of Allah.

Justice is important in all aspects of life including buying or selling, judging or being judged, even it is to an enemy.

In order to enforce justice, Islam allows freedom of worship and does not force a person to do what he cannot bear. Allah says in Q (2:286); "Allah does not charge a soul with more than it can bear, but it will be required for whatever good and whatever evil it has done." Prophet Muhammad PBUH also allowed freedom of worship while drafting the Madina constitution, doing justice to the Jews.

For effective justice to be established, Islam requires that before Hudud punishments are administered, there must be witnesses in order to reach fair judgment.

It is Islamic to pay judges handsome wages and promptly, in order not to be corrupted while administering justice. This was a common practice of caliph Umar bin Khattab.

Likewise, for actual justice to be done in courts of law, Islam necessitates that the judges and the offender should be able to understand each other. The medium of communication should be understandable to all.

In Islam, real justice can be implemented only when the holy Qur'an is the constitution of the land because it guides to what is most right.

Justice must be practiced even at home especially in polygamous families. The husband must practice justice among the wives.

Allah says in Q (4:3); "...marry such women as seem good to you: two, three or four of them. But if you fear that you cannot do justice, marry one only..." Justice must also be done on war captives. A war captive has the option to remain under the custody of the Islamic state or to be ransomed by his native country.

The concept of justice (that/ to) encourage self-control, love, fairness and respect for others.

Task: Mention the examples of injustices in society and their related dangers?

The need for laws in society to maintain justice

Laws in society are essential to maintain justice for several reasons:

- *Establishing order: Laws provide a frame work for regulating behavior and establishing order in society. They define acceptable and unacceptable conduct, helping to prevent chaos and conflicts.*
- *Protecting individual rights: Laws safeguard the rights and freedoms of individuals. They set boundaries to ensure that one person's actions do not infringe upon the rights of others, promoting a sense of fairness and justice.*
- *Providing legal recourse: Laws offer a means for individuals to seek legal recourse when their rights are violated. They establish mechanisms for dispute resolution and provide a frame work for seeking justice through the legal system.*
- *Deterrence of wrong doing: Knowing that there are consequences for illegal actions serves as a deterrent. Laws establish penalties for criminal behavior, discouraging individuals from engaging in activities that harm others or disrupt societal order.*
- *Facilitating dispute resolution: Laws provide a structured process for resolving disputes. Courts and legal systems offer a neutral platform for individuals to present their cases and receive a fair and impartial judgment.*
- *Defining responsibilities: Laws define the rights and responsibilities of individuals and entities within a society. This clarity helps prevent misunderstandings and conflicts by setting expectations for proper conduct.*
- *Promoting social cohesion: A legal frame work contributes to social cohesion by establishing common norms and values; it fosters a sense of shared responsibility and adherence to a set of rules that contribute to the overall well being of the community.*
- *Adapting to the changing societal values: Laws can evolve to reflect changing societal values and norms. Amendments and new legislation allow legal systems to adapt to the evolving needs and expectations of the community.*
- *Peace co-existence: By providing a structure for resolving conflicts and addressing grievances, laws contribute to the peaceful co-existence of diverse individuals within a society.*
- *Establishing standards: Laws define acceptable behaviors and set clear standards for what is deemed lawful and unlawful. This clarity helps guide individuals in their actions and interactions within society.*
- *Promoting equality: Well-crafted laws aim to promote equality by prohibiting discriminations and ensuring that everyone is treated fairly under the law. They contribute to creating a just and inclusive society.*
- *Punishing wrong doers: Laws establish consequences for criminal activities, serving as a deterrent and promoting accountability. Punishments are designed to be proportionate to the severity of the offense.*

- *Ensuring public order and safety: Laws help maintain public order by prohibiting actions that may disrupt societal harmony or jeopardize the safety of individuals. They provide a basis for resolving conflicts and disputes in a systematic and controlled manner.*
- *Social stability: Laws contribute to the overall stability of society by providing a consistent and reliable foundation for governance. They help establish trust in institutions and promote a sense of security among citizens.*
- *Define acceptable behavior: Laws establish a set of rules that define acceptable and unacceptable behavior within society. They serve as a frame work for individuals to understand their rights and obligations, contributing to a shared understanding of social norms.*
- *Protect the vulnerable: Laws often include provisions to protect vulnerable members of society, such as children, the elderly, and individuals with disabilities. They establish safeguards to prevent exploitation and ensure their well-being.*

Task: In your relevant groups make research on duties;

- I. Ministry of justice**
- II. Human rights commission.**

Importance of justice (Refer to: The need for laws in society to maintain justice)

Ways of overcoming injustices in society

Overcoming injustices in society requires concerted efforts from individuals, communities, and institutions. Here are several ways to address and overcome the injustices:

- ❖ *Raise awareness: Increase awareness about existing injustices through education, media, and public discourse. Fostering understanding of social issues to mobilize support for positive change.*
- ❖ *Advocacy and Activism: Engage in advocacy and activism to bring attention to specific injustices. This can involve peaceful protests, campaigns, and initiatives aimed at promoting awareness and change.*
- ❖ *Legal reforms: Advocate for legal reforms to address systemic injustices. Work towards changes in legislation and policies that perpetuate inequality and discrimination.*
- ❖ *Community organizing: Build community networks and organizations focused on addressing specific injustices. Collective action can have a significant impact in challenging unfair practices and promoting change.*
- ❖ *Empower the marginalized: Provide support and empowerment to marginalized communities. This may involve creating opportunities for education, employment, and representation in decision making processes.*
- ❖ *Civic engagement: Encourage civic participation and engagement, voting, attending community meetings, and participating in public discussions contribute shaping a just society.*

- ❖ *Education for equality: Promote educational initiatives that emphasize equality, tolerance, and understanding. Foster a culture of empathy and respect from an early age to combat prejudice and discrimination.*
- ❖ *Hold institutions accountable: Hold institutions accountable for their actions. This includes scrutinizing the practices of government, business, and other organizations to ensure they operate in a just and ethical manner.*
- ❖ *Support grassroots movements: Support grassroots movements that aim to address specific injustices. These movements often attract attention to localized issues and create momentum for broader change.*
- ❖ *Dialogue and reconciliation: Foster open and constructive dialogue between conflicting parties. Encourage reconciliation efforts that seek to address past injustices and build bridges between communities.*
- ❖ *Promote economic justice: Address economic disparities by advocating for policies that promote economic justice, fair wages, and equal opportunities for all.*
- ❖ *Media literacy: Promote media literacy to help individuals critically assess information and recognize bias. Media can influence perceptions and attitudes, so a more informed public can contribute to addressing injustices.*
- ❖ *International collaboration: Engage in international collaboration to address global injustices. Solidarity and cooperation between nations can contribute to finding solutions to shared challenges.*
- ❖ *Self-reflection and unlearning bias: Encourage individuals to reflect on their own biases and unlearn prejudiced attitudes. Personal growth and awareness contribute to a broader societal shift towards justice.*

Ways of achieving justice to develop integrity, endurance, and truthfulness. (Successful and unsuccessful ways)

Achieving justice while developing integrity, endurance, and truthfulness involves a commitment to ethical principles and moral values. Here are ways to foster these qualities pursuit of justice.

- *Cultivate personal integrity:*
 - *Uphold honesty and consistency in your actions, ensuring that your behavior aligns with your values.*
 - *Demonstrate strong moral character and reliability, even when facing challenges.*
 - *Educate yourself: Continuously educate yourself about ethical principles, legal frameworks, and social justice issues to make informed and principled decisions.*
 - *Promote transparency: Advocate for transparency in decision making processes, promoting openness and accountability in all actions related to justice.*
 - *Act with endurance: Persevere in the face of obstacles and challenges. Building a just society often requires long-term efforts and resilience.*

- *Seek truthfulness: Prioritize truthfulness and accuracy in all communications. Avoid spreading misinformation or engaging in deceitful practices.*
- *Support just causes: Engage in activities and support causes that promote justice, equity, and fairness in your community and beyond.*
- *Be fair-minded: Approach situations with an open and fair minded perspective, considering multiple view points and avoiding bias.*
- *Advocate for rule of law: Support and advocate for the rule of law as a fundamental principle for justice, ensuring that laws are applied consistently and impartially.*
- *Participate in legal reforms: Contribute to or support efforts for legal reforms that enhance the justice system, making it more accessible, fair, and efficient.*
- *Practice restorative justice: Embrace restorative justice principles that focus on repairing harm, healing relationships, and addressing the root causes of injustices.*
- *Encourage ethical leadership: Advocate for and support leaders who demonstrate integrity, endurance, and a commitment to justice in their decision making.*
- *Foster a culture of accountability: Encourage accountability that all levels of society, promoting responsible conduct and consequences for unethical actions.*
- *Build inclusive community: Foster inclusivity and diversity in communities to ensure that justice is accessible to everyone, regardless of background or identity.*
- *Be a role model: Demonstrate the qualities of integrity, endurance, and truthfulness in your own life, serving as a possible example for others.*
- *Engage in continuous self-reflection: Regularly reflect on your own actions and values, seeking opportunities for personal growth and improvement in alignment with justice and integrity.*

NB: *By integrating these practices into individuals' behavior and collective efforts, a foundation for justice can be built that is rooted in integrity, endurance, truthfulness. These qualities contribute to the development of a just and ethical society.*

Task: *What is the role of the government in upholding justice in society?*

(The value of a just society to attain joy, friendship and gratitude)

Factors that undermine the attainment of justice

Several factors can undermine the attainment of justice, including systemic biases, socio-economic disparities, inadequate legal representation, corruption, and discrimination based on race, gender, or other characteristics. These challenges can contribute to unequal access to the legal system and outcomes that are not truly just.

Justice is a fundamental principle of any democratic society. It is the foundation upon which our legal system is built and the guiding principle that ensures that everyone is treated equally under the law.

A comprehensive Approach For lower secondary(I.R.E) | 2024

However, achieving justice is not always easy, as there are many factors that can affect it. Some of the key factors that can influence the administration of justice are as follows.

Socioeconomic Status: One of the biggest factors that can affect justice is socioeconomic status. People from lower socioeconomic backgrounds often have less access to legal resources and may be at a disadvantage in the justice system. For example, they may not be able to afford a good lawyer or may not have the time or resources to navigate the legal system. This can lead to unfair outcomes, where people from wealthier backgrounds are more likely to receive favorable outcomes.

Race and Ethnicity: Another factor that can impact justice is race and ethnicity. There has been a long history of racial and ethnic bias in the justice system, which can lead to unequal treatment and outcomes. For example, studies have shown that people of colour are more likely to be stopped by police, arrested, and sentenced to longer prison terms than white people who commit the same crimes. This is a systemic issue that needs to be addressed to ensure that justice is truly blind to race and ethnicity.

Gender: Gender is another factor that can impact justice. Women and men may be treated differently in the justice system, with women often facing harsher consequences for the same crimes. For example, women who are convicted of drug offences may be more likely to receive longer prison sentences than men who commit the same crimes. This is an issue that needs to be addressed to ensure that gender does not play a role in the administration of justice.

Geographic Location: Access to justice can vary depending on where a person lives. Rural areas, for example, often have less access to legal resources than urban areas. This can lead to unequal outcomes, where people living in rural areas are at a disadvantage when it comes to navigating the legal system. This is an issue that needs to be addressed to ensure that everyone has access to justice, regardless of where they live.

Legal Representation: The quality of legal representation can greatly affect the outcome of a case. Those who cannot afford good representation may be at a disadvantage, as they may not be able to adequately defend themselves in court. This is an issue that needs to be addressed to ensure that everyone has access to high-quality legal representation.

Bias and Discrimination: Prejudice and discrimination can influence the decisions of judges, jurors, and other legal professionals. This can lead to unjust outcomes, where people are not treated fairly due to their race, ethnicity, gender, or other factors. It is important to recognize and address bias and discrimination in the legal system to ensure that justice is truly blind.

Systemic Issues: The justice system itself may be flawed or biased, leading to unfair outcomes for certain groups of people. This can include issues like mandatory minimum sentencing, which can lead to people

being sentenced to excessively long prison terms for nonviolent crimes. It is important to address these systemic issues to ensure that justice is truly fair and impartial.

Politics and Public Opinion: Politics and public opinion can sometimes influence the justice system. For example, a high-profile case may receive more attention from the media and the public, leading to pressure on the legal system to deliver a particular outcome. This can lead to decisions that are not based solely on legal principles, but are instead influenced by political considerations and public opinion. In conclusion, there are many factors that can affect justice, from socioeconomic status and race to bias and discrimination. It is important to recognize and address these factors to ensure that justice is truly blind and that everyone is treated equally under the law.

THE UNDERSTANDING (ADMINISTRATION) OF JUSTICE IN TRADITIONAL AFRICA

The traditional African understanding of justice often emphasizes communal harmony, restitution, and reconciliation. It places importance on resolving conflicts within the community and restoring balance rather than punitive measures. Elders and community leaders often a significant role in mediation and decisions are geared towards maintaining social cohesion and restoring relationships rather than individual punishment. This approach often values collective well being over individual rights, fostering a sense of interconnectedness within the community.

In African traditional society, it was believed that God gave the first man some morals in the beginning. They believed that these morals were meant to guard human relationship from breaking up so as to ensure peaceful living. Because of this, the Africans remained keen and strict ensuring, promoting and maintaining justice as explained below.

- There existed local courts which were made up of influential people like chiefs, clan leaders and elders. They had the responsibility of reconciling people.
- However, there were no written laws to be followed. Decisions were therefore based on the existing customs.
- The positions of the kings were autonomous. No one could question his authority. This meant that the decisions were final.
- Public resources like land were owned communally. The interest of the community was most catered for to ensure fairness.
- Taboos equally guarded human relationships. These were the dos and the don'ts of the society.
- Social harmony was encouraged among the people. This was through team work and living as one people.
- Effort was made to treat everybody equally. They therefore struggled to ensure that no one was given special attention at the expense of others.

- *Judgments were flexible. It depended on the circumstances of the time. An offender could be pardoned in times of peace and punished harshly during difficult times.*
- *Everyone was encouraged to respect and observe the customs and norms of the society. This was intended to ensure peace and stability.*
- *Consensus was encouraged in the events of disagreement. This meant that people with disagreements were encouraged to sit together and sort out their differences.*
- *Reconciliation and forgiveness was encouraged. This was done in presence of leaders like chiefs and the tribal elders.*
- *People were encouraged to compensate for any wrong doing. This was aimed at amending broken relationship.*
- *Offenders were required to confess their mistakes in public. They had to promise that they would never repeat the same mistakes.*
- *Purification rights were carried out. This involved cleaning of an offender from his or her sins aimed at avoiding punishment from the ancestral spirits.*
- ✚ *Sanctions were passed on wrong doers. They were forbidden or restricted from some community functions and activities.*

Revision tasks:

- ✓ **How was justice promoted and maintained in African tradition society?**
- ✓ **Explain justice as understood and worked out in traditional Africa.**
- ✓ **Explain the understanding of justice in the African past.**

INJUSTICES IN AFRICAN TRADITIONAL SOCIETY

Injustice refers to a breakdown of relationship among people. It can also mean being unfair to one another. In short, it means causing injury to the interests of other people. In African traditional society, there are instances where people failed to relate to one another and treated each other harshly .In traditional societies, injustices can manifest in various forms. Some common examples include:

- ✚ *Gender Inequality: Traditional societies often exhibit gender-based injustices, with women facing discrimination in access to resources, decision-making, and social status.*
- ✚ *Caste or Class Discrimination: Hierarchical structures within traditional societies may lead to discrimination based on caste or class, restricting opportunities and rights for certain groups.*
- ✚ *Lack of Individual Rights: Traditional justice systems might prioritize communal well-being over individual rights, potentially leading to the neglect of individual freedoms and autonomy.*
- ✚ *Inadequate Mechanisms for Dispute Resolution: While traditional systems often emphasize community-based dispute resolution, they may lack formal mechanisms for ensuring fairness and protecting the rights of all individuals involved.*

- ✚ *Age-Based Discrimination: Discrimination based on age, particularly against the young or old, can be prevalent in traditional societies, affecting access to resources and decision-making processes.*
- ✚ *Religious or Ethnic Bias: In some traditional settings, individuals from certain religious or ethnic groups may face prejudice, limiting their opportunities and social integration.*
- ✚ *Rigid Social Norms: Conformity to rigid social norms may lead to marginalization and mistreatment of those who deviate from established expectations. Addressing these injustices often involves finding a balance between preserving cultural traditions and adapting to evolving societal values, promoting equity, and protecting individual rights.*
- ✚ *In African traditional society, Women were used as beasts of burden where they did most of the work .e.g. among the Bakiga most of the men took local brew {"omuramba"}.*
- ✚ *In African traditional society, girls were forced into marriage which was against their choice and a time the men were old which denied them enjoyment in marriage.*
- ✚ *In African traditional society, widows were inherited by the brother of the deceased who was against their will. Could be they wanted to get another man.*
- ✚ *In African traditional society, Women and girl were denied a chance to inherit proper at home because they were to go away and got married which violated their right of inheriting their parents' property.*
- ✚ *In African traditional society, human sacrifices were carried out same children were sacrificed with a belief that their blood to save their society from bad events such as death. This violated their right to life.*
- ✚ *In African traditional society, children's views were ignored and were denied a chance to advise or question the elder's authority will denied them freedom of expression .e.g. among the Baganda a child who questioned the father would be chased away from the family they were considered to be undisciplined.*
- ✚ *In African traditional society, there was class discrimination they had the royals and the non royal classes and the royal class exploited the non-royal class by overworking them since they were their subjects. This made them tired.*
- ✚ *In African traditional society, women were denied a chance of eating certain types of food this denied them proper health because of the absence of some food e.g. In Buganda women were denied chicken eggs, and grasshoppers for fear that they would make them barren.*
- ✚ *In African traditional society, girl were subjected to female genital mutilation which was to reduce their sexual desire because they were denied sexual enjoyment .e.g. among the Nandi of Kenya the clitoris was cut in order to proper her for marriage and reduce her sexual argue.*
- ✚ *In African traditional society, twins were taken as a bad omen and they would be killed which denied from a chance to live .e.g. among the Ibe of southern Nigeria twins were taken to the evil forest where they were killed from.*
- ✚ *Traditional Africans migrated the minority group of strangers these people were not allowed to own land and intermarriage with the majority this limited their freedom.*

- ✚ *The traditional Africans mistreated the disabled people such as the crippled and the insane. Such people were always isolated and even beaten occasionally.*
- ✚ *The traditional Africans practiced witch hunting. Whenever a misfortune like sudden death and sickness could befall the community the causes were always sought and blamed on to a person suspected to be a witch. In some cases, in some cases, the suspected witch was not even given the chance for hearing but to accept the blame.*
- ✚ *The traditional Africans exploited the minority group of strangers. These people were not allowed to own land and to inter marry with the majority. This limited the freedom of these people.*
- ✚ *The traditional Africans practiced human sacrifices. Some children were sacrificed with the belief that their blood could save the society from any bad events such as more death, drought, epidemic and war.*
- ✚ *There was class discrimination in the traditional Africa. In a centralized society, there were the royal and the non-royal classes. The royal class, which was the ruling body, exploited the non-royal class who happened to be the subject.*
- ✚ *The practice of bride wealth in some African societies turned out to be an injustice. It reduced the status of women to that of a mere property. It also subjected them to a lot of harsh treatment.*
- ✚ *Lazy people were treated harshly in the traditional Africa. Some were even denied food and were always victims of isolation by the active members.*
- ✚ *The traditional Africans practiced forced marriage. This mostly affected the young girls and boys who were pushed into marriage for reasons best known by the elders. This was an injustice because the parents were only interested in the material benefits but not the welfare of the girls and the boys.*
- ✚ *The communal ownership of property in traditional Africa turned out to be an injustice. The active people who could have worked hard suffered in the hands of the lazy ones who simply sit and wait for things to be done.*
- ✚ *The traditional Africans denied women the chance of eating certain types of food like chicken, eggs, pork, liver and fish. Therefore, women denied proper health because of the absence of these nutritious foods.*
- ✚ *The traditional Africans practiced circumcision of girls with a selfish aim of preventing them from committing adultery in their future marriages. This denied girls sexual pressure. 83*
- ✚ *Women in the traditional Africa were associated with bad omen. They believed that or greeting a woman in the morning could make an individual fail in his day's activities.*
- ✚ *The traditional Africans blamed women for the misbehavior of children. This was being unfair because the men were equally responsible for the upbringing of the children.*
- ✚ *Women in the traditional Africa were regarded as inferior and were not allowed to contribute any idea for public consumption. This was discrimination based on sex.*
- ✚ *In traditional Africa, pregnant girls who could have conceived before marriage were killed. They were stoned, rolled down the mountain or tied up in the forest and left there such that wild*

animals could eat them. This was an injustice not only because of the killing act but also leaving out the man responsible for the pregnancy.

- ✚ Women were inferior in African traditional society and they suffered various injustices for example among the Acholis of north Uganda women were battered by their husbands as a way of disciplining them.
- ✚ The disabled such as the lame, blind and insane were mistreated for example among the Baganda of central Uganda the disabled were insulted and despised by other members in the community.
- ✚ The strangers who migrated to new areas would be discriminated for example in Busoga, Bishop Hannington and his team was killed.
- ✚ They also used to carry out witchcraft practices where people bewitched each other and a misfortune would occur when an innocent person was wrongly pointed out and falsely accused for example among the Zulu of South Africa witch hunting was common.
- ✚ Individual rights were abused in favor of the community wellbeing For example the Baganda when people of the community lacked food they would harvest an individual's food and give it to the community members in order to make them happy.
- ✚ There was an injustice of killing of innocent people in African traditional society. Some African customs and practices were unfair for example the Ibo of southern Nigeria they had the custom of throwing away twin.
- ✚ Slave trade was also practiced by African chiefs in collaboration with the Arabs and Europeans this denied people their rights to descent life as people created in God's image.
- ✚ They also carried out human sacrifices in case there was a serious problem affecting the society because they wanted favors from the spirits and gods.
- ✚ They practiced class discrimination where people were categorized in classes for example among the Baganda of central Uganda they had the Royal class and the peasant class where the Royals were always favored.
- ✚ There was dictatorship of some kings for example among the Banyoro king kabalega imposed rules and decisions to his subjects.

INJUSTICES FACED BY WOMEN IN AFRICAN TRADITIONAL SOCIETY

- ✚ Women were forced in marriage by their parents in order for them to get dowry for example among the karamojongs parents used to force their daughters into marriage.
- ✚ In some societies they imposed unfair cultural practices for example among the sabiny of eastern Uganda they carried out female genital mutilation which inflicted a lot of pain and also denied them to enjoy sex.
- ✚ Women were reduced to the level of bought property, some parents used to ask for very expensive dowry when their daughters were getting married for example the karamojongs a man would pay between 40-50 herds of cattle.

- ✚ Women were denied the right to own property, all property in the family belonged to man. They also practiced widow inheritance where the brother of the deceased had to marry off the widow even when it was against her wish for example this practice was common among the Basoga of eastern Uganda.
- ✚ Women were considered as sources of bad omen or sources of misfortune for example among the Bakiga of western Uganda, when a man found a woman when going for hunting he would cross out the mission.
- ✚ Women acted as beasts of burden, they did all the donkey work for example among the Bakiga of western Uganda women were considered to be beasts of burden that had to do all the hectic work.
- ✚ Women were denied chance to participate in politics of their society, leadership was meant for only men for example among the Baganda all chiefs were all men.
- ✚ Women were denied chance to enjoy the delicious dishes for example among the Baganda women were prohibited from enjoying the eggs, chicken and grasshoppers.
- ✚ Women were physically assaulted by their husbands claiming that it was their right to discipline their wives which they sometimes did in the presence of the children.
- ✚ Women were used as sex objects; men thought that women were there to satisfy their sexual desires.

CONFLICT RESOLUTION

Conflict resolution is a way for two or more parties to find a peaceful solution to a disagreement among them.

Islamic teachings emphasize peaceful conflict resolution through dialogue, negotiation, and reconciliation.

The Quran encourages Muslims to settle disputes amicably, promoting justice, forgiveness, and understanding. Mediation and arbitration are also recommended, with an emphasis on resolving conflicts within the community. Violence is discouraged, and Muslims are urged to seek peaceful solutions while upholding justice and fairness in accordance with Islamic principles.

Quranic teachings about conflict resolution in relation to Surat Al -Imran verse 19 and 64.

Surah Al-Imran (3:19) emphasizes the importance of seeking knowledge, and its relevance to conflict resolution lies in promoting understanding and wisdom as essential tools for resolving disputes. It encourages the use of reason and intellect in resolving conflicts.

Surah Al-Imran (3:64) is often cited in the context of conflict resolution and interfaith dialogue. The verse states;

“Say, ‘O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].”

This verse promotes dialogue and finding common ground based on the shared belief in the oneness of God. It encourages peaceful coexistence and mutual understanding, suggesting that agreement on fundamental principles can be a basis for resolving conflicts.

Surah Al-Imran (3:19) emphasizes the importance of seeking knowledge and understanding, promoting wisdom and peaceful resolution.

The verse encourages believers to reflect on the signs of God in the creation of the heavens and the earth, fostering a mindset that values learning and insight as a means to resolve conflicts through understanding.

Verse 64 highlights the idea of a common ground among people of different faiths. The verse suggests inviting others to a common word, acknowledging shared values, and avoiding unnecessary conflicts.

This encourages dialogue and cooperation, promoting peaceful resolution through mutual understanding and respect for each other’s beliefs.

In summary, these verses from surah Al-imran underline the significance of knowledge, wisdom, and finding common ground in conflict resolution, promoting peaceful dialogue and understanding.

Verse 19 emphasizes the importance of seeking knowledge and its relevance to conflict resolution lies in promoting understanding and wisdom as tools for resolving disputes y acquiring knowledge, individuals can better navigate conflicts and make informed decisions that lead to peaceful resolutions.

Verse 64 encourages people of the book (including Christians and Jews) to come to a common word between them and Muslims. The verse emphasizes finding common ground and unity, fostering dialogue and understanding to resolve differences peacefully.

This verse promotes cooperation and mutual respect as a foundation for conflict resolution between different communities.

How Prophet (P.B.U.H) resolved conflicts?

All of us face some conflicts in our life. Whether we are disagreeing with a neighbor, having an argument with our spouse, or engaging in a debate with a colleague, we all need strategies to resolve issues peacefully and successfully. The Prophet Muhammad, peace and blessings be upon him, is our ultimate role model and, fortunately for us, he demonstrated various forms of conflict resolution that are relevant today.

In a Guide to Conflict Resolutions: A Study of Prophetic Approach, the distinguished authors have extolled these virtues.

“He played an important role in resolving disputes among the different people, tribes and parties. In his youth, due to his noble character and beyond comparison honesty and truthfulness, people gave him the title of al-Sadiq (the truthful), al-Ameen (the trustworthy). People of Mecca appointed him their arbitrator for their disputes. In Medina, he was, in the very beginning, appointed Hakam (Mediator) for resolution of the disputes among all the tribes and stakeholders of Medina.”

Here are some ways the Prophet, peace and blessings be upon him, demonstrated healthy, effective ways to resolve conflict:

- ❖ *Create a win-win situation: The best way to resolve a dispute peacefully is by letting both sides win at least some concessions. The Prophet showed us that a sincere Muslim would not seek to disgrace or oppress his opponent, even when he is victorious.*

With the conquest of Makkah, we see how the Prophet created a win-win situation. When he and the Muslim army conquered the city, they did not humiliate or destroy their enemy, even though the Arabs of that time lived by the law of retaliation. Instead, he offered the Makkans an opportunity to live in peace if they vowed not to fight against the Muslims anymore or, alternatively, to accept Islam and be part of the family of believers. He found a way to simultaneously elevate Muslims while still being gracious and merciful to their opponents.

- ❖ *Listen – really listen– to others: Author and educator Stephen Covey writes, “Most people do not listen with the intent to understand; they listen with the intent to reply.” Many of us fall into the bad habit of interrupting, jumping quickly to conclusions, or putting more effort into our own response than listening to the speaker and trying to empathize with him or her. If we look to the Prophetic example, we see that he always listened carefully to people, even young children.*

We know from one hadith that there was a child nicknamed Abu ‘Umayr whose pet sparrow had died. When the Prophet learned that the youngster was grieving, he approached the child and said:

“O Abu ‘Umayr, what happened to the little sparrow?” (Sunan Abi Dawud #4969)

Our beloved Prophet already knew the answer to his question, but with his great compassion, he realized that the little boy needed to talk about his pet’s death in order to cope with his grief. Imagine: the human most beloved by Allah, the leader of the Muslim Ummah, the one with the honor of being the world’s last Messenger who conveyed to us the Holy Quran – made time to listen to a sad little boy! If the Prophet with all his daily pressures and responsibilities can listen to others with the intent to understand, then so can we. Once we are truly clear on the other person’s point of view, resolving the conflict will be much easier.

- ❖ *Formulate a creative, fair compromise: When the Prophet was around 25 years old, the Kaaba was destroyed by floods, and the clans of Makah decided to rebuild it together. Conflict arose,*

however, when it was time to put the sacred black stone in place. All clans wanted the honor of doing this task, and they were prepared to shed blood to determine the winner. At the last minute, they agreed to allow the Prophet to mediate, knowing he was the Trustworthy One. In a brilliant display of conflict resolution, the Prophet found a creative compromise that satisfied all parties. He asked them to bring a cloak, and he placed the black stone inside the spread-out cloak. Each tribe then took hold of one corner of the cloak and lifted it together. "This practice of mediation was one of the primordial evidences of history in resolving conflicts."

Finding a creative compromise as the Prophet did requires emotional intelligence, patience, and trustworthiness. We must think very creatively and be willing to put our own satisfaction to the side. For instance, once he was given the role of arbitrator, the Prophet could have honored his own tribe, the Quraysh, with the honor of placing the stone. But he was not selfish, and his intention was to find a solution that would please everyone and avoid violence. If we exert our best effort and think primarily of pleasing Allah, we, too, can often find a fair and creative compromise.

Note: Furthermore, during a conflict, we should always remember two things:

- If we give up something for the sake of Allah, He will give us something better.
- Allah promises that justice will always be served, even if it is delayed. He will never allow anyone to be permanently wronged. In this life or the next, the record will be set straight.

Conflicts will be part of our life whether we like it or not. If we see them as potential acts of worship and ways of earning Allah's rewards, they will become more bearable. Let us look to the example of our noble Prophet and attempt to resolve conflicts in the same peaceful, just, and creative ways.

Prophet Muhammad (peace be upon him) employed various strategies to resolve conflicts during his lifetime. Some key approaches include:

- ❖ **Mediation and Arbitration:** The Prophet often acted as a mediator, encouraging disputing parties to reach a compromise. He also appointed neutral individuals as arbitrators to facilitate fair resolutions, facilitating discussions and negotiations to reach mutually acceptable solutions. He also appointed arbitrators to resolve disputes, seeking fairness and justice.
- ❖ **Communication and Dialogue:** Prophet Muhammad emphasized open communication. He would listen attentively to both sides of a dispute, encouraging them to express their grievances and concerns.
- ❖ **Forgiveness and Reconciliation:** The Prophet promoted forgiveness and reconciliation, encouraging individuals to let go of resentments and animosities. He valued restoring harmony within the community.
- ❖ **Teaching and Education:** The Prophet aimed to address the root causes of conflicts by educating people about Islamic principles and ethics. This helped in fostering a better understanding of right and wrong.
- ❖ **Leading by Example:** Prophet Muhammad set an exemplary standard of conduct in his own life. His behavior showcased humility, patience, and a commitment to justice, serving as a model for

resolving conflicts peacefully. The Prophet's own behavior set a standard for conflict resolution. His humility, patience, and willingness to compromise served as a model for others, encouraging them to emulate these qualities in resolving their disputes.

- ❖ *Justice and Fairness: The Prophet was committed to justice and fairness. His judgments were based on Islam.*
- ❖ *Communication and Dialogue: Open communication was crucial. The Prophet encouraged people to express their concerns and grievances, fostering an environment where conflicts could be addressed openly. He was known for his effective communication skills.*
- ❖ *Forgiveness and Reconciliation: Prophet Muhammad emphasized forgiveness and reconciliation. He encouraged individuals to forgive each other, promoting the idea of resolving conflicts with a spirit of compassion and understanding.*
- ❖ *Seeking Common Ground: The Prophet sought common ground even in diverse communities. He emphasized shared values and beliefs to unite people and resolve conflicts based on mutual understanding.*
- ❖ *Emphasis on Justice: Justice was a cornerstone of conflict resolution in Islamic teachings. The Prophet insisted on fair and just outcomes, regardless of a person's social status or background.*
- ❖ *Prevention of Hostilities: Whenever possible, the Prophet aimed to prevent conflicts from escalating. He emphasized the avoidance of aggression and violence, promoting peaceful resolutions.*

Causes of conflicts in society

The causes of conflicts in society are numerous and they intolerance, injustice, territorial conflicts, unequal distribution of resources, rigidity of the law, bad relationship or government and communication gap.

- *Intolerance: Lack of tolerance amongst people is when people refuse to overlook the bad behaviors and characters of others and also refuse to accept views or ideas of others. In this situation there is a high probability that conflict may occur.*
- *Injustice: When justice is delayed or injustice is meted on people in the society it will likely bring about conflict especially from people that are denied justice.*
- *Territorial/ border conflict: Conflict can arise from land not being well demarcated or when people intrude on the land of others. Such events can result in conflict between groups until boundaries are well defined.*
- *Unequal distribution of resources: This is a situation where resources found in a community are not equally distributed, which leads to some people feeling cheated or left out. When these people try to claim their rights, it may lead to violence or other harmful reactions.*
- *The rigidity of law: When the law of the society is too hard and rigid, there is a tendency for people to react, thereby causing conflict in society. When firm decisions taken by the government are too difficult for people to adhere to, it may lead to conflict, especially if the government is not ready to back down.*

- *Self determination: If the people are being oppressed, they will agitate for self-determination in order to free themselves.*
- *Bad relationship/government: When a particular group of leaders are not doing well, when their policies are not good, or when they refuse to put in place all their promises they gave during election, then the people might react or resort to conflict.*
- *Communication gap: This is a situation where there is poor communication between the ruled and rulers or between two or more people. This act can bring conflict among such people.*
- *Miscommunication: Lack of clear communication or misunderstandings can lead to conflicts as people may interpret information differently.*
- *Differences in Values and Beliefs: Varied perspectives on values, beliefs, and priorities may contribute to conflicts, especially in diverse societies or groups.*
- *Limited Resources: Competition for scarce resources, such as land, water, or economic opportunities, can result in conflicts among individuals or communities.*
- *Power Struggles: Conflicts often emerge when there is a struggle for influence, control, or authority within a group or between different entities.*
- *Social Injustice: Inequitable distribution of resources, opportunities, or rights can lead to resentment and conflicts, as individuals or groups may feel marginalized or oppressed.*
- *Personal Differences: Disagreements arising from personal preferences, personality clashes, or individual differences in working styles can contribute to conflicts.*
- *Historical or Cultural Tensions: Deep-seated historical grievances or cultural differences may fuel conflicts, especially when unresolved issues are passed down through generations.*
- *Economic Disparities: Economic inequalities can create tensions between different socio-economic groups, leading to conflicts related to class or wealth disparities.*
- *Political Factors: Political instability, corruption, or disputes over governance can be significant sources of conflicts, both domestically and internationally.*
- *External Influences: Involvement of external factors, such as foreign powers or organizations, can contribute to conflicts by exacerbating existing tensions or pursuing their own interests.*

NB: Understanding the underlying causes of conflicts is crucial for developing effective strategies for resolution and prevention. Addressing these root causes often involves a combination of diplomatic, socio-economic, and cultural interventions.

Principles of conflict resolution

Conflict resolution involves several principles, including active listening, empathy, and open communication. It's crucial to understand differing perspectives, seek common ground, and collaborate to find mutually beneficial solutions. Remaining calm and respectful, focusing on the issue rather than personal attacks, can contribute to successful conflict resolution. Additionally, compromise and a willingness to negotiate play key roles in fostering positive outcomes.

GENERAL PRINCIPLES OF CONFLICT RESOLUTION

This informative document is sent to all parties who will be participating in either a mediation or team conflict intervention process. It describes the mediation process and contains a number of useful

Suggestions and pointers to help individuals prepare for a productive, constructive, and collaborative problem solving experience

- ❖ *Listen actively listening is the most important part of communication. If we do not hear what the other parties are communicating we cannot resolve a conflict. Active listening also includes noticing what the other person is saying with intonation and body language.*
- ❖ *Think before Reacting our tendency in conflict is to react immediately. In emergencies, fast physical reaction can save lives. In workplace conflicts, we may say things without thinking that damage relationships. In order to resolve conflict successfully, it is important to consider possible outcomes.*
- ❖ *Attack the Problem - NOT each other! Conflict is very emotional. When emotions are high, sometimes we attack the person on the other side of the problem. What is the problem underlying the emotion? What is the cause, rather than the symptom?*
- ❖ *Accept Responsibility Every conflict has many sides. There is enough responsibility for everyone. Attempting to place blame creates resentment and anger. In order to resolve a conflict, we must accept our share of the responsibility and eliminate the concept of blame.*
- *Use Direct Communication with an "I-Message" we express our own wants, needs, or concerns to the listener. "I- Messages" are clear and non-threatening ways to express information. Consider the differences in these "I" Messages and "YOU" Messages: □ I need feedback on my work. [YOU didn't give me feedback.] □ I'm concerned about the project. [YOU don't think I care about the project.] □ I want to be part of the team. [YOU don't want me to be part of the team.] □ I need more information. [YOU don't give me enough information.] A "YOU" Message blames or criticizes the listener, suggesting that she or he is at fault.*
- ❖ *Look for Common Interests We are taught to verbalize what we want. To resolve conflict successfully, we must discover: What is really important about the issue in conflict to all parties? • Why is a particular outcome important to all parties? •*
- ❖ *Focus on the Future It is important to understand the dynamics of the relationship including the history of the relationship. To resolve the conflicts, we must focus on the future. What do we want to do differently tomorrow?*

The Mediation Process

I. Initiating the Process

- *The mediation will begin with everyone together in a joint session, during which time the mediator(s) will explain the process. You will be asked discuss the incidents that led to the issues*

which were brought to the mediator(s). Each person will have uninterrupted time to speak about the issues from their perspective.

- During the process the mediator(s) may meet privately with each of you to discuss specific issues. They will continue these private meetings (also called a "caucus") to assist in identifying interests and generating options for resolving the dispute. Unless the mediator(s) receive(s) permission from a party to discuss any comments made in the private meeting, everything said in that private meeting will remain confidential.
- At the conclusion of the mediation, the parties may specify points of agreement and, with the assistance of the mediator(s), draft an agreement. Each party and the mediator(s) will sign the document.
- If no agreement is reached, the parties may decide to end the mediation, seek more information, involve additional people, and/or reconvene at a later date.

II. Your Role during the Mediation

- Remember that it is most helpful to communicate with the other side by looking at that party when speaking to her/him and acknowledging that you have heard her/his comments. You may take notes while the other person is speaking to avoid interrupting. All notes will be destroyed at the end of the mediation.
- Even when you disagree with her/his position, listen with the intent understand her/his perspectives.
- Try to keep the anxiety and anger levels at a minimum.
- Refrain from saying "I don't think we will ever get this resolved," and try to avoid hostile body language.
- You can demonstrate an understanding of the other side's position without agreeing with that position. It is easier to discuss your differences after you have developed trust through listening.
- Refrain from using the "tough" approach. Remember that both of you (or all of you) are trying to resolve this together. A tough approach could be perceived by the other side as diminishing his/her issues and can be counterproductive.
- Be prepared to discuss in a short and straightforward manner what happened in chronological sequence and what you see as the problem. An example of this would be to say: "I really am getting backed up on my work since I don't have the financial report yet," rather than: "you didn't finish the financial report on time!" (The latter is an example of a "you-statement"). Other examples are "I feel I am not being treated fairly when..." or "I believe I have been given incomplete information when..." Consider I-messages to express your experience without putting the listener on the defensive.
- Each party should avoid phrases that are accusatory in nature. Rather than saying "He is a dictator and a poor manager" it is better to state something like "I feel like he attempts to control every moment of my day."

III. Resolution Strategy – Pre-Mediation Self-Assessment Tool

In preparing for resolution during the mediation it is useful to consider the following:

- What are your interests, i.e., what do you really want or need?
- What do you think the other side really wants or needs? Try to envision how you would react and what you would want if you were in their situation.
- Identify and list as many creative options to resolve your issues as you can. Think of what the other party could do to satisfy your needs, wants and interests, taking into consideration what is feasible.
- Prioritize the options, allowing room for flexibility.
- What is realistic to ask for?
- Think of what you could do to satisfy the interests of the other side.
- If you don't settle this dispute in mediation, what are your other alternatives?
- Of all those alternatives, which is the best (and most realistic) one?
- Estimate what it will COST you if you DO NOT resolve this in mediation.
- Be prepared to compare your alternatives with what the other side offers in mediation and decide which is better, considering time, cost, uncertainty, stress, etc.
- If you can't get everything you want, think about what you can live with, in order to get resolution now.
- If faced with a similar situation in the future, what can you do differently prevent a conflict?



Steps to Conflict Resolution



Self Awareness –
One of the 5 Emotional Intelligences

- > Before you can resolve a conflict you have to be aware of your own feelings and motives.
- > Are you bringing in hurt from previous situations or relationships?
- > Did your actions contribute to the conflict?



Own It –

- > Taking responsibility for your own actions and words is key to conflict resolution.



Listen –

- > Listen to hear, not to respond. – Listen twice as much as you speak.
- > Look at the person when they are talking to you.
- > Conflict will not be resolved if we are only listening to find a point to argue or to insert our opinion.



Value the other person's opinion –

- > If your opinion matters, so does the other person's.
- > There are two experiences in every conflict. Reality is that both experiences are influenced by feelings and therefore neither are 100% accurate.



Empathize –
One of the 5 Emotional Intelligences

- > Has there ever been a time when you felt the way they do?

Task: Discuss the types of conflicts in families, schools, villages, society and the country.

Importance of conflict resolution

- a. Conflict resolution is crucial for fostering healthy relationships, whether in personal or professional.*
- b. It helps prevent prolonged misunderstandings.*
- c. It enhances communication skills, and promotes a positive environment.*
- d. Efficient conflict resolution encourages teamwork, innovation, and collaboration by addressing issues constructively.*
- e. It minimizes stress and tension, contributing to overall well-being and productivity.*
- f. Additionally, resolving conflicts in a timely manner can prevent them from escalating into more significant problems.*
- g. It helps prevent escalation of issues, reduces stress improves communication.*
- h. Resolving conflicts efficiently builds trust and understanding among individuals or groups, creating a more positive and harmonious environment.*
- i. In both personal and professional settings, effective conflict resolution contributes to long term success and well being.*
- j. It also contributes to improved morale, increased productivity and overall organizational success.*
- k. By addressing conflicts constructively, individuals and groups can build stronger connections, trust, and cooperation.*
- l. It promotes better communication, understanding, and collaboration.*
- m. Ultimately, effective conflict resolution is crucial for maintaining harmony and achieving shared goals.*
- n. Additionally, addressing conflicts helps in understanding different perspectives, encouraging personal growth, and maintaining overall well-being within a community or organization.*

Tasks:

- ✓ *In your relevant groups, share about the contribution of Islam in the conflict resolution in Uganda.*
- ✓ *Suggest ways in which people can live in harmony to promote.*
- ✓ *Suggest ways in which religion could help resolve a current conflict.*
- ✓ *Brainstorm several ways on how to help individuals affected by conflicts as a way of promoting peace and reconciliation.*
- ✓ *Describe the importance of unity, tolerance, forgiveness and reconciliation in your own lives.*
- ✓ *Describe the effects of the current conflicts to individuals and society.*

The nature of conflicts that existed in traditional Africa

Conflicts in traditional Africa were diverse, often shaped by cultural, social, and economic factors or territorial considerations. Some key aspects of the nature of conflicts or some common types of conflicts in traditional Africa include:

- ✚ *Resource Disputes: Competition for land, water, grazing areas, or other resources could lead to conflicts between different communities or ethnic groups.*
- ✚ *Cultural Differences: Varied cultural practices and beliefs sometimes resulted in misunderstandings or clashes between different ethnic or tribal groups.*
- ✚ *Territorial Disputes: Boundaries and territories were significant, and conflicts arose when there were disputes over land ownership or usage.*
- ✚ *Inter-Group Relations: Interaction between different groups, especially in trade or migration, could lead to conflicts due to competition or cultural differences.*
- ✚ *Leadership and Power Struggles: Disputes over leadership succession or the exercise of power within a community or group could result in conflicts.*
- ✚ *Family and Intra-Community Conflicts: Disagreements within families or smaller communities were not uncommon, and traditional conflict resolution mechanisms were often employed to address these issues.*
- ✚ *External Threats: Encroachment by external forces or neighboring communities could trigger conflicts as groups sought to defend their territories and resources. Communal Nature: Conflicts typically involved entire communities or extended families rather than isolated individuals, impacting the collective well-being.*
- ✚ *Cultural Diversity: Many conflicts were rooted in diverse cultural practices, traditions, and beliefs, leading to clashes between different ethnic or tribal groups.*
- ✚ *Resource Disputes: Competition for essential resources like land, water, and grazing areas often triggered conflicts between communities or groups.*
- ✚ *Territorial Tensions: Disputes over land ownership, boundaries, and territorial control were common sources of conflict.*
- ✚ *Power Struggles: Leadership disputes and struggles for power within a community or group could lead to conflicts.*
- ✚ *Inter-Group Relations: Interactions between different groups, whether through trade, migration, or other means, sometimes resulted in conflicts due to competition or cultural differences.*
- ✚ *Family and Intra-Community Conflicts: Disagreements within families or smaller communities were not uncommon, and traditional conflict resolution methods were applied to address these issues.*

Note: Understanding the multifaceted nature of conflicts in traditional Africa provides insight into the complex dynamics that influenced conflict resolution approaches within these societies and **it's** important to note that the nature of conflicts varied widely across the diverse cultures and regions of traditional Africa. The resolution of these conflicts often involved a combination of dialogue, mediation,

and traditional rituals to restore harmony within the community. The emphasis was generally on reconciliation and maintaining the social fabric rather than punitive measures.

Methods of conflict resolution (how conflicts were resolved in traditional Africa?)

Conflict resolution in traditional African societies involved a variety of methods, often characterized by communal participation, cultural rituals, and a focus on restoration rather than punishment. Here are some common conflict resolution methods:

- ❖ *Community Councils:* Conflicts were often brought before a council comprised of respected elders and leaders. These councils played a central role in mediating disputes, offering guidance, and facilitating discussions to reach resolutions.
- ❖ *Mediation by Elders:* Elders, revered for their wisdom and experience, served as mediators. They listened to grievances, provided counsel, and worked towards finding compromises that would restore harmony within the community.
- ❖ *Restitution and Compensation:* Resolving conflicts frequently involved restitution or compensation to repair harm done. This could take various forms, such as returning stolen goods, providing compensation to the affected party, or participating in communal activities as a form of restitution.
- ❖ *Rituals and Ceremonies:* Rituals and ceremonies held cultural significance in conflict resolution. They symbolized the restoration of balance and unity within the community, often reinforcing the commitment to reconciliation.
- ❖ *Inclusive Dialogue:* Conflict resolution processes were inclusive, involving all parties affected by the conflict. This inclusivity aimed to address the root causes and foster a sense of collective responsibility for maintaining social harmony.
- ❖ *Oral Communication:* Communication was primarily oral, with storytelling and dialogue playing crucial roles. This allowed for a nuanced understanding of the issues at hand and facilitated open communication.
- ❖ *Community Participation:* The entire community often participated in conflict resolution processes. This not only ensured a broad perspective but also reinforced the communal nature of decision-making.
- ❖ *Symbolic Actions:* Symbolic actions, gestures, or objects were employed to signify the commitment to resolution and reconciliation. These symbols carried cultural significance and were integral to the conflict resolution process.
- ❖ *Decision by Consensus:* Decisions were typically reached through consensus, emphasizing collaboration and cooperation rather than imposing a solution on conflicting parties.
- ❖ *Focus on Reconciliation:* The overarching goal was not just to end the immediate conflict but to restore relationships and promote reconciliation within the community. This restorative justice approach aimed at healing the social fabric.
- ❖ *Elders' Involvement:* Respected elders played pivotal roles in conflict resolution, bringing wisdom and experience to guide the community toward resolution.

- ❖ *Holistic Approach: Traditional conflict resolution took a holistic view, addressing underlying issues to prevent future conflicts and considering the interconnectedness of individuals within the community.*
- ❖ *Community Meetings: Disputes were often addressed in community gatherings where all affected parties had an opportunity to voice their concerns. These meetings facilitated open dialogue and collective decision-making.*
- ❖ *Restorative Justice: Traditional African societies often focused on restorative rather than punitive justice. The emphasis was on repairing harm, restoring relationships, and reintegrating individuals into the community.*
- ❖ *Mediation through Kinship Ties: Family connections and kinship ties played a role in conflict resolution. Mediators with ties to conflicting parties could leverage these relationships to facilitate dialogue and resolution.*

Note: *These methods reflect the cultural richness and community-oriented approach to conflict resolution in traditional African societies, emphasizing restoration, harmony, and the well-being of the community as a whole.*

- **Tasks: Compare and contrast the traditional African methods of conflict resolution to the ones of modern society.**
- **Discuss what modern society can learn from African heritage concerning conflict resolution in society.**
- **Use examples of religious conflicts that lead to the persecution of Muslims.**
- **Share opinions about how tolerance can help prevent conflicts in society.**
- **Discuss other ways of avoiding conflicts.**

