

RELIGION AND ETHICS

SENIOR 2

STUDENT BOOK

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FOREWORD

Dear Student,

Rwanda Basic Education Board is honoured to present to you this Religion and Ethics book for Senior two which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of Religion and Ethics subject. The Rwandan educational philosophy is to ensure that you achieve full potential at every level of education which will prepare you to be well integrated in society and exploit employment opportunities.

The government of Rwanda emphasizes the importance of aligning teaching and learning materials with the syllabus to facilitate your learning process. Many factors influence what you learn, how well you learn and the competences you acquire. Those factors include the instructional materials available among others. Special attention was paid special attention to the activities that facilitate the learning process in which you can develop your ideas and make new discoveries during concrete activities carried out individually or with peers.

In competence-based curriculum, learning is considered as a process of active building and developing knowledge and meanings by the learner where concepts are mainly introduced by an activity, a situation or a scenario that helps the learner to construct knowledge, develop skills and acquire positive attitudes and values. For effective use of this textbook, your role is to:

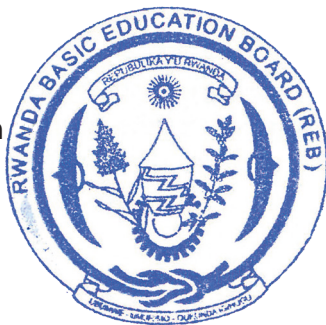
- Work on given activities which lead to the development of skills
- Share relevant information with other learners through presentations, discussions, group work and other active learning techniques such as role play, case studies, investigation and research in the library, from the internet or from your community;
- Participate and take responsibility for your own learning;
- Draw conclusions based on the findings from the learning activities.

Specifically, this book is majorly divided into two parts: Christian religion and Ethics and Islamic religion and Ethics. Though both parts are in the same textbook, schools will choose to teach one part only, depending on what Religion they have chosen. You will be able to develop skills, attitudes and values imbedded in Religion and Ethics of the chosen part with opportunity of exploring other content presented in the same book.

I wish to sincerely extend my appreciation to the people who contributed towards the development of this book, particularly REB staff who organized the whole process from its inception. Special gratitude goes to the University of Rwanda which provided experts in design and layout services, illustrations and image anti-plagiarism, lecturers and teachers who diligently worked to successful completion of this book. Any comment or contribution would be welcome for the improvement of this textbook for the next edition.



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PART ONE : CHRISTIAN RELIGION AND ETHICS



UNIT 1
THE ATTRIBUTES
OF GOD

UNIT 1: THE ATTRIBUTES OF GOD

Key Unit Competence: The learner will be able to discuss the attributes of God.

Learning Objectives:

- List different attributes of God.
- Enumerate the supernatural phenomena that prove the power of God.
- Identify God's acts that prove his mercifulness.
- Explain the infinite nature of God.
- Analyze the sovereignty and supremacy of God.
- Contrast the divine wisdom and human wisdom.
- Appreciate the holiness, mercifulness and graciousness of God.
- Live in humility and resilience.
- Be tolerant.
- Perform the works of charity.

Introductory Activity 1

1. According to different things that happen to you and your family, identify which ones would help you to know who God is.
2. With reference to the Scriptures stated below, answer the question:
 - **Exodus 15:11-12:** "Who among the gods is like you, LORD? Who is like you? Majestic in holiness, awesome in glory, working wonders. You stretch out your right hand, and the earth swallows your enemies".
 - **Isaiah 55:8-9:** "For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts".
3. Explain the qualities of God identified from the above Scriptures

1.1 Definition and Categorization of Attributes of God

Learning Activity 1.1

1. Using various resources for reference, explain the concept “attributes of God”.
2. Identify the attributes that God has in common with Humans.

An attribute refers to a quality or characteristic that belongs to a person. God’s attributes define and describe who God is and what He can do. Although we cannot understand in depth God’s character, this unit explores some of the main characteristics/attributes of God that are mentioned in Scripture. These attributes highlight supernatural phenomena such as absolute power and miraculous performance from which people understand God.

Biblical teachings promote a high view of God among His people. By gaining an accurate understanding of who God is, Christians become better equipped to understand themselves and the world around them.

God’s attributes can be divided into two categories:

- 1. God’s incommunicable attributes:** These are attributes that belong to God alone such as immutability, omniscience, omnipresence and omnipotence that belong to Him alone.
- 2. God’s communicable attributes:** These are attributes that God share with human beings. Since they were created in His image, He communicates His attributes to them in order to establish the relationship between Him as the Creator and humankind as His creatures. Some of these attributes are love, wisdom, mercy, knowledge, power, honesty, and helpfulness. These communicable attributes find their fullest expression in God but can also be displayed on a smaller scale by His human image-bearers. They also regulate the relationship between human beings themselves. For example, when a person forgives the offender, manifests the attribute of mercy and pardon. When a person tells the truth, she/he reflects the attitudes of truth of His creator.
- 3. God’s attributes are not independent but interconnected.** They are shared by all the three persons of the Trinity. God neither gains nor loses attributes. Because God is a one being, it is impossible to divide Him into parts, for example no one can separate His goodness from His wisdom. Instead, each attribute describes the others; for example, God’s holiness is immutable, omnipotent, and eternal. God’s attributes have crucial implications for our day-to-day lives. Hence, an accurate understanding of God is foundational to know Him, serve Him, and become like Him. We can truly worship God only when we know Him.

Application Activity 1.1

1. Basing on your personal Christian life show how the following communicable attributes of God help you to live in relationship with the Creator:
 - Mercy
 - love
 - Wisdom
 - Honest and truth
2. How do these attributes help you to live well with others at school, home and community?

1.2 The Infinite Nature and Self-Existence of God

Learning Activity 1.2

1. Explain the statement: "If anything exists, then something has always existed". What does this mean in relation to creation?
2. Paul was Arguing with Mutesi in order to know what came first. According to you egg and Chicken which came first? Justify your answer.

One of the attributes that most distinguishes God from humankind is His infinite nature. The word infinitude or infinity refers to His eternal self-existence. God has always been in existence. In the beginning, God was present (Genesis 1:1). God is everlasting and His rule over the universe is everlasting (Isaiah 40:28; Psalms 93:2). He created heaven and earth. He is the Lord who was, who is, and who is to come (Revelation 4:8).

Human beings and other creatures have a beginning and have an end. They have time and place of origin. God does not have a time or place of origin; He is the source of all things. He is Alpha and Omega, the beginning and the end (Revelation 1:8).

The finite universe owes its existence to the infinite of God. God is eternal. This means that before the creation of time and space, the triune God existed eternally without anything or anyone else in the universe. He created everything for his own glory. God is the source of all life; the creatures, our physical life, spiritual life, and even eternal life come from Him (Acts 17:28). As He is completely self-existent, He is not dependent upon anything outside Himself (John 5:26).

The Scriptures indicate that all things are "from him and through him and to him" (Romans 11:36). This can be expressed in the following words:

* That all things are "from Him": Implying that God is the source of all things.

* That all things are “through Him”: Implying that God is the means of all things.

* That all things are “to Him”: Implying that God is the goal of all things.

All human beings are Children of an Infinite Father and are made to live in fellowship with Him. The greater our understanding of who God is, the more our own hearts become filled with contentment and satisfaction in Him. Through his words in the Bible, He always invites us to bring all our concerns to Him and trust Him with everything.

Application Activity 1.2

1. Before the creation of the universe, God existed: True or False? Justify your answer.
2. All human life, even the Christian’s future immortality, depends on God as its source.
 - a. True
 - b. False

By giving examples, Justify your position

3. The fact that God is not caused by or dependent upon anything outside of Himself is primarily an illustration of _____.
 - a. infinite b. finite c. Self-existence
4. The statement in Romans 11:36 that all things are “through”, God chiefly communicates the idea that He is the _____ of all things. a. Goal b. Overseer c. Source d. Means
5. Imagine that later today a friend asks you what you are learning in this study. How would you explain God’s eternal and self-existent nature to that person?

1.3. The Omnipresence and Omnipotence of God

Learning Activity 1.3

1. I cannot be present in two different places at the same time and I have no power over some phenomena or to control them. True or False? Justify this statement by giving tangible examples.
2. Contrast the ancient Rwandan mentality that says that God moves away during the day and comes back home during the night.

Omnipresence of God

The term “*Omni*” means “*all*”. Human beings are limited by space and time. When confronted with coincident demands on our time, we often excuse ourselves by stating that we can’t be in two places at once. God, however, is everywhere at once. The Biblical teaching of God’s omnipresence demonstrates that there is no place in heaven or earth, nor the entire universe, where God is not present in the fullness of His being (Psalms 139:7–10; Jeremiah 23:23–24; Psalms 33:11). He is also present in all hearts and in our lives.

The doctrine of divine omnipresence teaches that God is present in every part of the universe at the same time (i.e. God is not limited by Space and Time). As a spiritual being, God does not experience spatial constraints and is not barred from any location. Moreover, when God is present in all places, He is present in the fullness of His being. God is everywhere and at the same time because of his spiritual nature. Scripture attests that God rules from the highest place and His influence is everywhere.

Christians in all places and times can trust that their God is in absolute control and works actively in their lives. The God who is exalted on high (transcendent) is also present with His people (immanent). Scripture affirms God’s commitment to His creation and His people. So God accompanies His people in the valley of the shadow of death (Psalm 23:4). God is present on earth and in heaven (Deuteronomy 4:39). God dwells both in the high places and with the humble and lowly (Isaiah 57:15). God will be with His children to the end of the age (Matthew 28:20), never leaving or forsaking them (Hebrews 13:5).

In our daily Christian life, the doctrine of God’s omnipresence offers tremendous encouragement a promise and confirmation that God is with us in the midst of trial and adversity. God is committed to His people and never forsake them. Since God alone is omnipresent, Satan is spatially finite and we must rely upon God’s power and presence in spiritual warfare.

Again, the doctrine of divine omnipresence also offers a grave warning to those who oppose God. They can never flee from Him. It is also a warning to those who experience God's common grace but do not respond in faith. They will one-day experience divine punishment.

Omnipotence of God

The term "*potent*" means "*powerful*". God is Almighty. The power of God is unlimited (Ephesians 1:18-23; Hebrew 6:18; John 10:17-18; Psalms 147:5; Ephesians 3:20-21; 1 Peter 5:6; John 15:5; Genesis 17:1; John 32:17; Matthew 19:26).

Omnipotence of God is linked to his supremacy: the greatness, the power, the glory, the victory and majesty of God (1Chronicles 29:11-12). God has also ability to care, to guide and to protect his creatures. God is then our refuge and protector. We need to recognize his power by trusting in Him.

God being sovereign is not only being stronger but also the way of ascribing to him a rule and authority to transcend space, time, and leaving nothing outside its scope as written in the Scriptures (Psalms 33:1–22; Psalms 93:1). God's reign and sovereignty mean his rule and reign over all things. He is most powerful and has the authority over everything.

Ephesians 1:11 articulates God's eternal sovereignty in salvation, that Christians are "predestined according to the purpose of him who works all things according to the counsel of his will". All things belong to God and exist for his Glory. Therefore, in all circumstances, God is at work for the glory of His name and the good of His people (Romans 8:28).

Application Activities 1.3

1. The Latin word "omni" means _____. a. Present b. Powerful c. Unlimited d. All
2. Concerning God's omnipresence, all of the following are true except _____.
 - a. He is equally accessible to all believers at all times.
 - b. The grave cannot separate individuals from Him.
 - c. At the incarnation, the Son of God gave up His ability to be present everywhere.
 - d. His sovereignty includes both His immanence and His transcendence.
3. Discuss God's Omnipresence and omnipotence in relation to human salvation.

1.4. The Omniscience of God

Learning Activity 1.4

Read the following case study and then answer the questions.

Kalisa is an intelligent student. He performs well in Science and all other subjects. His dream is to become an astronaut. He is proud of his intelligence and is convinced that no one is more intelligent than him even God. He thinks that by interpreting the weather and circumstances, he can predict the future. He also despises everything about praying to God. He is busy with academic work.

Questions:

- a. Is Kalisa right with his conviction of being most intelligent?
- b. What can you say about his attitudes?
- c. What do you think about the source of his knowledge?

God possesses perfect knowledge; therefore He has no need to learn. He has never learned and cannot learn "All knowing". It is impossible to hide anything from God, visible or invisible (Proverbs 15:13; Psalms 33:13; 1Chronicles 28:9). The knowledge and wisdom of God surpass that of human being. So God makes no mistakes (Romans 11:33). The following are important things to know about the Omniscience of God:

- God's knowledge is intuitive; which is meant that it is innate and immediate. Human knowledge comes by way of observation, reasoning, comparison, etc. God does not learn, He simply knows. He neither discovers nor forgets.
- God's knowledge is also simultaneous, not successive. He sees things at once and in their totality.
- God's knowledge is independent, not dependent. He does not receive his knowledge from anyone or from anything external to himself.
- God's knowledge is infallible, not subject to error. God is always correct in what he knows.
- God's knowledge is infinite, not partial. "Known unto God are all His works from the beginning of the world" (Acts 15:18). God knows exhaustively all His own deeds and plans (1 Chronicles 28:9a; Proverbs 15:3; Psalms 69:5; 139:1-4; Isaiah 40:27-28; Ezekiel 11:5; Jeremiah 17:9-10; 1 Kings 8:39; Matthew 6:8; Acts 1:24; Hebrews 4:13; 1 John 3:20).
- God has exhaustive foreknowledge over all things that come to pass, including the morally accountable choices made by men and women. God alone declares what is to come.
- The knowledge of God is fearful of sin. It is also the foundation of comfort and assurance. If God is omniscient, then He knows the worst about us, He loves us but notwithstanding (1 John 3:19-20).

Application Activity 1.4

1. Explain how God's omniscience helps Christians to live in perfection.
2. Contrast Human knowledge and God's knowledge.
3. As a student, how does the Omniscience of God help you to grow morally and spiritually?

1.5. The holiness and immutability of God

1.5.1. The holiness of God

Learning Activity 1.5.1

"Be holy as your Heavenly father is Holy (Matth5:48)

1. Explain the moral and spiritual teaching of the above biblical extract?
2. As a Christian show how you would prove your Holiness at school and at home
3. Discuss the concept et of immutability of God?

This attribute refers to God's majesty and His perfect moral purity. There is absolutely no sin or evil thought in God at all: pure and righteous in the entire universe. God is separated from sin. God is also incorruptible. God is Holy. In Isaiah 6:1-5, this holiness is explained in God's infinite majesty and glory. Other related texts are found in 1 Peter 1:16; Psalms 22:3; Isaiah 57:15; Revelation 6:10; John 17:11; 1 Samuel 2:2; Psalms 77:13; Luke 1:49.

The Hebrew word "*kōdshesh*" translated into English as "*holy*" primarily indicates separation or the act of setting apart. The Holiness is one of the most fundamental attributes of God. It highlights His separation from creation as the infinitely superior One and His absolute moral purity. (Exodus 15:11; Isaiah 6:1-7).

The holiness of God surpasses everything that exists. God is therefore distinctly and infinitely superior to His creation and His creatures. God is holy is to ascribe to Him kingly majesty (Exodus 15:11; Psalms 22:3). God's glory is too difficult for human beings to behold or comprehend. The church is at its strongest when it recognizes and honours the holiness of God.

God is completely without sin or moral blemish hence his all of God's decisions and judgments are perfect. Being totally and infinitely Holy, God is not neutral toward good or evil. God takes delight in all that is true, worthy, and upright. Because God's very nature is one of purity, He loves sinners but cannot tolerate sin. It is only through the righteousness of Jesus Christ that guilty sinners can be reconciled to God.

1.5.2. Immutability of God

Learning activity 1.5.2

Read 2Cor.1:20 and Malachi: 3:6; (Isaiah 46:9-11; Ezekiel 24:14; James1:17;

Psalms 3:11; John17:15; 2 Timothy 1:9; Numbers 23:19)

-‘For all the promises of God in Him are Yes and in Him Amen, to the glory of God through us’ 2Cor.1:20;

-“I am the Lord, and I do not change that is why you descendants of Jacob are not destroyed” (Malachi 3:6). **God is always the same yesterday today and tomorrow. God is unchangeable in His being. This attribute shows the quality of the unchanging nature of God (Isaiah 46:9-11; Ezekiel 24:14; James1:17; Psalms 3:11; John17:15; 2 Timothy 1:9; Numbers 23:19). In our daily life we must develop the value of honesty.**

1. Do you always fulfil what you promise your parents or friends?
2. If not, what are the possible reasons of breaking your promises?
3. Are your reasons not fulfil the promises you make to your parents or friends genuine? Give reasons to your response.

In human experience, it is hard for anyone to go a day, even an hour, without changing in some way. Our actions, plans, desires, thoughts and emotions are in a constant state of changing. God, however, never changes His mind or His course of action in the world. The biblical view of God’s immutability, showing how His character, word, plan, and salvation never change (Psalms 102:25–28; Isaiah 14:26–27). God neither lies nor takes back what He has said (Numbers 23:19).

Fallen human beings, on the other hand, tend to twist the truth, change their minds, or mislead others intentionally or unintentionally. Even human laws change, but God’s Word stands forever (Isaiah 40:8). Jesus taught that it would be easier for heaven and earth to pass away than for a single stroke of God’s law to fail to be accomplished (Luke 16:17).

In all generations, God’s standards are the same, and His plan of salvation is the same and unchangeable. God’s eternal decrees can never be altered. God’s plan for salvation did not change. Though God’s redemptive work advances throughout human history, His plan of salvation has remained unchanged. The spiritual rebirth that believers experience is a new birth unto eternal life and is not a merely short-term sample of divine favour. God’s promises to believers are given unconditionally and with absolute certainty.

Application Activity 1.5

1. Circle the right answer about this statement: The Hebrew word “kōdhes̄h” translated into English as “holy” primarily expresses:
 - a. Majesty, b. Purity, c. Moral excellence, d. Separation
2. When we talk about God’s Holiness, we are referring primarily to his moralpurity. Is it true or false? Justify your answer.
3. How does a proper understanding of God’s holiness lead to a greater appreciation of His saving work?
4. In his first epistle, Peter quotes Leviticus 11:44, which says, “be holy, for I am holy”. Read 1Peter 1:13–21 and discuss how the Holiness of God ought to influence your manner of living as a Christian.
5. While it is true to say that God does not change with respect to His being, He is nevertheless able to adjust His plan in history so as to bring more glory to Himself. Is this statement true or false?
6. Discuss the following statement: “Immutability means that the number of those saved will neither increase nor decrease, it is fixed”.
7. If God never changes, how is it that our relationship with Him can change over time?
8. What lesson do you learn from immutability of God that can help you to live spiritually and morally?

1.6 The Mercifulness of God

Learning Activity 1.6

Suppose you are two children (sister and brother) in your family that lives near University of Kigali (UoK). Your elder sister decides to go to USA for her University studies and you decide to study at UoK. After three years of your study you graduated and started working. Your elder sister also comes back home from the USA after five years but had not managed to graduate because she spend her time in luxurious activities without focusing on her studies. Your father and mother welcomed her back full of happiness though she did not manage to graduate.

1. Discuss the following?

- Why your mother and father were happy to receive your elder sister full of happiness though she did not complete her studies.
- Give some reasons why it was important for your mother and father to be happy and not to ask your elder sister why she did not graduate?

2. Read the story of the prodigal son in Luke 15:11-32.

- Find the main theme of the passage.
- Are you satisfied with the answer given to the Faithful Son? Explain?

Both the Old and the New Testaments underline the merciful nature of God. Sometimes the punishment of God went with His forgiveness. This can be understood when one considers how God dealt with Israel as chosen nation in several instances of their rebellion.

God Himself declares, *“For your God is Merciful God, He will not abandon or destroy you or forget the covenant with your ancestors”* (Deuteronomy 4:31).

The mercy of God refers to God’s goodness. God is Merciful at the level our sins cannot inhibit His good plan for us. Into the New Testament Jesus highlighted the mercy of the Father where He invites us to do the same among us, *“be merciful, just as your Father is Merciful”* (Luke 6:36). The mercy and kindness of God cover the heaven and the earth and they are uncountable (Psalms 35:6; 51:1; 57:70; 108:8; Revelation 4:3; Exodus 34:6; Micah 7:18; Isaiah 27:7; Lamentations 3:33; Jeremiah 44:22; 2 Corinthians 1:1; Job 10:15; Hosea 14:4; Romans 3:34; Deuteronomy 29:19-20).

The values to be developed in our daily lives are sharing, helping, tolerance, empathy, etc. God’s saving grace is super-abound. There is no amount of sin that God cannot forgive.

Mercifulness also means that, when we deserve punishment, He doesn't punish us, and in fact blesses us instead. Mercy is the withholding of a just condemnation. Throughout the Bible, God gives many illustrations of His mercy. The fullness of his mercy was fulfilled in Jesus Christ.

Examples of God's mercifulness:

- God was merciful to Solomon in 1 Kings 11:13.
- God was merciful to Israel in captivity (Psalms 106:45; Nehemiah 9:31).
- David illustrated God's mercy when he showed kindness to Mephibosheth (2 Samuel 9:7).
- God's mercy was illustrated every year on the Day of Atonement, when the high priest entered the Holiest Place and sprinkled the blood of the sacrifice before the mercy seat (Leviticus 16:14).
- Another example of God's mercy is found in Matthew 18:23–27. In this parable, Jesus describes a rich ruler who was owed a large sum of money. The ruler ordered that money be collected, but then the debtor came and begged for mercy. The ruler, in turn, graciously forgives the debt.

Mercy is coupled with other attributes of God in Psalms 86:15, *"You, O Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness"*.

God's mercy is originating from His love for us. He is merciful, because He is love (1 John 4:8). As sinners, we deserve punishment (Romans 3:23). Since God does love us and is merciful, He sent His Son (John 3:16). The fullness of His mercy is seen in Matthew 27. Jesus is brutally beaten and murdered on our behalf; Jesus received our just condemnation, and we received God's mercy. Because of His love, God wants us to be with Him. There is an inseparable connection between God's love and mercy. Jesus laid down His life and became the sacrificial lamb (Isaiah 53:7; John 1:29) so that God's mercy could be extended to us. That is the ultimate act of God's mercy (Ephesians 2:4–5). To our eternal benefit, *"mercy triumphs over judgment"* (James 2:13b).

Application Activity 1.6

1. Giving examples from your own life, discuss the importance of forgiveness in Christian life.
2. Find in the New Testament specific passages illustrating God's Mercy and relate them to your day to day life experiences.

End Unit Assessment 1

1. Match elements in the left column with the elements in the right column

God's Attributes	Lessons Learned
i. Self-existent	a. God can be depended on to be consistent
ii. Transcendent	b. God is able to do whatever is needed
iii. Immanent	c. We owe our very existence to God
iv. Immutable	d. God possesses perfect knowledge, He has never learned and can not learn
v. Eternal	e. We must not try to force God into something we can picture
vi. Omnipresent	f. We cannot do anything for God's benefit
vii. Omnipotent	g. God knows our future
viii. Omniscient	h. We can never accuse God of being unfair
ix. Spiritual (without body)	i. We can have a personal relationship with God
x. One	j. God is involved in our world
xi. Creator	k. Our loyalty and fear is to be toward God alone
xii. Personal	l. God does not experience spatial constraints
xiii. Incomprehensible	m. We must relate to God through our spiritual inner person

2. What are the spiritual and moral benefits of the omnipresence and omniscience of God?
3. Be holy as your heavenly Father is holy (Matthew 5:48): Explain this statement.
4. Discuss the importance of communicable attributes of God in relation to God-Human and Human-human relationships.



UNIT 2
RELIGIOUS
BELIEFS AND
UNITY IN DIVERSITY

UNIT 2: RELIGIOUS BELIEFS AND UNITY IN DIVERSITY

Key Unit Competence: The learner will be able to respect consciously the diversity in religious doctrines and appreciate values of each religion.

Learning Objectives:

- Identify different major religions and their beliefs.
- List different religious groups in Rwanda and indicate their sacred writings (books).
- Describe the sectarian movements (operating in Rwanda).
- Recall the importance of unity in the society.
- Analyze the similarities and differences between the religions.
- Contrast the advantages and disadvantages of traditional beliefs.
- Evaluate the causes and effects of sects' proliferation.
- Appreciate the diversity of religions.
- Consolidate unity.
- Commit to the positive value from different religions.
- Make the right choice for beliefs.

Introductory Activity 2

Read attentively the passage below and then answer the questions:

In Rwanda we have several religious denominations. Rwandans, though having the same culture, they have different religious beliefs (e.g. Christianity, Islam, Presbyterian, Pentecostals (ADEPR), Anglicans (EAR), Restoration Church, Orthodox, Seventh-day Adventist, and the Traditional belief, etc.).

1. Why do you think there are several denominations and not just one?
2. Write briefly what you know about each denomination mentioned above, which distinguishes it from others (distinctive doctrine).
3. Based on biblical references: John 4:6-15; Luke 9:49-50 and Galatians 3:26- 29,29,29, what are the Christian values to be lived beyond our differences?

We find many religions in the world: Judaism, Christianity, Islam, Hinduism, Buddhism traditional beliefs, etc. In one religion we can find many beliefs or confessions. In Christianity as an example we can find Catholic and Orthodox faith, Protestant faith and its branches, Adventist faith.

2.1 Christian Beliefs

Learning activity 2.1

Do you see any common ground/beliefs among christian denominations you know? List as many as you can .



Jesus Christ on the cross

Christians believe in the death and resurrection of Jesus Christ who died because of people's sins. All Christian denominations believe that Christ is the Word of God incarnated. They confess He came to save them through his Death and resurrection. He rose from the dead and appeared to the apostles who became the witnesses of what they saw (Acts 2:32). The Christian faith came from the apostles who had followed Jesus Christ. The word of God about Christ was written in the Holy Scriptures. Thus, Christians also believe in the written Scriptures to nourish their faith.

By His death, Jesus wanted to destroy the wall of hatred and conflict that was between the kingdoms, Judea and Samaria (John 4:6-15). He worked for the unity of the twelve families of Jacob. Love for one another was an important concern.

Like Jews, Christians have no fundamental reason to live in disunity with one another. After all the one they believe in is One! Salvation is universal for all who believe and confess the death and resurrection of Jesus Christ.

We note that the name Christian was first used at Antioch and it means the Disciples of Christ, the ones who believe and imitate Christ (Acts 11:25-26).

Today's apostles are the gospel ministers who serve God in different churches. Since the Pentecost event the Church is guided by the Holy Spirit as the Motor and Soul of it who guides the operations of the church to be in consent with the written Word of God.

Application Activity 2.1

1. Jesus is the Centre for Christian Faith: True or False. Justify your answer.
2. Summarize Jesus' wish to all Christians expressed in John 17:21.

2.1.1 Catholicism and Orthodoxy

Learning Activity 2. 1. 1

Using various sources in the library and internet find the similarities and differences between Catholic and Orthodox Churches.

a. The Roman Catholic Faith



Bishops and other participants in Council of Nicaea in 325 to define catholic creed

The term "*Catholic*" dated from the early church to mean "*universal*". At the beginning of the Christian Church some disagreements about the true teachings appeared. The apostles took their time to sit and to solve such problems (Acts 15:1-35). During the first five centuries of the Christian era heresies multiplied. The majority of them were about the nature of Jesus, the Trinity and about Mary, the mother of Jesus. To clarify the revealed truth, the church held the **Council of Nicaea** in 325 AD to define the Catholic Faith. This was the origin of catholic Creed with 12 articles:

Article 1: I believe in God, the Father Almighty, Creator of heaven and earth. This affirms that God exists, that he is a Triune God known as the Holy Trinity and that he created the known universe. God the father loves the Son vice-versa and they communicate in the Holy Spirit. There are then the relationships of Fatherhood, Filiation and of Love.

Article 2: And in Jesus Christ, his only Son, our Lord. This attests that Jesus is the Son of God and that He's most certainly divine. So the use of *Lord* with *Jesus* is meant to profess His divinity. The name *Jesus* comes from the Hebrew "*Joshua*", meaning "*God saves.*" Catholics believe that Jesus is the Saviour.

Article 3: Who was conceived by the power of the Holy Spirit and born of the Virgin Mary. This affirms the human nature of Christ, meaning He had a real, true human mother, and also affirms His divine nature, meaning He had no human father but by the power of the Holy Spirit was conceived in the womb of the Virgin Mary.

Article 4: He suffered under Pontius Pilate, was crucified, died, and was buried. The human nature of Christ could feel pain and die, and he died on Good Friday. The mention of Pontius Pilate (the Roman governor of Judea, appointed by Caesar) by name means to place the Crucifixion within human history.

Article 5: He descended into hell. The third day he arose again from the dead. The hell Jesus descended into wasn't the hell of the hopeless, where Jews and some Christians believe the devil and his demons reside. Jesus possessed a glorified and risen body.

Article 6: He ascended into heaven and is seated at the right hand of God the Father Almighty. The Ascension reminds the faithful that after the human and divine natures of Christ were united in the incarnation, they could never be separated. Sitting at the right hand of the Father means to be in glory with the Father.

Article 7: He will come again to judge the living and the dead. This article affirms the Second Coming of Christ at the end of the world to be its judge. After the judgment there will be eternal life or eternal suffering.

Article 8: I believe in the Holy Spirit, this part reminds the believer that God exists in three persons; The Holy Trinity: God the Father, God the Son and God the Holy Spirit. **The Council of Constantinople** (381 AD) confirmed that the Holy Spirit is **consubstantial** to the Father and to the Son.

Article 9: The holy Catholic Church, the Communion of Saints, the Church is holy in the intention of the Founder who is holy. It is holy without considering one member. It is holy because Jesus always uses the Holy Spirit to sanctify it in the Sacraments.

Article 10: I believe in one Baptism that removes sins, Christ came to save the world from sin. Belief in the forgiveness of sins is essential to Christianity. Even many forms of Baptism, baptism is one and it removes the original sin and other sins and Christians became new creatures.

Article 11: the resurrection of the body, the Resurrection of Jesus is the proof that after death there is other life. The resurrection of bodies will occur in order that the judgment takes place.

Article 12: And I believe in the life everlasting. As He rose, so shall all human beings. Death is the only way to cross from this life into the next. Catholics believe and hope the happiness, the heavenly life after judgment. This life is prepared here on earth and the condition is the Faith and works of love (James 2:14-26).

b. The Orthodox Church



The Orthodox Patriarch and the Pope shaking hands

The Orthodox Church is officially known as Orthodox Catholic Church. It is also called Eastern Church or Greek Church. They teach that the church is one, holy and apostolic founded by Jesus. The majority of orthodox Christians are found in Greece, Russia, Eastern Europe, few in former byzantine regions of the eastern Mediterranean, in Africa and Middle East. The term orthodoxy from Greek "*orthodoxus*" or in Latin "*orthodoxia*" means "*right opinion*", "*right beliefs*". That suggests that the teachings of the Orthodox Church are true.

Similarities and Differences with the Roman Catholic Church

Common to both are most of the points of the Nicene Creed:

- belief in the Holy Trinity; Father, Son and Holy Spirit
- the divinity of Jesus Christ
- the Virgin Birth

- the Crucifixion and Resurrection of Christ
- the Ascension of Christ into heaven
- the future return of Christ and the creation of his everlasting kingdom
- eternal life
- a hierarchy of various ranks and responsibilities of bishops, a priesthood and a diaconate
- the change of substance of bread and wine into the body and blood of our Lord Jesus Christ
- baptism in the name of the Father and of the Son and of Holy Spirit
- infant baptism
- liturgical worship forms
- the Sacraments
- veneration (not worship) of icons

Roman Catholic and Orthodox Churches consumed their schism in 1054 for many reasons: authority of the pope, Liturgy, feasts, culture etc.

Today both churches are almost one except some differences:

Article	Roman catholic	Orthodox church
Area	West	East
Culture	Latin	Greek
Seat	Rome	Constantinople
To present the Saints	Use of statues and pictures	Use of painting
Leadership	Pope	Patriarch to govern synod
Clergy celibacy	No marriage before and after ordination	They can get married
Divorce	Not allowed	Allowed
Creed	The Holy Spirit delivered from the Father and the Son	The Holy Spirit delivered from the Father only
Fasting	Fasting when necessary	No fasting on Saturday except holy Saturday and on Sunday
Kneeling down	To kneel whenever necessary	do not kneel on Sunday

Bread of communion	Azyme bread (unleavened bread)	Zyme bread (leavened bread)
Orders	Orders of monks like Jesuits, Benedictines, Dominicans,...	No orders of monks
Beard	It is not habit	It is a habit

Application Activity 2.1.1

1. The similarities between the Roman Catholic Church and the Eastern Church are more important than differences. Identify in the list of similarities what should be considered in an attempt to break the barriers to unity.
2. Explain the double nature in Jesus according to Catholic Faith as it was defined by Nicene Council. Do you find this meaningful in your daily Christian life? Justify.
3. God is love and one in a Triune. As a Christian what values do you learn from this religious teaching?

2.1.2 Protestantism

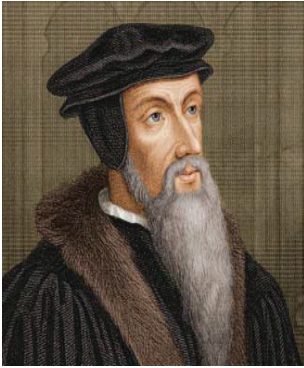
Learning Activity 2.1.2

Using various resources, research on the reformation, Protestantism, its first pioneers and Adventism? What were the causes and consequences of reformation?

Martin LUTHER, the Reformer

A college of twelve thought to be alone to perform miracles in the name of Jesus. Jesus shows that everybody can chase demons in His name: ...for he who is not against us is on our side. (Luke 9:49-50). He confirmed that the unity of believers is beyond their differences. Basing on many reasons Martin LUTHER (Augustinian priest) declared the reformed church in 1517 AD. The disagreement between the pioneers of Protestantism that gave birth of its many branches.

a. Protestant Reformation



John Calvin, Ulrich Zwingli, John Huss

Martin LUTHER tried a reform in the church. He found out that the church had started diverting the mission left by Jesus Christ. He published and defended what he saw was a problem in the Catholic Church. Some of them are: power of indulgences, the sacraments administered in the church, etc. Martin LUTHER declared then the schism and the foundation of Protestant Church (reformed church) in 1517.

Four years later, without sitting in order to find solution to the problem, the Roman Catholic Church excommunicated Martin LUTHER in 1521. He got married with Augustinian sister Katharina von Bora with her they deliver six children. The pioneers of Protestantism we can list: Martin LUTHER, John Calvin, John Huss, Philip Melanchthon, John Wycliffe, Ulrich Zwingli, etc.

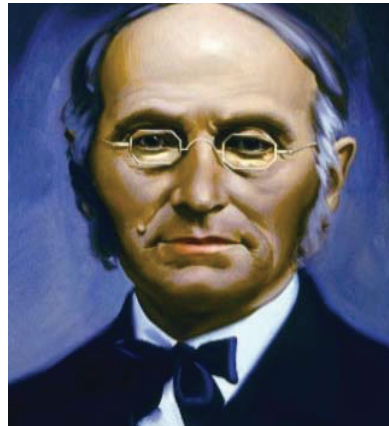
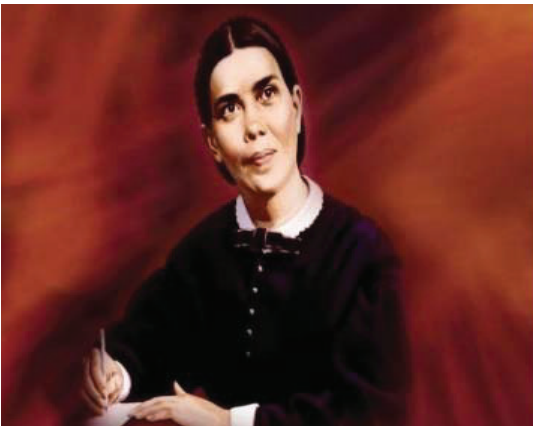
The protestant reformation or the schism in general affected the society on two sides. One side the unity of people was broken. Sometimes the loss of human lives and infrastructures occurred. The hatred, poverty and conflict took place. Other side, it became a good opportunity for the Church to evaluate itself. The Council of Trent then was held to reform the Roman Catholic Church about theology, discipline, Sacraments etc. The reform brings other philosophies and the minds of people are opened. It sometimes gives birth of Ecumenism or consensus. Today Catholic and Protestant churches fixed a week per year to pray for unity of Christians (week between 18th - 25th January).

Major Branches of Protestantism in Rwanda

- 1. Calvinist Church:** it came from teachings and ideas of John Calvin. They resulted in what we know as the Presbyterians today. Presbyterians are named for their view on church leadership. The Greek word for elder is presbyteros.
- 2. Methodist Church:** founded in the USA in 1939 by a group of Episcopal churches from North and South America. The Methodists got their name because their founder, John Wesley, was famous for coming up with "methods" for spiritual growth.

- 3. Baptist Church:** it was founded by individuals that support only the baptism of adult people and not the infant baptism. Baptists got their name because they have always emphasized the importance of baptism. This baptism must be performed in form of complete immersion like the baptism administrated by John the Baptist. The Baptist church was founded in Amsterdam in 1609 but their first congregation in North America dated in 1938 by WILLIAM Roger.
- 4. Pentecostal Church:** it is the church animated by the Holy Spirit. It is the church that looked back to the Pentecost event (Acts 2:1-13) and to take source. The Holy Spirit inspires it and allows the members to prophesize and to speak in languages.
- 5. Anglican Church:** the term Anglican means Church of England. It resulted from the misunderstanding between the Pope Clement VII and the king of England Henri VIII. The king wanted to remarry Anne Boleyn and to divorce Catherine of Aragon. The Pope refused to annul the first marriage; the king declared then the Church of England to bless his second marriage.

b. The Seventh-day Adventist Church



Two of the Seventh-day Adventist Church Pionners: Ellen G. White and Joseph Bate

Officially the Seventh-day Adventist Church was founded in 1863 from Millerite movements, a group that had studied the prophecy of Daniel 8:14 and thought Jesus was going to come for the second time in 1844. When William Miller and his followers started preaching, they did not have any intention to start a different church organization.

William's intention was to awaken professors of religion to the true hope of the church, and to their need of a deeper Christian experience; and they labored also to awaken the unconverted to the duty of immediate repentance and conversion to God. They made no attempt to convert men to a sector party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline. Their purpose was to prepare people for the imminent second coming which he believed was soon based on the prophecy he had read.

It was this group of Millerites who, after the disappointment of 1844, reconsidered the prophecy of **Daniel 8:14** and concluded that the error was not in the fulfillment of the prophecy but rather in what they thought would have happened. In their conclusion, Jesus entered into the Holy Place of Heaven and started the investigative judgment and the final phase of his ministration for the sinner.

The Seventh day Adventist Church upholds the Ten Commandments as found in Exodus 20:1-17, which include the seventh day Sabbath as a day of rest. For Adventists, the Sabbath is not only for Jews only but as a commandment of God it also concerns all people who must keep it holy if they are to be faithful to God (Matthew 5:17; John 14:15; Revelation 12:17).

Application Activity 2.1.2

1. How can you prevent divisions in your church?
2. Schism and reformation can be necessary. Do you agree with this statement? Discuss.
3. Identify at least two reasons on which Martin LUTHER based to reform the Church.
4. Indicate at least one of the distinctive doctrines of the Seventh-day Adventist Church which makes it different from other Christian churches.

2.2 Other World Religions

Learning Activity 2.2

Using various resources discuss non-Christian religions you are familiar with and their key teachings.

The theistic religions have different ways and means of believing. Some of them believe God's salvation through mediator Jesus Christ (Christian religions) while others believe the direct God's salvation without intermediary (non-Christian religion). Among non-Christians there are also people who do not believe in God at all. These are called non-theistic religions.

a. Judaism

It is a theistic religion of Jews, which means they believe in the existence of supreme God who is transcendent. Together with Christianity and Islam, Judaism considers Abraham as their ancestor. Jewish faith is based on the Torah (the first five books of Moses).



Jewish temple

The Jewish bible does not contain the New Testament because they do not accept Jesus Christ as the promised Messiah. It contains three parts: Torah (five books of Mosaic Law), Nebiim (Prophets) and Ketubim (other writings). In Judaism belief, the promised Messiah is still yet to come.

b. Islam



A Mosque

It is also a theistic religion. Islam means submission under Allah's laws. Muhammad, the prophet of Allah started receiving the content of the **Qur'an** from 610 up to 632. Officially Islam was founded in 622. Muhammad was born at Mecca probably in 570. He went in Medina by exile. He got married with Khadidja.

Islam is based on 5 pillars: **Shahada** (confession of faith), **Salat** (Praying 5 times a day), **Zakat** (Almsgiving), **Swaum** (Fasting during the month of Ramadhan) and **Hajj** (Pilgrimage to Mecca). The Qur'an was revealed to the prophet Muhammad. It contains 114 chapters and it has some chapters about Jesus as a prophet and about Mary. In Qur'an the name, Jesus is mentioned more times than the name Mohammad.

c. Buddhism

Buddhism is non-theistic religion. It is based on teachings, traditions and beliefs of **Gautama Buddha**. The name **Buddha** means knowledgeable one. He said education is a guide, knowledge is a key. For Buddhists the purpose of life is to end the suffering. Life is determined by **Kharma**: law of action or law of cause and effects: suffering or good life are the effects of bad or good action.

Buddha fixed teachings called **Dharma**. They are **cosmic laws and order**: right way of living including **duties, rights, laws, conducts, virtues etc.**

The duties we find in Dharma are: self-control, humility, serving others, outcast, etc. The Buddhists also believe the **reincarnation** of the soul.

d. Hinduism

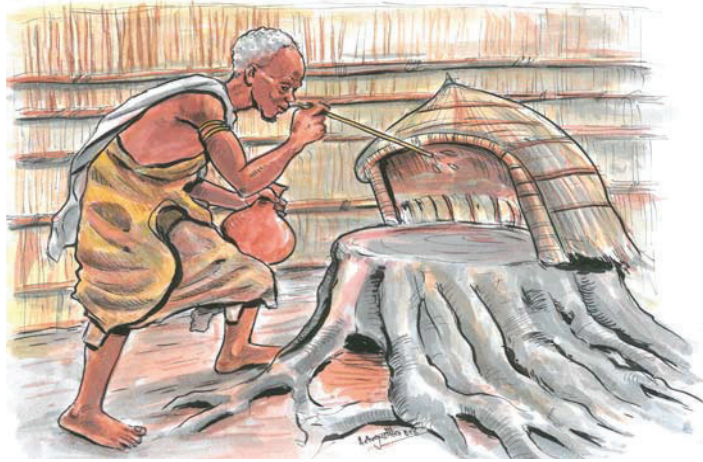
Hinduism is no-theistic religion. It originally comes from India. They believe in a supreme and absolute spirit called Brahman that is the world Soul. It is considered as god creator. Other gods are Vishnu, god preserver, protector and Shiva, god destroyer. They also have thousands of other gods in Hinduism beliefs.

The purpose of life in Hinduism is to join soul Brahman. The bad behaviour for Hinduism means lower state of life, to be considered as an animal and or plant. **The Tenets** are beliefs and traditions of Hinduism. Among them there are **Dharma**: ethics and duties, **Samsara**: Rebirth by cycle of death and rebirth, **Karma**: right action, **Moksha**: liberation from cycle of Samaras that means to be free from suffering in cycle of death and rebirth.

The old main document of Hinduism is Vedas. Apart from three main gods of Hinduism there are thousands of other gods and Hindus worship spirits, trees, animals, planets. **Nirvana** is the highest state one attains. Stage of complete freedom: good behaviours, intellectual ability, devotion thought, contemplation, meditation, devotion to a favourite god. Suffering for Hinduisms is not punishment but the result of action. The actual texts they use are called Shastra.

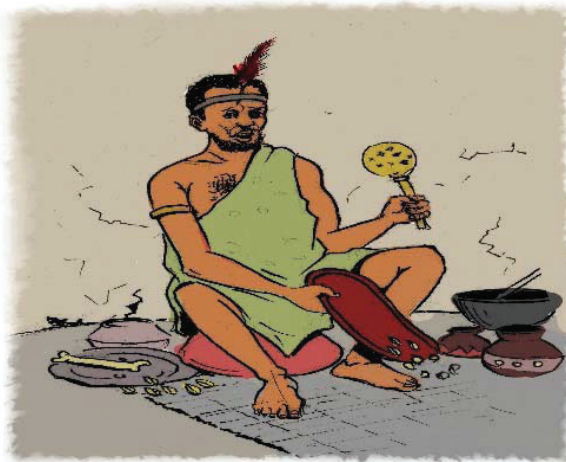
e. Traditional Beliefs

The members of traditional Beliefs know the Real God. They believe also the spirits and they use their power. Their faith is based on ancestor's intercession.



The ancestors are intermediary between God and living people. Example in Rwanda: The cult of appeasing/pacifying the living dead is called Guterekera. To consult the specialist of divination or prediction in order to know the cause of misfortune is called Kuraguza. The Ryangombism or the cult of kubandwa is a practice in which people hope to live earthly happiness.

The cult of ancestors is different from the cult of the Saints. Rwandans practiced the cult of ancestors both to appease ancestors (communion) and to ask for different needs. Similarly the cult of the saints is characterised by communion. The traditional beliefs have some negative effects like human sacrifice, wasting of resources, the immoral acts, etc. As positive effects we can say that formerly for example the members of Ryangombism lived with one another in peace, unity, honesty in general the pact of love.



Cult of Kuragura

To become a full member of Ryangombe required to attend the rite three times: first rite to enter the family of Imandwa (Kwatura) the second rite to emphasize the first (Gusubiza ku ntebe) and the third to mean that the new member become ma-

ture (Gutonora). This seems to be the same with some Christians such as the Roman Catholic Church. For one to be a full Christian one has to go through three rites or three sacraments according to the appellation: baptism, Confirmation and the Communion. But for Christian, God does not accept human sacrifice. After Baptism we are belonging to God. The Intermediary between us and God is Jesus Christ. We make prayer in the name of Jesus not Ryangombe.

Application Activity: 2.2

1. What can be the negative and positive values from traditional beliefs to the society?
2. After three rites of Ryangombe a member became responsible and secretive/confidant imandwa. What should characterise you as a Christian after your Baptism?
3. How can Christian and non-Christian live united in their diversities?
4. What values must Christians learn from teachings of Buddhism, Hinduism and traditional beliefs that can help them to live well in the society?

2.3 Sectarian Movements and their Impacts in Rwandan society

Learning Activity 2.3

1 Timothy 4:1-3 says, "In later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth".

1. Looking at today's situation in Rwanda, do you agree with Paul's letter to Timothy. If you agree what are the causes of this situation?
2. What are the impacts of such group of people to Rwandan society?
3. What are your daily behaviours to overcome this situation?

Meaning of Sects

Sect, from Latin *secere* (cut from) means a small group with particular ways of living and believing with some differences from group or church called mother. Sect means also to go away from the source. We find an example of this in the Corinthian church which was struggling with issues of division and separation. There were those who thought that they should follow Paul and those who thought they should follow the teaching of Apollos: *“What I am saying is this: each of you says, “I’m with Paul,” or “I’m with Apollos,” or “I’m with Cephas,” or “I’m with Christ”* (1Corinthians 1:12). Today the number of sectarian groups, especially among the Christian churches in Rwanda and in the world in general is growing very fast.

Possible Causes of Sectarian Movements Multiplication

The causes of multiplication of sectarian movements can be:

- 1. Spiritual needs:** some people want to experience what other Churches have not perceived by theirs.
- 2. Cultural identity:** Same people feel lost in cultural change. They search for meaning.
- 3. Searching for answer to emotional and life question:** people want to fill thirst of reading, dancing, emotional satisfaction, clear answer to vital questions: suffering, sickness, death, etc.
- 4. Pastoral weakness of mother churches:** a few numbers of priests and pastors and different crisis can be the cause. About crisis we can say: politics, intellectual, religion. The Christians are then confused and exploited by other people for their own interest. They convince them by using the aggressive biblical fundamentalism.
- 5. Conflict and confrontation:** they often lead to separation and formation of the concurrent groups.
- 6. Disagreement over the interpretation of the Scriptures:** all people have not the same skills to analyse the literary kinds used by the sacred authors.
- 7. Today’s social media:** social media today are basing on our differences to demonstrate that we are not unified in thoughts or purpose.
- 8. Purpose of pulling out the resources and gifts of Christians:** for reason of promoting the kingdom to a lost world, people are asked to gather fond for God’s mission.
- 9. Doctrinal and theological disagreements:** different explanations of the plan of God and means of human Salvation.
- 10. Personal and political reasons:** the personal conviction and political influences can lead to separation.

- 11. Ignorance of people and searching for freedom:** some people imitate without critical thinking others reclaim freedom and space of expression missed in their mother churches.

Teachings of Sectarian Movements and their Characteristics

The Main teachings are about the end of the times: the signs and the realities that mark the end of the world. Other teachings are to be the only elected people of God alone to teach the truth. They also focus on forbidden food and the curse of the world. Some sectarian movements refuse civic values and modern medical care, etc.

The Impacts of Sectarian Movements to Rwandan Society

In the context of Rwanda for instance, some sectarian movements:

- Affect unity of the society in general and of the church in particular: division and separation of forces caused by false interpretation of the Holy Scriptures. Example of Revelation 7:1-4
- Promote the people's irresponsibility contrary with civic values: not to participate in community work, in voting leaders, not to be military or policeman...
- Negatively affect the health care program of the Government. Example: refusing modern medical care such as injection, blood transfusion, refusing some food, etc.
- Lead people to permanent poverty due to the passivity, pulling out of resources, etc.
- Disturb the plan and strategies of government: the country development strategies are challenged by the particular ways of living and believing of sectarian movements.
- Disturb the security and the calmness in the society.

Application Activity 2.3

1. You role-play the causes of multiplication of sects and their impact to Rwandan society.
2. This is a biblical extract "what goes into a man's mouth does not make him unclean; but what comes out of his mouth, that is what makes him unclean" (Matthew 15:11). Discuss.

End Unit Assessment 2

1. Identify different major religions and their fundamental beliefs.
2. List different religious groups in Rwanda and indicate their sacred writings (books).
3. Pronounce the characteristics of sectarian movements (operating in Rwanda).
4. Recall the importance of unity in the society.
5. Contrast the advantages and disadvantages of traditional beliefs.
6. Evaluate the causes and effects of sects' proliferation.
7. Here is a list of values from different religions and confessions. Which do you find important to live in your daily life: to observe the Torah, charitable works to help people in need, live order and harmony, consulting witchcraft, never give up to reach the right, human sacrifices, self-control in all aspect of life, love, boasting your Faith, confess Faith and prove it by works, empathy, repentance, reject others' opinion, honesty, paying money to get divine graces, recognize responsibility, fortitude, moral and purity, praying, fasting for helping, struggle for unity, tolerance, believe in spirits, reconciliation, believe in the curse of world, search for consensus.



UNIT 3
THE MISSION OF
THE CHURCH

UNIT 3 : THE MISSION OF THE CHURCH

Key Unit Competence: The learner will be able to evaluate the mission of the Church in the world.

Learning Objectives:

- Describe the Pentecost event.
- Identify Paul's missionary journeys.
- Recall the general characteristics of the early Christian Church.
- Describe the methods used by the twelve Apostles and Paul in their mission.
- Compare the mission in the early Christian Church with the current Church.
- Explain the role of the Holy Spirit in the mission of the Apostles.
- Appreciate the investment in the mission of the Church.
- Participate in the Church mission in his/her community.
- Be involved in reaching out the unreached and in different ministries of the Church.

Introductory Activity 3

Observe the images below of the people in different activities and then answer the following questions:

1. What have you seen?
2. Write all the differences you see between these places

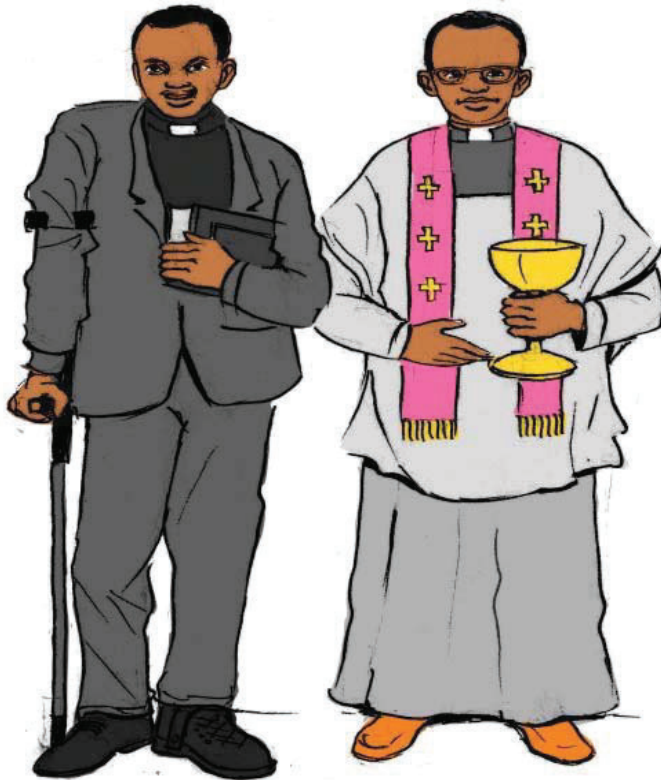




3.1 Nature, Foundation and Mission of the Church

Learning Activity 3.1

1. Discuss the role of churches in moral, spiritual and socio-economic life of the country.
2. According to you what is the ultimate purpose for the church in a society?



Pastor and Priest, Minister of God

It is God's ultimate goal to gather all creation under the Lordship of Christ (Ephesians 1:10), and to bring humanity and all creation into communion in His Church. As a reflection of the communion in the Triune God, the Church is God's instrument. So the Church is involved in different activities in order to well fulfil his goal which is Evangelization to the people of God.

The Birth of the Church

The Church was born out of love of God the Father. The very relationship that exists between members of the Trinity is love. In the Old Testament the People of God are called the Family of God (Exodus 19, 20), He educated, led them, at the Pentecost event which is the birth of Church. Some people always call Church the building or house where people meet to pray and praise God.

We can define term **church** as the community of all believers in Jesus Christ. There is a difference between visible church and invisible church.

Visible Church is referring to the visible community of Christian believers on Earth. Symply,the place where people go for prayers is also called the church



Church as place for prayers

The invisible church is the communion of all believers in God formed by Christians or people of God. Only God knows those who belong to him since humans cannot see in somebody's heart to confirm his good relationship with God.

Here we want to talk about this invisible Church represented by the Christians which was founded by Jesus and was born on the day of Pentecost and continued until today.

Foundation of the Church

The Church is divine since it is founded by Christ and given life by the Holy Spirit which is her gift. In Matthew 16:18 Jesus said, *«Upon this rock I will build my Church»*. He said to Peter. The church belongs to Christ.

The Church is founded primarily on Christ's total self-giving for our salvation, anticipated in the institution of the Eucharist and fulfilled on the cross. *«The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus»*. For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the wondrous sacrament of the whole Church. As Eve was formed from the sleeping Adam's side, so the Church was founded from the pierced heart of Christ hanging dead on the cross.

Mission of the Church

The work of the Church continues; it did not cease when the disciples of Jesus died. At first the job of the apostles, the Church's mission was passed unto each generation of God's people. Jesus Christ promised to be with His followers as they accomplished that work until He returns at the end of the age. The mission of Church composed by the following elements:

a) To proclaim the Gospel throughout the world and make disciples of all nations

This was the great commission given by Jesus himself to His disciples before going to heaven. He said, *«Therefore go and make disciples of all the nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age»* (Matthew 28:19-20). *«Go into all the world and preach the good news to all creation»* (Mark 16:15).

b) To serve as a community of worship

«For where two or three are gathered together in my name, I am there in the midst of them» (Matthew 18:20).

c) To mature believers and prepare them to perform works of ministry

«And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...» (Ephesians 4:11-12).

d) To represent the interests of the Kingdom of God in the world, and to influence our society with the ideals of the Lord.

«You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden» (Matthew 5:13-14).

Application Activity 3.1

1. Discuss the role of Church in spiritual and moral development?
2. Explain the four elements of the mission of the Church.
3. Among these persons: Pastor, Priest, Jesus Christ; who do you think to be a builder or founder of the Church and explain?

3.2 The Great Commission of the Church (Matthew 28:18-20)

Learning Activity 3.2

The missionaries came to Rwanda in 1900 and founded mission stations.

1. Why do you think they built those mission stations?
2. Show the main purpose of the Church.

In Christianity, the Great Commission is to continue the instruction of the resurrected Jesus Christ to his disciples to spread his teachings to all the nations of the world... They had a missionary work, evangelizing and baptizing people.

The most famous version of the Great Commission is in Matthew 28:16–20, where on a mountain in Galilee Jesus charges his disciples, «Therefore go and make disciples of all the nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age» (Matthew 28:19-20).



After his resurrection, Jesus gave to his disciples and all Christians, a message of spreading out the Good News of eternal salvation. On Pentecost, Jesus gave the

Holy Spirit to his Apostles and He strengthened them: *«But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth»* (Acts 1:8). So the Church was born and grew up.

Today, the whole Church, and every Christian upon baptismal vow, has a mission to become witnesses of Christ. The task of the church is to make the invisible kingdom visible through faithful Christian living and witness-bearing. The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Holy Spirit and gathering these disciples into churches. These might worship and obey Jesus Christ now and in eternity for the glory of God the Father.

The church's aim is to build a community of joyful believers in Jesus Christ who love God and His Word, love one another, and love those without Christ by bringing them the good news of salvation: *«Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and, I am with you always, even to the end of the age»* (Matthew 28:19-20).

Application Activity 3.2

Show how you can participate in the great commission of the church, in your community and your school.

3.3 The Practice of Mission in the Early Christian Church

Learning Activity 3.3

Discuss the attitudes and behaviour of a true Christian

The followers of the Early Church devoted themselves to prayer, to the breaking of bread, to the apostles' teaching and to the fellowship (Acts 2:42).

a. Prayer

Prayer, both together and alone, was central to their experience of church. Because prayer is so important to the life of any House-Church.



Common Prayers

b. The breaking of bread (Communion)

This phrase «*the breaking of the bread*» refers to the Celebration of the Lord's Supper. Paul uses it in 1 Corinthians 11:23-26, to describe Holy Communion, and the language parallels that of the gospels as well. The Lord's Supper tells this basic message of Christianity every time it is celebrated. The central meaning of the Lord's Supper is the Presence of Jesus.



c. Devotion to the teachings of Apostles

The early church was founded on the testimony of the apostles. They listened as Peter, James and John and others repeated to them the teachings of Jesus. They heard these great leaders expounding upon those teachings and explaining the meaning of the death and resurrection of Jesus Christ. The apostles also taught the early church the meaning of the Old Testament and how Jesus fulfilled its promises and prophecies. Unfortunately, today we no longer have the apostles.

d. Fellowship and pastoral activities

The Greek word used in Acts 2:42 for «*fellowship*» is *Koinonia*. Fellowship is just Christian love in action. It is the «*nuts and bolts*» of people in the body of Christ (the Church) loving each other. In this context, it is helpful to remember that when they devoted themselves to the fellowship, the word «*devoted*» implies that this was something they worked on and stuck with, «*in spite of resistance or struggle*».

Application Activity 3.3

- a. What practical lesson can you learn from the characteristics of the early Christian Church?
- b. How can the life of early Christians inspire the Church in Rwanda today in carrying out its mission?

3.4 The Current Church and its Mission

Learning Activities 3.4

Nowadays, churches are multiplying on day to day basis. What do you think is the reason for their increase?

The main mission of the Church today is still Evangelization. The related missions are pastoral mission, sanctification of the people, etc. Believers should know each other, help each other and solve their problems in the light of Gospel. In this case, the true community, they are brothers and sisters and try to put themselves in Christian spirit. They prove their love especially in case of poverty, illness, circumstances, etc.

In addition to Evangelization, the Church also is called upon to be involved in charitable activities: For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me (Matthew 25:35-36.).

So the Church today participates also in the welfare of Christians and citizens in general. It is involved in different socio-economic activities that help citizens to alleviate poverty and improve their living standards. The areas of intervention where Churches play important role are for example education, health, economic activities, charitable actions, and social inclusion, etc.

- **Education**

Being one of her primary missions, the Church plays important role in education. Different churches have schools at different levels such as nursery, primary, secondary and tertiary education. In a joint synergy with the State, Churches fight against illiteracy and promote literacy and numeracy in the world. The church promotes the formation of the whole person who is able to take decision and live well with others in the society. Christian education is thus not just a teaching about God. It explicitly involves the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of society and Christian values.

- **Health**

Jesus himself in his mission took care of the sick and the dying (Luke 4:38-41). So the Church which inherited his mission also continues caring for the sick by founding many hospitals and clinics and also Churches emphasize on practical charity gave rise to the development of systematic nursing and hospitals.

Different Churches participate also in economic activities, charitable activities, social inclusion as well as social activities which enable to become good Christians and good citizens. It plays important role not only in moral and spiritual life of the people but also in their earthly wellbeing.

End Unity Assessment 3

1. Using various resources, discuss the foundation of the Church and the life of first Christian community.
2. Use a Bible and find two biblical references that explicitly show the greatest commission of the Church.
3. Discuss the different socio-economic activities done by the different Churches in Rwanda.
4. As a Christian how do you help your Church in accomplishing her Mission at school?



UNIT 4
REPENTANCE AND
FORGIVENESS

UNIT 4: REPENTANCE AND FORGIVENESS

Key Unit Competence: The learner will be able to live well with others by avoiding sins and repenting from sins.

Learning Objectives:

- Define the original sin.
- Identify the roots of the sins and virtues to tackle them.
- List examples of God's mercy in the Bible.
- Explain the origin and growth of the sin.
- Plan the measures to prevent the sin.
- Explain the consequences of sin in daily life.
- Prove the mercifulness of God.
- Resist temptations.
- Be tolerant and penitent.
- Become agent of peace and reconciliation in the community.

Introductory Activity 4

Read this small story and try to answer the questions:

One day at school, a student named James asked himself what to do in order to be the first in class, but he could not find a solution. Peter was always the first. One day he decided to hide the books of his friend Peter, so that he may not revise consequently failing to be the first. When he was hiding the books, Anna saw him and reported him to the school authorities but he denied categorically. The school authorities decided to dismiss him from school as it was stipulated in the school regulations.

1. Evaluate James' action and discuss the consequences of his behaviour.
2. If you were James, what could you have done before and after being caught?
3. What lessons do you learn from this case study?
4. Bidudu committed Genocide and killed many of Byukusenge family members. He confessed it and was forgiven, What do you think was the situation of the two before forgiveness? What do you think Bidudu and Byukusenge should do in order to live peacefully?

4.1 Sin and its Effects

Learning Activity 4.1

Observe the two pictures below and describe them inline with Genesis 1: 29-31; 3:1-8



Definition of Sin

Sin is described in the Bible as transgression of the law of God or commandment (1 John 3:4) and rebellion against God (Deuteronomy 9:7; Joshua 1:18).

Original Sin (first sin) and Other Sins

a. The corruption of the Serpent to Eve in the garden of Eden

Sin has its beginning with Lucifer, probably the most beautiful and powerful of the angels. Sin is an offense against God committed. It damages our relationship with God and our relationship with our fellowmen.

The first time the serpent saw Eve, he said to her, «*You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil*» (Genesis 3:4-5).

In many metaphors, a serpent is a figure of liar, hypocrite... This is the reason of his name of «*Tempter*». With the purpose to destroy our relationship with God Satan said to the woman, «*Did God say, `You shall not eat of any tree of the garden'`» (Genesis 3:1). The serpent was trying to distort the image of God by misquoting God. From the beginning Satan is a liar. Unfortunately, even succumbed to the temptation of the devil and thus distrusting their Creator. Eve accepted the devil's suggestions thus rejecting God's commandment. She shared the fruit with her husband and both of them sinned against God.*

b. The difference between sin and sins

Sin refers to that power within us that motivates us to commit sinful acts (nature). Sin is a law that controls our members (Romans 7:23). There is something within us that compels us to sin, to commit evil, and this something is sin. Sins, on the other hand, refer to the particular individual sinful acts that we commit outwardly. According to the Bible (Romans 7:8, 16-20) not only there sin within us that forces and compels us, but also the individual sinful acts, the sins, which are committed outwardly. In the Bible sins are related to our conduct, while sin is related to our natural life. Sins are that which are committed by the hands, the feet, the heart, and even the whole body. Paul refers to this when he speaks of the practices of the body (Romans 8:13).

The Effects of Sin (Consequences)

Sin is rebellion towards God. It comes in several forms: disobedience, accusation, ignoring God. Sin has many consequences. So often when people sin, they do not realize how that sin impacts on them and on God (Genesis 3:14-19). We are going to show, in detail, all of the effects of our sins. The sins have most undesirable and even catastrophic effects upon the sinner. Sometimes the person who is sinning can feel the impact of his/her sin; sometimes this impact is not felt.

a. Mental consequences

When we sin, we affect our conscience. This is what is commonly known as guilt. We create feelings of guilt. This can range anywhere from mild to overwhelming. People have actually killed themselves because they could not stand the guilt that they felt for the wrongs that they have done.

b. Physical consequences

Sin will produce physical consequences. Sin can produce any kinds of diseases. Sexual sins can produce sexually transmitted diseases such as herpes, aids, hepatitis, genital warts, and a long extended list. Other sins cause the perpetrator to spend time in prison and/or jail. Some sins can cause brain damage (alcohol abuse).

c. Spiritual consequences

Sin has spiritual consequences as well. It separates us from our God. It deprives us from the eternal reward that God has prepared for us. Sin will bring spiritual death to any and all who refuse to change, repent, and submit themselves in obedience to God and seek out the remedy that God has given us. The solution to all of this is to put sin to death.

Application Activities 4.1

1. Suppose you are given a good amount of money to kill your friend. Explain why you should not accept this as a Christian
2. What are moral-spiritual and psychological consequences would one get if he/she accepts such an offer?

4.2. Roots of Sins

Learning Activities 4.2

Suppose, the tree is the sin? What could be the roots for the tree? And why?

4.2.1 Meaning of Roots of Sin

God created mankind perfect and in His image with the capacity of free choice (Genesis 1:26-27). Sadly, our parents (Adam and Eve) chose to disobey God. Thus, they allowed the sins of pride and selfishness to take root in their hearts (Genesis 3:6). But sin is in the heart of man, in his free will, according to the teaching of the Lord, «For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man» (Mark 7:20-23). But in the heart also resides charity, the source of the good and pure works, which sin wounds.

Roots of Sins in Bible (Galatians 5:19-21)

a. Pride

Pride has been defined as a feeling of deep pleasure or satisfaction in an achievement, an accomplishment, or in someone else or something else but it's also been described as conceit, egotism, vanity, vainglory, all over one's own appearance or status in life and not just something that's been accomplished.

«Pride brings a person low, but the lowly in spirit gain honor» (Proverbs 29:23).

«Humble yourselves before the Lord, and he will lift you up» (James 4:10).

b. Avarice /Selfishness

If you say that someone is selfish, you mean that he or she cares only about himself or herself, and not about other people. Selfishness is that attitude of being concerned with one's own interests above the interests of others. However, the Bible commands us to «do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others» (Philippians 2:3-4).

c. Envy/ list

The desire to have for oneself something possessed by another; covetousness. Envy inevitably leads to personal harm and debilitation, affecting one's physical, spiritual, and emotional well-being (Job 5:2; Proverbs 14:30).

« Do not let your heart envy sinners, but live in the fear of the LORD always» (Proverbs 23:17).

« Do not envy a man of violence and do not choose any of his ways» (Proverbs 3:31).

d. Anger

A feeling of displeasure resulting from injury, mistreatment, opposition, etc., and usually showing itself in a desire to fight back at the supposed cause of this feeling,

«My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires» (James 1:19-20).

« Do not make friends with a hot-tempered person; do not associate with one easily angered » (Proverbs 22:24).

e. Greed

The greed means to have intense and selfish desire for something, especially wealth, most often money, power or food. There are many warnings in the Bible about giving in to greed and longing for riches. Jesus warned, «Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions» (Luke 12:15).

f. Jealousy

When we use the word «jealous, » we use it in a sense of being envious of someone who has something we do not have. This kind of jealousy is a sin and is not characteristic of a Christian; rather, it shows that we are still being controlled by our own desires (1 Corinthians 3:3). Galatians 5:26 says, «Let us not become conceited, provoking and envying each other».

g. Laziness

The quality of being unwilling to work or use energy; idleness. The Bible has a great deal to say about laziness. Proverbs is especially filled with wisdom concerning laziness and warnings to the lazy person. Proverbs tell us that a lazy person hates work, «The sluggard's craving will be the death of him, because his hands refuse to work» (Proverbs 21:25).

4.2.2 Virtues that Can Help to Remove the Roots of Sin

A virtue is a habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself (CCC, No. 1803). Those virtues help to overcome those roots of sins.

Seven Roots of Sins	Their Contrary Virtues
Pride	Humility
Avarice	Liberty/Sharing
Lust	Chastity /Self-control
Anger	Kindness /Tolerances
Greed	Temperance
Jealousy	Brotherly love
Laziness	Courage

Following are biblical references on seven virtues which can help to get rid of the roots of sins:

- **Humility:** «Be completely humble and gentle; be patient, bearing with one another in love » (Ephesians 4:2).
- **Liberty/Freedom:** «For the poor will never cease to be in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land» (Deuteronomy 15:11).
- **Chastity:** «But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart» (Matthew 5:28).
- **Kindness:** «But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison» (Genesis 40:14).
- **Temperance:** «I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified» (1 Corinthians 9:27).
- **Brotherhood:** «A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another» (John 13:34-35).
- **Courage :**«But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin» (Hebrews 3:13).

Application Activities 4.2

Using the Bible, find in each of the following biblical references a virtue that can help to get rid of the roots of sins and explain how

1. Ephesians 4:2
2. Deuteronomy 15:11
3. Matthew 5:28
4. Genesis 40:14
5. 1 Corinthians 9:27
6. John 13:34-35
7. Hebrews 3:13
8. Hebrews 3:13).

4.3 Steps to Genuine Repentance

Learning Activities 4.3

Read this short story.

Mary was a good girl when she was in primary 5. In primary 6, she decided not to follow any regulations at school and at home. She said she wanted to be free; she decided to go far from her family and went to town to live as a street child. After few days, she became pregnant and suffered and life became hard for her. She had not food and not clothes. A time came when here was at risk of death and she regretted all she had done but decided to remain in the same situation.

1. What could you have done if you were Mary? (Before going to the city and after facing hard life).
2. Was she free after departing from her parents as she had thought?
3. What is the role of regulations in the society?

Repentance is one of the first principles of the gospel and is essential to our temporal and eternal happiness. It is much more than just acknowledging wrongdoings. It is a change of mind and heart that gives us a fresh view about God, about ourselves, and about the world. It includes turning away from sin and turning to God for forgiveness. It is motivated by love for God and

In the Gospel of Jesus Christ according to Luke, there is a parable of the Lost Son (Luke 15:11-32). It tells us how the lost son returned back in his family, and asked for forgiveness to his father because he had sinned. But while he was yet at a distance,

his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, *“Father, I have sinned against heaven and before you; I am no longer worthy to be called your son”*. But the father said to his servants, *« Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to make happy»*

(Luke 15:18-24).

“For the love of Christ controls, us, because we are convinced that one has died for all; therefore, all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised. From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God” (2 Corinthians 5:14-20).

There are four steps in general to genuine repentance: *contrition of self examination, confession of sins, renunciation of sin and the repairing the hurts caused by sin.*

The genuine repentance has then the following effects: reconciliation with God, Reconciliation with yourself, Reconciliation with others and Reconciliation with all creatures.

a. Reconciliation with God:

It signifies also to convert, to change your living style, in purpose of best life with the others. The reconciliation with God demands first of all to recognize that we are weak, that we confess our sins. So, this is the reason why we think of the dignity we have to give to God, because whoever doesn't obey God cannot obey his brother. We reconcile ourselves to God when we want to be with him, observing his commandments. That is why the Bible tells us this: *«For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life»* (Romans 5:10) and also in 2 Corinthians 5:18-20 Paul tells us that God has given us the ministry of reconciliation.

He calls us “Christ's ambassadors” to share the message of reconciliation with others. This is our call to witness to those who are not yet reconciled to God through the cross. That restoration or repentance of relationship with God took place in the Church during Baptism: we became new and young as we were before and all mortal and venial sins are cleaned.

b. Reconciliation with yourself

It is a feedback that you do yourself, with an aim to analyse your personality and to seek how you can live worthily as a human being. A man reconciles with himself by checking out his behaviour, in order to correct what went wrong. A true Christian is the one who checks out himself, and try to conform his life to the Gospel. Man cannot be delivered only by his prayers and his words, but the prayers must work together with his behaviour.

c. Reconciliation with others

We became the new creatures in Jesus Christ. It is He who reconciled us with God giving his life until the death on the cross. Through Jesus Christ, God calls us to be reconciled to one another because all of us have been forgiven. Our reconciliation with God is impossible if we reconciled to ourselves. Let us keep in our mind a serious word of Jesus which is found in the Gospel according to Saint Matthew, *«Therefore, if you are offering your gift at the altar and there remember that your brother has something against you; leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift»* (Matthew 5:23-24).

d. Reconciliation with all creatures

The teachings of the Church say that a man has different kinds of life: life with God, with himself, with others and with the environment. As we see, all kinds of life depend on the life of a human being and God, and those are based on love. Whoever does not love God and himself cannot love others, and he cannot also take care of environment.

After creating all, God saw that there were good. A sin damaged the good relation which was between man and God, man and his brothers, and also between him and other creatures. God in His love sent to us His Son Jesus Christ to enlighten us and to show us the way to Him. In our world, we need reconciliation in different manners: manner of living with God, with people and with the environment; it is Jesus who teaches us a good manner which is worthy to live.

Application Activities 4.3

Identify at least two verses from the Bible in the New Testament about each of the topics below in regard to genuine repentance.

- a. Reconciliation with God
- b. Reconciliation with yourself
- c. Reconciliation with all creatures
- d. Reconciliation with others

4.4. Forgiveness and Mercy of God

Learning Activity 4.4

Read carefully the Parable of the prodigal son in Luke 15:11-32 and answer the following questions:

1. Show which verses in the Bible that indicate respectively the sin of the son and his decision to repent.
2. What is the main idea portrayed in this picture?
3. Prepare and present a sketch on this parable (Role-play).



the lost son and his father

The parable of the prodigal son as found in Luke 15:11-32 tells us how the lost son decided to return to his family and asked for forgiveness from his father because he had sinned. This parable teaches how important it is to forgive others. It also teaches us that forgiveness comes from God first.

Definition of forgiveness

Forgiveness is the act of pardoning an offender. In the Bible the word “forgive” is the Greek word *aphiemi*. It means to set free; to let go; to release; to discharge; or to liberate ... as when a person does not demand payment for a debt. Jesus used this comparison when he taught his followers to pray, «Forgive us our sins, for we ourselves also forgive everyone who is in debt to us» (Luke 11:4). Likewise, in his parable of the unmerciful slave, Jesus equated forgiveness with cancelling a debt (Matthew 18:23-35).

We forgive others when we let go of resentment and give up any claim to be compensated for the hurt or loss we have suffered. The Bible teaches that unselfish

love is the basis for true forgiveness, since love «does not keep account of the injury» (1 Corinthians 13:4-7).

Forgiveness of God

Forgiveness of God means to clean, to abolish, to pardon and to cancel the sins of human beings. But God does not forgive people who are guilty of willful, malicious sin and who refuse to acknowledge their mistakes, change their ways, and apologize to those whom they have hurt (Proverbs 28:13; Acts 26:20; Hebrews 10:26). To forgive is a divine attribute. It is to pardon or excuse someone from blame for an offense or misdeed. The scriptures refer to forgiveness in two ways. The Lord commands us to repent of our sins and seek His forgiveness. He also commands us to forgive those who offend or hurt us.

Mercy of God

The theme of the «*mercy of God*» runs throughout the Bible. God is «*rich in mercy*» (Ephesians 2:4). The Greek word «*eleos*» means «*mercy, compassion, pity, and clemency*». The mercy of God is available for all people. God is such a parent. His faithfulness is without question. His generosity is perfect. His affection is tender and loving. His presence is permanent. His acceptance of you is unconditional. His communication is up-building and for your best interest. His authority is right and true. The forgiveness and mercy of God are two Divine attributes inseparables.

a. God's Mercy and Forgiveness on creation

«Why did God create man?»

Thus, the essential purpose for which humankind was created is to worship God. However, the Almighty is not in need of human worship. He did not create human beings out of a need on His part. If not a single human worshipped God, it would not diminish His glory in any way, and if all of mankind worshipped Him, it would not increase His glory in any way. God is perfect. He alone exists without any needs. All created beings have needs. Consequently, it is humankind that needs to worship God. So the answer is that «We are here to worship God» but the great thing is that God created the human beings by His mercy only without another reason.

b. God's Mercy and Forgiveness by Human salvation

Jesus has made God's mercy available to all. The words «*forgiveness*» and «*forgiven*» are words that appear over and over again (Leviticus 4:20, 26, 31, 35; 5:10, 13). «Without the shedding of blood there is no forgiveness» (Hebrews 9:22). Through Jesus' blood, forgiveness of sins is possible (Ephesians 1:7). As a result, God's mercy is available for everyone.

We believe, God so loved the world of helpless sinners that He gave His only begotten Son, who, though in all points was tempted as we are, lived without sin in the human flesh. That Son, Jesus Christ, died as a sacrifice for the sins of humanity.

c. God's Mercy and Forgiveness toward deliverance of Israelites from Egypt

The Israelites were suffered in Egypt without food, water and after were also the slaves and after God saw their pain and their crying and He decided to liberate them with His mercy. This liberation, considered by Jewish people as the most important event of their history, was a great sign of God's mercy toward them. But it was an even greater sign of God's mercy for all mankind. Jesus came and died on the cross to make this greater mercy possible (1 John 2:2). In Israel's liberation from Egyptian slavery, God's mercy took place only after a necessary time of trial, long enough to teach Israel some important lessons. God also managed the events in such a way that Egypt, the power of that time, was humiliated and weakened for a long time after its army died in the Red Sea. God's mercy to Israel will be the impetus for the blessing of all mankind. The kingdom of Christ will become a source of blessing for all.

d. God's Mercy and Forgiveness at the end of time (Eschatology)

Jesus Himself spoke of this second resurrection period when He said that even the sinners of the long-destroyed city of Sodom would have the opportunity to repent in a future judgment. As He sent His disciples out on a mission to preach the gospel (Matthew 10:9-14), He told them that some they would encounter, would reject their message. Of these Jesus said, «Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city» (Matthew 10:15). Having great mercy toward all people, God will offer salvation to all who lived and died in all ages without ever really knowing Him. The Bible tells us that God does not play favorites (Acts 10:34; Romans 2:11). He calls all at the time that is appropriate for them, and eventually all will be given the same wonderful opportunity to receive His gift of salvation.

Application Activities 4.4

1. Illustrate the relationship between the Forgiveness of God and His mercy.
2. Give examples of the mercy of God you might have experienced in your life.
3. Using the Bible, find in the New Testament specific passages illustrating God's Mercifulness.
4. Discuss the importance of forgiveness in Christian life.

4.5 Aspects of Spiritual Reconciliation

Learning Activities 4.5

John and Paul are neighbours. One-day John was building a house and mistakenly took a portion of land beyond the garden boundary. Now the situation is worse where one may not even greet the other. Ever since conflict are ongoing.

1. What do you think should be done in order to resolve this situation?
2. If the situation continues the way it is, what could be the consequences of their relationship?

To reconcile is to make right or to harmonize. Reconciliation involves different parties coming to the same position, and it always involves change. Obviously, if enemies are to be reconciled, there must be some kind of change, otherwise friendship will be impossible. The aspects of Spiritual reconciliation involve having peace of heart and demonstrating good actions to the other party. Those aspects are:

a. The increase of faith

«Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ» (Romans 5:1).

Reconciliation allows us to receive the relationship with God, as the mortal sin has separated us and the venial sin has moved us away from God. Reconciliation is a pleasing contact with Jesus Christ. It is like the resurrection. It makes us new and young as we were before during baptism.

Reconciliation is God's gift of pardon to the entire human race. Through faith one benefits personally from this pardon.

b. Repent regularly

«Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight without blemish and free from accusation » (Colossians 1:21-22).

A true Christian must repent every time when she or he commits a sin. As it was seen, the sins divide the relationship between God and man. In this situation a person may ask for forgiveness from God in order to recover from that situation. Then he or she feels free in heart and reconciled with himself.

c. To build peace

«Blessed are the peacemakers, for they will be called sons of God» (Matthew 5:9). As a Christian, he or she has the duty of promoting the peace around where he or she lives. Firstly, to have the peace of heart is necessary in order to give peace to others. You cannot give what you have not.

d. Unity of believers

«There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus» (Galatians 3:28).

As the Christians gathered and pray together, they must have one heart of sharing the Gospel in unity. The believers have to go on the same point of view without division. Jesus said that the two people or tree gathered will be among of them. The unity of believers is very important and necessary for the people of God.

e. To attend the fellowship and communion

«They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer» (Acts 2:42).

The sin is an offense to God and even to our brothers. It has got the repercussions on the mystic body. It wounds the ecclesial communion. By the sacrament of reconciliation, we are linked to the church as holy and living members even how sick and dead we are. The Christian must be together in order to fellowship and communion, there is no other tusk for them, remember that Jesus created us to worship Him.

f. The charitable acts

«I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink. I was a stranger, and you took me into your home » (Matthew 25:35).

When charity is used in the Gospel it usually means love, giving, to help the needy, an act of kindness and generosity to others. Charity doesn't have to be about money it can be whatever you have. Christians are to be charitable. God has given us two hands, one to receive with and the other to give with.

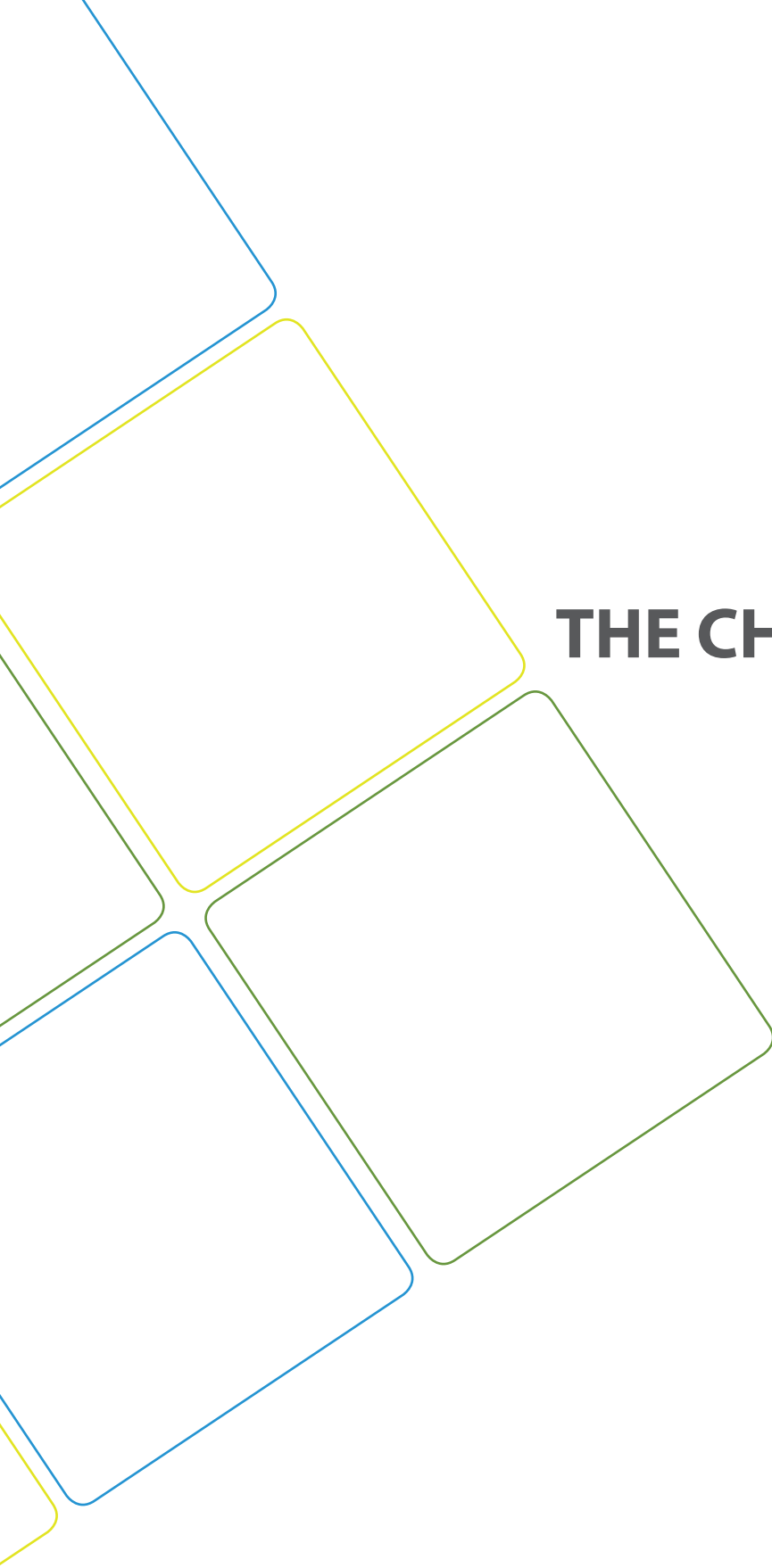
Application Activities 4.5

Write down the spiritual and physical aspects of reconciliation that involve to have peace of heart and to give the external or physical practices or actions of good.

End Unit Assessment 4

1. What do you think about the following statement? «To sin is to obey the commandment of God». Explain.
2. List at least five most committed sins by young students (at school and at home).
3. Match each virtue in the first column to its corresponding root of sin in the second:

a. Humility	1. Lust
b. Liberality	2. Pride
c. Temperance	3. Avarice
d. Brotherhood	4. Greed
e. Active	5. Anger
f. Chastity	6. Laziness
g. Kindness	7. Jealous



UNIT 5
THE CHRISTIAN
FAMILY

UNIT 5: THE CHRISTIAN FAMILY

Key Unit Competence: The learner will be able to live by Christian values and perform family responsibilities and contribute to the social welfare in the community.

Learning Objectives:

- Identify the responsibilities of the family members in regard to spiritual development.
- Define the role of a family in the integral development of the person.
- Point out the most occurring family problems in Rwanda.
- Identify the different family planning methods.
- Justify the monogamy and indissolubility of marriage according to the Holy Scriptures.
- Assess the role of a family in the spiritual development of the Children.
- Examine the challenges faced by the Rwandan families.
- Appreciate the value of marriage.
- Commit to the work for the community development.
- Contribute in problems resolution in the community.

Introductory Activity 5

Make a drawing reflecting a Christian family and Justify values portrayed by a Christian family.

Under the drawing, write down what you think are characteristics, duties and responsibilities of a Christian family.

5.1 The Family in God's Plan

Observe the picture below and tell what it is about in line with the Bible stories.



The Bible begins with the story of God making the world, and the wonderful and beautiful things in it. God is the Creator of the universe. Everything was created by His Word (John 1:1-12).

God created Man and Woman

When God made the world, plants and animals, He said, "Let us make man, wearing our own image and likeness" (Genesis 1:26). God created the first man and woman, and from them all other men and women came. That is why Adam and Eve are called our first parents. He placed them in the Garden of Eden (Genesis 1) to make the first family.

God gave the Mission to the Couple

After God blessed Adam and Eve, He also gave them a crucial mission to be fruitful and increase in number, fill the earth and subdue it. Thereafter, they were given the task to rule over His Creatures and to manage the garden. Based on God's consideration of the humankind, man and woman are equal. They are called to complete and respect each other (Genesis 2:18-24). In Genesis 2: 15, God honored manual labor as one of the main elements of the mission given to the first family.

Application Activity 5.1

- Based on Genesis 2: 18-24, describe the gender issue relating it to the Christian life and the context of gender issue in Rwanda.
- Consider the passage in Genesis 2:15 then show how work is not a punishment for the family, but a way to glorify God our Creator.

5.2 Roles, Rights and Responsibilities of the Family Members

Learning Activity 5.2: Among the human rights below, choose the ones which underline more the role of parent.

Article	Human right	Article	Human Right
Art 1	Right to Equality	Art 16	Right to Marriage and Family
Art 2	Freedom from Discrimination	Art 17	Right to Own Property
Art 3	Right to Life, Liberty, Personal Security	Art 18	Freedom of Belief and Religion
Art 4	Freedom from Slavery	Art 19	Freedom of Opinion and Information
Art 5	Freedom from Torture and Degrading Treatment	Art 20	Right of Peaceful Assembly and Association
Art 6	Right to Recognition as a Person before the Law	Art 21	Right to Participate in Government and in Free Elections
Art 7	Right to Equality before the Law	Art 22	Right to Social Security
Art 8	Right to Remedy by Competent Tribunal	Art 23	Right to Desirable Work and to Join Trade Unions
Art 9	Freedom from Arbitrary Arrest and Exile	Art 24	Right to Rest and Leisure
Art 10	Right to Fair Public Hearing	Art 25	Right to Adequate Living Standard
Art 11	Right to be Considered Innocent until Proven Guilty	Art 26	Right to Education
Art 12	Freedom from Interference with Privacy, Family, Home and Correspondence	Art 27	Right to Participate in the Cultural Life of Community

Art 13	Right to Free Movement in and out of the Country	Art 28	Right to a Social Order that Articulates this Document
Art 14	Right to Asylum in other Countries from Persecution	Art 29	Community Duties Essential to Free and Full Development
Art 15	Right to a Nationality and the Freedom to Change It	Art 30	Freedom from State or Personal Interference in the above Rights

2. Explain the role a young person like you should play in the family

Rights of the Family Members

Definition: A right is something that a person is or should be morally or legally allowed to have, get, or do. Examples of rights: the legal authority to reproduce, publish, broadcast, or sell something.

All members of the family have to enjoy the common rights (rights to life, food, clothes, shelter, religion, speech, education, etc.). For instance, in a family, children have the right to education and parents have to play a big role in fulfilling that child's right. The rights of a spouse are also clear. A spouse is a person who is married and committed to live together as husband or wife. Some of their rights are:

- A Spouse has right to the family, especially children. In fact, each one has right to have the children and stay with them.
- The spouse has right to the property that they have as a family. This is the right of succession.
- We should not forget that a spouse has right to enjoy his/her intimate relationship with his/her legal partner, but in mutual consent and contentment.
- The spouse has right to express freely his or her idea in public for individual or community interests.

Duties of the Family Members

A duty is something that you have to do because it is part of your responsibility, or something that you feel is the right thing to do. The duties of family members are acted in the interest for its self-continuity and sustainability. Spouses might have the triple role, mainly to one another, towards their children and towards their parents:

- **Duties of Parents Towards their Children**

Parents have the duty to make sure that children grow in harmonious way: physically, intellectually and socio-spiritually. They are to teach them to love, worship and honor their God. They have also the duties of disciplining their children by teaching them how and why they should relate well with others (Ephesians 6: 4). In brief, parents must love their children (Titus 2:4); bring them to Christ (Matthew 19:13-14); instruct them according to the Lord (Proverbs 22:6); Provide for their needs (2 Corinthians 12:14; 1 Timothy 5:8); discipline and correct them in a right way (Proverbs 13:24; 19:18; 23: 13; 29:17; Hebrews 12:7); do not provoke them to anger or bitterness (Ephesians 6:4; Colossians 3:21).

- **Duties Between Spouses**

They have the duty to love and care for each other. They have duty of supporting each other most especially in time of problem of sicknesses. It is the duty of the spouse to protect the family in a case of danger and other complicated situations. They have duty to work hard that the poverty may not strike in their home. A husband has to love, respect, console, and be faithful to her (Ephesians 5:25; 1 Peter 3:7; 1 Samuel 1:8-9; Malachi 2:14-15). On the other hand, the wife is also requested to love and obey, respect, be trustworthy and submit to him (Titus 2:4-5; Ephesians 5:33; 1 Corinthians 7:3-5-10; Ephesians 5:22-24).

- **Duties of Children Towards Parents**

It is the duties of children to care for their parents. They must listen to the instructions, honor them, respect them, obey them, (Proverbs 1:8-9; Exodus 20:12; Leviticus 19:3; Proverbs 6:20). They may be grown up and may have started their own home, but still they have the duty to care for parents especially when they are getting old or unable to support themselves. (1 Timothy 5:4).

Every Christian household should have its family altar, that is, a precise time of day when the Bible is read and meditated, where the whole family unites in prayer. Where this is faithfully practiced, the blessings of the Lord are assured.

Application Activity 5.2

Discuss the responsibilities and rights of the Christian family vis-à-vis the Church and the community at large

5.3. The Christian Family and Contribution to Spiritual Development

Learning Activity 5.3

List Some Signs/Evidences of Spiritual Development in a Christian Family.

Jesus spent most of His life in His home at Nazareth and participated in his family life activities, He wants us to live in our home and to behave as He did at Nazareth. Our parents have cared for us from our birth; that is their duty and they do it with love. In return we are bound to love, honor and respect them. We are bound to obey them as the apostle Paul says, "*Children must be obedient to their parents in every way, it is a gracious sign of serving the Lord*" (Colossians 3:20). God has put our parents in charge of our homes. When we obey them we are obeying God. Every child has the task to always do his part to keep his home a really Christian home and will try to make it a place of happiness for all the family members.

A Christian family equipped with regular prayer and the reading of the Bible contributes to the spiritual development of its members. God gave the mission to the couple already created (Genesis 1:28). Man has become master of creation by work of knowledge. The education of children must be holistic developing the body, the mind and the soul.

Application Activity 5.3

With concrete examples, show the impact of a Christian Family's Spiritual Life at each of the following levels:

- Family level
- Community level
- Church level
- National level

5.4 Problems Facing Rwandan Families Today

Learning Activity 5.4

Do you see problems in some of the neighbouring families? Mentions some and think of possible causes of these conflicts.

Major Problems

The following are some major problems that affect Rwandan families today:

Divorce, Child neglect, Drunkenness, Poverty, Abortion, Human trafficking, Lack of enough parental care, corruption, Drug abuse, Adultery, Unemployment,

Prostitution, Polygamy, Family planning methods, Chronic diseases, Mismanagement of resources, Sexual abuse / rape, Suicide, Pornography, Poor understanding of gender balance theory, etc.

Application Activity 5.4

1. Consider each problem above, and propose at least one solution to remedy the situation
2. Read the biblical verses below and find out whether the following family problems were there or not: Adultery, gender issue, chronic diseases, sexual abuse, drunkenness, divorce, lack of parental care, polygamy. Discuss in groups of three which problems might have caused more serious damage to the family? (John 8: 1-11; Ephesians 5:22-23; Luke 8:43-48; Galatians 5:21; Proverbs 23:29; 1 Corinthians 7 :10-11 ; Ephesians 6 :4 ; Mark 10:13-16 ; Psalms 127 :3-5).

5.5 Marriage and Family Planning

Learning Activity 5.5

Describe the pictures below and compare each with what you see in Christian families in your churches. Which one reflects more the reality in your context?



5.5.1 Introduction to Christian Marriage

- Marriage is a union of a man and a woman joined by pure and sincere love, engaged to live together faithfully till death (Matthew 19:5-6; Genesis 2: 24).

a. Different Forms of Marriage

Different forms of marriage have existed in Rwandan society. There are three forms of marriage; namely: Customary marriage, Civil marriage and Religious marriage.

- Customary marriage, it is the families of the future couple that come together for mutual consent on the dowry and the other arrangements of their children's marriage.
- Civil marriage is the one recognized by the law. This most of the time accepts the union of one man to one woman (monogamy), and it is prior to religious marriage. Marriage is prohibited between the people with blood ties. This becomes the incest in the context of religious marriage (Leviticus 18:6-18).
- Religious marriage is a divine institution which has its origin in Genesis 1:27-28; 2:18. God Himself realized that it was not good for man to live alone. He created for him a suitable partner to be with him as they fulfill God's plan.

b. Kinds of Marriages and their Effects to the Society

There are different types of marriage and every type has its corresponding implications or effects to the society. We can mention some among others: monogamy, polygamy, polyandry.

- **Monogamy:** Is a form of marriage whereby an individual has only one wife during his or her lifetime.
- **Polygamy:** Is a custom of having more than one wife at the same time.
- **Polyandry:** is the practice of one woman taking two or more husbands.

c. Divorce

Divorce (or **dissolution of marriage**) is the termination of a marriage or marital union, the canceling and/or reorganizing of the legal duties and responsibilities of marriage. Divorce dissolves the bonds of matrimony between a married couple under the rule of law of the particular country and/or state. However, the Bible doesn't allow divorce. Jesus, in his teachings, emphasizes on the importance of lifetime engagement in marriage (Mark 10: 1-9).

5.5.2. Family Planning

a. Definition:

Family planning is a program of limiting the size of families through the spacing or prevention of pregnancies, especially for economic and biological reasons.

b. Church and Family Planning

According to the Bible, children are gifts from God (Genesis 1:28). Most of the protestant churches support birth control but they do not encourage methods which are contrary to God's plan. The Roman Catholic Church encourages natural methods like avoiding sexual intercourse between partners during ovulation periods instead of artificial contraceptive methods. Abortion is generally commonly understood as evil by most Christian churches.

c. Importance of Family Planning

- It helps satisfy the needs (physical, spiritual, and even material) of the family.
- It helps solve the problems of overpopulation.
- It helps reduce government expenditure.
- It improves the welfare of the mother and the whole family.
- It reduces infant mortality rate, etc.

d. Methods of Family Planning

Family planning methods can be divided into two categories, namely: natural and artificial methods. **Natural methods** may include abstinence, breastfeeding (LAM: Lactation Amenorrhoea Methods), use of calendar, mucus approach, temperature or symptom-thermal approach, etc.; while **artificial methods** include use of pills, condoms, injections, diaphragm, implant or Norplant on the arm, sterilization (tubal ligation = vasectomy) and spermicide.

Application Activity 5.5

1. Discuss the forms and the types of marriage that should be encouraged for Christians.
2. Check the list below and indicate the natural methods for family planning:
 - Injections
 - Breastfeeding
 - Condoms
 - sterlet
 - Pills
 - LAM
 - Abstinence
 - Calendar
 - Symptom-thermal approach
 - Norplant
 - Temperature
 - diaphragm

End Unit Assessment 5

1. For which purpose did God create man and woman?
2. Explain how Christian family can contribute to the spiritual development of the family members.
3. Mention the responsibilities of parents towards their children and the children to their parents.
4. Mention the great problems that are affecting the Rwandan families today.
5. Give the definition of marriage and family planning.
6. Is there any problem for the Christian family to use family planning methods? Support your argumentation with concrete examples.



UNIT 6
**PEACE, SECURITY
AND CONFLICT
RESOLUTION**

UNIT 6: PEACE, SECURITY AND CONFLICT RESOLUTION

Key Unit Competence: The learner will be able to promote peace, manage and live well with others.

Learning Objectives:

- Enumerate the effects of peace to the society
- Identify the consequences of the lack of peace in the society
- Recall the pioneers of peace-making in the world (Gandhi, Mandela, Martin Luther King)
- Distinguish peace from security
- Evaluate the obstacles of peace and security in the society
- Demonstrate the link between love, peace and security
- Find out in the Bible and judge Jesus models of peace-making
- Describe the impact of servant leadership in peace building and conflict resolution
- Promote inner peace
- Participate in conflict resolution
- Love others as him/her
- Imitate Jesus' model of leadership (servant leadership)

6.1 Peace and Security

Introductory Activity 6:

1. Observe the three pictures below and write down what is happening in each photo and possible consequences in each scenario.
2. What are things that causes conflict in your family and environment? Who helps in solving and solving problems?



Learning Activity 6.1

Read and discuss the following case study about peace. Do you think the painting selected by the King depicted peace in its true meaning? Discuss and argue for your position.

Once, a King offered a prize to the artist who would paint the best picture on peace. Many artists tried. The king looked at all the paintings and shortlisted two, so that he could finally select one as the best painting. One picture showed a calm lake as a perfect mirror for mountains all around it. Overhead was the blue sky with white clouds, beautifully reflected in the lake. Everyone thought that it was a perfect picture of peace. The other picture also had mountains, but those were rugged and bare. Above was a stormy sky from which rain fell and in which lightning played. Down the side of the mountain a huge foaming waterfall releasing water at great force was also depicted. But behind the waterfall in a bush a bird had built a nest and was feeding her babies in perfect peace. Which painting do you think won the prize? The king chose the second picture. Do you know why? The King stated the reason, "Because peace does not mean the absence of noise, trouble, or disturbances. Peace means to be in the midst of all these and still remain calm in your heart".

Peace really does not mean a state of mind or a condition with complete absence of disturbances or conflicts. In fact, complete absence of disturbances or conflicts in human world is impossible. We are trying to understand peace in societal, national and international contexts and not in the context where the humans do not exist.

6.1.1 Definition

a. Definition of Peace

It is often said that peace is not merely the absence of war but presence of justice. The word peace can be defined as a social and political condition that ensures development of individuals, society and nation. It is a state of harmony characterized by the existence of healthy relationships. It is a condition related to the social or economic welfare and equality. It is also related to a working political order that serves true interests of all. In the context of intra-national and international relations, peace implies the presence of socio-cultural and economic understanding and unity.

Some scholars have differentiated negative peace. Negative peace implies that there is no visible violence. In this case, there could be lots of unresolved underlying issues that people do not want to talk about. On the other hand positive peace is a situation where there is restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflicts so that situation do not escalate to open violence. Peace therefore, is a situation that prevails when there exist respectful attention to the legitimate needs and interests of all concerned.

Christians are called to be peace builders. In simple terms peace building is all activity aiming at improving the quality of life. Peace building prevents, reduces, transforms and helps people recover from all forms of violence. Throughout the word of God, young people have always been called to rise and shine and be examples and role models in their communities as peace builders (Isaiah 9:6; Psalms 34:14; Ecclesiast 9:18). God himself is a God of peace and hope. Young people are called to be ambassadors of peace and hope. They can become instruments of peace, harmony, love and unity in their community through mediation, mobilization, advocacy, ensuring security, creating awareness on human rights (Matthew 5:9; Ephesians 4:3; Romans 12:18).

b. Definition of Security

The word security also appears in our daily conversations, in newspapers or in official discourse. The reference points of security ranges from individual, institutional, regional, and national to international levels. All of us take various measures to secure our homes or areas where we live in. Generally, the term security means a secure condition or feeling free from fear. It also means the safety of an individual, an institution, a region, a nation or the world. However, in its most basic sense, security implies freedom from extremely dangerous threats. It also relates to threats that endanger core values like human rights.

In summary, peace refers to inside of the body (inner peace, calmness, tranquillity, freedom, etc.). It is all about calmness of heart. But security refers to outside of the body (absence of war, no violence, no conflict, no fear, etc.). Security is all about calmness of body.

6.1.2 The Effects of Lack of Peace of God

The peace of the Lord is the checks and balances of a glorious, fruitful and successful life. There are numerous signs or products of the absence of this peace.

“Now in the second year of Nebuchadnezzar’s reign, Nebuchadnezzar had dreams; and his spirit was so troubled that his sleep left him” (Daniel 2:1).

It is important that you are quick to identify the consequences of lack of peace of God. This is because dealing with them promptly will prevent them from growing into more destructive products. God wants you to be free of these manifestations in your life. Some of these consequences are inward manifestations, and would have been eating up the victim before manifesting outwardly. That’s the reason why they must be identified early and dealt with, without delay. These consequences can be subdivided into spiritual, emotional, mental and physical afflictions.

a. Spiritual affliction

Lack of spirituality will take you further away from your solution. You will tend to make poor or wrong choices most of the time. It is wisdom when you lose your peace due to any challenge whatsoever to hold unto God tightly because He is the

one who will help you to bounce back. Letting go of God at this time is to plunge yourself further into the deep pit, full of darkness.

Spiritual weakness opens the door for more afflictions from the enemy. But when your spirit is consistently fed with the word of God and your communication channel with God remains very effective, it wouldn't be long before you fully recover.

b. Emotional affliction

An emotional breakdown may be mild or severe, however whichever is the case it is not healthy for you. If it is not checked immediately it will lead to mental and physical afflictions. Here I will mention a few symptoms of emotional affliction of lack of peace: **Anxiety, Eating disorder, Instability, Prolonged Sorrow, Unhealthy relationships** (Matthew 5:9).

c. Mental affliction

This is another point of call after your emotions have been oppressed and you are weak spiritually. Your thought life will be so disturbed and deranged that you will start experiencing the following: Torments (1 John 4:18; 1 Samuel 16:14-18), Absent-mindedness (Genesis 30:1-2) Mental illness (In Luke 8:27-36).

d. Physical affliction

This is the outward manifestation of lack of peace and the area that is quickly recognized by others. It is the aftermath of spiritual, emotional and mental affliction. And the signs you will notice are as follows: **Sleepless nights** (Daniel 2:1), **Irritation, Eating disorder, Suicide, Immorality, Drunkenness, Strife, Weakness, Filure** (Proverbs 4:23).

Application Activity 6.1

1. Contrast peace and security and give relevant examples.
2. As young people, what actions do you take to promote peace, harmony and security in the school, family and community at large

6.2 . Relationship between Love, Peace and Security

Love is the greatest commandment of God (Matthew 22:34-39). It is also considered as the golden rule (Matthew 7:12). We are called to do for others what we wish be done for us. Love is therefore the main root of peace and security. Without it, is like to build on the sand (1 Corinthians 13:2-3). Love is also the root of various Christian values (1 Corinthians 13:1-13). It is said that love does not end (1 Corinthians 13:8). Love can change our enemies into real friends. In brief, the relation between love, peace and security can be summarized as follows: **Love brings peace and peace brings security.**



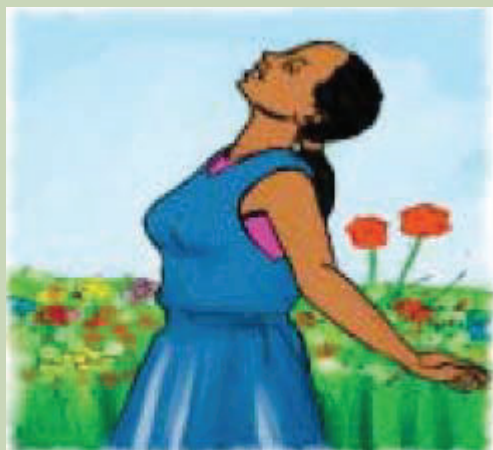
Application Activity 6.2

1. Find and read at least two biblical verses in Old Testament on love, peace and security.
2. As a Christian, discuss activities you would do in your school to promote
3. peace love and accountability in your school.

6.3 The Ostacles of Inner Peace

Learning Activity 6.3

Observe and describe the pictures below.



Inner peace is also called peace of mind or inner calmness. It can be developed through a kind of exercises and behaviors or discipline. However, it may also encounter some obstacles. It refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord

or stress. Being “at peace” is considered by many to be healthy (homeostasis) and the opposite of being stressed or anxious, a state where our mind performs at an optimal level with a positive outcome. Peace of mind is thus generally associated with bliss, happiness and contentment. Peace of mind, serenity, and calmness are descriptions of a disposition free from the effects of stress.

Actions that can develop inner peace: Finding peace within is a wonderful but also a difficult thing. It is easy to go looking for it in the wrong places. So here are 5 timeless thoughts to help develop your inner peace:

- **Being humble and simple:** The simplification and humility of life is one of the steps to inner peace. A persistent simplification will create an inner and outer well-being that places harmony in one’s life.
- **Accept:** Acceptance of others, their looks, their behaviors, their belief, bring you an inner peace and tranquility instead of anger and resentment.
- **Forgive:** Inner peace can be reached only when we practice forgiveness. Forgiveness is letting go of the past, and is therefore the means for correcting our misperceptions. Forgiveness is important because as long as you don’t forgive someone you are linked to that person.
- **Do what you enjoy:** Never continue in a job you don’t enjoy. If you’re happy in what you’re doing, you’ll like yourself, you’ll have inner peace. And if you have that, along with physical health, you’ll have more success than you could possibly have imagined.
- **Be careful with your inner peace:** Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inner peace for anything whatsoever, even if your whole world seems upset.

The obstacles of inner peace in the society: Habit makes our character and then after, our personality. When one does not develop a number of tips to maintain his or her inner peace, he or she will find him/herself dominated by stress and then overloaded by ideas and actions that can lead to a disharmonious life. Being so, inner peace will progressively die and loose its place in one’s life. Therefore, stress is the big bstacle of inner peace.

Application Activity 6.3

Write down the meaning of inner peace and actions that can promote it the community.

6.4 Conflict Resolution Methods and Active Non-violence methods

Learning Activity 6.4

In the conflict situation below, who is the mediator and who are the fighters? Suppose you were the mediator, which procedures should you use in case they continue to fight?



6.4.1 Conflicts Resolution Methods

Definition of conflict

A conflict is a situation where there is opposition between two persons or entities. It is the result of incompatibility of objectives and manifested behaviours by protagonists. The term conflict comes from the Latin “conflictus” which means an “act of striking together”. In other words, conflict basically means a situation of competitive or opposing action. Put different conflict is a natural and even necessary part of our lives whether at home, in our families, at work, or within the church because it helps to resolve issues which would otherwise prevail. Intense conflicts can, but does not have to, lead to violence. This means that when a conflict is not well resolved, it may generate severe problems.

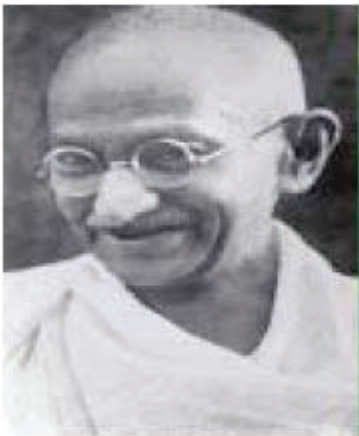
There are several methods used to cope with conflict. Those methods are called Conflict resolution methods. Some of them are: **arbitration, conciliation, mediation or dialogue, negotiation, collaborative law, lawyer supported mediation**. For conflict based on interest, approaches like win-win, lose-lose and win-lose are frequently used.

6.4.2 Active Non-Violence Methods

Definition of Active Non-Violence: It is the personal practice of being harmless to self and others under every condition. The idea came from the philosophy of “abstention from violence: not hurt animals, people and environment. Gandhi, Martin Luther King Junior and Mandela used this kind of methods for several times. Among the principles of Active Non Violence, we can cite: non-aggression, non-killing, non-violence, etc.

The Principles of Active Non-Violence in conflict resolution (according Martin Luther King)

- Principle one: Nonviolence is a way of life for courageous people.
- Principle two: Nonviolence seeks to win friendship and understanding.
- Principle three: Nonviolence seeks to defeat injustice not people.
- Principle four: Nonviolence holds that suffering can educate and transform.
- Principle five: Nonviolence chooses love instead of hate.
- Principle six: Nonviolence believes that the universe is on the side of justice.



Gandhi, Martin Luther King and Mandela

Gandhi and Active Non-Violence Methods

- **Mahatma Gandhi** (2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British rule. Employing nonviolent **civil disobedience**, Gandhi led India to **independence** and inspired movements for civil rights and freedom across the world. Gandhi's birthday, 2 October, is commemorated in India as Gandhi Jayanti, a national

holiday, and worldwide as the International Day of Nonviolence. According To Gandhi, nonviolence and truth are inseparable.

- **Martin Luther King and Active Non-Violence Methods**

- **Martin Luther King Junior** (January 15, 1929 – April 4, 1968) was an American Baptist minister and activist who became the most visible spokesperson and leader in the civil rights movement from 1954 through 1968. He is best known for his role in the advancement of civil rights using the tactics of nonviolence and civil disobedience based on his Christian beliefs and inspired by the nonviolent activism of Mahatma Gandhi. King believed and declared that violence was immoral.

- **Mandela Nelson and Active Non-Violence Methods**

- **Nelson Mandela** (18 July 1918 – 5 December 2013), (imprisoned for 27 years) was a South African anti-apartheid revolutionary, political leader, and philanthropist, who served as President of South Africa from 1994 to 1999. He was the country's first black head of state and the first elected in a fully representative democratic election. His government focused on dismantling the legacy of apartheid by tackling institutionalized racism and fostering racial reconciliation. Ideologically an African nationalist and socialist, he served as President of the African National Congress (ANC) party from 1991 to 1997.

6.4.3 Effects of Conflict Resolution (individual, family and society)

Conflict resolution has significant impact on individual, family and society. **At the individual level**, the person whose conflict is resolved, is peaceful and can work positively and successfully. When he or she has overcome his/her conflicts, he/she becomes a source of benediction for others. **At the family level**, the resolution of conflicts creates harmony between family members and enhances their efforts for integral development. **At the society level**, conflict resolution contributes to the welfare and development of communities.

Conflict Analysis

For conflicts to be resolved, it is necessary to understand what is going on between conflicting individuals or entities. One needs to study the problem, analyze it and this to be easy some tools can be helpful.

Problem Analysis

It is usually said that a problem well analyzed is a problem half solved. In a basic conflict analysis we should gather as much information and knowledge about:

- Who are the people directly and indirectly affected by the conflict? What are their perspectives about the conflict?
- What are the underlying issues and needs that are not being mentioned?
- What are the roots causes of the conflict? Do the conflicts have historical roots or do they come from the current social context?

- If there is no immediate intervention, is the conflict likely to escalate to violence?
- Are there parties who may be benefiting from the conflict; and is there anyone trying to resolve the conflict?
- How should you intervene in the conflict?

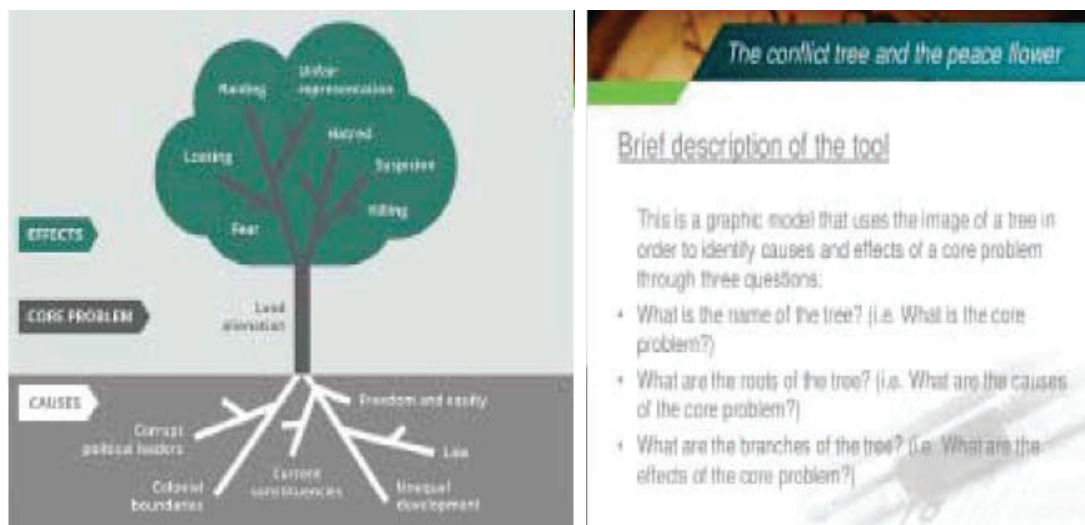
Classical Problem Solving Approach

The following steps can help solving the problem:

- Define the problem.
- Generate as many options as possible for resolution.
- Evaluate the options.
- Pick the best.
- Develop implementation plan.

Alternative approach to Conflict Resolution

One of the tools to resolve conflicts is by the “*The conflict resolution tree*”. As the name suggests, the conflict resolution tree focuses on the root causes of the core problems that we can visibly see. The analogy of a tree is very familiar with most people hence they can easily identify with the dynamics in the analysis. In the Conflicts Resolution Tree, the leaves and branches represent the effects while the stem or trunk represents the core problem. Of course the roots represent the rootcauses of the conflict.



Using the Conflict Resolution Tree, we can ask some questions about any situation of conflict such as:

- Questions about obvious issues that we can see on the green leaves.
- Questions about the relationship between the leaves and the core issues and conditions of the roots.
- Questions about the trunk which represents the core problem. For example, if the problem is drug abuse, we need to ask why young people are engaging in drug abuse.

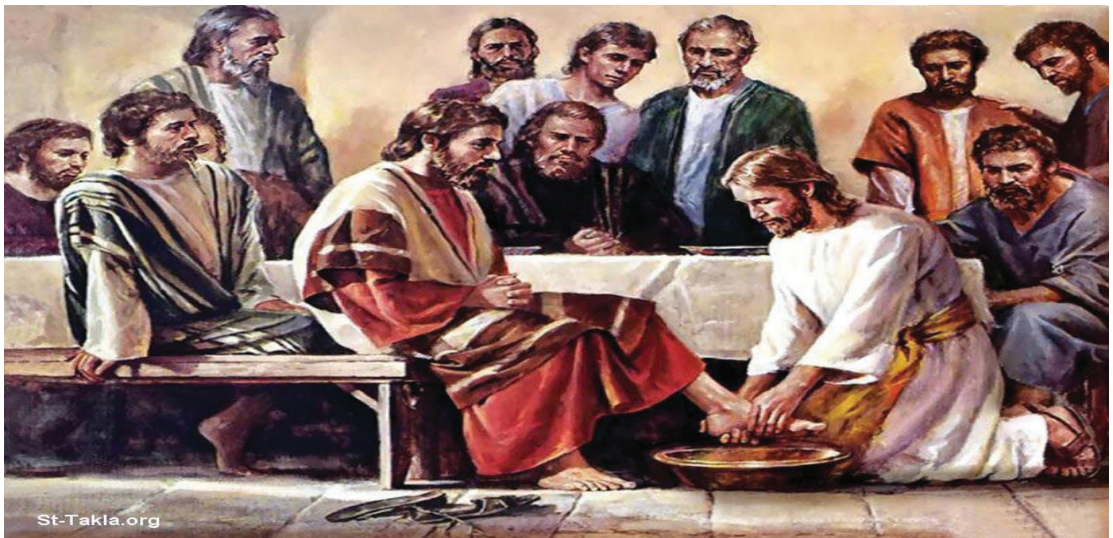
Application Activity 6.4

1. Explain the Active Non-Violence Methods and principles in conflict resolution.
2. Analyse the model of Mandela, Gandhi and Martin Luther King and mention some of their inspiring values which can inspire in peace building.
3. Show the impact of conflict resolution at the individual, family and society level.

6.5 Peace and Leadership in God's Plan

Learning Activity 6.5

The picture below shows Jesus washing the feet of His Apostles. Find the corresponding text in the Bible and explain the reason why he wanted to do that. If you were appointed a senior leader, should this be your leadership approach? Explain.



In general, leadership is a process and not one time thing. It involves showing, directing and influencing. Leadership can be defined by 3Ps triangle: "leadership is about a Person influencing People to achieve a common Purpose (goal, aim)". All leaders make a difference at different levels. Some can only lead themselves; other can lead only a few people whereas others can lead many people, nation, etc. In most cases, all leaders have a purpose which is to lead people to achieve a common purpose/goal. For young people, mentorship in leadership is a relevant need to help them realize their potential.

Leading with the team seems to be the good approach according to the Bible (Exodus 17 and 18). A leader keeps the focus amidst challenges/difficulties, complaints/grumblings (Exodus 16:1-10). A leader recognizes and values the unique skills of each individual in the team (Exodus 17:8-13); leading with the team-Delegation is the key to effective leadership (Exodus 18: 13-24). A leader is open to new ideas/opportunities/innovations (Exodus 18: 24-26).

Being a leader and leading according to God's will requires commitment. There are responsibilities and even challenges in leading people. When a leader is bad, he can cause a lot of trouble and great harm to other people. It is even worse if a leader at a national level goes wrong. A good leader can bring blessing, peace and prosperity to his people, but to do that he must be unselfish, fair and honest, and must himself love God. "*By justice a king gives country stability, but one who is greedy for bribes tears it down*" (Proverbs 29:4).

In God's Plan, effective leadership must be rooted in the culture of peace. Every human being needs peace for his existence. However, the source of peace is God Himself. Jesus- Christ is depicted as the Prince of Peace (Romans 15: 33; 16: 20; 2 Corinthians 13:11; 1Thessalonians 5:23; Hebrews13:20). Christians are called to live in peace with everybody (Hebrews 12:14-15), knowing that the Kingdom of God is "justice, peace and rejoice in the Holy Spirit" (Romans 14:17).

In the Old Testament, leadership is depicted as coming from God (1Samuel 16:13). Moses and Joshua, during their leadership, were always based on God's guidance. Moses was trained in Egypt under the supervision of God. Moses himself took time to train Joshua, his successor (Joshua 1 and 24). After Joshua, came monarchical leadership. Kings were appointed through anointment. Wisdom to lead people is also given by God (1Kings 3:9-12). In the leadership of Moses, the latter is Leader while God is Protector (Exodus 16:2-4). In case of infidelity, God should disappoint the King (1Samuel 13:14-15). Among the main functions of the King, we can cite:

- Maintaining unity and peace of the Kingdom,
- Organizing the kingdom,
- Develop social relationship,
- Organize cult and prayers, etc.

In the New Testament, Jesus is the King ruling with humility and compassion. He brings peace to the apostles (John 20:19) and the whole humanity. Some methods of conflict resolution are also mentioned (Matthew 18:15-35). **Servant leadership** has been the model of Jesus Christ when He was with his disciples (John 13; Mark 10:41-45). Humility, Compassion and service are underlined as the main characteristics of good servant leader. On the other hand, however, everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God (Romans 13:1).

In Brief, God created man to live peacefully with others, to maintain harmony. That is why Jesus calls us to live unity as the Trinity. In this optic, He also said: "*Are blessed all those who build peace, because they are called children of God*" (Matthew 5:19).

Application Activity 6.5

1. Discuss the characteristics of good leadership in three groups.
2. Explain the servant leadership and show two biblical verses related to it.
3. From the dialogue between a bank manager and a reporter below, prove how experience from bad decisions can lead to a successful leadership.

"Sir, What is the secret of your success?" a reporter asked a bank manager. "Two words."

"And, sir, what are they?"

"Good decisions."

"And how do you make good decisions?" "One word."

"And sir, what is that?"

"Experience."

"And how do you get Experience?"

"Two words."

"And, sir, what are they?"

"Bad decisions." (Unknown author) - Unknown author

End Unit Assessment 6

1. In light with Exodus 14:15, "Why are you crying out to me? Tell the Israelites to move on". Explain the following statement: "Peace is not the absence of war but the presence of God".
2. Among the following 5 actions, find one which cannot develop inner peace: Simplify, Accept, Forgive, Do not do what you enjoy, be careful with your inner peace.
3. Show the importance of using servant leadership and nonviolent
4. approaches in conflict situations.

PART TWO: ISLAMIC RELIGION AND ETHICS



UNIT 1

THE TWO TESTIMONIES AS THE FIRST PILLAR OF ISLAM

UNIT 1: THE TWO TESTIMONIES AS THE FIRST PILLAR OF ISLAM

Key Unity Competence

The learner will be able to identify a simple formula which should be said with conviction as 1st pillar in order to convert to Islam.

Introductory Activity 1

Analyse the relationship between the Qur'anic verses (47:19) to the two testimonies

1.1 The meaning and importance of the two testimonies

Learning Activity:1.1

In your own words and using various resources find out the meaning of two testimonies?

The meaning of the two testimonies.

The two testimonies also called Testimony of faith (Shahada) are the most important pillar of Islam. They are said with conviction, "*La ilaha ila Allah, Muhammadu Rasulallah.*" This Arabic saying means "There is no true god (deity) but God (Allah), and Muhammad is the Messenger of God." The word "Shahada" means to testify or to bear witness.

There are actually two parts of the (Shahada) which, when taken together is often called in Arabic the (Shahadatayn), meaning "two testimonies."The full (Shahadatayn) requires a statement testifying to Allah's monotheistic qualities, another statement testifying that Prophet Muhammad (Peace be upon Him) is the messenger of Allah.

The **two testimonies** are the core of the religion of Islam, it is the attestation that:

- i. The first part: La ilaha ila Allah (means that there is no true god rightfully to be worshipped except God "Allah"), and that God has neither partner nor son.
- ii. The second part: Muhammad Rasulallah means that Muhammad (peace be upon him) is the Messenger of Allah. Through the belief and attestation of these two phrases one converts to Islam. It is the central belief that a believer maintains throughout his life, and is the basis for all his beliefs, worship and existence in this world.

Every Muslim, including the new converts to Islam, has to understand the meanings of these two testimonies, and live his life accordingly.

Application Activity 1.1

- Define the major parts of two testimonies.
- 2 The meaning of the first testimony (Ashahadu an Laa ilaaha ila

1.2. The meaning of the first testimony (Ashahadu an Laa ilaaha ila Ilaahu).

Learning Activity: 1.2

- Write down the two main parts of the first testimony that make up the Islamic faith.

This statement negates the existence of any other deity besides Allah and confirms that Allah is the only True God worthy of being worshipped. The Arabic word (ilaaha) (god) refers to any being that is worshipped. Thus, whoever worships something has in fact taken it as a god instead of Allah. All such deities are indeed false except for one God (Allah), the true Lord and Creator.

Therefore, only Allah deserves to be worshipped. It is He alone whom human hearts must worship with utmost love, glorification, humility and fear, and He alone should be relied upon and invoked. No one should be called upon, sought for help or relied upon except Allah. Prayers and sacrifices must be offered to Him alone, and He ought to be worshipped in all sincerity, as the Qur'an states, *"They were only ordered to worship Allah, keeping religion pure for Him."* (Q. 98:5).

Those who sincerely worship Allah, following the dictates of the testimony of faith, will certainly live a happy life, for it is only by worshipping Allah alone that hearts find peace and real satisfaction, as the Qur'an states, *"Whoever does good, whether male or female, and he is a believer, We will most certainly make him live a happy life."* (Q. 16:97).

This great statement comprises two parts which must be known in order to understand its exact meaning and requirements:

The First Part: Laa ilaaha (There is no god), negates the existence of any other deity besides Allah, it rejects associate partners to Allah in worship (Shirk), and requires us to disbelieve in any being or thing that is worshipped besides Allah, be it a human being, an animal, an idol, a star or anything else.

The Second Part: ila Ilaahu (except Allah), confirms that Allah is the only True God worthy of being worshipped and thus all acts of worship, such as the prayer, invocation and reliance, must be directed to only Him. Whoever directs any act of worship to any other than Allah is an unbeliever. The Qur'an states, *"Whoever calls on another god apart from Allah has no proof for doing so at all, and his reckoning is with his Lord. Truly the unbelievers have no success."* (Q. 23:117).

The significance of *La ilaaha ila Ilaahu* along with its two main parts are mentioned in the following verse: “Whoever rejects false gods and believes in Allah, has grasped the Firmest Handhold, which will never give way.” (Q.2:256). The words “whoever rejects false gods” admits the meaning of the first part of the testimony of faith, namely, *Laa ilaaha*; while the words “and believes in Allah” admits the meaning of its second part, namely, *ila Ilaah*.

Application Activity 1.2

- Differentiate between the two main parts of *Laa ilaha ila Ilaah*

1.3. The meaning of the second testimony “*wa ash-hadu ana Muhammadan Rasulullah*”

Learning Activity: 1.3

- In brief, write down what you know about the prophet Muhammad (peace be upon him).

Prophet Muhammad (peace be upon him) is so revered that it is usual for Muslims to say (peace be upon him) whenever they mention his name. Muhammad (peace be upon him) is believed by Muslims to be the last prophet sent by God (Allah). According to Muslims, God sent prophets to mankind to teach them how to live according to His law. Jesus (Isa), Moses (Musa) and Abraham (Ibrahim) are other respected prophets. Muslims believe that Qur’an is a holy book which contains the word of Allah as revealed to Muhammad (peace be upon him). They also have the Sunah (prophet’s traditions), which Muslims believe to be the practical example of Prophet Muhammad (peace be upon him).

What does the belief that Muhammad (peace be upon him) is Allah’s messenger entail?

1. To believe in all statements he made about everything.

This includes the following:

- Matters relating to the unseen world, such as the Last Day, the eternal life in Paradise and the everlasting punishment in Hellfire.
 - The events that will take place on the Day of Judgement, the signs of that day and the major incidents preceding the end of the world.
 - Stories of past nations (Umat) and what happened between the prophets and their people.
2. To do the acts he enjoined and avoid the acts he prohibited.

A Muslim must believe in all statements authentically attributed to Allah's Messenger.

This includes the following:

- To comply with his orders, fully convinced that he did not speak of his own desire and that what he came with was nothing but a revelation revealed to him, as the Qur'an states, *"Whoever obeys the Messenger has obeyed Allah."* (Q. 4:80).
- To avoid the acts he prohibited, such as erroneous practices and bad manners, fully convinced that he only prohibited us from doing so due to some divine wisdom and for our own benefit even if we may not sometimes be aware of such benefit.
- To be certain beyond any doubt that doing the acts he enjoined and avoiding the acts he prohibited will benefit us tremendously and bring us happiness in this life and in the hereafter, as the Qur'an states, *"Obey Allah and the Messenger, that you may find mercy."* (Q.3:132).
- To firmly believe that those who disobey Allah's Messenger will suffer a grievous punishment, as the Qur'an states, *"Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them."* (Q.24:63)

To worship Allah in accordance to the Prophet's instructions.

This implies the following:

- To follow his example: We ought to follow the Prophet's acts and sayings (Sunat), in all aspects of our lives. Indeed, the more one follows the Prophet's example, the more one gets closer to Allah, the higher the grades of honour one will have with his Lord, as the Qur'an states, *"Say, 'If you love Allah, then follow me, Allah will love you and forgive you your sins. Allah is ever-Forgiving, the Most Merciful.'" (Q. 3:31).*
- Islam is complete: Allah's Messenger conveyed Islam and all its complete laws; thus, no one is allowed to introduce any practice in Islam which the prophet did not approve.
- Islam is relevant all the time and places: Islamic rulings mentioned in the Qur'an and the practices of the Prophet (peace be upon him) are relevant all the time and places. No one certainly knows what the best is for people except Allah who created them.
- To follow the Prophet's practices: For one's good deeds and devotional acts to be accepted by Allah, they have to be done in accordance with the manner prescribed by the Prophet (peace be upon him).

Therefore, Innovations in religious matters are strictly forbidden: Those who introduce an innovation in religion (an act of worship which contradicts the Prophet's practice), such as offering a prayer not sanctioned by the Prophet (peace be upon him),, this is

not allowed in Islam. The Prophet (peace be upon him) said in this connection, *"He who innovates something in this religion of ours that is not of it will have it rejected."*

Application Activity 1.3

- Give examples of worshipping Allah in accordance with the Prophet's instructions.
- Examine the existence of alleged prophets after Prophet Muhammad (peace be upon him).

1.4. The importance of the two testimonies

Learning Activity: 1.4

By giving examples, give some points indicating the importance of the two testimonies.

Learning Activity: 1.4

By giving examples, give some points indicating the importance of the two

The two testimonies are very important in Islamic faith because of the following reasons:

- Because it is the first duty of a Muslim. Therefore, whoever intends to convert to Islam must make such a declaration of faith and believes in it.
- Because whoever says it, sincerely believing in it and seeking thereby Allah's pleasure, will be saved from Hellfire, as the prophet said, *"Allah has forbidden for the Hellfire anyone who says, 'There is no one worthy of worship except Allah'.*
- Because whoever dies while believing in it will be admitted into Paradise, as the prophet (peace be upon him) said, *"Whoever dies knowing well that there is no god but Allah will be in Paradise."*
- Because to know its meaning and dictates, is the greatest and most important duty of a Muslim.
- This testimony is the most important aspect of Islam religion, upon which the whole religion is built. Islam is the only true monotheistic religion, stressing that no worship should be directed to any other except Allah. It is a way of life in which a person obeys and worships the orders of Allah..
- This testimony of faith (Shahadah) reminds us of our purpose in life, which is the worship of Allah alone. Allah says in the Quran: *"And I have not created neither jinn nor humans, except to worship Me Alone."* (Q. 51:56)
- The message of the Oneness of God (Tawhid) found in the Testimony was not particular to the message of Prophet Muhammad (Peace be upon him). It was the universal message of all Allah's Prophets. Since the dawn of humanity, Allah sent messengers to every people and nation, commanding them to worship only Him, and to reject all false deities. Allah says: *"And indeed we have raised amongst every nation the Messenger, commanding them, 'Worship Allah, and*

reject all false deities.” (Q.16:36).

Application Activity: 1.4

Identify the mission of all prophets of God.

1.5. The pillars of Islam, conditions, and nullifiers of the two testimonies

Learning Activity: 1.5

List the five pillars of Islam.

The five pillars of Islam

Allah has mandated five acts upon which the whole religion of Islam is built. Due to their importance, the Prophet (peace be upon him) stated in one statement where he said: “Islam has been built upon five...” ...and then proceeded to mention the same five acts of worship described below:

- a. The Testimony of Faith:** The testimony of faith has been mentioned above in the sub-heading One.
- b. Performing Prayers:** Muslims perform five prayers a day. Prayer in Islam is a direct link between the worshipper and God. There are no intermediaries between God and the worshipper.



In prayer, a person feels inner happiness, peace, and comfort, and that God is pleased with him or her. The Prophet Muhammad (peace be upon him) called his companion Bilal the Abyssinian (known as Habesha) said: {Bilal, call (the people) for prayer, let us be comforted by it}. Bilal was one of Muhammad’s companions who were charged to call the people for prayers (Azaan). Prayers are performed at dawn, noon, mid-afternoon, sunset, and night. A Muslim may pray almost anywhere, such

as in mosques, fields, offices, factories, or schools.

c. Giving compulsory charity (Zakat) to support the needy:



Giving Zakat means 'giving a specified percentage on certain properties to certain classes of needy people'. The percentage which is due on gold, silver, and cash funds that have reached the required amount and time is two and a half percent (2.5% or 1/40). If we give out Zakat our possessions are purified by setting aside a small portion for those in need. A person may also give as much as he or she pleases as voluntary donation or charity.

d. Fasting during the month of Ramadan:



Ramadan is the ninth month of the Islamic calendar which is a lunar calendar, and months begin when the first crescent of a new moon is sighted. Since the Islamic lunar calendar year is 10 to 11 days shorter than the solar year and contains no inter-

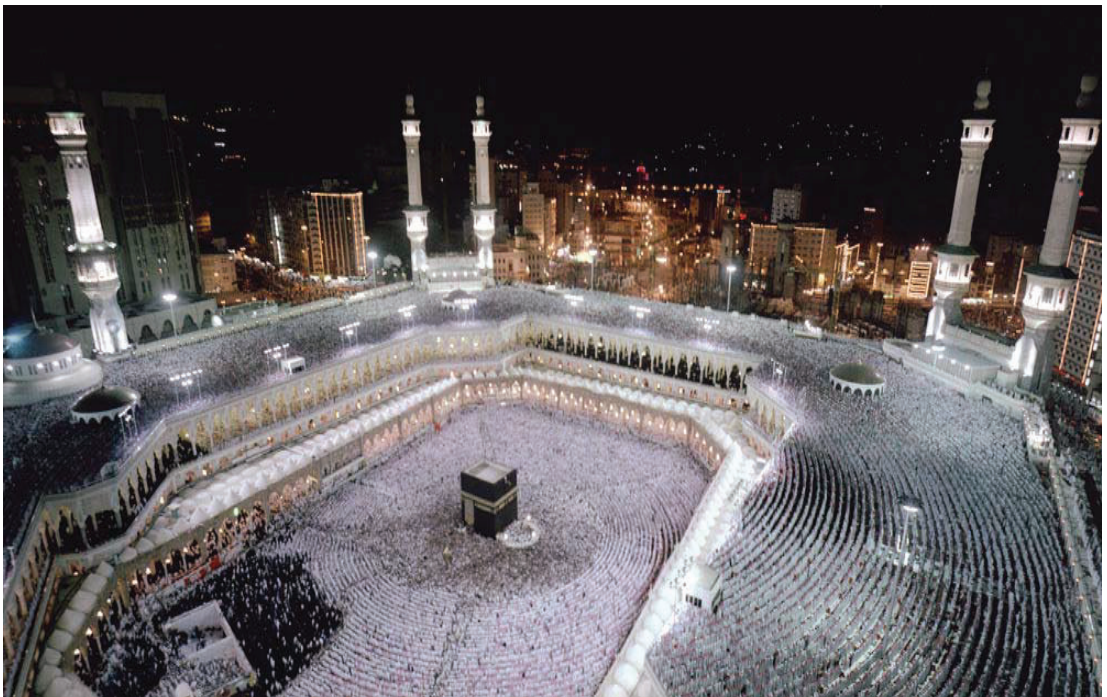
calation, Ramadan migrates throughout the seasons.

Fasting during the month of Ramadan is one of the Five Pillars of Islam. The month is spent by Muslims fasting during the daylight hours from dawn to sunset abstaining from food, drink, and sexual relations...

According to Islam, the Quran was revealed in the month of Ramadan, thus it was gradually revealed by Angel Gabriel (Jibril) to the prophet Muhammad (peace be upon him). Although, fasting is beneficial to health, it is regarded principally as a method of spiritual self-purification. By cutting oneself off from worldly comforts, even for a short time, a fasting person gains true sympathy with those who go hungry, as well as growth in his or her spiritual life.

e. The Pilgrimage to Makkah:

The annual pilgrimage (Hajj) to Makkah is an obligation once in a lifetime for those who are physically and financially able to perform it. Over three million people go to Makkah each year from every corner of the globe. Although, Makkah is always filled with visitors, the annual Hajj is performed in the twelfth month (Dhul Hijja) of the Islamic calendar. Male pilgrims wear special simple and humble clothes (Ihram) which strip away distinctions of class and culture so that all stand equal before God.



Pilgrims praying at the Haram Mosque in Makkah.

In this mosque is the Kaaba (the black building in the picture) which Muslims face to when praying. According to Muslim beliefs, the Kaaba is the place of worship which God commanded the Prophets Abraham (Ibrahim) and his son Ishmael (Ismail), to build. While performing (Hajj), the pilgrims stand together and ask God for what they wish and for His forgiveness and mercy. The end of the pilgrimage (Hajj) is marked by

a festival, Eid ul-Adha, which is celebrated with prayers and sacrificing animals so as to distribute their meats to the needy people to please God (Allah). The distribution of the sacrificed animals' meat, should consider three categories of beneficiaries: One third should be for your friends and neighbours, one third for yourself, and one third for the poor. Eid al-Fitr is a feast day celebrating the end of Ramadan, Eid Ul-Adha, and Eid al-Fitr, are the two annual festivals of the Muslim calendar.

Application Activity 1.6

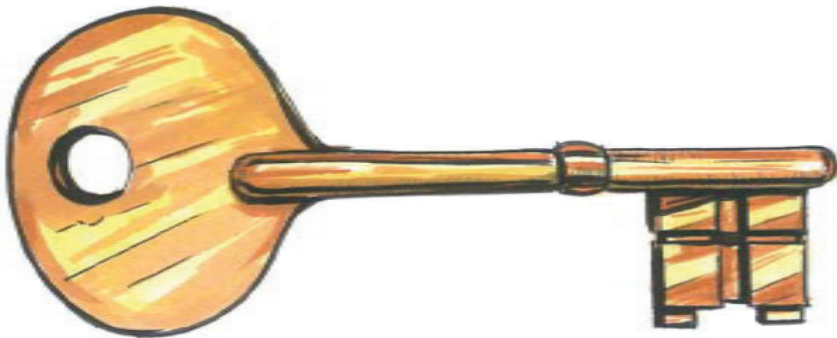
- Discuss about the necessity of sincerity in worshiping activities.

1.6. Conditions of the two testimonies

Learning Activity: 1.6

Outline the conditions of the two testimonies.

The two testimonies or (Shahādah) has a special place in Islam. It is the foundation of Islam. The rest of the four Pillars and the other aspects of the religion put into practice these two statements of faith. The two testimonies have seven conditions.



Look at it this way:

The “key” to Paradise is to believe in La ilaha ila llaahu. Every key has unique “teeth” that allow it to unlock a door. The “teeth” of the key La ilaha ila llaahu are its seven well-known conditions which every Muslim must know.

They are as follow:

The first condition: Knowledge.

To understand the meaning of ‘La ilaha ‘ila Allahu’ and its intents are affirmation and negation, so knowledge negates ignorance.

The second condition: Certainty.

The second condition is certainty which negates doubt, such that the one who pronounces 'La ilaha 'ila llahu' does it with certainty of what these words indicate, with a decisive certainty and without any form of doubt.

The third condition: Acceptance.

Acceptance of what this statement necessitates is with the heart and the tongue.

The fourth condition: Submission & Obedience

Submission and obedience to what 'La ilaha ila llahu' requires and that it negates disobedience.

The fifth condition: Truthfulness

Truthfulness to 'La ilaha 'ila Allah' negates lying, falsehood and it is to say 'La ilaha 'ila Allahu' truthfully from one's heart and to make one's speech in accordance to what is in one's heart.

The sixth condition: Sincerity

Sincerity is purifying actions from all the stains of Polytheism (Shirk) with righteous intention.

The seventh condition: Love

This is having love for this statement: 'La ilaha 'ila Allahu', what it necessitates and indicates, adhering to its conditions and to avoid what violates it.

Learning Activity: 1.7

In your own words, give some nullifiers of the two testimonies.

1.7 Nullifiers of the two testimonies

Nullifiers of the two testimonies are the nullifiers of Islam because it is the two testimonies that one utters out in order to become Muslim. Uttering the two testimonies is affirming their intent, and being steadfast in establishing their prerequisites like fulfilling the rituals of Islam. If one forsakes this steadfastness, then he has invalidated the pledge he took when he uttered the two testimonies. The nullifiers of Islam are many and the scholars have collected them in books of Islamic Faith.

The most important of these Nullifiers include the following:

1. Shirk (Associating partners with Allah). Allah says: "*Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the polytheists and wrongdoers) there are no helpers.*" (Q.5: 72).
2. Setting up intercessors between oneself and Allah, invoking them, asking them for

intercession and relying upon them. One who does this is considered by consensus a disbeliever.

3. He, who hates something from that the Messenger came with, has disbelieved, even if he was acting upon it.

4. He, who mocks at something from the Religion of the Messenger, its rewards or punishments, has disbelieved.

Application activity 1.7

Display some acts of polytheism (shirk) found in your area.

Explain why Muslim do not place the mediator between them and God.

1.8. Oneness of Allah (La ilaaha ila llah)

Learning Activity: 1.8

- Explain the meaning of oneness of Allah.

Oneness of Allah means believing in the non-existence of any god(s) to be worshiped except Allah, reciting the statement (La ilaha ila llaah) reminds us immediately the Oneness of Allah. Muslims believe that there is only one God (Allah) and that this oneness is central to the Islamic spirituality and faith. Oneness is the most important belief about God in Islam; which means "oneness". Islamic Monotheism (Tawhid) concept begins with the idea that there is one God, and teaches that oneness is central to the nature of Allah.

So according to Muslim faith, Allah:

- Has no partner.
- Is omniscient (knows all things).
- Is omnipotent (can do anything, is all-powerful).
- Is the one God of all the time and one God for all humankind.

The most famous verse from the Qur'an to express this faith is in Chapter (Surah) 112:

1. Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begets not, nor was He begotten;
4. And there is none like unto Him.

The belief in (Tawhid) forms the central part of the (Shahadah); the declaration of faith which is the first among the five pillars of Islam (the duties that all Muslims have to perform as their religious practice).

Application Activity: 1.8

- Examine the existence of other gods being worshiped rather than the one true God (Allah).

1.9. Allah the only true God (La ilaha ila Allah)

Learning Activity: 1.9

According to you, who is Allah?

The word "Allah" is simply the Arabic word for "God" and there is only One God. Muslims worship the only One True God (Allah) of all prophets including Noah, Abraham, Moses, David, Jesus and Muhammad (peace be upon them).

Allah must be worshipped, Allah the one free from all defects, the Giver of security, the Watcher over His creatures, the All Mighty, the Compeller, and the Supreme. Glory be to Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the best names and attributes.

All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise, none has the right to be worshipped but Him, The Ever Living, the One Who sustains and protects all that exists, neither slumber nor sleep overtakes Him.

To Him belongs whatever is in the heavens and whatever is on the earth, He knows what happens to His creatures in this world, and what will happen to them in the Hereafter, He feels no fatigue in guarding and preserving His creatures. And He is the Most High, the Most Great. Allah is the one who merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And has subjected the sun and the moon: each runs its course for an appointed term.

This God is the only Creator and King of the Universe, the heavens, the galaxies, Milky Way, Solar systems, all other planets and this earth. God is the creator of the Sun, the Moon, the Stars and the Sky. Allah is the only Creator of all creatures big and small, microscopic organisms, the fish and all sea creatures, the Creator of mountains, oceans, seas, rivers and lakes. It is this God (Allah) that is the greatest and supreme that everyone must believe in, put our trust in, worship and ask for the fulfilment of all our needs and wishes, for every problem or anxiety, big or small. It is He who has the power to do everything.

Application Activity 1.9

Describe the power and attributes of Allah

1.10. The worship of Allah and respect for His creatures

Learning Activity: 1.10

Explain the importance of worshipping Allah in our life.

The concept and purpose of worship in Islam combines the internal soul with the external body. Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. The most general meaning of worship in Islam is inclusive of everything which is pleasing to God, whether they deal with issues of belief, or deeds of the body. It may include everything a person perceives, thinks, intends, feels, says and does. It also refers to everything that God requires, external, internal or interactive. This includes rituals as well as beliefs, work, social activities, and personal behavior, as human being in general, such that every part affects another.

Worship may be classified into two types:

- Specific Beliefs, feelings and visible acts of devotion paid in homage to God which he has.
- All other acts of goodness generally encouraged in the life of a Muslim.

Devotion to God

This facet of worship entails that one fulfils certain deeds which God has commanded in His religion, whether they deal with the inner self or the outer body, and whether they are obligatory or voluntary. This facet of worship is not only limited to following His commandments, but it also includes leaving those things which He has forbidden. Worship in this sense, may be defined as anything believed, felt, or done as an act of obedience to God.

In this respect, worship may also be called servitude, as it is the essence of living one's life in a complete servitude to God, doing what he commands, and avoiding what he forbids as a slave who lives within the will of his master. In essence all creations are slaves of God, whether they like it or not, for they are all subject to the laws He has placed within His creation. Allah said: *"To Him submitted all creatures in the heavens and the earth, willingly or unwillingly."* (Q. 3:83).

But worship differs from servitude in that it must be coupled with love, awe and reverence. No act of obedience is regarded as worship unless it is coupled with these feelings; one must love the action, hold in awe and have reverence to the One the action is being performed (Allah).

The Inner Forms of Worship

God has commanded us to maintain certain feelings in our hearts, both towards God as well as other creations. Muslims must love God, fear him, have awe in Him, place their trust in Him, and revere Him. Muslims have also been commanded to love Allah's creatures, to have mercy and compassion towards them. These are all considered acts of worship of the inner self because they are in essence a fulfilment

of the commandments of God; Muslims will be rewarded for fulfilling them.

The Outer Forms of Worship

Visible acts of worship offered to God are fruits of the Muslim's belief. For this reason, not only does Islam demand that a person believes in the ultimate truths laid out in its doctrine, but it also demands that belief in God produces visible action. It is not enough for one to maintain certain beliefs for salvation, but deeds are rather essential in order for one to be successful in this life and thereafter.



The purpose and benefit of worship

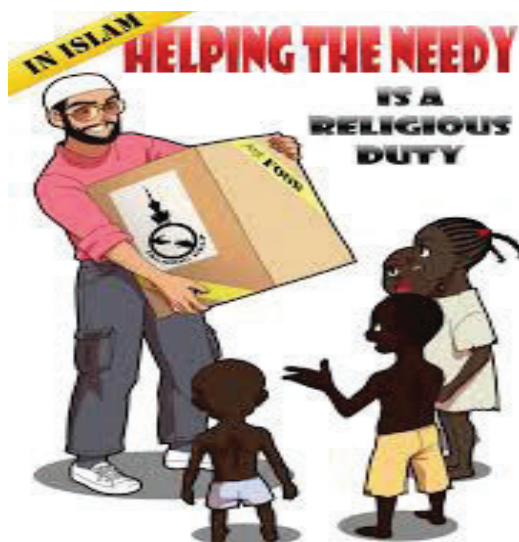
Worship has been legislated in Islam for the humanity benefit, both in the individual and societal sense, not for God, because he is not in need of our worship... Worship is essential for the maintenance of spirituality in the life of Muslims and its growth. Formal worship trains the individual to love his Creator and to develop constant awareness of God. Allah says: "O people! Worship your Lord who has created you and those before you in order that you may be of the God conscious." (Q. 2:21).

Acts of worship serve as a means through which one remembers God and maintains a relationship with Him. Muslims perform prayers five times daily in order to maintain this relationship. When one supplicates, implores, praises God, recites verses from his revelation (Qur'an), which has been called "the Reminder", along with other forms of worship throughout the day, they will gain the sense that the Power and Knowledge of God is present in them at all times, leading them to this sense of God consciousness.

Worshipping also creates a strong sense within a Muslim to remove the evil from himself, in the community and in the environment and to establish the word of God throughout the world. God says: "...Indeed the prayer prevents one from committing licentious and evil deeds..." (Q. 29:45).



Earning a living can be a form of worship. The companions saw a man and were astonished by his hard work and industry. They lamented: "If he were only doing this much work for the sake of God..." God's Messenger said: "If he is working to support his little children, then it is for the sake of God. If he is working to support his elderly parents, then it is for the sake of God. If he is working to occupy himself and keep his desires in check, then it is for the sake of God. If, on the other hand, he is doing so to show off and earn fame, then he is working for the sake of Satan." (Al-Mundhiri, as-Suyuti).



The worship of Allah entails respect and kindness to Allah's creatures.

Islam religion asks human beings to treat animals with kindness and respect. Allah's mercy reaches all His creations including human beings, animals and environment. In the Holy Quran, Allah mentions the purpose behind the existence of those creatures. He insists on the protection of animal welfare and explicitly prohibits all kind of cruelty towards them. Only under strict conditions God allows us to consume animal meat. The Holy Quran informs us about animal communities, which are similar to ours. This can only draw us to compassion towards them. Allah says: *(There is not a moving (living) creature on earth, or a bird that flies with its two wings, except that are communities like you. We have neglected nothing in the Book, then unto their Lord they all shall be gathered)* (Q. 6:38).

In this verse Allah, the Almighty, explains to us that animals are members of different communities, as we are. An animal is a son, a brother and a father of his or her fellow creature. This verse invites us to respect animals the same way we respect human beings.

Respect of animals from the Prophet Muhammad's teachings

Our beloved Prophet Muhammad (peace be upon him), was like a walking Quran on earth. He has shown us the Path by giving us the example of mercy and compassion towards animals. Prophet Muhammad (peace be upon him) has mentioned: "Allah is gracious and He likes meekness in all things." Therefore, Allah recommends us to be meek with all creatures: human beings, animals and also with plants.



Islam strictly forbids all types of abuse and inhumane treatments to Allah's creation. According to Ibn 'Abbâs, the Messenger (peace be upon him) once he saw a donkey hot branded on the muzzle and said: *"May Allah curse the one who marked this animal."* (Reported by Sahih Muslim).

From the above mentioned verses, Muslims believe that:

- All living creatures were created by Allah.
- Allah loves all animals.
- Animals exist for the benefit of human beings.
- Muslims should treat animals with kindness and compassion.
- In animal slaughtering a sharp knife should be used.
- Animals must be well treated before being slaughtered.
- Animals must not see other animals being slaughtered.
- The knife must not be sharpened in the animal's presence.
- The animal must not be in an uncomfortable position.

Application Activity: 1.10

Explain the importance of helping others. Explain why we should treat animals kindly.

1.11. Obedience to Prophet Muhammad is a must to All Muslims

Learning Activity: 1.11

Discuss about the danger of opposing Prophet Muhammad (peace be upon him).

As it is an obligation to obey the Prophet (Peace be upon him), believing in him demands it. Confirmation of what he brought requires obedience to him because this is part of what he brought. Allah says, "O you who believe, obey Allah and His Messenger ..." (Q.8:20).

Opposing his command and changing his practices is misguidance and innovation. It is warned by Allah with painful punishment. Allah says, "Let those who oppose his command beware of a trial that might strike them or a painful punishment that might befall them." (Q.24:63).

Allah has made obeying His Messenger tantamount to obeying Himself, and He placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and promises a severe punishment for opposing it. He made it obligatory to obey the things that the Prophet commanded and to avoid those he prohibited. Prophet Muhammad (Peace be upon him) said: "Whoever obeys me has obeyed Allah. Whoever rebels against me has rebelled against Allah.... The Prophet also said: "When I forbid you to do something, avoid it. When I command you to do something, then do it as much as you are able."

Application Activity 1.11

- Explain the behaviours of obedient Muslim to the Prophet Muhammad (peace be upon him).

Unit assessment.

1. List the parts that constitute LA ILAHA ILA LLAH.
2. Explain five conditions of LA ILAHA ILA LLAHU.
3. There are many nullifiers of the two testimonies. List and explain some of them.
4. With evidences, explain how Allah sent Muhammad (peace be upon him) as his messenger to people of all races, classes and colour.
5. What does the belief that Muhammad (Peace be upon him) is Allah's Messenger? Entail?
6. Give the meaning of Zakat in Islam

Explain in your own words other importance of Fasting in our lives

List the two annual festivals in Islam and their events.

Give the concept and purpose of worship, and its types in Islam



UNIT 2

THE MISSION OF ISLAM (DAAWAT IN ISLAM)

UNIT 2: THE MISSION OF ISLAM (DAAWAT IN ISLAM)

Introductory Activity 2:

Examine the manners of carrying out Dawat in Islam.

Key unit Competence

The learners will be able to discuss about the spread of Islamic faith both in theory and practice.

2.1. Meaning of daawat and the manners of carrying it out

Learning Activity: 2-1

Give the meaning of daawat and the conditions under which daawat should be carried out.

The meaning of Dawaat

Daawat is Arabic word which means to invite or summon someone. This term is often used to describe when Muslims share their faith with others, in order to introduce them more about Islam. The Quran instructs believers to: *"Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. For your Lord knows best who have strayed from His Path, and who receive guidance"* (Q.16:125). In Islam, it is believed that the fate of each person is in Allah's hands, so it is not up to individual Muslims to "convert" others to the faith. The goal of Daawat, then, is merely to share information, to invite others towards a better understanding. Then it is, of course, up to the audience to make their own choice.

Daawat in Islam is of two types: external and internal, the external Daawat is where the preacher tries to convey the message of Islam to non-Muslims through convincing dialogue and insist on convincing them to believe in the "Truth". However, non-Muslims will find that Muslims are willing to share information about their faith with those who are interested but will not force the issue.

And the internal Daawat is where Muslims engage other Muslims in Daawat, to give advice and guidance on making good choices, living an Islamic lifestyle and reminding them about their duties and responsibilities as the Quran and Prophet's tradition (Peace be upon him) command.

Application Activity 2.1.1

Contast terrorism activities with the concept of Daawat.

2.2. Importance of Daawat

Learning activity:2-2

Identify the importance of calling people to God.

The importance of the call to God (Daawat) is reflected in many things, including:

The call to God lead to the spread of the message of Islam in all parts of the globe, and without this activity many people would not learn anything about Islam, and without it also the people who embraced Islam would not recognize the laws of Islam and its provisions, as to lead them to light, guidance, and success. The call to God corrects many of the misconceptions about Islam, and we are witnessing in our contemporary reality the emergence of many groups that harm Islam deliberately and unintentionally, and it's the task of the preacher who learned about his religion to correct the intellectual and doctrinal deviations and deliver the true message of Islam to all people.

The Islamic call also, is a way to reach a good and decent life. A Muslim who preaches the word of God performs this task and his eye strives to achieve many goals and collect many fruits through instilling Islamic values among people such as spreading love, justice, solidarity, compassion and so many others hence Islamic principles and ethics are away from obscene, vice, lying, cheating, back-biting, gossip and other lesions of spiritual souls and tongue.

The call is the path to success and victory of the Paradise. When there is a group of believers that addresses this great task, Allah is pleased with the society and marks it a success in this world and in the Hereafter. He said: *"Let there be a group of people among you who call for good and enjoin what is good and forbid evil."* (Q.3:104).

Application activity 2.2

Explain how Daawat can change the community for the better life.

2.3 .The manners of carrying out Daawat

Learning Activity: 2.3

Explain how you would carry out Daawat to your schoolmates.

A person who carries out the duty of calling people to Islam should live the exemplary life, because most people tend to learn by imitation than what they hear. It is important to note that the behavior of one person has great impact to thousands of

people than thousands of words to one person.

The manners of carrying out Daawat may include the following:

1. Following in the footsteps and copying the examples of the Messenger of Allah, Muhammad (peace be upon him) and his righteous companions. Studying their biographies and considering all aspects of their virtuous behavior are essential ways of being led on the right path.
2. Practice makes perfect and we should practice conducting ourselves with the best of morals, like truth, courage, generosity, mercy, benevolence and forgiveness. Whoever repeatedly does good deeds and behaves in a principled manner, such conduct undoubtedly becomes habitual and eventually people around will end up trying to copy from him..... And that is the best manner of doing Daawat.
3. Other manners of carrying out Daawat include:
 - Listen! Smile! Observe patience.
 - Be friendly, respectful, and gentle.
 - Be a living example of the truth and peace in Islam.
 - Choose your time and place carefully.
 - Find common ground; speak a common language with your audience.
 - Have a dialogue, not a monologue.
 - Clear up any misconceptions about Islam.
 - Be direct; answer questions asked.
 - Speak with wisdom, from a place of knowledge.
 - Keep yourself humble; be willing to say, "I don't know" if you are asked about something you do not know.
 - Invite people to an understanding of Islam and (not to membership in a particular Mosque or organization).
 - Start with principles of faith when introducing Islam to non Muslims.
 - Provide follow-up and support for anyone who expresses interest in learning more.

Application Activity 2.3

Mention exemplary person you would learn from good manners of carrying out Daawat. Examine the preacher who approaches the non-Muslims calling them to practice matters like five daily prayers and pilgrimage (hajj).

2.4. The Virtues of doing Daawat

Learning activity: 2.4

Discuss the benefits of carrying out Daawat.

Calling to Allah Almighty is among the best kinds of worship and good works. Allah Almighty has commanded His slaves to carry out this blessed duty, as He, Glory be to

Him, says: *Let there be a group of people among you who call for good and enjoin what is good and forbid evil.*" (Q.3:104).

Some virtues of this blessed duty and its effects were explained through the following points:

1. Daawat is an inheritance of the Prophet Muhammad (May the peace and blessings of Allah be upon him), as Allah, Glory be to Him, says: *{O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord.}* [Q.5:67].
2. Allah Almighty has praised the preachers and workers in the field of Daawat, as He, Glory be to Him, said: *And who is better in speech than he who [says: "My Lord is Allah" and then stands firm, and invites to Allah, and does righteous deeds, and says: "I am one of the Muslims."]* [Q.41: 33].
3. Blessed appreciation and great reward by Allah Almighty for the caller to Allah, as was promised in an authentic Hadith of the Prophet Muhammad, (may the peace and the blessings of Allah be upon him), said to his companion Ali, (may Allah be pleased with him): *«...by Allah, if one man is guided on the right path (i.e. converted to Islam) through your efforts, it would be better for you than (a great number of) red camels. »*
4. The reward of Daawat is continuous and everlasting, and it has been regarded among the greatest ongoing charity, as was promised in an authentic Hadith that says: *«If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect. »*

Application Activity 2.4

Discuss the changes that daawat can bring to the society.

2.5 . The duties of ordering the good and forbidding evil

Learning activity: 2. 5

Discuss the consequences of lack of ordering the good and forbidding evil in the community

Enjoining what is good and forbidding what is evil is one of the most important Islamic duties. Because Human being is very forgetful and makes a lot of mistakes no matter how righteous a person may be, he still needs sincere advice, guidance and reminders in the context of the Qur'an and Sunnat. His own self (Naf'si) tells him to do evil and the Satan tempts him to commit sin. When bodies get sick and are afflicted with disease, one has to find a doctor who can prescribe the appropriate

medicine so that the body may be recovered to full health. Similarly, souls and hearts may be afflicted with the diseases of desire and doubt, so people do things which Allah has forbidden, such as shedding blood, committing adultery, drinking alcohol, oppressing people and consuming their wealth unlawfully.

This calls for the necessity of emerging of group of learned people who carry out the noble duty of reminding people by ordering goods and forbidding evil. Allah says *"you are the best community that ever emerged for humanity, you advocate what is moral and forbid what is immoral, and believe in God..."* (Q.3:110).

If the Muslims fail to do their duty of enjoining what is good and forbidding what is evil, wrongdoing and corruption will spread throughout the Nation (Ummat), and it will deserve the curse from the Almighty Allah.

Application activity 2.5

Discover the complementarities between duty of ordering goods and forbidding evil and the secularjudicial system.

2.6. Qualities of a successful preacher



Learning Activity: 2-6

Describe the behaviors of an exemplary preacher.

Da'wat has got four pillars;

- The first is the caller to Islam or the (Preacher).
- The second pillar is the audience of the message or (the receiver),
- The third pillar is the message itself, (what the Preacher is calling to). And
- The fourth is the channel through which the message is conveyed such as books

- audio-visual tools, social Medias, conferences etc.

Now, as was mentioned above, the Preacher is the person who calls people to Islam, conveying the message, trying to teach the people and helps them to apply Islam. The most prominent Preacher was Muhammad (peace be upon him). The preacher plays the noble role and is promised the great reward by Allah but in order to be an effective and successful preacher.

There are essential characteristics and attributes which a person must possess; they have been summarized into seven characteristics as follow:

- 1. Faith (Iman).** The first essential characteristic mentioned is to have a strong faith or belief in what the preacher is calling to which is Islam.
- 2. Sincerity (Ikhlas)** which means that the preacher must be sure in his intentions while carrying out Daawat activities for the sake of Allah's rewards.
- 3. Knowledge.** A person calling for Islam should also have strong, solid knowledge of what he is calling to.
- 4. Role model.** The preacher must also implement what he calls for, as it is not appropriate to call people to do what he himself cannot apply in his own life.
- 5. Awareness.** The preacher should have awareness of the reality and people's condition and place.
- 6. Wisdom.** Wisdom in the way of Daawat means that a Preacher can give the message gradually, at the level which people are able to understand. Giving them more information than they grasp can lead to more confusion and troubles. Wisdom also means knowing what to say, how to say it, where to say it, when to say it and to whom it is said.
- 7. Good Manners.** While good manners attract people, bad manners repel them, and manners attract people much more than speech, so it is essential that the Preacher has to have good manners. The prominent good manners include patience, compassion, forgiveness, sympathy, kindness, love, humbleness, respect, cooperation etc.

Now it's important to note that just because a person might not have all of these characteristics doesn't mean he cannot be a preacher, it just means that he won't be as effective, and perhaps that he is not giving Da'wat correctly. So what a preacher should do if he finds himself lacking in any of these attributes, is to improve himself. If he has bad manners, he should improve his manners. If he lacks knowledge, he should acquire knowledge, etc...

Application activity 2.6

- Examine the four pillars of daawat action.
- By giving relevant examples, discuss about the essence of knowledge and awareness in daawat activities.

2.7. Peaceful co-existence and relationship between Muslims and non-Muslims.



Learning Activity: 2. 7

Discuss and share ideas on peaceful co-existence between Muslims and non-Muslims and their cooperation for the country's development.

Muslims must establish a good relationship based on the warmth, respect, tolerance and kindness with the followers of other religions, in order to achieve a real relationship of human brotherhood in accordance with it to Allah, Glorified and Exalted, he said "*oh mankind! Fear your lord, who created you from a single soul (Adam) and created from it its mate, and dispersed from both them many men and women...*" (Q.4: 1).

In the Qur'an, Allah the almighty, orders that Muslims should always seek peace and keep it, because Islam means "Peace", it is peace for the individual, his family, society, a country as well.

The basic rule for relations between Muslims and non-Muslims is based on a few verses. The first can be translated as {*We have not sent you (O Muhammad) except as a mercy for the worlds*} (Q. 21:107). This verse clearly assures that Muhammad (peace

be upon him) is a mercy for all beings, both humans and even animals.

Islam is a mercy because it guides Muslims to happiness in both this world and hereafter. One of the basic principles upon which the relationship between Muslims and non-Muslims is built is that Islam never forces other people to convert to it as Allah says in Quran (*There is no compulsion in religion. The truth stands out clear from error.*) (Q.2:256).

Other verses that make up the basic rule specifically define the kind of relationship that should take place between Muslims and non-Muslims. The Qur'an says as follows: *{Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice. Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends (and ally) with them, and whoever makes friends with them, these are wrong-doers.}* (Q.60:8-9).

The above verse clearly assures that Muslims should not force others to convert to Islam. In addition, the Almighty Allah does not forbid Muslims from dealing justly with those who do not fight Islam or oppress Muslims. Indeed, He enjoins Muslims to do favors for them. Obviously, doing favors is more than dealing justly, because it gives people more than what they deserve.

Islam did not come to break the ties between human beings, nor to spread hatred and enmity, or to encourage bloodshed. Nor did it come to eliminate the freedom of choice in this life, which is secured by God.

Indeed, even Satan was granted the freedom to choose between obeying and disobeying his Lord, he misused this gift and chose to disobey. The above basic rule is based on the fact that Allah has distinguished humankind and the Jinn with special gifts that made them accountable for their choices in this life, for which they will be rewarded or punished mainly in the hereafter. Among these special gifts are intellectual faculties, divine guidance, and a limited freedom of choice.

Application Activity 2.7

Basing on Quran teaching regarding the relationship between Muslims and non-Muslims, examine the acts of terrorism attributed to Islam.

Unit Assessment 2

1. What does Daawat mean? Give evidence from the Qur'an.
2. Indicate other manners of carrying out Daawat.
3. Explain some pillars of Daawat Action.
4. What are the virtues of carrying out Daawat.
5. Discuss the benefits of carrying out Daawat.
6. In not less than ten points discuss the lifestyle that is proper for preacher.



UNIT 3

THE EMPHASIS ON RULINGS OF ALL SWALAAT

UNIT 3: THE EMPHASIS ON RULINGS OF ALL SWALAAT

Key unit competence:

The learner should be able to explain the rulings of all prayers (Swalaat) in Islam.



Introductory activity 3

According to you, is it important to perform Swalat? Justify your answer?

3.1. Rules of water and answering the call of nature in Islam

Learning Activity:3-1

- Demonstrate some characteristics of water and its rules in Islam.

• Rules of Water in Islam.

The Muslim scholars classified water with regard to its purity into three categories:

Water which is free from any restrictions: which is the water whose colour, taste and smell did not change with any outside effect. The ruling on this water is that it is pure in itself and it is a purifier, like rain water, snow water, hail, dew, sea water, springs, etc...

And the water which is changed by what exists in it, or because of its long stay, or remaining still, or by what is emanated from it.

Water whose colour, taste or smell was changed with an outside effect, like dough, oil, soap, camphor, and perfumes. This kind of water is pure in itself, but it's not purifier. Impure water, which is water with impurity was mixed, and thus changed one of its characteristics. The ruling on this kind of water is that, it is impure and that

it is not permissible to use it in acts of worship, for purification, to perform ablution, or Ghusl (ritual bath). It is also not permissible to use it for drinking or cooking. Allah says: *“And sent down water from the sky upon you, that thereby He might purify you...”*.

- **Rules on answering call of the nature.**

A Muslim is recommended to enter the toilet with the left foot first after saying, Bismillaah. Allaahumma inii Audhu bika minal-Khubthi wal-Khabaa'ith (I seek refuge with You, O Allah, from the male and female demons). He is also recommended to leave the toilet with the right foot first and then say, *“Ghufraanaka”* (I seek Your forgiveness, O Allah). He must not answer the call of nature in a place where he may be seen or where he may offend people. Doing so is strictly forbidden:

- If he/she is out in an open space, he must not relieve himself/herself in a hole, as he may either harm creatures that live in holes in the ground or be harmed by them. Doing so is strictly forbidden.
- He/she must not face the direction of the Ka'bah in Makkah (the Kiblah) towards which Muslims pray, or turn his back towards it, for the Prophet (peace be upon him) said, *“When you are answering the call of nature, you should not face the Kiblah or turn your back towards it.”* (Saheeh Al-Bukhari: 386; Saheeh Muslim: 264). This mainly applies if one is out in an open space. There is no harm, however, to do so in buildings, such as in nowadays toilets.
- He/she must try to be careful not to have any impurities splashed onto his body or clothes. If this happens accidentally, then one must wash the impurity off the affected place thoroughly.
- Once he/she has relieved himself, he must clean them with water three times or with anything that would serve the purpose such as toilet tissue in absence of water. It is recommended to use the left hand for cleaning the private parts.

Application Activity 3.1

- Examine the prayer of someone who used the water mixed with milk for ablution.
- List some rules on answering call of the nature.

3.2. Rules on Ablution (Wudwu-u) and impure things.



Learning Activity:3.2

- Basing on the above illustrations, explain the manners of performing the true ablution.

- **The meaning of ablution (Wudwu-u).**

The Arabic word Wudwu-u or Twaharah (purification) denotes purity and cleanliness. Allah commands Muslims to purify themselves outwardly from forbidden appearances and all types of physical impurities, and inwardly from the unpardonable sin of polytheism (shirk) as well as diseases of the heart such as envy, pride and hatred. Once they do so, they become worthy of His love, as the Qur'an states, "Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Q.2:222).

- **How to Perform Ablution (Wudwu-u)**

Manner of Performing the partial Ablution (Wudwu-u') and purification for that matter, is one of the best and most exalted deeds because Allah forgives one's sins. As the Prophet (peace be upon him) said, "When a Muslim servant [of Allah] washes his face [in the course of performing Wudwu-u], every sin he has committed with his eyes is washed away from his face along with the water; when he washes his hands, every sin his hands have committed is washed away from his hands with the water; when he washes his feet, every sin towards which his feet have walked is washed away with water, with the result that he comes out cleansed of all sins." (Saheeh Muslim: 244).

If a Muslim wants to perform wudwu-u', he intends to do so for the purpose of offering the prayer but without making a verbal declaration, for the intention is a condition for all acts in Islam. The Prophet (peace be upon him) said, "Actions are but by intentions." (Saheeh al-Bukhari: 1; Saheeh Muslim: 1907).

Then he starts the ablution, washing each part in a continuous manner, without long intervals and in the following steps:

Make an intention (Niyat) to perform wudwu-u. An intention is the Islamic concept of performing an act for the sake of Allah. To truly perform Wudwu-u, you should center yourself and quiet your thoughts, focusing seriously on what you are doing. Niyyah is not said out loud and should be made in the heart; focusing on the phrase “*Bismillah*” (in the name of Allah) is a good way to accomplish the centering necessary. Say it out loud or silently to yourself, whichever makes you comfortable.

- 1. Wash your hands.** Use your left hand to wash your right hand. Do this three times. After that, use your right hand to wash your left hand three times. Make sure to wash in between your fingers and all the way up to your wrists.
- 2. Take water into your mouth.** Use your right hand to put water into your mouth three times. Swish it through your cheeks and the back of your throat. Do this thoroughly to get all the remaining food in your mouth out.
- 3. Inhale water into your nose.** Use your right hand to put water and inhale it into your nose three times.
- 4. Wash your face.** Wash your face three times by spreading your hands from your right ear to the left, and from the forehead hairline to the chin.
- 5. Wash your lower arms from wrists to elbows, leaving no part dry.** From your wrist to your elbow, wash your right arm with your left hand three times and then wash your left arm with your right hand three times. If you have a cast, you are allowed to simply wipe over it instead.
- 6. Wipe your head.** Using your wet hands, gently wipe the entire head once, from the forehead to the back of the head.
- 7. Wipe your ears inside and out.** With the same water, use your finger to clean all the crevices of your ear. Use your thumb to clean behind your ears from the bottom upward. This is also done once.
- 8. Wash both of your feet.** Clean up to the ankles and be sure water goes between the toes. Use your pinky finger and go through each toe to eliminate anything between. Start with your right foot and scrub each foot three times.

- **Nullifiers of ablution**

1. Natural discharges from the private parts (both the external genital and excretory organs), such as urine, excrement and wind.
2. Loss of consciousness as a result of sleep, insanity or drunkenness is one of the things which render wudwu-u' invalid.
3. Touching the private parts with bare hands, for the prophet (peace be upon him) said, “*Whoever touches his private parts must perform wudwu-u' again.*” (Sunani Abu Dawood, 181)

4. Eating camel meat: *The prophet (peace be upon him) was once asked, "Should we perform Wudwu-u' after eating camel meat?" he replied, "Yes."* (Saheeh Muslim: 360).

Application activity 3.2

- Analyse the situation of a person who perform ablution and fall asleep and then he or she wakes up for prayer with the same ablution.
- List some nullifiers of Ablution.

3.3. Purification from physical impurity (Major ritual impurity).

Learning Activity:3-3

- Mention the impure things you know.

The Arabic word (Najaasah) denotes all physical substances which Islam considers impure and commands us to remove them before engaging in an act of worship. The general rule in Islamic law (Shari'ah) is that all things are considered pure, and physical impurity (Najaasah) is only an intervening factor. Thus, if a person has doubts as to whether or not his trousers, for instance, are clean or not but there is no proof for any type of physical impurity on them, and then they should be assumed to be clean, following the general rule. If we want to pray, we must first remove all physical impurities from the body, clothing and the place where we intend to offer the prayer. Therefore, things that are considered impure include the following:

1. Human urine and faeces.
2. Blood (except if it constitutes an insignificant amount).
3. Urine and dung of animals that are considered unlawful for human consumption.
4. Dogs and pigs.
5. Dead animals (the ones found dead or those slaughtered without complying to Islamic rules).

- **Removing physical impurity (Najasaat).**

Physical impurity on the body, clothes, place where the prayer is intended to be performed, or anything or anywhere for that matter can be removed with water, for Islam commands removing it. It is not stipulated as to how many times it must be washed off, except in the case of the physical impurity of a dog and pig (i.e. its saliva, urine and faeces), where it must be washed seven times, one of which must be done with soil. For the rest of physical impurities, they must be washed off.

- **Compulsory total ablution (Ghuslu).**

There are certain things which require an adult Muslim to perform full ablution (Ghusl) before engaging in the prayer. Before he performs such ablution, he is said to be in a state of a major ritual impurity. To perform the full ablution, the entire body must be washed with water.

They are as follow:

- Ejaculation with pleasure and by any means, while asleep or awake (i.e. wet dream, masturbation).
- Sexual intercourse: This involves penetration even if it does not lead to ejaculation it provides sufficient grounds for performing (Ghusl), i.e. taking a ritual bath. The Qur'an says, *"If you are in a state of major impurity, then purify yourselves."* (Q. 5:6).
- Menstrual blood and post-natal bleeding. Menstrual blood is a natural type of blood, which flows from the uterus of women and occurs at roughly monthly intervals during a woman's reproductive years. It usually lasts more or less than seven days with some variation from one woman to another.
- Post-natal bleeding: This bleeding takes place following a delivery in the post-natal period and lasts for a number of days. Menstruating women and women experiencing their post-natal bleeding are exempt from fasting as well as from performing the prayers. They must, however, make up for their missed fasts but not for the missed prayers. During this period, it is forbidden for married couples to engage themselves in the sexual intercourse. At the end of menstruation and post-natal bleeding, women must take a total bath (Ghuslu).
- As the Qur'an states, *"They will ask you about menstruation. Say, 'It is an impurity', so keep apart from women during menstruation and do not approach them until they have purified themselves. But once they have purified themselves, then go to them in the way that Allah has enjoined on you."* (Q.2:222).

To perform the full ablution, it would be sufficient for a Muslim to wash the entire body with water with the intention that it is for the purpose of purity and worship. However, the best method of taking a ritual bath is to wash private parts, to perform Wudwu-u (ablution) and then wash the entire body with water. However under the following conditions the total ablution (Ghuslu) is considered as voluntary will, these are bathing before:

- Going for both (eid-il fitri) and (eid-il ad'ha),
- Friday prayer.
- Entering the city of Makkat for ritual activities,
- After washing the dead body and
- After converting to Islam.

Acts that correspond to human nature (Sunan ul Fitrah)

The term (Sunan-ul Fitrah) means the acts of cleanliness that are innate to human

nature. These acts are encouraged in Islamic rules on cleanness to ensure the smartness of a person. These acts are also from the practice that was followed and taught by all the prophets. Complying with these practices ensure cleanliness of the body and purity from dirt and filth. They add honor to human beings and are listed in the saying of the Prophet Muhammad (peace be upon him). These acts are the following: male circumcision, shaving the pubic hair, cutting the moustache short, clipping the nails, plucking the armpit hairs, letting the beard grow, and using the tooth brush.

Application Activity 3.3

- Examine the purity of someone who uses water in cleaning his cloth licked by the dog.
- Discuss the benefits of observing Sunan- ul Fit 'rat.

3.4. Wiping over the leather socks (Khufain), socks and splints.

Learning Activity:3.4

- Explain how someone can wipe over the leather socks (Khufain) or splints.

Wiping over the leather socks (Khufain), socks and splints.



Islam is so practical that it allows a Muslim to wipe over the top of his socks or shoes with wet hands (but not over the soles) instead of washing his feet when renewing his Wudwu-u' on condition that he has put them on after having performed Wudwu-u'. He can continue doing so for a period not exceeding one day for a resident and three days for a traveler.

Application Activity: 3.4

- Discuss conditions of wiping over the socks.

3.5. Rulings on dry ablution (Tayammum).

Learning Activity:3.5

- List the manners of performing dry ablution.

In case someone is unable to use water to perform Wudwu-u or take a ritual bath (Ghusl) due to illness, when water is not readily available or when using the available water for Wudhu-u' or Ghusl would leave insufficient water for drinking, he can resort to pure soil as a substitute for ablution. This is called (Tayammum), and he can continue to do so until he finds sufficient water or becomes able to use it.

Manner of performing tayammam:

1. Strike both hands slightly on pure soil once,
2. Wipe the face with them,
3. Wipe the back of the right hand with the palm of the left, and then the back of the left hand with the palm of the right hand.

Application Activity 3.5

- Explain why Islam approves the dry ablution.



3.6. The preliminary steps of Swalat.

Learning Activity: 3.6

- Discuss about the importance of prayer in the life of a Muslim.

In order to perform prayer (Swalaat) in Islam, there are some preliminary steps to follow, which are:

The Call to Prayer (Azaan)

The Azaan serves the purpose of calling people to prayer through a loud

announcement and signaling the beginning of the time of an obligatory prayer. If you pray by yourself, an Azaan is not necessary. The Azaan is usually observed when a group of people are ready to observe the prayer.

The manner of reciting the Azaan

The Azaan ought to be recited in a nice and loud voice so people can hear it and come to the mosque and perform the congregational prayer. The Azaan is recited in the following formula:

1. Allaahu Akbar, Allaahu Akbar "*Allah is the greatest of all, Allah is the greatest of all*" (2times).
2. Ashahadu an laa ilaaha ila Allaah "*I bear witness that there is no God worthy of worship except Allah*" (2 times).
3. Ashahadu ana Muhammada Rasulu llah "*I bear witness that Muhammad is the Messenger of Allah*" (2 times).
4. Hayya 'ala Swalaat "*Come to prayer*" (2 times).
5. Hayya 'alal-Falaah "*Come to success*" (2 times).
6. As-Swalaatu khayru mina naw'mi "*Prayer is better than sleeps*" (2 times) [Only on Morning Prayer].
7. Allaahu Akbar, Allaahu Akbar "*Allah is the greatest of all; Allah is the greatest of all*".
8. Laa ilaaha ila llaah "*There is no God worthy of worship except Allah*".

The manner of responding to the Azaan

It is recommended, upon hearing each statement of the Azaan, to repeat after the Mu'azin (the caller to prayer) and say exactly as he says, except when he says Hayya ala swalaat "Come to prayer" or Hayya alal-falaah "Come to success", in which case one must say: Laa hawla wa la quwwata ila billah, which means "There is neither might nor power except with Allah". It is also recommended to recite the following supplication after the Azaan: "*Allaahumma Rabba haazhih da'wat taammati, wa swalaat-il-qaa'imati, aati Muhammadan il-wasiilata wal-fadhwiilata, wab'athuhu maqaama mahmuuda aladhii wa'adtahu* (O Allah! Lord of this perfect call and this established prayer, grant Muhammad the intercession and favour, and raise him to the Praiseworthy Station which you have promised him).

- **The Iqaamah.**

Another call, called the Iqaamah, serves the purpose of summoning Muslims to line up for the beginning of the obligatory prayers.

The manner of reciting the Iqaamah.

1. Allaahu Akbar, Allaahu Akbar "*Allah is the greatest of all, Allah is the*

greatest of all”

2. Ashahadu an laa ilaaha ila llaah “ I bear witness that there is no God worthy of worship except Allah”.
3. Ashahadu ana Muhammadan rasulu llaah “ I bear witness that Muhammad is the Messenger of Allah”.
4. Hayya 'ala swalaat “Come to prayer”.
5. Hayya 'alal-falaah “Come to success”.
6. Qad Qaamat-i-salaatu, Qad qaamat-i-salaah “The prayer is about to begin, the prayer is about to begin”.
7. Allaahu Akbar, Allaahu Akbar “Allah is the greatest of all, Allah is the greatest of all”.
8. Laa ilaaha ila llaah “There is no God worthy of worship except Allah”.

Application activity 3.6

- Differentiate between Azaan and Iqaamah.

3.7. The pillars, obligatory parts and voluntary parts (Sunnats) of Swalaat

Learning Activity: 3.7

- Give a difference between a pillar and obligatory acts of the Prayer.

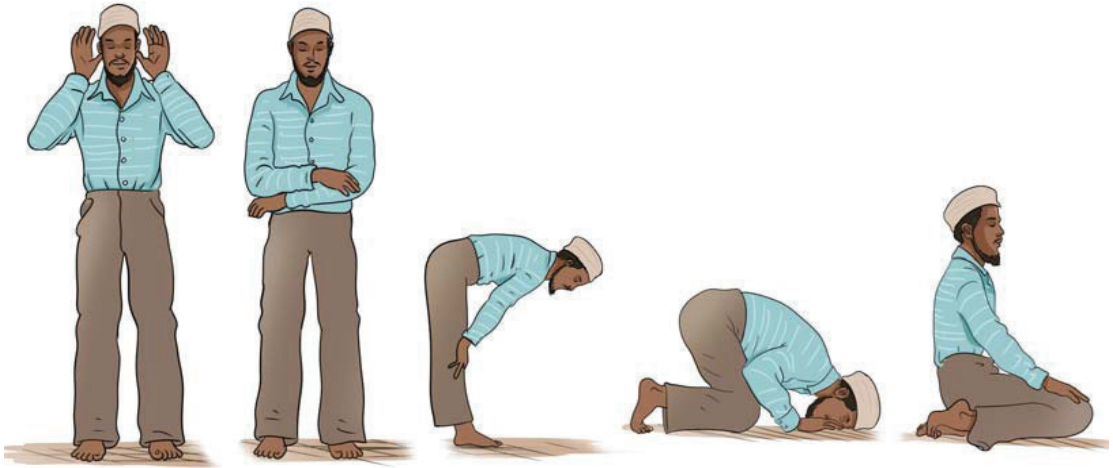
The pillars, obligatory parts of Swalaat.

The pillars (Arkaan; singular: Rukn) of the prayer are its essential parts that are necessary for its validity. If any of these pillars is left out due to forgetfulness or deliberate omission, the prayer becomes invalid.

They are as follows:

1. Standing position if one has the ability to do so,
2. The opening Takbeer (saying Allahu Akbar);
3. Reciting Surat Al-Faatihah (in the case of performing the prayer alone, i.e., not being led by an Imaam);
4. Bowing (Rukuu);
5. rising from the bowing position;

6. standing up straight,
7. prostration(Sujud),
8. Rising from prostration,
9. Sitting between the two prostrations,
10. Being at ease in each of these physical pillars,
11. The final tashahud,
12. Sitting to recite the final tashahhud,
13. The two tasleem which means saying twice (Assalam alaykum warahmatullahi wabarakatuhu) one by turning the face to the right side and another one to the left;
14. Doing the pillars in the order mentioned here.



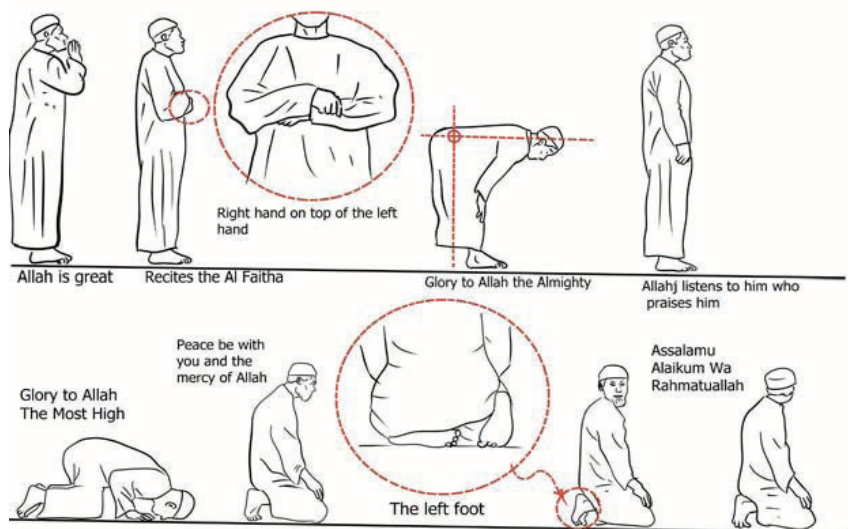
Positions of Prayer in Islam

The obligatory acts of the prayer (Waajibaat; singular: Waajib) are those acts that must be done in the prayer. If they are deliberately omitted, the prayer becomes invalid. However, if they are left out due to inattention or forgetfulness, the prayer is still valid, but the acts that are left out should be compensated for with the two prostrations of forgetfulness (Sujud Sahwi), as will be explained later.

The obligatory acts of the prayer are as follows:

- Recitation of takbeer throughout the prayer other than the opening takbeer;
- Saying Subhaana rabbiy-al-'adheem (Glory be to my Lord, the Almighty) once when bowing;
- Saying Sami'allaahu liman hamidah (Allah listens to him who praises Him) for the imam and for the one who is praying alone,
- Saying Rabbanaa wa lakal-hamd (Our Lord, to You is due all praise);

- Subhaana rabbiyal-a'laa (Glory be to my Lord, Most High) once when prostrating;
- Saying Rabbighfir lii, (O Lord, forgive me) while sitting between the two prostrations once;
- Seating for the first tashahud and reciting the first tashahhud.
- The recommended acts of the prayer (sunan as-salaat) are those words and acts other than the pillars nor the obligatory acts of the prayer. They serve to complement the prayer and it is recommended to observe them. Omission of any of these acts, however, does not render the prayer invalid nor require to be compensated by the two prostration of forgetfulness.



Voluntary parts (Sunah) of Prayer (Swalat).

These are acts the Prophet performed in his prayers; they are acts of perfection, preferred but not required.

1. Raising both hands to the ears: when saying the opening Takbir "Allah Akbar," while bending over to bow (ruk'u), upon standing up from ruk'u, and while rising from the sitting position after the first "Tashahud" to start the third rak'a.



2. Position of the hands during recitation of 'Al-Fatiha' and Quranic verses. The right hand is placed over the left hand anywhere between the chest wall and the navel.



3. The opening supplication: After the first "Takbir" and before reading "Al-Fatiha." A recommended supplication: "*sub'hanaka Allahuma wa bihamdika wa tabaraka ismuka wa taala jaduka wa la ilaha ghay'ruka*" (glory and praise be to You, o Allah blessed be Your name, exalted be Your Majesty and there is no god but You).
4. Seeking refuge with Allah by saying (audhu bilahi mina shay'twan rajeem).
5. Saying bismilahi rahmani rahim.
6. Saying *Ameen* (meaning asking God to accept and respond the supplication) it is said after reciting Al-Fatiha in a loud voice when al fatihat is recited loudly and in silent voice when al fatihat is recited silently.
7. Recitation of some other verses from the Quran after 'Al-Fatiha. This is recommended in the two rak'as of the subuhi and Friday prayers and in the

first two rak'as of the dhuhr, as'ri, maghrib and al ishaa-i prayers. It is also recommended with all rak'as of the voluntary prayers (Nawafil/Sunnah). It is recommended that the Quranic verses be recited in a clear calm voice bespeaking of a pious and devout nature.

8. Saying the takbir when moving from one prayer act to another: When bowing, prostrating, sitting or rising except the obligatory opening takbiirat.

9. Remembrance of Allah:

a. During bowing one says: Subhana Rabbiya Al-Azeem (Glory to our Lord, the Greatest), three times.

b. When rising from bowing (Ru'ku) one says: "Sami' Allahu Liman Hamidah" (Allah hears him, who praises Him). And when standing fully straight, one says: "Rab-bana wa Lakal Hamd" (all praise is for You).

c. During the two prostrations one says: "Subhana, Rabbiya Al-A'Ala" (glory to our Lord, the Supreme).

d. When sitting between the two prostrations, one says: rabi ghfirli warhamni "Lord, forgive me and have mercy on me."

5. Supplication after the last (Tashahud) and before (Tasliim). By saying (*attahiyatu lilahi, waswalawatu wa twayibatu, assalam alayka ayuha nabiyu warahmatullahi wabarakatuhu, assalam alayna wa aala ibadillahi swalihina, ash'hadu an laa ilaha ilallah wa ash'hadu ana muhamadan abduhu warasuluhu,* (All compliments, all physical prayer, and all monetary worship are for Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be on us and on all righteous servants of Allah I bear witness that no one is worthy of worship except Allah.I bear witness that Muhammad (peace be upon him) is his servant and Messenger. *Allahuma Swali Ala' Muhammad Wa Ala' A'li Muhammad Kama Swalayta Ala Ibrahim, Wa Ala' A'li Ibrahim, wa baarik Ala' Muhammad Wa Ala' A'li Muhammad Kama Ba'rakta A`la Ibrahim Wa Ala' A'li Ibrahim Fil alamina Inaka Hamidun Majid* (O Allah, let your mercy come upon Muhammad and the family of Muhammad as You let it come upon Ibrahim and the family of Ibrahim. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim, Truly You are Praiseworthy and Glorious. One may ask God for whatever he or she wishes of the good things in life and in the afterlife).

6. Supplications after Tasleem. A number of these supplications are reported after the Prophet (peace be upon him). Two popular ones are:

a. Reciting the Quranic verse of the Throne (Ayat ul kursiyyu) (Q.2:255).

b. Glorifying Allah by saying subhanallah "Glory be to Allah" thirty-three times.

Praising Allah by saying (Alhamdulillah) thirty-three times. Exhorting Allah by saying Allahu akbar "Allah is Greater 'than anything else'" thirty-three times and then saying laa ilaha ila Allah "there is no God to be worshiped but Allah, the one that has no partners."

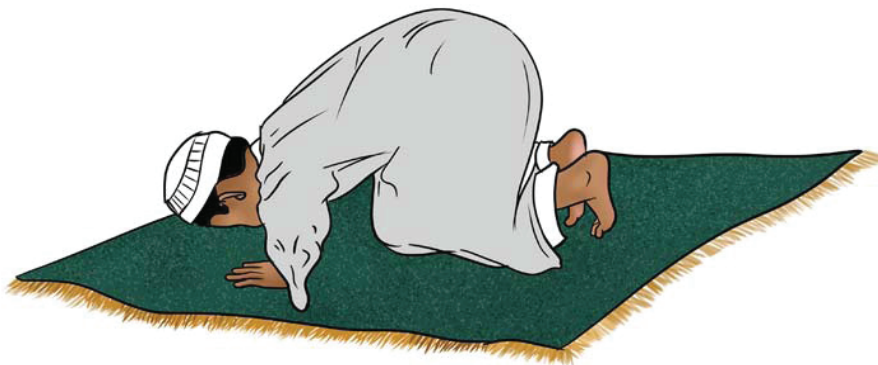
Application activity 3.7

- Discuss obligations of a good prayer

3.8. The Two Prostrations of Forgetfulness

Learning Activity: 3.8

- Mention the conditions under which the two prostration of forgetfulness are performed.



These prostrations are generally performed to make up for any deficiency in the prayer.

They can be performed in the following cases:

1. If a person forgetfully adds an extra act in the prayer, whether it is assuming an extra standing position, prostrate position, bowing position or sitting position, then he has to perform the two prostrations of forgetfulness at the end of the prayer.
2. If he unintentionally leaves out any of the pillars of the prayer (arkan), he must add the missing pillar and then perform the two prostrations of forgetfulness at the end of the prayer.
3. If he unintentionally leaves out any of the obligatory acts of prayer (Waajibaat), such as the first (Tashahhud), he must perform the prostrations of forgetfulness without adding the missing obligatory act.
4. If he is in doubt as to the number of the prayer units he has performed, he

simply assumes he has performed the lesser number and then adds the missing unit to be on the safe side and performs the two prostrations of forgetfulness at the end of the prayer.

Manner of performing the two prostrations due to forgetfulness: These can be performed in exactly the same manner he normally performs in the prayer; that is, by performing two prostrations and sitting between them and recite the same supplication and should be done before making (Taslim).

Application activity: 3.8

- Justify the conditions under which the two prostrations of forgetfulness are performed.

3.9. Acts which invalidate the prayer and acts which are disliked during the prayer.

Learning Activity: 3.9

- Outline things that invalidate the prayer.

The prayer becomes invalid in the following cases:

1. If any of its pillars (arkaan) are intentionally or forgetfully omitted despite one's ability.
2. If any of its obligatory acts (waajibaat) are intentionally left out.
3. Deliberately speaking whilst in prayer.
4. Laughing whilst in prayer.
5. Unnecessary continuous movements.

• **Acts which are disliked during the Prayer.**

These are the acts which are bound to decrease the reward for one's prayer and negatively affect humility, concentration and attentiveness in it. They are as follows:

1. Turning the head around during prayer, for when the prophet (peace be upon him) was asked about this act, he said, "It is a way of stealing by which Satan takes away a portion from a person's prayer."
2. Engaging in prayer when one is distracted by something, such as one's need to answer the call of nature, for the prophet (peace be upon him) said, "No prayer can be correctly offered when the food is served before the worshipper, or when one is prompted by the call of nature."

Application Activity: 3.9

- Mention the acts which are disliked during the prayer.

3.10. The prayer of the traveller and the sick.

Learning Activity: 3.10

- Describe how the prayer of a traveller is performed.

- **The prayer of the traveller**

A traveller, when moving from one place to another or during his temporary residence, shortens the four-Rak'ah prayers to two Rak'ah each. Thus, he offers two units (Rak'aat, singular: Rak'ah) instead of four for the afternoon prayer (Dhuhr), the late afternoon prayer ('Asr) and the late evening prayer ('Ishaa'), unless he prays behind a resident prayer leader (Imaam), in that case he must follow suit and complete with the imam all units.

He may combine the afternoon prayer (Dhuhr) and the late afternoon prayer ('Asr), and the sunset prayer (Maghrib) and the late evening prayer ('Ishaa') at the due time of either of them. This serves to ease the hardship he undergoes while travelling.

A person travelling can also perform his prayer while seating in a car or a plane or even boat.

- **The prayer of the sick.**



A Muslim must offer the obligatory prayers under all circumstances as long as he is fully conscious or not. Islam does, however, take into account people's various situations and special needs, hence its legislation regarding sick people.

To clarify this point:

- If he is too sick to stand up, or if offering the prayer in a standing posture is

bound to delay recovery, he is allowed to offer it in a sitting posture. If he cannot possibly do so, then he can offer it while lying down on his side. The prophet said, "Pray standing; if you cannot do so, pray in a sitting position; if you cannot do so either, then pray on your side."

- If he cannot bow or prostrate, he may only lean forward as far as he can.
- If he cannot sit down on the floor, he may sit on a chair or anything similar.
- If he cannot perform every prayer at its time due to his sickness, he may combine the afternoon prayer (Dhuhr) with the late afternoon prayer ('Asr) at the time of either of them, and the sunset prayer (Maghrib) with late evening prayer (Ishaa')
- If he cannot use water due to his illness, he may perform dry ablution (Tayammum) instead and then offer the prayer.

Application activity 3.10

- Clarify how a sick person can perform his/her prayers.

Unit assessment 3

1. Explain the three types of water stating their rulings.
2. Discuss circumstances under which a Muslim must do ritual bath.
3. Highlight the steps of ablution.
4. Differentiate between Azan and the (Iqamah).
5. Under which cases can the two prostrations of forgetfulness be done?



UNIT 4
ISLAM AND
DEVELOPMENT

UNIT 4: ISLAM AND DEVELOPMENT

4.1. Inclusiveness of Islam



This contains the following aspects:

Learning Activity: 4-1

Discuss with practical evidences showing that Islam is Inclusive

The Universality view of Islam

The term “Universality of Islam” will be understood here to mean those “elements or dimensions of revealed or Prophetic teaching which are essential, common and universal to all of humanity and are to be found at the heart of all true revealed Guidance in general, and in the Revealed Guidance of Islam in particular. The universal dimension of Islam understood as the religion sent to the Prophet Muhammad (peace be upon him) is the teaching of the unity of divine reality (Islamic Monotheism: Taw’hid). This constitutes the very substance of everything and anything that can be considered as truth and reality in Islam. Tawhid is also considered to be the heart and essence of every revealed religion in the Quranic worldview: *“And We sent no Messenger before you but We inspired him saying, ‘There is no God but Me, so worship Me”* (Q. 21:25).

‘Under’ this level of Islamic awareness concerning the reality of divine unity would be the level of Prophecy which is the means whereby teachings, communications and transmissions regarding the divine reality are actualized in space and time for humanity. In that the Prophet Muhammad (peace be upon him) was sent to all peoples of the world, regardless of their race, colour, culture, traditions and geographical location, as the Qur’an states, *“We have only sent you (O Muhammad) as a mercy to all the worlds.”* (Q.21:107). In this regard, there are many aspects showing

that Islam is a universal religion such as religious particularity. Therefore, the “Islamic universality” shall always acknowledge both the “outward” and “inward” dimensions of Islam, along with the universal and exclusive elements relating to both of these dimensions.

The Prophet Muhammad (peace be upon him) declared that he was the final prophet sent by the Almighty to humankind. At the same time, it is inconceivable knowing the mercy of the merciful that He would leave humans without any form of clear guidance. In other words, what He gave this final messenger must be suitable to guide all humankind after him until the Day of Judgment.



Thus, the religion is completed and perfected, thus there is no need for any alteration or change. The message has come and shall suffice until the Day of Judgment. The Prophet (peace be upon him) who was sent to all people has already come. This implies that the Prophet’s teachings are valid and obligatory upon all humankind.

Application Activity 4.1

- With relevant examples justify Islam as a universal religion (existing in many parts of the world).

4.2. The finality of Prophethood

Learning Activity: 4-2

- Explain the finality of the prophet hood of Muhammad (peace be upon him).

God decreed that the Prophet Muhammad (peace be upon him) is His final messenger. God says: *“Muhammad is not the father of any man among you, but he is the Messenger of God and the last Prophets.* And God is ever All-Aware of everything.”

(Q. 33:40). The Prophet Muhammad himself said: "I have been sent to all creation and the prophets have been sealed by me."

Again, he said: "The Children of Israel were led by the prophets; whenever a prophet died, a prophet succeeded (him). Lo! There will be no prophet after me". Thus, there finally came the Prophet who explicitly declared that he is the final prophet. The Prophets who came before the Prophet Muhammad (peace be upon him) as far as can be seen from what is narrated from them did not make such a claim regarding themselves. Being sent as the final messenger for humankind, there had to be some aspects that were unique concerning this last Prophet.

These aspects include:

Firstly, since no one could come later to correct any mistakes or distortions, the revelation received by the last prophet had to be preserved in its pristine purity. It is obviously beyond the scope of this short article, but a study of the history of the Quran and Sunnah would demonstrate that both of them were minutely preserved.

Secondly, the nature of the "Sign" of the last prophet would have to be different as well. This is because this sign would have to affect not only the people who were alive during the time of the prophet, but also all those who would come later. The "sign" of the Prophet Muhammad (peace be upon him) was the Quran, and its miraculous nature, can still be appreciated today and will continue to be appreciated in the future.

The third, this final prophet could not simply be sent for one community among humankind each then having their own final prophet and then differing with one another. This final prophet had to be sent for all of humankind, putting an end to the succession of prophets and being suitable for the world as a whole.

The Prophet Muhammad (peace be upon him) was the only prophet to make it known that he was not sent only for a certain people, but rather for all the various peoples of the world. Jesus is reported to have said when the Canaanite woman came to him for help, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24). This Unlimited mission of the Prophet Muhammad (peace be upon him) was affirmed in the Quran. God says: "Say (O Muhammad to the people), 'O mankind! Verily, I am sent to you all as the Messenger of God...'" (Q. 7:158). In another verse God says: "And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind." (Q. 34:28).

The fourth, the laws and teachings of this message had to be fixed in matters that need to be fixed for all humankind until the Day of Judgment and guiding yet flexible or accommodating in those matters that need to be open to change due to the changing humankind circumstances.

All these points, one sees that it is the message of the Prophet Muhammad (peace be upon him) that fits all these criteria. Furthermore, all of these aspects make it quite clear that the Prophet Muhammad (peace be upon him) is qualified and sufficient to

be the messenger for all humankind and that the religion that all humankind should accept is Islam.

Application Activity 4.2

- Examine the existing prophets after the prophet Muhammad (peace be upon him).

4.3. Obedience to Prophet Muhammad is a obligation for Muslims

Learning Activity: 4.3

- Give the meaning of a messenger.
- Why should Muslims accept Muhammad as God's messenger?

The Muslim sacred scripture, namely the Quran, lovingly calls upon people to accept the man whom God chose to deliver His final message to them: Muhammad (May the mercy and blessings of God be upon him). God calls upon all human beings to accept Muhammad as His "Messenger" who brought truth from his Lord by saying: *"O Mankind! The Messenger has come to you with the truth from your Lord, so believe, then, for your own good! And if you deny the truth, behold, unto God belongs all that is in the heavens and all that is on earth, and God is indeed all-knowing, wise!"* (Q.4:170).

A "messenger" is a moral teacher appointed by God to carry the divine message to others based on revelation he receives. The reception of "message" from God is termed "revelation". Muslims believe that Muhammad (peace be upon him) was a fulfilment of the prophecies of Moses and Jesus. Prophet Muhammad (peace be upon him) had an impeccable character and lived a perfect life that has been preserved like no other man's. His religious teachings and morals are the best solution to modernity's predicaments. The Quran, the scripture he brought from God to the world, is an inimitable literary miracle and the only world scripture that has been preserved word by word. In short, everything about him and from him is simply true. Everything in the universe belongs to God, He knows everything and is wise in what He commands and creates.

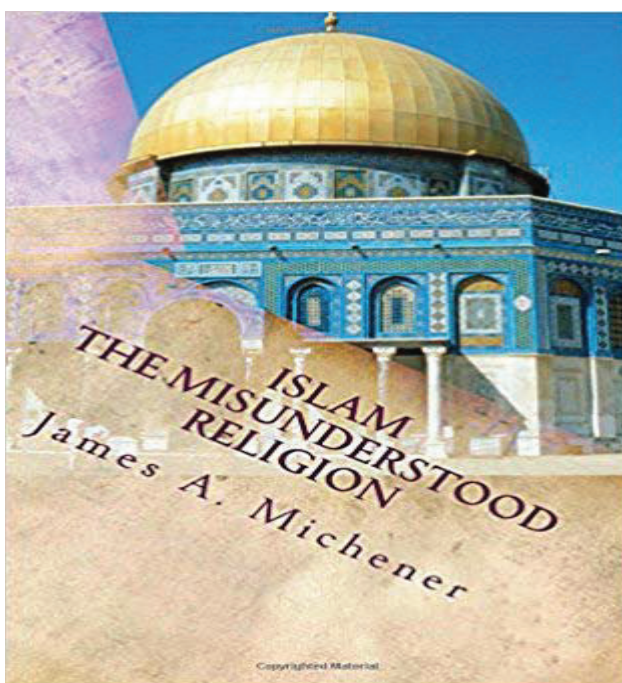
As for the obligation to obey the Prophet (peace be upon him), believing in him requires his obedience. Confirmation of what he brought requires obedience to him because this is part of what he brought. Allah says, *"O you who believe, obey Allah and His Messenger ..."* (Q.8:20).

Allah has made obeying His Messenger tantamount to obeying Himself, and He placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe punishment for opposing it.

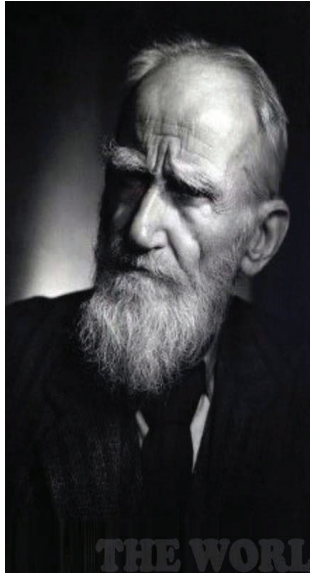
- What did others say about the Prophet Muhammad (Peace be upon Him)?

The views of some non-Muslim scholars regarding Prophet Muhammad show some examples of the recognition of the Prophet Muhammad (Peace be upon him).

1. Rev. Bosworth Smith, in his book entitled Mohammed and Mohammadanism, London 1874, p. 92. He said *"He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports."*
2. James A. Michener, in his book 'Islam: The Misunderstood Religion' in Reader's Digest (American Edition), May 1955, pp. 68-70,



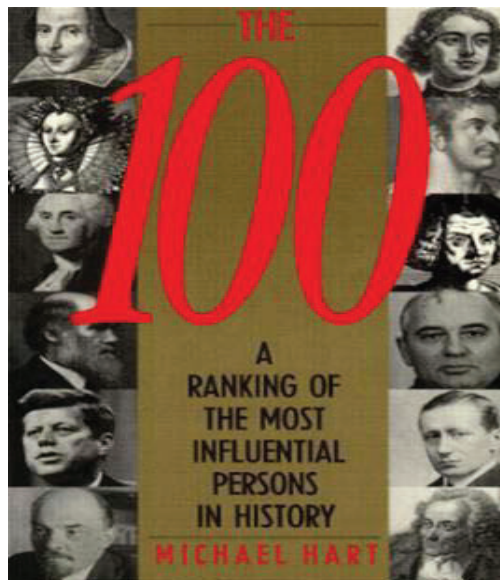
3. George Bernard Shaw, in his book "The Genuine Islam" Vol.No.8, 1936. He wrote *"I believe if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring much needed peace and happiness. I have studied him - the man and in my opinion is far from being an anti-Christ. He must be called the Savior of Humanity. I have prophesied about the faith of Mohammad that it would be acceptable the Europe of tomorrow as it is beginning to be acceptable to the Europe of today"*. He (the author) also added about Mohammad as follow:



WHO IS MUHAMMAD ?

George Bernard Shaw Said About Him: "He Must Be Called The Savior Of Humanity . I Believe That If A Man Like Him Were To Assume The Dictatorship Of The Modern World . He Would Succeed In Solving It's Problems In A Way That Would Bring It Much – Needed Peace And Happiness".
(The Genuine Islam, Singapore, Vol. 1, No. 8, 1936)

4. Michael H. Hart in his book entitled "the 100 a ranking of the most influential persons in history, where the prophet Muhammad led the list as first of them.

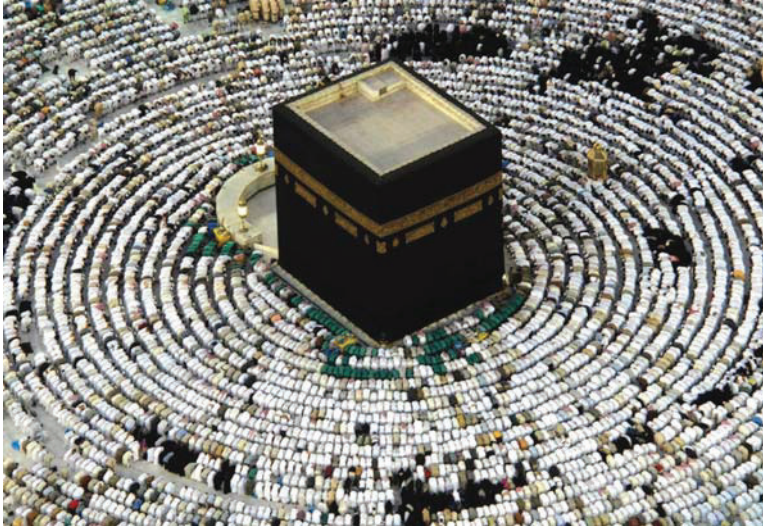


his book the Author made the following statement: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but **he was the only man in history who was supremely successful on both the religious and secular levels**". He further stated "Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still *powerful and pervasive*".

Application Activity 4.3

- Discuss the benefits of believing in the prophet Muhammad (peace be upon him) in the society.
- Give some examples of non Muslims views towards the Prophet Muhammad.

4.4. Islam as a submission to Allah's Will



Learning Activity: 4.4

- Using various resources, discuss about how the word Islam is linked with total submission to Allah's will.

Islam, as a submission to God's will, means the total and full submission to the will of God. According to the Quran, Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Holy Prophet Muhammad, but it was as well the religion of the prophets that went before him. Islam was the religion of Adam, Noah, Abraham, Moses and Jesus and other prophets; it was, in fact, the religion of every Prophet of God, who appeared in any part of the world.

According to the Quran, Islam is the natural religion of man. God says: *"The nature made by God in which He has created, man that is the right religion"* (Q.30:30). And since, according to the Quran, prophets were raised among different nations in different ages, and the religion of every prophet was, in its pristine purity, no other than Islam, the scope of this religion, in the true sense of the word, extends as far back, and is as wide, as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad (peace be upon him).

Significance of the name.

A Muslim, according to the Holy Quran, is he who has made peace with God and man, with the Creator as well as His creatures. Peace with God implies a complete submission to His will, who is the source of all purity and goodness, and peace with man implies the doing of good to fellow-man. Both these ideas are briefly, but beautifully, expressed in the Quran 2:112, where God says: *"Nay, whoever submits himself entirely to God, and is the doer of good to others, he has his reward from his Lord, and there is no fear for such, nor shall they grieve."* That and that only, is salvation according to the Holy Quran.

And as the Muslim is in perfect peace, he enjoys peace of mind and contentment. Peace is the greeting of Muslims, and "Peace" shall also be the greeting of those in paradise. God says: *"And their greeting therein shall be, Peace"* (10:10). Nay, in the paradise which Islam depicts, no word shall be heard except "Peace, Peace", as God says in the Holy Quran: *"They shall hear therein no vain or sinful talk, but only the saying, Peace! Peace!"* (Q.56: 25, 26). The "Author of peace and safety" is also a name of God mentioned in the Holy Quran (59:23), and the goal to which Islam leads is the "Abode of Peace". God says in the Quran 10:25: *"And God invites to the abode of peace"*. Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and Islam is thus the *Religion of Peace* some distinctive characteristics such as believing in all prophets, perfecting the religion, addressing all aspects of life, etc.

Some Benefits of Islam:

To Individuals, this includes the following:

- The Door to Eternal paradise.
- Salvation from Hellfire.
- A true Muslim enjoys True and real Happiness and Inner Peace.
- Forgiveness for all previous Sins.

To Society, this includes the following examples:

- Peace and Security through God consciousness.
- Societal cohesion in Islam.
- The value of time, etc....

To Science and Civilization:

This can be recognised by looking at how the Spread of Islam did affect the development of Science and how Muslim inventors changed the world as well as by looking at Islam's contribution to Mathematics.

Application Activity 4.4

- Discuss the essence of peace in the community.

4.5. Islam as a complete and sufficient guidance to perfect moral behaviour for Muslims

Learning Activity: 4.5

- With some examples from the Qur'an, show how Islam is guidance to moral behaviour to humanity.

Guidance covering moral and ethical behavior shall always remain the same, because what is damaging to the soul at one time will always be damaging to the soul, again due to the fact that human nature does not change. For example, lying and cheating are displeasing to the God and harmful to the soul and shall forever remain that way. Thus, laws and guidance related to issues of this nature remain fixed and completely applicable until the Day of Judgment. Ritual acts of worship, which underline the foundation of a human's character, also do not need to change. God alone knows how He is to be worshipped, and if He has declared these acts as proper and acceptable to Him until the Day of Judgment, no one can possibly say otherwise.

There are some harmful matters that all humans must avoid. These have also been explicitly and permanently forbidden in Islam. Alcohol and intoxicants, for example, will always be harmful for humankind. One needs only to consider the social costs of drinking alcohol in different communities. Many families are broken up due to alcohol abuse. Driving under the influence of alcohol is recognized as a danger to society and cause of accidents, and although great steps have been taken to control it, numerous people are still killed or severely injured due to alcohol. Many alcoholics cannot hold down jobs and thus become dependent on the state, putting the burden of their care on the rest of the citizens.

Beyond that, humans need only some detailed laws but many general principles that allow them to guide their lives in all times and places. This is exactly what Islamic Law provides for them. Thus, God provides detailed laws about what kinds of food one may eat, inheritance, who is legal as a spouse, international relations and so on. In the realm of social contracts and business, for example, the general principle is that everything is permissible unless there is evidence to show otherwise. Hence, Islamic Law actually allows for a great deal of freedom within the Law. In business dealings, for example, Islam has prohibited overly risky transactions, gambling, fraud, deception, sale or purchase of illegal items and coercion. In general, these are the harmful aspects that have been prohibited in Islam.

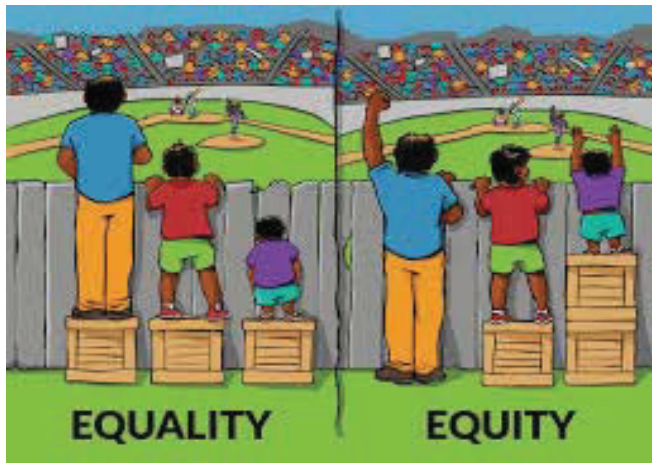
One probably needs only to look at one example which has been much debated

recently to understand how applying God’s guidance at all places and times is what is best for humanity. Male Circumcision is a well-known and established practice in Islam since more than fourteen centuries. In the past few decades, doctors and scientists, even in our country, discovered that male circumcision is a great defence against HIV AIDS and other sexually transmitted diseases. Now, they are rushing to circumcise many of the men in different parts of the world. Perhaps, after so many cases like this, more and more humans will realize that there is guidance, complete and perfect, that has come from God that is exactly what all humans need and require, regardless of time and place.

Application Activity 4.5

- With relevant examples, justify Islam as the continuous sufficient guidance to the humanity.

4.6. Gender Equity in Islam



Learning Activity: 4.6

- Analyze the above picture.

Equity simply refers to Fairness; it gives people access to the same opportunities while Equality is about Sameness and Justice by giving everyone the same thing. It can only work, if everyone starts from the same place. In the midst of the darkness that engulfed the world, the divine revelation of echoed in the world in the seventh Century with a fresh, noble, and universal message to humanity. The message of Islam has laid down the following foundations of gender equity:

1. According to the Holy Quran, men and women have the same human spiritual nature: *“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women...”* (Q.4:1, see also Q.7:189, Q. 42:11, Q.16:72, Q.32:9, and Q.15:29).

2. God has invested both genders with inherent dignity and has made men and women, collectively the trustees of God on earth (see the Q.17:70 and Q. 2:30).
3. The Quran does not blame woman for the “fall of man,” nor does it view pregnancy and childbirth as punishments for “eating from the forbidden tree.” On the contrary, the Quran depicts Adam and Eve as equally responsible for their sin in the Garden, never singling out Eve for blame. Both repented, and both were forgiven (see the Q. 2:36-37 and Q. 7:19-27). In fact, in one verse (Q. 20:121) Adam specifically was blamed. The Quran also esteems pregnancy and childbirth as sufficient reasons for the love and respect due to mothers from their children (Q.31:14 and Q. 46:15).
4. Men and women have the same religious and moral duties and responsibilities. Each human being shall face the consequences of his or her deeds: “And their Lord responded to them (saying): *Never will I allow to be lost the work of (any) worker among you, whether male or female; you are of one another...*” (Q.3:195, see also Q. 74:38, Q.16:97, Q.4:124, Q.33:35, and Q.57:12).
5. The Quran is quite clear about the issue of the claimed superiority or inferiority of any human, male or female. The sole basis for superiority of any person over another is piety and righteousness not gender, colour, or nationality (see the Quran 49:13).

Application Activity 4.6

- Gender as the case study, differentiate between equity and equality.

4.7. Women’s Rights in Islam

Learning Activity: 4.7

- Discuss about the role of a woman in society.

The Islamic perspective on the issue is the least understood and most misrepresented by some people. This article is intended to provide a brief and authentic exposition of what Islam stands for in this regard. In order to truly understand the status and rights women have been given through Islam, one must compare it with other systems of law that exist today and that of ancient civilizations existed in the past. In different cultures and traditions women were excluded in inheriting the wealth of their relatives, this was found in the Indian system, in the Greek system women were always minors, in the Roman system a woman was regarded as completely dependent person. If married she and her property passed into the power of her husband.

The women's rights in Islam

1. The Right to possess personal property: Islam decreed a right of which woman was deprived both before Islam and after it (even as late as this century), the right of independent ownership. The Islamic Law recognizes the full property rights of women before and after marriage. They may buy, sell, or lease any or all of their properties at will.
2. Financial Security and Inheritance Laws: Financial security is assured for women. They are entitled to receive marital gifts without limit and to keep present and future properties and income for their own security, even after marriage.
3. A Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother, or sister.
4. The right to inheritance as in the provisions that the Quran made it clear that both men and women are entitled to a specified share of the estate of their deceased parents or close relatives. God has said: *"For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much, an obligatory share."* (Quran 4:7)
5. The right to Employment: Islam allows women to seek for employment and there is no any Islamic decree that forbids women from seeking employment.
6. The right to access to education: Both man and woman are mandated to seek for knowledge and there is no restriction.
7. The right to choose her partner: Islam has granted women to full choice of their partners and husbands on their own will and without any interference from their parents.
8. The right to parental care and love: Islam doesn't allow parents to favour boys over girls. They should treat them equally and justly in all aspects.

Application Activity 4.7

- In your words, contrast the common myth that women are oppressed in Islam.

4.8 Islam and Economy

Learning Activity: 4.8

- Discuss the unlawful and lawful business activities in Islam that are done in your neighbourhood.

Islamic economic system is a system in which is how Islam arrange economical life with what belongs to her through precision thinking, covering the moral values of Islam and the knowledge of economy. It also assesses the human activities in line

with Islamic law requirements either on the acquisition, management and the use of resources of the benefit themselves, the community and the nation, including the spiritual and physical aspects to find God's pleasure. As a way of life, Islam has provided guidelines and rules for every sphere of life and society.

Naturally, a functioning economic system is vital for a healthy society, as the consumption of goods and services, and the facilitation of this by a common medium of exchange, play a major role in allowing people to realize their material and other goals in life. Islam has set some standards, based on justice and practicality, for such economic systems to be established. These standards aim to prevent the enmity that often occurs between different socio economic sections.

Islam promotes good manners will find that it brings together all the systems in a just way; social, economic, and so forth that it deals with. Islam believes that the earth has sufficient bounty to satisfy the needs of humankind, the challenge for humans lies in discovering, extracting, processing, and distributing these resources to those who need them. Islam consists of a set of beliefs which organizes the relationship between the individual and his Creator; between the person and other human beings; between the person and universe; and even the relationship of the person to himself. In that sense, Islam regulates human behaviour, and one type of human behaviour is economic behaviour.

Muslims deal economic behaviour as a means of production, distribution, and consumption of goods and services. In Islam, human behaviour whether in the economic area or others, is not value free, nor is it value neutral. It is connected with the ideological foundation of the faith.

The ideological basis of economic activity in Islam

The ideological basis in Islam may be summarized into six basic principles:

- The cornerstone is that everything has to start from the belief in God as the Creator, Lord, and Sovereign of the universe. This implies willingness to submit to God's will, to accept His guidance, and to have complete and servitude to Him. This means that Muslims individually or collectively should not imitate or emulate any other system if it differs from their particular principles, for example, the system of usury or interest.
- Islam, as a religion, is a way of life that guides a person's life in all its aspects: the moral, social, ethical, economic, political, etc. All of these aspects are based on the guidance of God as everything has to be within that basic guidance. Allah says "...And we have revealed to you in stages this book, a clarification of all things, guidance, a mercy, and glad tidings..." (Qur'an 16:89).
- God created human beings on earth as His trustees, which means that everyone is created to fulfil a certain responsibility on this earth. God has entrusted human beings with free will in order that they live their lives according to the moral and ethical values that He Himself provided.

- God, in order to help humankind to fulfil the responsibility of trusteeship, has made everything in this universe subservient to them. There are many verses in the Quran that suggest this meaning, such as: *“God is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.”* (Q.45:12) This does not mean, however, that humans are given free reign to use and abuse the resources God has provided us however we choose. Rather, many verses urge humankind to harness the various resources that God has made available to them on this earth responsibly.
- Accountability is also another principle. God has given human beings trusteeship and resources. This means that every single person will be questioned on the Day of Judgment as to how he or she behaved whilst enjoying his or her earthly life. This, of course, includes our economic behaviour. God says: *“And then on that Day (the Day of Resurrection) you will be called to account for every comfort and delight [we bestowed upon you].”* (Q.102:8).
- The variation in wealth among people in itself does not give a person either inferiority or superiority. Rather, poverty and affluence are in the total control of God who, out of His Infinite Justice and Wisdom, has specified these things for whom he chooses. *“Indeed God increases provision to whom He pleases and straitens it [in regards to others]...”* (Q. 13:26).

Affluence, like poverty, is also seen as a trial from God, through which what one will do with their wealth is seen, either indulging oneself or using constructively in ways legislated in the religion. God says: *“Your wealth and your children are only a trial, whereas God! With Him is a great reward (Paradise).”* (Quran 64:15). After being bestowed with numerous gifts and bounties and a kingdom incomparable to any other on the earth, God in the Quran narrates that Solomon said: *“...This is from the bounties of my Lord, to test me whether I will be thankful or ungrateful...”* (Q. 27:40).

Application Activity: 4.8

- Discuss in your own words Islamic principles that guide economic life
- Islam promotes social wellbeing through just and fair economic transactions: Do you agree with this statement? Justify your answer?

4.9. Islam and Politics

Learning Activity: 4.9

- Write down and discuss the qualities of a good leader in Islamic view

Islam has provided guidance in every sphere of life, from individual cleanliness, rules of trade, to the structure and politics of the society. Islam can never be separated from social, political, or economic life, since religion provides moral guidance for every action that a person takes. The primary act of faith is to strive to implement

God's will in both private and public life. Muslims see that they, themselves, as well as the world around them, must be in total submission to God and his Will.

Moreover, they know that this concept of His rule must be established on earth in order to create a just society. Muslims have been called into a covenant relationship with God, making them a community of believers who must serve as an example to other nations by creating a moral social order. God tells the Muslim global nation: "You are the best community raised for mankind, enjoining the right and forbidding the wrong..." (Quran 3:110). Throughout history, being a Muslim has meant not only belonging to a religious community of fellow believers but also living according to the Islamic guidelines.

The following are the fundamental principles of politics in Islam

God is the only sovereign

God is the absolute sovereign in Islam, and is therefore the only Lord of heaven and earth, just as He is the Lord of the physical universe.

The Separation of Institutional Religion & the State

As we have mentioned, in Islam God is acknowledged the sole sovereign of human affairs, so there has never been a distinction between religious and state authority

Islam and Democracy

Islam has its own mechanisms that are fully capable of accommodating and supporting democratic institutions. There is compatibility between Islam and certain types of 'democracy' by using traditional Islamic concepts like mutual consultation (*Shura*) between the ruler and the ruled, community consensus (*Ij'ma*), public interest (*Maslaha*), and scriptural based opinion (*ijtihad*). These mechanisms can be used to support forms of government with systems of checks and balances among the executive, legislative, and judiciary branches. Islam encourages political participation, the rule of law, government accountability, freedom of expression, constructive criticism, electing leaders and human rights.

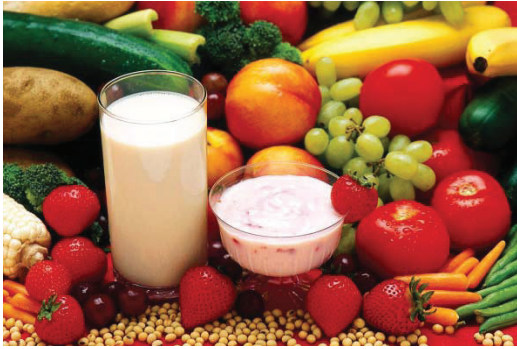
According to Islam, some qualities are required for a leader such as patience, justice, consultation, perseverance, compassion, trust in God, visionary, self-criticism etc.

In conclusion, one can see that Islam is a religion which not only governs the private religious life of an individual, but also mandates and regulates all aspects of public life. As the notion of worship in Islam is not restricted to mere rituals but inclusive of all deeds of obedience and goodness, so too does the concept of religion extend to all avenues of life on Earth. To a Muslim, the concepts of religion and state are inseparable.

Application activity 4. 9

- How does Islam support leadership in the community and democracy in your neighbourhood?

4.10 Islam and health and nutrition



Learning Activity: 4. 10

Among the following food items and drinks which one are prohibited in Islamic faith and why? Drinking water, sausage, beef, pork, fruits, rabbits, beer, liquor, cabbages, potatoes, nuts, milk, banana, coffee, sorghum beer,..

God has bestowed on humans his blessings, both hidden and apparent. Of these blessings the greatest is that of health, which the prophet (peace be upon him) regarded as one of the two graces the importance of which was not appreciated by many people. In Islam, the concept of health as demonstrated in Quran and Sunnah (Prophet Hadith and practices), is that Mankind should sound mentally, physically and socially. The conventional definition of health being the absence of any manifestation of disease and believing that health is a state of complete physical, mental and social well-being.

Islam deems this necessary component of faith and of Islamic law, which Muslims implemented during their golden age and in so doing provided evidence, supporting its applicability. The important principal in Islam is that the food we consume will have a direct effect on not only our physical bodies but also our souls. To keep optimum health, we have to ensure proper diet and nutrition. The holy Prophet Muhammad says "Stomach is the home of disease. Diet is the main medicine. Sahih Muslim.**ritional basic Islamic concepts on health**

Nutrition does not mean just physical nutrition. Nutritional needs are for the soul, for the mind and lastly for the body. In Islam, all that is in this universe is governed by a set of Divine laws or laws of nature. Thus, nutrition, food and health are linked to basic Divine principles.

Health, Islamic perspectives

Islam has laid down the foundation in Quran and Sunnah for the best approach of a balanced health. This approach is mainly through selection of the best, preventive methods, and staying away from harmful things. Summary of the main ideas of Islam relating to nutrition and health is presented in the following aspects:

1. Allah asked everyone to eat what is lawful. Allah says *"Ye people! Eat of what is on earth lawful and wholesome (Q.2-168).*
2. Muslims are to eat the best food after selecting. Allah says *"Eat and Drink, but waste not excess, for Allah loves not the prodigals" (Q.7-31).*
3. Muslims are to select the best quality of food. Allah says *" Now send ye then one of you with the money of yours to the town; let him find out which is the best food (to be had) (Q.18-19).*

In another approach, Islam demands from its followers the idea of total Abstinence of food and drinks for one whole month from dawn to sunset. Fasting increases productivity and curbs inflation. Allah says in the Quran *"O ye who believe! Fasting is prescribed for you as it was prescribed for those before you, that ye may learn self restraint".* With regards to fasting, the prophet Muhammed (Peace be upon him) said *"Fast (the month of Ramadan) so as "to heal your bodies from diseases".*

The Islamic way of life is a system of divine principals and code of ethics to be applied in the daily life of every person. Islamic lifestyles embrace numerous positive patterns prompting health and rejecting any behaviour which is contradictory to health. As such Islam has many constructive ideas to offer in the field of health care and medical practice.

The value of exercise in maintaining health

The prophet Muhammed (peace be upon him) advised all Muslims to teach their children Swimming, Archery and Horse riding. He used to walk at fast pace. He ran in a race with his wife, Aisha, he used to work with his hands whether at home, in the kitchen, or with his companions collecting wood for fire...

Prohibitions in Islamic perspective

Islam declares prohibited all those things and practices that do not form parts of the normal requirements of the body and can directly lead to the development of a disease or causes physical handicaps like blindness, paralysis, etc... (Alcohol, pork and unhealthy sexual practices), Allah says *"They ask you what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure" (Q.5-4).***phasis on fruits and vegetables**

Allah says *"(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for" (Q.36-57).*

He says also *“Ye shall have therein abundance of fruit, from which ye shall have satisfaction”* (Q.43-73).

He says also *“And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise”* (Q.16-67).

Application Activity: 4. 10

- Explain how Islam declares prohibited all those things and practices that do not form parts of the normal requirements of the body.

4.11. Islamic view of family planning methods



Learning Activity: 4. 11

Mention some Islamic views of Family planning, Abortion, Birth Control.

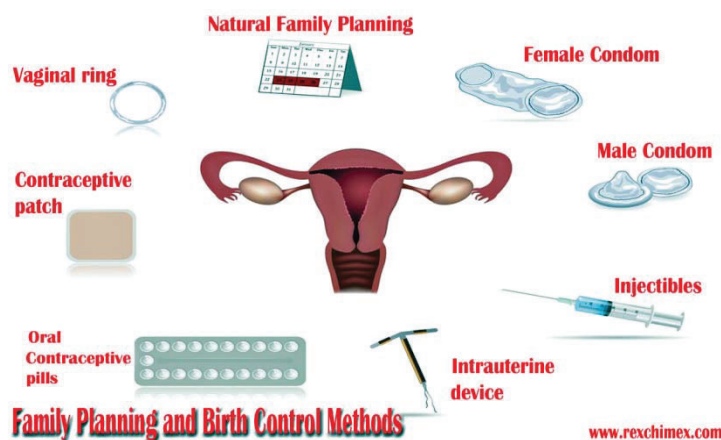
Muslims strive to build strong family and community bonds, and they welcome children as a gift from Allah. Marriage is encouraged, and raising children is one of the main purposes of marriage in Islam. Few Muslims choose to remain child-free by choice, but many prefer to plan their families through the use of contraception. The Qur'an does not specifically refer to contraception or family planning, but in verses forbidding infanticide, the Qur'an warns Muslims, *“Do not kill your children for fear of want, We provide sustenance for them and for you”* (Q 6:151, 17:31).

Hence, Muslims should never abort or kill their children out of fear of poverty. It is Allah who provides for them. Some Muslims have interpreted this as a prohibition against contraception as well, but this is not a widely accepted view. Some early forms of birth control were practiced during the lifetime of the Prophet Muhammad (peace be upon him), and he did not object to their appropriate use--such as to benefit the family or the mother's health or to delay pregnancy for a **certain period of time.**

Opinion of Scholars

In situations where there is no direct guidance from the Qur'an and tradition of the prophet Muhammad, Muslims then rely on the consensus of learned scholars.. Islamic scholars vary in their opinions about contraception, but only the most conservative scholars prohibit birth control in all instances. Virtually all scholars consider allowances for the mother's health, and most allow for at least some forms of birth control when it is a mutual decision by husband and wife. Some of the more fiercely debated opinions surround birth control methods that interrupt the development of a fetus after conception, methods which are irreversible, or when birth control is used by one spouse without the knowledge of the other.

Family planning and Contraception methods.



- **Natural family planning:** This was commonly practiced during the time of the Prophet Muhammad, and he did not universally object to it. Spouses need to be sensitive to each other's needs for fulfilment, however, and practice this method only if both agree.
- **Barrier methods (condoms, diaphragms, etc.):** These are designed to prevent conception, and are therefore accepted by most Muslim scholars.
- **Hormonal and other methods (pill, patch, IUD, etc.):** These work through a combination of preventing fertilization and interfering with implantation. Most scholars frown upon such methods except under medical supervision--particularly as they may cause harm to the woman using them.
- **Surgery (vasectomy, tubal ligation, hysterectomy):** Islam forbids a couple from choosing to be permanently child-free through the use of surgeries that are irreversible, unless for medical reasons.

The Quranic verses above serve as a reminder, though, that Allah takes care of our needs and we should not hesitate to bring children into the world out of fear or for selfish reasons. We must also remember that no method of birth control is 100% effective; Allah is the Creator, and if Allah wants a couple to have a child, we should accept it as His will.

Abortion

The Qur'an describes the stages of embryonic development (Q.23:12-14 and 32:7-9), and Islamic tradition states that the soul is "breathed" into a child four months after conception. Islam teaches respect for each and every human life, but it remains an ongoing question of whether unborn children fall into this category.

Abortion is frowned upon during the early weeks, and it is considered a sin if done without a just cause, but most Islamic jurists permit it. Most early Muslim scholars found abortion to be permissible if done in the first 90-120 days after conception, but abortion is universally condemned thereafter unless to save the mother's life.

Based on the above points and numerous others, the scholars in their research on this question came up with the following resolution:

It is not allowed to enact a general law that limits the freedom of spouses in having children. It is forbidden to "permanently" end a man's or a woman's ability to produce children, such as by having a hysterectomy or vasectomy, as long as that is not caused by circumstances of necessity according to its Islamic framework.

It is permissible to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time, if there is some need of Islamic Law on that in the opinion of spouses, based on mutual consultation and agreement between them.

Application Activity: 4.11

- Describe the Islamic views on family planning, birth control and abortion.

4.12. Islam and the Environment

Learning Activity: 4.12

- Define the Islamic approach to the environment.

The Environment as God's creation must be respected. Islam as a way of life expects human beings to conserve the environment for several reasons. Some of the reasons why? Here is Islamic Approach to the Environment:

Creation & Ownership: Islam describes the environment and teaches us that it has been created by God. The Quran states "Glory to Allah, who created in pairs all things that the earth produces, as well as their own (human) kind and (Other) things of which they have no knowledge" (Q.36-36), (Q.15-19), (Q.20-53)

Humans and Environment: Islam prescribes how humanity should use the environment. Human have to live in Harmony with Nature. Humans act as the agents of God on earth. God has given human beings a higher status than all other living creatures on earth. He has given him the important role of "Stewardship: Khilafat"

over all animals and plant life. The Quran states “Behold thy Lord said to the angels, “I will create a vice-gerent on earth”. And be taught Adams the nature of all things” (Q.2-30), (Q.20-54), (Q.36-71).

Proactive Care: Islamic teachings are meant to take proactive care of the environment. Environmentalism has been taught and demonstrated by the Prophet Muhammed (peace be upon him) “Whoever plants trees, Allah will give him reward to the extent of their fruit”. According to Francesca De Chatel, a Netherlands-based anthropologist “And Yet a closer reading of the Hadith, the body of work that recounts significant events in Muhammad (peace be upon him) life, reveals that he was a staunch advocate of environmental protection”. In her Observation she added “One could say he (Muhammad) was an “Environmentalism before his time” a pioneer in the domain of conservation, sustainable development, and resource management and one who constantly sought to maintain a harmonious balance between man and nature”.

Preservation & Protection: The ultimate objective of life for a Muslim is salvation which is achieved through peace and harmony. “Salam”, the Arabic root of the word “Islam,” means “peace and harmony”. Therefore, Islamic theologians argue that an “Islamic way of life entails living in peace and harmony” at individual and social as well as environmental levels. Islam’s guidance form the principles of Environmental Protection Muslims believe that no other creature is able to perform this task. Humans are the only beings that God has “entrusted” with the responsibility of looking after the earth. This trusteeship (Amanat) is between God and humankind. For Muslims it is a religious duty to protect the environment.

Application Activity: 4. 12

- Prophet Muhammad (peace be upon him) “*Whoever brings dead land to life, that is, cultivates wasterland, for him is reward therein*”. Analyse this prophet’s saying

4.13. Islamic view on crimes and punishments



Learning Activity: 4. 13

“Punishment is justice for the unjust” St Augustine of Hippo”

Explain this quote

Islamic law sets out how Muslims should behave in order to live the life that Allah intends them to live. One of the many objections levied against Islam is in reference to the system of crime and punishment in the *Islamic Law*. How are Islamic punishments and penal laws compatible with clemency and benevolence?

There are subtle points in the “penal laws and punishments” which help us in replying to this question. Studying these points, it is clear that penal laws and punishments too are another branch of Islamic clemency and benevolence, although they may at first seem violent to some. By contrast, the Law of Islam was sent down to Muhammad (peace be upon him), in its complete form as part of His final message to humanity. Islamic Law pays the most careful attention to this matter and provides a complete legal system. It takes into consideration the changing circumstances of society as well as the constancy and permanence of human nature. Consequently, it contains comprehensive principles and general rules suitable for dealing with all the problems and circumstances that life may bring in any time or place. Likewise, it has set down immutable punishments for certain crimes that are not affected by changing conditions and circumstances. In this way, Islamic Law combines between stability, flexibility, and firmness.

The Islamic approach to combating crime

The ultimate objective of every Islamic legal injunction is to secure the welfare of humanity in this world and the next by establishing a righteous society. This is a society that worships God and flourishes on the Earth, one that wields the forces of nature to build a civilization wherein every human being can live in a climate of peace, justice and security. This is a civilization that allows a person to fulfill his every spiritual, intellectual, and material need and cultivate every aspect of his being. This supreme objective is articulated by the Quran in many places. God says: *"We have sent our Messengers with clear signs and have sent down with them the book and the criterion so that man can establish justice. And we sent down iron of great strength and many benefits for man..."* (Q.57:25). And He says: *"...God wants ease for you, not hardship..."* (Q.2:185), (Q. 4:26-28), (Q. 16:90).

Preserving the five universal necessities

Since the Islamic legal injunctions are aimed at achieving human welfare, they can all be referred back to universal principles which are necessary for human welfare to be secured. These universal principles which Islamic penal system is aimed at preserving them are:

1. The preservation of life against (murder or assault), it prescribes the law of retribution.
2. The preservation of religion against (apostasy), it prescribes the punishment for apostasy.
3. The preservation of reason against (using intoxicants), it prescribes the punishment for consuming intoxicants.
4. The preservation of lineage against (fornication and false accusations of adultery), it prescribes the punishment for fornication.
5. The preservation of wealth & property against (theft), it prescribes the punishment for theft.
6. To protect all of them against all of these universal needs (highway robbery), it prescribes the punishment for highway robbery.

Principles of the Islamic penal system

The Islamic penal system is based on a number of principles, the most important of which follow:

The first principle is that nothing is prohibited before the appearance of the *Divine Law*. Deeds are only described as prohibited if their prohibition is stated in the sacred texts. This principle is implied by many verses of the Qur'an and indicated by a number of the rules of Islamic jurisprudence.

Among these verses are: *"We would punish no one until after we had sent a messenger"* (Q.17-15) and: *"Your Lord would not destroy the towns until He sent a messenger to the*

mother of the towns who would recite to them our signs.” (Q. 28-59).

The jurists have derived from verses such as these two rules of jurisprudence, which are that there is no accountability before the appearance of the Divine Law, and that everything is assumed to be permissible unless there is proof indicating otherwise. These two rules in the Islamic penal system apply to patterns of behavior that are prohibited by the sacred texts, when they are committed after the relevant texts have been revealed. This is with reference to prohibitions that have set prescribed punishments. As for the prohibitions of a more discretionary nature - where the divine texts establish that certain activities are prohibited but make no mention of a prescribed punishment - in these cases the punishment is to be determined by the political authority in light of the indications given by the prescribed punishments for other crimes.

The second principle is that previous violations are to be pardoned (*punishments are not retroactive*). This principle, which is a consequence of the previous one, means that the divine texts that prescribe fixed punishments crimes are not to be carried out on people who committed these acts before the texts prohibiting them were revealed. They are only applicable to those who commit these crimes after their punishments have been prescribed. The previously mentioned verses point to this principle, as do the following: Allah says: *“Allah has pardoned what has passed.”* (Q.5-95). And He says: *“Say to those who disbelieve that if they desist, Allah will forgive them what has passed.”* (Q. 8-38).

The third principle is that no one is punishable for the deeds of others. This means that, in Islamic Law, the individual is solely accountable for his or her crime, and no one else will bear the burden of an action that he or she committed. No one will be punished for a crime committed by someone else, no matter how close the two people might be related. The Qur’an has established this principle in many verses. Among these are the following: Allah says: *“No soul will earn any wrong except against itself. No one shall bear the burden of another.”* (Q.6-164). Allah also says: *“Whoever does good, then it is for his own soul, and whoever does wrong then it is against it.”* (Q.45-15). He says as well: *“Every soul is mortgaged against what it earns.”* (Q.74-38).

The fourth principle is that the penal code is universally applicable. The Islamic penal code - like other Islamic institutions is applicable to everyone, without discrimination. Everyone is equal before it, no matter what his or her standing in society might be. The Qur’an has established the principle of universal equality in the following verse: *“O mankind, We have created you from a male and a female and made you into nations and tribes so you can come to know one another. Verily, the most noble of you with Allah is the most righteous.”* (Q.49-13).

Allah’s Messenger (peace be upon him) has clearly illustrated the principle of equality in carrying out punishments when a woman from the Makhzam clan - one of the noblest clans within the tribe of Quraysh - committed theft. The people of Quraysh interceded to have her acquitted, but Allah’s Messenger (peace be upon

him) said: *“O people, those who came before you came to ruin only because they used to pardon their nobility when they stole and would carry out the punishment on the weak. By Allah, if Fatimah, the daughter of Muhammad, committed theft, I would cut off her hand.”* (Sahih al-Bukhari: 6787, Vol. 8, Book 81).

The fifth principle is that a punishment is not to be carried out in the face of doubt. This means that the judge cannot rule to have the punishment carried out upon the accused whenever there is doubt as to whether or not the crime has been committed, or whether or not there is a legal justification making it excusable. This principle is intrinsically related to the maxim observed by the Divine Law in both civil and criminal cases: that innocence and freedom from accountability is to be assumed unless proven otherwise.

In the case of the slightest doubt, the legal punishments are unwarranted and should not be applied. This is because it is better to let a criminal go free than it is to punish an innocent person. Aisha reported: The Messenger of Allah, peace and blessings be upon him, said: *“applying legal punishment if you are capable. If the criminal has a way out, then leave him to his way. Verily, it is better for the leader to make a mistake forgiving the criminal than it is for him to make a mistake punishing the innocent”*. (Sunan al-Tirmidhi 1424). Abu Huraira also reported: The Messenger of Allah, peace and blessings be upon him, said: *“Avoid applying legal punishments as long as you find an excuse to avoid them”*.

Forms of punishment in Islam

Islamic Law, in confronting the problems of life and setting down solutions for them, is established on two complimentary principles. These are: stability and permanence of its basic tenets on the one hand and the dynamism of its subsidiary injunctions on the other.

For the unchanging aspects of life, Islamic Law brings fixed statutes. For the dynamic aspects of life that are affected by social development, broadening horizons, and advances in knowledge, Islamic Law comes with general principles and universal rules capable of being applied in a number of different ways and in a variety of circumstances.

When we apply these principles to the penal system, we find that Islamic Law has come with clear texts prescribing fixed punishments for those crimes that no society is free of, crimes that do not vary in their forms because they are connected with the constant and unchanging factors of human nature.

Islamic Law confronts other crimes by stating the general principle that decisively indicates their prohibition, leaving the punishment to be decided by the proper political authority in society. The political authority can then take the particular circumstances of the criminal into consideration and determine the most effective way to protect society from harm. In accordance with this principle, punishments in Islamic Law are of three types:

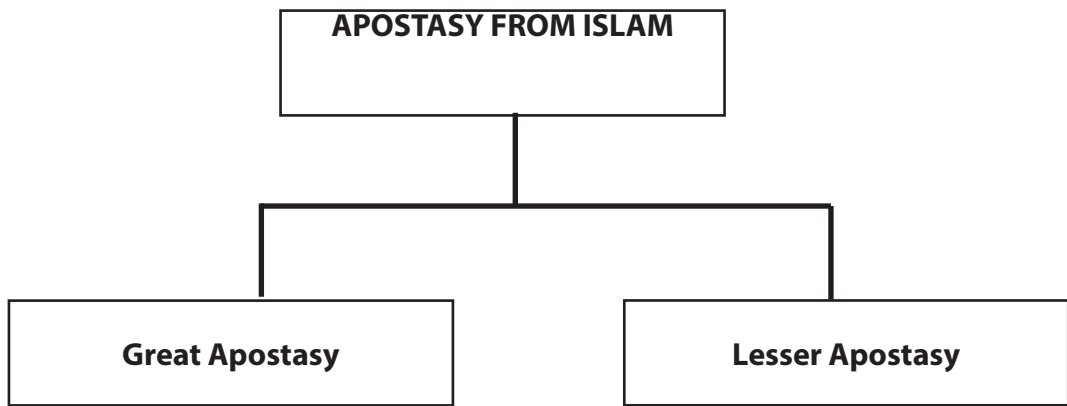
1. Prescribed punishments.
2. Retribution.
3. Discretionary punishments.
4. Prescribed punishments.

Crimes that fall under this category can be defined as legally prohibited acts that God forcibly prevents by way of fixed, predetermined punishments, the execution of which is considered the right of God. These punishments have certain peculiarities that set them apart from others. Among these are the following:

- a. These punishments can neither be increased nor decreased.
- b. These punishments cannot be waived by the judge, the political authority, or the victim after their associated crimes have been brought to the attention of the governing body. Before these crimes are brought before the state, it may be possible for the victim to pardon the criminal if the damage done was only personal.
- c. These punishments are the 'right of God', meaning that the legal right involved is of a general nature where the greater welfare of society is considered. The following crimes fall under the jurisdiction of the fixed punishments.
 - i. Theft: Theft is defined as covertly taking the wealth of another party from its secure location with the intention of taking possession of it.
 - ii. Highway Robbery: Highway robbery is defined as the activity of an individual or a group of individuals who go out in strength into the public thoroughfare with the intention of preventing passage or with the intention of seizing the property of passers-by or otherwise inflicting upon them bodily harm.
 - iii. Fornication and Adultery: This is defined as any case where a man has coitus with a woman who is unlawful to him. Any relationship between a man and a woman that is not inclusive of coitus does not fall under this category and does not mandate the prescribed, fixed punishment.
 - iv. False Accusation: This is defined as accusing the chaste, innocent person of fornication or adultery. It also includes denying the lineage of a person from his father (which implies that his parents committed fornication or adultery). False accusation includes any claim of fornication or adultery that is not backed up by a proof acceptable to Islamic Law.
 - v. Drinking: One of the most important objectives of Islam is the realization of human welfare and the avoidance of what is harmful. Because of this, it "permits good things and prohibits harmful things." Islam, thus, protects the lives of people as well as their rational faculties, wealth, and reputations.

The prohibition of wine and the punishment for drinking it are among the laws that clearly show Islam's concern for these matters, because wine is destructive of all the universal needs, having the potential to destroy life, wealth, intellect, reputation, and religion. God says: *"O you who believe! Verily wine, gambling, idols, and divination are but the abominations of Satan's handiwork, so abandon these things that perchance you will be successful. Satan only wishes to cause enmity and hatred between you through wine and gambling and to prevent you from the remembrance of God and prayer. Will you not then desist?"* (Q. 5:90-91).

vi. **Apostasy:** It becomes clear when all the evidence is presented that apostasy should be divided into major and minor categories as well.



Greater Apostasy

Major apostasy is when a person embraces Islam and later leaves the religion while combining this with the political crime of treason. Legal punishment against such persons can only be carried out by a lawful authority according to due process, and it is not permissible for individual Muslims to carry out this punishment on their own. The presence of political treason as a condition for punishment is made clear in an authentic tradition

Greater Apostasy is defined as a Muslim making a statement or performing an action that takes him out of the fold of Islam. The punishment for apostasy originated due to the dangerous phenomena of hypocrisy (Nifaq) that threatened the community in Medina. Hypocrisy in this sense is not simply failing to live up to one's stated moral standards, but rather this form of hypocrisy was the deliberate attempt by the enemies of Islam to pretend to be Muslims in order to infiltrate and harm the community. The Quran relates this event to us: *"A group from the People of the Scripture said: 'Believe in what is revealed to those who believe at the beginning of the day, then disbelieve at the end of the day, so perhaps they might return from faith.'" (Q. 3:72).* Those pretended to be Muslims outwardly with the intention of later publicizing their rejection of Islam in an attempt to shake the faith of newly converted Muslims. This was at a time when Medina was threatened with a war of extermination by the Qurayish tribe aristocracy.

Likewise, other hypocrites in Medina were spreading lies and rumors among the Muslims at a time when their unity was most needed. Such acts constituted a serious threat to the security of the community. The punishment prescribed for it in the Prophet traditions (Sunat) is execution, and it came as a remedy for a problem that existed at the time of the Prophet (peace be upon him).

Therefore, the punishment for apostasy was prescribed in this specific context. It was not prescribed in order to punish the act of unbelief itself, as this is for Allah alone, but rather to protect the Muslims from the conspiracies of their enemies. Scholars recognize that this apparently general statement must be restricted by other evidence.

What we find is that the Prophet issued this directive within the particular context we have described and it should not be used to negate several verses and traditions indicating restriction. Rather, this tradition must be understood in light of the Quran and traditions of the Prophet Mohammed as a consistent whole. Thus, the prescribed punishment for apostasy was instituted so that apostasy could not be used as a means of causing doubt in Islam. At the same time, the apostate is given time to repent, so if he has a misconception or is in doubt about something, then his cause of doubt can be removed and the truth clarified to him. He is encouraged to repent for three days.

In fact, scholars now recognize that there are degrees of apostasy just as there are degrees in other areas of the religion. Scholars have divided unbelief, idolatry, hypocrisy, and sins into major and minor categories.

Lesser Apostasy:

Minor apostasy is when someone embraces Islam and later leaves the religion peacefully without causing harm to the community. The sin is purely between the apostate and his Lord, and worldly punishments are not applied in this case. Allah said: "*Verily, those who believed and then disbelieved, then who believed and then disbelieved and increased in disbelieved, never will Allah forgive them nor will he guide them to a right way*". (Q. 4:137).

In this verse, Allah describes a person who believes, then disbelieves, then believes again, and then disbelieves again. This person committed apostasy twice and yet Allah did not prescribe a legal punishment for him. An authentic tradition relates the story of a Bedouin who embraced Islam but later cancelled his pledge of allegiance to the Prophet, yet no punishment was applied to him. The Prophet did not punish this man even though he abandoned the community.

In a similar manner, Umar Ibn Abdul Aziz as Caliph did not apply any penalty to a group of apostates who had recently embraced Islam but were not firm in the religion. We can deduce from this narration that punishment is not necessary for people who only recently embraced Islam and are not firmly grounded in its teachings.

Retribution punishments

This is the second type of punishment in Islamic Law. This is where the perpetrator of the crime is punished with the same injury that he caused to the victim. If the criminal killed the victim, then he is killed. If he cut off or injured a limb of the victim, then his own limb will be cut off or injured if it is possible without killing the criminal. Specialists are used to make this determination.

Important Rules Regarding Retribution.important Rules Regarding Retribution

1. Retribution is not lawful except where the killing or injury was done deliberately. There is no retribution for accidentally killing or injuring someone. God says: *"O you who believe, retribution is prescribed for you in the case of murder..."* (Q. 2:178). And He says: *"...There is retribution in wounds..."* (Q. 5:45).
2. In the crimes where the criminal directly transgresses against another, Islam has given the wish of the victim or his family an important role in deciding whether or not the punishment should be carried out. Islam permits the victim to pardon the perpetrator, because the punishment in these crimes is considered the right of the victim. Islam even encourages pardon, promising a reward in the hereafter for the one who does. God says: *"If anyone waives the right to retaliation out of charity, it shall be expiation for him."* (Q. 5:45). The pardon can either be to the payment of blood money, a fixed, monetary compensation, or can be total, where no worldly compensation is demanded. God says: *"To forgive it is closer to piety..."* (Q. 2:237)
3. The punishment must be carried out by the government. The family of the victim cannot carry it out.

The wisdom behind Retribution

With regard to Islamic punishments in general, and retribution in specific, we find that they have two complementary characteristics. The first of these is the severity of the punishment. This is in order to discourage the crime and limit its occurrence. The second characteristic is the difficulty of establishing guilt, reducing the opportunities for carrying out the punishment, and protecting the accused. In this vein, we see the principle that punishments are waived in the presence of doubt, and that the benefit of the doubt is always given to the accused. Some prescribed punishments are even waived on the grounds of repentance, as we can see in the case of highway robbery. This is also seen in the permissibility of pardon in the case of retribution and the fact that pardon is encouraged and preferred.

These two elements complement each other in that crime is effectively discouraged, protecting society, and the rights of the accused are safeguarded by the fact that speculation and accusations cannot be grounds for punishment, and that the accused enjoys the greatest guarantee of justice and being spared the punishment whenever possible. Most people will abstain from committing crime, because of

the severity of the punishment, and the punishments for these crimes will rarely be carried out. In this way, the general security of society and the rights of the individual are equally realized.

Discretionary Punishments

These punishments are not fixed by Islamic Law, for crimes that either infringe on the rights of God or the rights of an individual, but do not have a fixed punishment or a set expiation. Discretionary punishments are the broadest category of punishments, because the crimes that have fixed punishments are few in number and all other crimes fall under the scope of this last category. They are the most flexible type of punishment, because they take into consideration the needs of society and changing social conditions. Consequently, they are flexible enough to realize the maximum general benefit to society, effectively reform the criminal, and reduce the harm that he causes. Islamic Law has defined different types of discretionary punishments starting from exhortations and reprimands to flogging, to fines, and to imprisonment. These discretionary measures are left to the decision of the legal authorities within the general framework of Islamic Law and the universal purposes of Islam that balance between the right of society to be protected from crime and the right of the individual to have his freedoms protected.

Application Activity: 4. 13: For reflection and discussion

1. What aim of punishment would you think to be most important (reform/retribution/protection/deterrence/reparation)?
2. How do you think the following should have been punished? Explain why?
 - a. Looters- Robbers.
 - b. Snipers- Terrorist actors against innocent people.
 - c. Those who disturb a national security.

4.14. Islam and the Development

The relationship between religion and development has always been neglected to the extent that literature on this relationship between religion and economic development forms a class of its own. The factor underlying this neglect of relationship between religion and economic development has been identified as the implicit assumption that economic development is often viewed as essentially secular and therefore is separated from religious matters, culture and global change (Skelton and Allen, 2005, p.237).

Development is an innate trend to change into a better form. This trend is the secret of inclining towards both material and moral perfection. In general, all religions

acknowledge this inevitable and irresistible trend. Above all, the mission of religions is guidance. Moreover, religions carry many characteristics of development that easily can be noticed when we think deeply about different revelations before Islam and seeing to what extent Islam came as a final revelation to complete them. Development, that is, change into a better form, is an innate inclination toward material and moral perfection.

Islam is the religion that brings people out from darkness into light. The early Muslims understood and applied it correctly; thus, they had authority and power. Allah Almighty says *"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear"* (Q.24:55). Thus, Islam calls upon all its adherents to adopt modern ideas and technologies that can improve life, as long as they are within the limits set out by Islam.

How Islam Corresponds to Development.

1. Islam calls for adopting the best in all matters. Allah Almighty says *"So announce the good news to my slaves. Those who listen to the speech and follow the best thereof"* (Q.39:17-18). Furthermore, Islam encourages its followers to aspire for lofty goals and high aims. The Prophet (peace and blessings be upon him) is reported to have said, *"Indeed, the believer is never satisfied doing good until he reaches Paradise"* (At-Tirmidhi).
2. Islam glorifies strength in both material and spiritual matters. The Prophet (peace and blessings be upon him) is reported to have said, *"The strong believer is better and more lovable to Allah than the weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the hereafter) and seek help from Allah and do not lose heart"* (Muslim).
3. Islam warns of adhering to the old principles if they are corrupt. Allah Almighty says *"And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said, 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.' (The warner) said, 'Even if I bring you better guidance than that which you found your fathers following?'"* (Q.43:23-24).
4. Islam accepts using modern means within the context of the fixed principles. The Prophet (peace and blessings be upon him) is reported to have said, *"Verily, Allah will send for this nation at the head of every hundred years [could mean every generation] one who would revive for it (i.e. the nation) its religion"* (Al-Hakim).
5. Islam encourages Muslims to seek and acquire knowledge, which is the basis of development and which benefits the individual and the society in the framework of the religion. Allah Almighty says *"It is only those who have*

knowledge among His slaves that fear Allah” (Q.35:28). Knowledge includes many branches such as astronomy, physics, chemistry, botany, geology, medicine, sociology, philosophy.

6. Islam orders Muslims to work and apply knowledge in all fields, such as agriculture, industry, and commerce. There are many texts that assert this fact...
7. Islam acknowledges material development in the framework of religion. However, Islam calls for eternal spiritual development, for it prevents the material development from deviation and accompanies human beings in this worldly life and in the hereafter. Allah Almighty says *“Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope” (Q.18:46) and “beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him. Say: Shall I inform you of things far better than those? For the pious, there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and purified wives). And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves” (Q. 3:14-15).*

Through this development, Islam formed a great and strong empire. Many scholars witnessed Islamic development and asserted that its principles and the efforts of those who applied it greatly contributed to the development of human civilization in all fields.

Thus, we assert that those who want to judge Islam should judge it according to its principles and correct application. It is a mistake to judge it according to the behavior of deviants who have no knowledge of the teachings of Islam or who apply them incorrectly.

4.14. Islam and the Development

Learning Activity: 4.14

Examine the concept of development in Islam as can be found in the Quran, the Traditions of the Prophet (peace be upon him) and as elaborated by Muslim scholars over the century.

Application Activity: 4. 14

- Give some aspects on how Islam corresponds to development.

End Unit Assessment 4

1. In group, discuss some aspects that underline the unity and universality of Islamic religion
2. The aspects above show that The Universality of Islam “is not informality, it is Unity with diversity”. Explain how?
3. Explain the mechanism of Democracy in Islam
4. With example show how Islam contributed to the Development in Rwanda



UNIT 5
CARDINAL
VIRTUES IN ISLAM

UNIT 5: CARDINAL VIRTUES IN ISLAM

Introductory activity

What are the 4 cardinal virtues in Islamic religion?

How do these cardinal virtues help Muslims to practice their faith and live in peace?

5.1. The Virtue of courage (Ijtihad) and its importance

Learning Activity: 5.1

- Explain courage in Islamic context.
- Discuss about its importance in our daily life

Islam, as it is frequently argued by the Muslims, is not only a religion, but also a way of life, which prescribes, exhorts, admonishes, and tells its adherents how to live individual and social lives for those who believed and followed it. Hence, it is at once a religion, system of laws, social order, ethics, politics, economics etc. In other words, it is everything that every Muslim needs to live his or her life in this world.

Courage is one of the noblest characteristics of men. It is the sign of strength, and the dignity of the Muslim nation (*Umat*) depends on it. For this reason, the strong believer is better and more loved by Allah the Almighty than the weak one. Courage is the quality of those who are strong and not intimidated by fear, and are not weak or feeble. Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation. We can build courage by identifying things that frighten or challenge us and thinking of strategies for coping with them. We also can build courage by remembering that nothing can harm us unless Allah wills it and nothing can benefit us unless Allah wills it.

The Prophet, (*Peace be upon Him*), was the most courageous man, He would face difficult situations and hardship with a steadfast heart and strong faith. A companion Anas, may Allah be pleased with him, confirmed the bravery of the Prophet (*peace be upon him*), with an incident that happened to the people of city of (Medina). One night, they were terrified when they heard a loud noise, so they set out to know the cause of it.

On their way, they were met by the Prophet, (*peace be upon him*), who was riding a horse, ready to defend the people against any danger, He, (*Peace be upon Him*), comforted the people of Medina, saying: "*Don't be afraid, don't be afraid.*" This shows how courageous the Prophet (*peace be upon him*), was as he went out before the people did so as to know what had happened in order to reassure and calm them.

The Prophet set a great example as his actions were appropriate to each situation. He was courageous, strong, merciful and compassionate at the times when courage, strength, mercy or compassion was called for. It is sufficient honor for a courageous

believer to be loved by Allah the Almighty, for a Companion Abu Hurayrat (may Allah be pleased with him), narrated that the Prophet, (Peace be Upon Him), said: *“The strong believer is better and more loved by Allah The Almighty than the weak one and there is good in both...”*

Steps to instilling the attribute of courage in Muslim children



Muslims children need to be kind, upright, humble, thoughtful, well mannered... the list is endless. When it comes to being courageous, there are a few concrete steps; children have to take this direction:

1. Build confidence.

- Keep trying, even when they initially fail.
- Increase their determination and see the fruits of their efforts on various small projects; can help them to become more confident about their own abilities.

2. Overcome fear.

- Express their fear instead of being paralyzed by it.
- Create situations for them where they can gradually “get over” any unfounded fears they have.

3. Face the Unknown.

- Have bravery in new situations. The most common example of this is when meeting new people, especially adults. They need to be to smile, speak loudly, and to shake hands when meeting new people.
- They should not be hiding behind, or whispering so softly that the person cannot hear them.

4. Do the right thing.

5. Demonstrate courageousness, confidence, and independence.

- This is perhaps the most important area where children need; they need to be able to take a stand in the face of peer disapproval.
- They should feel a degree of shame to be found in any sort of disobedience

to their Creator, when He has blessed them with innumerable blessings in this world.

- They should be careful about who they choose as close friends, as this will in turn affect their own character development up to a whole society to stand up for the truth.

6. Avoid Foolish Bravado. Being brave does not mean children should be encouraged towards risky activities or stunts to prove courageousness. One should not take unnecessary chances or neglect safety in a futile attempt to prove bravery to others. Rather, one needs to balance physical courage with common sense. Abu Hurayrat reported that the Messenger of Allah, may Allah bless him and grant him peace, said, *"The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry."*

Application Activity: 5.1

- Explain how Muslim children should take steps towards the attribute of courage in them.

5.2. The importance of being courageous in Islam

Learning Activity: 5.2

- Discuss the importance of courage in our daily life.

Courage, as outlined in the Qur'an, is showing determination in respecting all of Allah's limits, without exception, and without hesitation, whatever the circumstances or the condition. Essentially, courage is the virtue that arises as a result of faith. Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation. We can build courage by identifying things that frighten or challenge us and thinking of strategies for coping with them. The very basis of the courage of the faithful is their love and fear of Allah, and their rendering sincere effort to earn His good pleasure. For that reason, their courage in fulfilling the requirements of morality is not dependent on specific circumstances. In all conditions, a believer retains the courage that results from trusting in Allah.

Satan, in other side, does not want even a single person to emerge with the truth, who lives according to the morality of the Qur'an, and directs his thoughts towards the Hereafter. For this reason, he sends his cohorts to assault those who scrupulously adhere to the Qur'an, and tries to wear them down, frighten them and influence them negatively. Satan carries out this activity directly with blandishments and stratagems, but also through those who have come under his influence and made him their friend. Allah informs us that this method of Satan's can have no effect on the faithful. Allah said *"That was only Satan who intimidated his adherents. But do not*

fear them-fear Me if you are believers". (Q.3:175).

In the following verses, the courage and determination in religious matters of those who fear Allah, and the fine reward they will receive from Him are described. Allah said " *(Believers are) those to whom people said, "The people have gathered against you, so fear them." But that merely increased their faith and they said, "Allah is enough for us and the Best of Guardians."* (Q.3: 173).

Application activity 5. 2

- Discuss about the importance of courage in Islam.

5.3. The value of work in Islam

Learning Activity: 5.3

- As we have seen above, Courage enables us to face difficulty, danger or pain in a way that allows us to maintain control over a situation. Discuss about how can Muslim Community use the courage virtue in order to face their poverty and to build their country.

Work in Islam is very important due to it being a critical part of our stewardship role over Allah's creation in this world. Work drives progress and prosperity for mankind. **Work is given special importance to the extent that it is considered as an act of worship in itself.** It must be noted that while Allah has predetermined our provisions, nonetheless, in order to access these provisions we are expected and encouraged to work.

A primary illustration of that concept can be seen in the story of Maryam's childbirth; where despite being given provisions in order to provide support and care for her during the process, Allah instructs her by saying, which means, "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (Q.19:25)" – So even in this state she is expected to exert a bit of effort to access the provisions that Allah made available to her. Even birds work in order to access the provisions of Allah.

In the Hadith, Prophet Muhammad (peace be upon him) emphasizes the important link between relying on Allah and work by drawing parallels with the efforts of birds in pursuing the provisions of Allah. He (peace be upon him) says, "If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening".

In the Quran, there are many verses that talk about work and its importance. For example, Allah says, which means: "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you

used to do." (Q.9:105. He also said *"But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."* (Q.28:77). Allah also said *"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."* (Q. 62:10). He also said *"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection."* (Q. 67:15)

There are also many Prophetic sayings that talk about work and its importance. For example, where the Prophet Muhammad (peace be upon him) said: *"No food is better to man than that which he earns through his manual work. Dawud (David) (Peace be upon Him), the Prophet of Allah, ate only out of his earnings from his manual work."* He also said: *"It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not."*

For example the Prophets of Allah all worked in different fields, The prophet Muhammad (peace be upon Him) worked as a shepherd and after an agent merchant for Lady Khadijah may Allah be pleased with her, Prophet Noah, (peace be upon Him) worked in business and in ship building, etc...

Islam is a religion that orders its followers to be part and parcel of a working and productive society. Islam doesn't accept the perception of some lazy people who rely on supplication for God's provision. The Prophet's Companion Umar ibn Al-Khattab, who used to stress this point further by telling people, *"Never should anyone of you think that supplication (Du`aa') for sustenance without work will avail him, for heaven never rains gold nor silver"*.

Islam encourages proper and good performance of work.

The prophet Muhammad (peace be upon him) is reported to have said: *"Allah likes that when a person does work that they do it well."*

Employer and Employee regulations in Islam.

Islam has a set of basic rules and regulations for employer and employee to run their affairs. Prophet Mohammad (Peace be upon him) practiced and also taught this to people during his time. He established a society where employer and employee enjoyed benefits of these basic rules. 1400 years after his death, these basic rules still exist as milestone not only in Muslim nation but also adopted by many other nations and organizations. Islamic rules and regulations for employer and employee fall in the following principles:

Justice and Fair Dealing: Employer needs to ensure justice by fulfilling his obligations to the employee and employee needs to ensure justice by fulfilling his obligations to employer. Allah said: *"O you who believe stand firmly for justice"* (Q.4:135) Prophet Mohammed (Peace be upon him) said: *" One who exercise his authority and*

power unjust way will not enter Paradise”.

Employment Contract: Employment contract between employer and employee must be made and agreed by both before starting the job. Details of salary and duty shall be clearly stated in the contract. Prophet Mohammed (peace be upon him) said: *“Employer must declare the wages to worker before the worker embarks on the required work”*. Once the contract is signed, it is the duty of both employer and employee to respect contractual terms. Allah Said: *“O you who believe fulfil your contract”* (Q. 5:1). Prophet Mohammed (peace be upon him) said: *“Muslim must abide by their agreement”*.

Honesty: Employer and employee both must be honest to each other. Cheating and deception from both sides are not allowed in Islam. Employee should not cheat at work and work less while he takes full salary. On the other hand employer should not cheat in paying less while employee works in full. The Prophet Mohammed (peace be upon him) Said: *“Whoever cheats us is not one of us”*. The employer should give wages of employee at agreed time: This is because salary delay may cause difficulty to the employee; maybe he will not have money to buy food and other basic necessities for himself and his family. The Prophet Mohammed (Peace be upon him) said: *“Give the wages of employee before his sweat dry”*.

Islam forbids Work Load by: Do not give employee workload more than his ability. The Prophet Mohammed (peace be upon him) said: *“People work under you are also Human being like you do not throw them into misery and suffering”*.

Behaviour: Employer should behave well with his employee. The Prophet Mohammed (peace be upon him) said: *“One of the actions that will be beneficial in your life after death is your good behaviour with people working under you”*.

Application Activity 5.3

- Islam is a religion that orders its followers to be part and parcel of a working and productive society. Explain how and with evidences. What do you suggest?

5.4. The value of Wealth in Islam

Learning Activity:5.4

- Discuss about the contributions of wealthy people in the development of Islam.



Islam considers wealth as the life-blood of the community which must be constantly in circulation; therefore, its possession excludes the right of hoarding (Quran 9:34-35). The implication is that lawfully earned wealth must be invested within the community to improve its economic well-being. Investing wealth is not only measured by the monetary gain associated with it, but also by the benefit which accrues to the society. The needs of the society, therefore, must be a consideration for the owner of wealth. While Islam considers lawfully acquired wealth as subject to the protection of the *law (Shariah)*, it regards the wealth owner as a trustee who holds his wealth as a trust on behalf of God and the community.

Hence, his inability to use his wealth properly provides the basis for the forfeiture of his right to his wealth. Extravagance, waste and general abuse of wealth is the basis upon which the community can consider him a (*Safih*), a person of weak understanding and one in possession of "weak intellect"; and a person who along with his own financial and moral loss is damaging the interest of the community. There is a principle (*Hajr*) according to which such a person's wealth is made the ward of the community, or it's legitimate representatives, which may limit his right to use only a part of his property to meet his basic needs (Q.4:5). That wealth, therefore, is considered "*good*" and a "*support*" for the community in attainment, possession, and

disposition of which all rules of the (*Shariah*) are observed.

Wealth is a blessing of God. Many verses from the holy Quran are related to wealth. Allah says: *“When you finish your prayer, get dispersed on land and search for my blessing (travel on land for earning money)”*. (Q.62:10). Earning wealth for right cause is an act of worship.

- **Blessings of earning honestly.**

The Prophet Muhammad (peace be upon him) said *“Honest traders will be in the category of messengers, saints and martyrs on day of Judgement.”* Allah is great and pure, free from any short comings, needs etc. For Him the acceptable is pure and nothing else. Allah the almighty says: *“O mankind! Eat of which is lawful and good on the earth (2:168)*. The above verse throw light on the importance of earning lawful foods and keeping safe distance from foods, drinks and clothes that were got from unlawful ways.

- **What will happen if we do not earn honestly?**

The companion Anas Bun Malik (May Allah be pleased with him) asked the Prophet Muhammad (peace be upon him) to pray for him so that he may become a person whose prayers and supplications are accepted. The Prophet (peace be upon him) replied, *O Anas! Earn lawful food and honest living, Allah will grant you whatever you ask for...* Eating unlawful foods extinguishes light of Faith, and the heart becomes dark. It makes man dull, lethargic and inactive. It leads to corrupt and evil thoughts.

- **Main essential Islamic Teachings on Wealth.**

As Muslims we know that wealth, and everything else in the Universe, belongs to and comes from God. So how do we deal with our wealth accordingly?

- **Wealth can be enjoyed, but do not let it distract you.**

Wealth can give us pleasure in life, but it can also be a distraction from what is truly important. The true believer deals with his wealth as if it is merely a worldly matter because it will not follow him or her into the afterlife. Muslims are warned in the Quran to be on guard against greed. Islam encourages savings for today and future provisions; however a Muslim should not only save and hoard great sums of money, but should distribute some of his wealth to those who are in need of it and in other noble activities.

- **It is never acceptable to earn a living by doing wrong.**

Muslims must earn their wealth in a lawful, or Halal way. It is not to be earned by selling or buying things that God forbids us, such as alcohol or pork, or by engaging in illegal activities. God advises them against this: *“O you who have believed, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent.”* (Quran 4:29).

- **Practice charity toward the poor, orphans and those in need.**

The faith of Muslims is built on the five pillars of Islam. One of those pillars is giving

wealth to charity (Zakat). In fact, in the Quran charity is often mentioned as going along with prayer. “[True] righteousness is [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 traveller, those who ask [for help], and for freeing slaves; [and who] establishes Prayer and practices regular charity...” (Q. 2:177)

- **Do not fear Poverty; however you must work hard and ask God to provide you.**

In the time before Islam, the pagans would kill their children in fear of poverty. After Islam was introduced, Allah the almighty has forbidden this act as mentioned in the Holy Quran: “Do not kill your children out of poverty; we will provide for you and them,” (Q. 6:151).

- **Giving of your wealth is the source of true prosperity.**

Allah says “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.”(Q. 2:261). When one spends his wealth in the way of God there is no decrease in wealth. Charity increases wealth because God replaces it with something better and greater.

Application activity 5.4

- Discuss about the benefits of earning lawful wealth.

5.5. The value of strength in Islam

Learning Activity:5.5

- Analyze the Hadith which says that a strong Muslim is more lovable to Allah than a weak Muslim.

Islam is a religion that encourages and inspires people to be physically and morally strong. The Prophet Muhammad (Peace be upon Him) said “The strong believer is better and more beloved to Allah than the weak believer, although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, ‘If only I had done such-and-such.’ Rather say, ‘The decree of Allah. He does what He will.’ Otherwise you will open yourself up to the action of Satan”.

Prophet Muhammad (peace be upon him) was a beacon of hope for those around him. His ever-beaming smile would exude optimism. His words, whether of warning or of good news, inspired positive action. Here is a selection of some Islamic principles to help us stay strong, positive and productive in all circumstances:

- Be a Bearer of Good News.** The prophet (Peace be upon Him) said: “Give glad tidings, and do not scare people away. Make things easy, and do not make things

difficult”.

- b. Optimism is an Act of Worship:** The prophet (Peace upon Him): “Hoping for good is also an act of worship of Allah”.
- c. Be Positive & Certain about Your Supplication (Dua):** The prophet (Peace be upon Him): *“Supplicate Allah Almighty and be certain that He will answer your prayer”.*
- d. Do Good Regardless of Others’ Treatment:** The Prophet Muhammad (Peace be upon Him) said: *“Do not be people without minds of your own, saying that if others treat you well you will treat them well and that if they do wrong you will do wrong. But (instead) accustom yourselves to do good if people do what is good and not to do wrong if they do evil”.*
- e. Be Patient & Positive in Difficult Times:** The Prophet Muhammad (Peace be upon Him) said: *“Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience”.*
- f. Think Positively about God.**
- g. Supplication makes a way out:** The Prophet Muhammad (Peace be upon Him) said: *“Whoever does a lot of asking for forgiveness(Istighfar), Allah will provide him a way out of each concern he has, and will solve all his troubles, and will provide him with livelihood from sources that were not known to him”.*
- h. Affair of a Believer is always positive:** The Prophet Muhammad (Peace be upon Him) said: *“Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him. If he is harmed, then he shows patience and thus there is good for him”.*
- i. Be Positive & Productive till Your Last Breath:** The prophet Muhammad (Peace be upon Him) said: *“If the Day of Resurrection were established upon one of you, while he has in his hand a sapling (small plant), then let him plant it.”*

Application Activity 5.5

- Give some Islamic principles to help us stay strong, positive and productive in all circumstances.

5.6. The virtue of Prudence and its importance for Society

Learning Activity:5.6

- “Prudence has two eyes: one that foresees what one has to do, the other that examines afterward what one has done”. Examine this quote

Prudence means looking into the consequences of matters you want to engage in and having firm resolution and determination. According to Islamic teachings, any person who involves himself in matters without considering the consequences exposes himself to troubles, and Islam also stresses the importance of prudence by encouraging people to plan before in order to preserve them from regret. Therefore, the most intelligent of people is he who looks further into consequences of matter he wants to engage in. The most prudent of people is also he who is best at controlling his rage and anger. The vast majority of the holy Qur’an deals with morality. Allah the almighty says: “*Verily this Qur’an does guide to that which is rightest*”. Q. 17:9.

For the importance of prudence, Allah the almighty says in the Holy Quran: “*When you deal with each other, in transactions involving future obligations in a fixed period of time reduce them to writing... whether it be small or big; it is just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves.*”(Q.2:282). Allah the almighty also says: “*If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterwards become full of regret for what you have done.*”(Q. 49:6).

Application Activity 5.6

- Some Islamic principles to help us stay strong, positive and productive in all circumstances.

5.7. The virtue of Justice in Islam and its importance for the society.



Learning Activity:5.7

- Discuss how Justice should play its role in our daily life.

Islam is a religion that calls for justice and fairness for all, as Muslims, we should always stand for justice as a matter of principle, whether for Muslims or non-Muslims, even if justice should side against us. Allah the almighty says in the holy Quran: *“O you who believe, be persistently standing firm in justice as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. Follow not your desires, lest you not be just. If you distort your testimony or refuse to give it, then Allah is aware of what you do”*. Q. 4:135. And Allah also says: *“Verily, Allah orders justice and good conduct and giving to relatives and He forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded”* Q.16: 90 and (Q. 4:58).

Justice is one of the core tenets of Islamic teachings. Whatever is just is necessarily a part of the religion of Islam. In contrast, injustice and oppression is the violation of the rights of people. In the Islamic worldview, justice denotes placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also a moral virtue and an attribute of human personality, as it is in the Western tradition. Justice is close to equality in the sense that it creates a state of equilibrium in the distribution of rights and duties, but they are not identical.

Sometimes, justice is achieved through inequality, like in unequal distribution of wealth. The Prophet of Islam declared: *“There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader.”* (Saheeh Muslim). God spoke to His Messenger in this manner: *“O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another.”* (Saheeh Muslim). Thus, justice represents moral rectitude and fairness, since it means things should be where they belong.

Islam has forbidden all forms of oppression great and small. The Prophet Muhammad (peace and blessings be upon him), said that Allah the Exalted said: *“O my servants, I have forbidden oppression for myself and have made it forbidden among you, so do not oppress one another”*. Injustice and oppression will come on the Day of Judgment in the form of darkness and punishment. The Prophet Muhammad (peace be upon him) said: *“Guard yourself from oppression, for oppression will be darkness on the Day of Resurrection. Guard yourself from greed, for greed destroyed those before you. It caused them to shed blood and to make lawful what was unlawful”*.

The Importance of Justice

The Quran, the sacred scripture of Islam, considers justice to be a supreme virtue. It is a basic objective of Islam to the degree that it stands next in order of priority to belief in God’s exclusive right to worship (*Tawheed*) and the truth of Muhammad’s prophet hood. God declares in the Quran: *“God commands justice and fair dealing...”*

(Q.16:90). And in another passage: *"O you who believe, be upright for God, and (be) bearers of witness with justice!"* (Q. 5:8)

Therefore, one may conclude that justice is an obligation of Islam and injustice is forbidden. The centrality of justice to the Quranic value system is displayed by the following verse: *"We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people..."* (Q.57:25).

The phrase 'Our Messengers' shows that justice has been the goal of all revelation and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam's approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic Law. God has demanded justice and, although He has not prescribed a specific route, has provided general guidelines, on how to achieve it. He has neither prescribed a fixed means by which it can be obtained, nor has He declared invalid any particular means or methods that can lead to justice. Therefore, all means, procedures, and methods that facilitate, refine, advance the cause of justice, and do not violate the Islamic Law are valid.

Specific Examples of Justice Encouraged in the Quran.

The Quran also refers to particular instances and contexts of justice. One such instance is the requirement of just treatment of orphans. God says: *"And approach not the property of the orphan except in the fairest way, until he [or she] attains the age of full strength, and give measurement and weight with justice..."* (Q. 6: 152 also see (Q.89:17), (Q.93:9), and (Q.107:2). Fair dealings in measurements and weights, as mentioned in the above verse, is also mentioned in other passages where justice in the buying, selling, and by extension, to business transactions in general, is emphasized. There is an entire chapter of the Quran, Surah al-Mutaffifeen (The Detractors in Giving Weights,' 83) where fraudulent dealers are threatened with divine wrath.

References to justice also occur in the context to polygamy. The Quran demands equitable treatment of all wives. The verse of polygamy begins by reference to orphaned girls who may be exposed to depravation and injustice. When they reach marriageable age, they should be married off, even if it be into a polygamous relationship, especially when there is inequality in the number of men and women, as was the case after the Battle of Uhud when this verse was revealed. But, as the Quran states: *"If you fear that you cannot be just, and then marry only one..."* (Q. 4:3).

In conclusion, 'to render justice' in the words of Sarkhasi, a noted classical Islamic jurist, 'ranks as the most noble of acts of devotion next to belief in God. It is the greatest of all the duties entrusted to the prophets...and it is the strongest justification for man's stewardship of earth.'

Application Activity 5.7

- Discuss about the importance of Justice. Learners share ideas in group about the importance of justice in the community and then present their findings.

5.8. The Gift of Self Control, a special virtue for human kind

Learning Activity:5.8

- Using various sources and in your own words highlight the meaning of self-control.

Self-control is a quality that is embedded in the religion of Islam and surely that is not a coincidence. Is it not obvious that the trait of self-control is something that God wants us to strive for? We are faced with choices and temptations in every direction. We are asked to lower our gaze, to control our anger, and to consider our words before speaking. The fasting month of Ramadan is an exercise in self-control. We refrain from food and liquids from dawn to sunset. We might be hungry and thirsty but we exercise self-control in order to please God and to build our resilience. Following our own desires is not something that Islam encourages. Allah the almighty says "...they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from God..." (Q.28:50).

Islam asks to follow a path to success and it defines success as pleasing God and being rewarded with a blissful life in the Hereafter. If we do not exercise self-control eternal success will be very difficult to achieve. Islam does not ask us to live a miserable life waiting for an eternally blissful one but it does ask us to delay immediate gratification that sometimes comes from giving in to temptation, in favour of a bigger reward later. Allah the almighty says "*But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.*" (Q. 79:40-41). The Prophet Muhammad (peace be upon him), had a great deal to say on the subject of anger. His thoughts and recommendations resonate perfectly with the discussion of resisting short term temptations to meet long term goals.

In many of his sayings and traditions Prophet Muhammad tells us to use self-control and respond to the source of our anger with a cool cognitive approach rather than a hot over emotional response. The hot or emotional response is often the one we resort to most easily and just as often it usually leads to a less desirable outcome. The prophet Muhammad (peace be upon him) said: "The strong person is not he who has physical strength but he that can control his anger".

Self-control can be described as what people use to restrain their impulses and desires. It is the capacity to override one response with another.

Application Activity: 5-8

- The Prophet Muhammad (peace be upon him) told us to control ourselves and respond to the source of our anger with a cool cognitive approach. Explain how?

Unit Assessment 5

1. List down some evidences showing that Islam is Universal.
2. The aspects above show that The Universality of Islam “is not informality, it is Unity with diversity”. Explain how?
3. Give different cardinal Virtues of courage (Ijtihad) ordered by Islam?
4. List Steps to Instilling the Attribute of Courage in Muslim Children.
5. Courage in Islam plays a big role. Explain.
6. Islam encourages proper and good performance of work. How?
7. List main essential Islamic Teachings on Wealth.
8. Muslims know that wealth, and everything else in the Universe, belongs to and comes from God. So how do we deal with our wealth accordingly?
9. The world today presents a horrific scenario of crime, violence, killing and a determined attempt to destroy the very pillars of social order which sustain peace, tolerance, harmony and human dignity. The lives of millions around the world have been ruined and are going through an unbearable syndrome of traumatic suffering and ruthless devastation. The misuse of modern technology has given rise to a global institution of a criminal order which is the most critical challenge to the world today. The world is dearly searching for ways to combat, control and check the raging storm of crime,... What is the *Philosophy of Punishments in Islam* of such crimes?
10. According to Muslim perception, Islam is not only a religion but also a civilization and social order based upon revealed principles. Explain how?

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