

## CHAPTER 5

### AKHLAQ (MORALITY)

#### Positive and precautionary aspects of morality in Islam

#### Meaning of Sadaqah

Sadaqa refers to any act of charity and goodness done for the sake of pleasing Allah either being in monetary or non-monetary form.

#### a) Sadaqah of the tongue

#### Evils of the tongue

According to the guidelines of prophet Muhammed, the following are the evils of the tongue:

- |   |                                    |
|---|------------------------------------|
| a) Telling lies                               | e) Invoking curse to others        |
| b) Calumnies to cause a conflict among people | f) Defamation the honour of people |
| c) Recounting favours                         | g) Abusing and throwing of insults |
| d) Giving forged statements (testimony)       | h) Gossiping, rumour mongering     |

#### Ways of how the tongue is used in *Sadaqah* and fight against evils

The Prophet (p.b.u.h) said: “*Every good word is sadaqa.*” (*Bukhari and Muslim*). The following are ways of giving sadaqah by use of the tongue:

- A Muslim should use his or her tongue to say what is good or remain silent.
- Through saying the truth when giving testimony and wording witness and avoid any sort of lies.
- By warning and reminding people against evil deeds to those going astray.
- By giving good tidings, encouraging and commanding people to do good deeds, for example through da’awah.
- Through reciting and teaching the Holy Qur’an for the sake of Allah.
- By using the tongue to praise Allah by uttering Adhkar such as *tasbih* (subhanallah), *tahmid* (Alhamdulillah) and *tahlililah* (la illaha ilaaha illallah)
- By bringing peace and reconciliation in order to unite people
- Through giving admonition and advices to fellow Muslims and even to non-Muslims.

- i) By reporting evils and crimes to the relevant authorities who can stamp it out appropriately.
- j) By restraining one from speaking negative about others either through abusing, cursing, backbiting and throwing of insults.
- k) By acting with justice between people to prevent provocation.

### **Ettiguestes of speech according to Islamic teachings**

The following are the manners that Muslims should observed according to Islamic sharia:

- A person should either say what is good and beneficial or remain silent.
- A person's speech should be based on truth even if it is bitter.
- A person's speech should guarantee the safety of others.
- Speech should be used for remembrance of Allah (dhikr) and promotion of general good e.g giving of charity and reconciliation.
- Speech should not involve slander, lies, back biting or giving false witnesses or testimonies.
- Two people should not speak alone isolating a third person when they are together to avoid suspicion or ill feeling
- In speech, Muslims should avoid useless and hurtful jokes and vain talks.
- Avoid use of obscene language such as abuses and insults.
- Avoid using curses in speech.
- Avoid harsh speech or speaking in a loud voice or tone except when forbidding wrong or enforcing laws of Allah.

### **b) Appreciation and gratitude (Shukr)**

Shukr or gratitude means the act of a person to show sincere appreciation in return for the good things, assistance or favours done to him or her by someone.

### **Ways in which a Muslim can show gratitude**

The Prophet (PBUH) said, *"Anyone who doesn't thank people has not thanked Allah."* (Abu Dawud & Tirmidhi). The following are ways in which a Muslim can show gratitude and appreciations:

- By praising the name of Allah (SWT)
- Through engaging in acts of worship like swalat to appreciate for favour of time and health.
- By being thankful for the help given to us by others.
- Through being patient when misfortune befalls us.
- By making supplication to Allah to show our humility and impotence to Allah.
- By sharing the knowledge, we have acquired with others.
- Using our parts of the body to worship Allah and avoid any form of vice.
- Using our health in the service of Allah (SWT)
- Giving out our wealth as prescribed by Allah (SWT) for zakat and sadaqah.

### Importance of gratitude (*Shukr*)

The following are significance of exercising gratitude by Muslims in their lives:

- Appreciation promotes a better relationship with Allah. Being thankful is the best way to be closer to Allah. (Q3:145)
- Gratitude promotes good relationship among people, thus promoting societal peace and harmony.
- Allah loves those who return the favours done to them and be grateful
- Gratitude leads to abundance in Allah's favours. Allah has promised to increase the bounties that he has given the grateful person. (Q14:7). Therefore, it brings prosperity in life.
- Having appreciation prevents punishment from Allah. Being ungrateful calls for Allah's punishment. That is, being ungrateful is a sign of pride and arrogance and therefore, deserves punishment. (Q35:45)
- Having gratitude leads to Allah's pleasure. Allah has told us that His pleasures may be attained through gratitude. (Q39:7)
- Appreciation is a quality of success in this life and in the hereafter.
- Gratitude reduces the feeling of materialism and boosts sympathy. Therefore, shukr avoids individuals from the evils of greediness, corruption and extravagance.

## 9 Forgiveness

Forgiveness involves feeling sorry for the offence done and not repeating it.

### Islamic teachings on forgiveness

The following are the teachings of the Quran on Allah's forgiveness:

- Allah is oft forgiving.
- Allah is ready to forgive those who ask for His forgiveness.
- Allah may forgive all those He wishes to forgive and punishes whom He pleases.
- Muslims should forgive those who wrong them even when they are angry.
- Muslims are commanded to ask for Allah's forgiveness and confess their mistakes.
- Angels pray for forgiveness of all human beings on earth.
- Allah is ready to forgive those who avoid great sins and shameful deeds.

### Importance of forgiveness

The following are the significance of exercising the virtue of forgiveness:

1. One remains at peace of heart and mind
2. A strong cordial relationship is established between people
3. One's faith increases as he is forgiven hence, he resolves to be better
4. Respect and understanding is developed among people
5. Humility is inculcated in the person who had mistaken and was forgiven
6. A harmonious environment is created where people peacefully co-exist
7. Forgiving others improves one's physical ability and lightens his or her heart
8. If a person forgives others and pardon them Allah will definitely forgive his or her sins.

### Incidences that show how the prophet Muhammed (p.b.u.h) exercised forgiveness

The following are the examples of prophet Muhammed's forgiveness:

- The prophet Muhammed (p.b.u.h), in the conquest of Makkah forgave the Makkan who persecuted and forced him out of his hometown (Makkah) to go and live elsewhere (Madinah).
- The prophet Muhammed (p.b.u.h) forgave the people who planned to kill him in the night of Hijra (migration) to Madina with Abubakar (R.A)

- The prophet Muhammed (p.b.u.h) forgave the Suraqah who was promised to be given a reward of a hundred camels for bringing the prophet to Qureysh whether dead or alive.
- The prophet Muhammed (p.b.u.h) forgave all the people who raised and waged several wars against him and Muslim community, such as battle of Badr, battle of Uhud among others.

#### ﺩ) Justice (Adl)

Adl is an Arabi word derived from the term ‘Adala’ which means to justify or bring fairness and equality. The Islamic implication of ‘Adl encompasses fairness and equity in everything that is said or done with respect to our comments, decisions, roles and accountability.

#### Situations through which Muslims should display justice

Aisha (RA) narrated that: *“He who takes without right a hand span of earth will have it suspended in his neck sevenfold.”* (Bukhari and Muslim). Therefore, Muslims should show justice in their lives. A Muslim is expected to display justice in the following situations:

- a) While distributing the inheritance to the heirs.
- b) In the family the husband must show justice among his wives and children.
- c) In making judgement a Muslim should be fair to both parties involved.
- d) Distribution of the property for zakat should be done fairly.
- e) Keeping property of someone. Do not squander or misuse the property under your care.
- f) We must be just while executing our day to day activities. This includes; completing tasks assigned to us, being fair in the distribution of resources to in our charge among others.
- g) A leader should be just to his subject. That is, when a person is appointed for a high office or post, it is upon this person to hold this responsibility as trust and deliver his services in the best way possible.
- h) Using of resources that are placed at one’s disposal whether in an office, company or anywhere else needs trust to ensure no misuse is administered.

- i) Whenever one is entrusted with a secret, it is upon the person to preserve it and not tell others.
- j) Muslims must be just while giving testimony.

### Manifestations of Justice (Adl)

Justice can be exercised in the following ways:

- Justice to Allah: One has to be just to Allah in that he or she obeys Him fully and accord Him all of His due rights, such as Tawheed, Ibaadah among others.
- Justice in Speech: The most worthy and just speech is that which is true and directed towards supporting the true even if it is bitter.
- Justice between children and wives: In most cases, the man cannot love all his wives or children equally. However, he does not openly show this and he has to treat all of them with fair and equal treatment.
- Justice in Judgement: All leaders and Judges are subjected towards promoting justice whenever they rule their subjects.
- Justice at Heart: The heart is an organ which controls the entire body, hence a human being is suspected to control the emotions and reactions of the heart that can lead to disgraceful acts.

### Factors that may promote injustice in the society

Allah say: *“O you who believe! Stand out firmly for Allah as just witnesses and let not be enmity and hatred of others make you avoid justice. Be just that is nearer to piety and fear Allah. Verily, Allah is well-Acquainted with what you do.”* (Q5:8). With reference to the above verse the following are factors that may promote injustice in society:

1. Racism: discrimination and unfair treatment of others because of their race or color of their skin.
2. Tribalism: discrimination and ill-treatment of people because of tribal/ethnic background or origin.
3. Greed and selfishness leading to love of money. This drives people to acquire money by using illegal means and to exploit those who are defenseless.

4. Envy and jealousy which may lead to unhealthy competition and acquisition of attitudes which could results in evil practices such as theft, corruption, gambling, monopoly, hoarding etc.
5. Classism which creates the gap between the rich (haves) and the poor (have nots) the rich look down upon the poor, oppress, exploit and marginalize them.
6. Abuse of power and authority where those who are in positions of power and authority misuse them by oppressing others and even deny them their rights.
7. Prides (kibr) and arrogance which lead to disrespect of other people and their rights.
8. Sexism/Gender when some people are discriminated against and even denied their rights on the basis of their gender.
9. Political ideologies/ polarization. Those who hold different political views from the ruling class are oppressed and persecuted for their views and political inclination.
10. Lust may lead to violence, murder, rape, violation of the rights of others, cheating and lying.
11. Corruption leads to the break-up of moral fabric in society, to exploitation and violation of the rights of others.
12. Religion – some people have been discriminated against, oppressed/ persecuted and marginalized on the basis of the religious or sectarian beliefs.

### **Ways in which Muslims can practice Honesty**

The following are ways in which Muslims can practice Honesty:

- Through fasting during the month of Ramadhan
- Through observing regular prayers
- By telling the truth in all circumstances
- By fulfilling a promise
- Through application of objectivity in Judgement
- Through making the right selection of personnel by merit
- Through giving a person good advice
- Through the use of one's wealth to pay zakat to the needy
- Through carrying out one's duty under no supervision
- Fighting or refusing temptation to evils.

### Significance of exercising justice in the society

The following are significance of administration of justice in the society:

- a) Every community or society requires peace and justice for it to prosper and have developments. Without peace and justice there will be anarchy, leading such a nation to lag behind in development.
- b) It is a command of Allah that we should administer justice so as to enforce good and right and suppress evil and wrong in the community.
- c) It is also abiding by the sunnah of the Prophet Muhammed (p.b.u.h) as he himself had been deciding disputes. He also appointed judges (Qadhis) to deputize him in other places under Muslim rule. This was followed by Khulafa and Muslim states.
- d) It is a human nature to commit error which normally affects the rights of others. We therefore, require administration of justice to settle such disputes. Without which may cause breach of peace.
- e) It is only through provision of administration of justice that the society will be safe. This will discourage people from taking law into their hands.

## DIMENSIONS OF MORALITY IN ISLAM

### Spiritual observance and their moral implication

The acts of devotion are meant to not only uplift the Iman of a Muslim and earn rewards but also to shape their morals. The five pillars of Islam encompass the basic moral obligations of a Muslim.

#### a). Moral Implications of Swalat

Performance of swalat shapes the morals of a Muslim in the following ways:

1. It trains Muslims to avoid evil and shameful deeds that harms the society such as backbiting, lying, stealing among others.
2. Prayers promotes equality as it levels all differences among Muslims e.g. skin colour, ranks, status, language and nationality.
3. It brings cohesion and unity among Muslims who frequently socialize after the Swalat
4. It encourages time conscious to Muslims because Swalat has its prescribed time.



5. It instills virtues such as self-discipline, love, peace respect, gentleness harmony among others due to the observation of the essentials acts in prayer.
6. Prayers makes people obedient to Allah since it is a command from Allah.

#### **b). Moral Implications of Zakat**

Zakat has the following moral teachings to an individual Muslim and the society:

- i) It enhances the sense of responsibility in that the giver feels obliged to perform the acts as an obligatory duty upon him.
- ii) It promotes loyalty to Allah which is an aspect of integrity.
- iii) It assists in curbing vices such as theft by regulating the owning of resource in the society.
- iv) It improves relationship among people as it removes jealousy and envy.
- v) It reduces extravagance and greed of wealth to the giver.
- vi) It curbs unfair distribution of wealth in that only the rightful recipients are given.
- vii) It boosts brotherhood and unity in the society.

#### **c). Moral Implications of Swaum**

Observance of swaum shapes the morals of a Muslim in the following ways:

- We control ourselves against lies and backbiting (*gheebat*).
- We promote the virtue of peace and harmony.
- We learn self-control and self-denial.
- We become helpful and well behaved.
- To control our tempers and be in control of ourselves
- It instills patience with others and to be more considerate of them.
- The virtue of kindness, humility and care for others are enhanced.
- Shielding one from all forms of evils.
- Promoting brotherhood and unity.
- Instilling a sense of discipline through restraining oneself from all evils.
- Helping Muslims to control his or her desires.
- One gets a peace of mind and tranquility during the month.
- A Muslim gets rid of undesirable habits such as backbiting, rumour mongering among others.

#### d). Moral implications of Hajj

The performance of Hajj shapes the morals of a Muslim in the following ways:

- i) Hajj creates unity and brotherhood among Muslims from different parts of the world.
- ii) The restrictions of Ihram promote peace and harmony. That is, there is no deliberate killing and uprooting green vegetation.
- iii) It promotes equality because of the same Ihram and the performance of other numerous acts of worth.
- iv) It discourages social prejudices because it has been ordained to all Muslims.
- v) We learn self-control the rules of Hajj when we abide by the rules of hajj.
- vi) By observing the rites of Ihram, the Hujjaj become disciplined.
- vii) Muslims control their tempers and practice self-control amidst the largest congregation.
- viii) It inculcates the moral superiority of having accomplished one of the greatest activities that please Allah.
- ix) It is a turning point of the life of a Muslim after renewing the moral life.
- x) It promotes a social tie between strangers who go for hajj.
- xi) Muslims learn to be humble since they are all gathered in an open ground for Allah.
- xii) It makes the person to be obedient and discipline by following All set conditions and pillars in order since it is a command from Allah.
- xiii) A Muslim is pleased by the chance to see the sceneries of Islamic attraction
- xiv) It helps Muslims to keep away from non-Islamic influences.

### PREVENTIVE AND PRECAUTIONARY MORALITY

#### Prohibitions of certain foods and drinks

In Islam the following are the prohibited Foods and drinks: Prohibition of certain foods and drinks:

- 1) Meat of dead animals (carrion)
- 2) Flowing blood
- 3) Pork or swine
- 4) Animals slaughtered on an altar

- 5) The strangled animals,
- 6) Animals that are beaten to death or die by a fall
- 7) Animals killed by goring of horns
- 8) Meat which has been partially eaten by an animal
- 9) Intoxicants.

### Reasons why eating meat of dead animals is prohibited

The following are the rationale behind the prohibition of consuming meat of dead animals:

- Allah wants to honour mankind and make him different from animals which feed on dead. Therefore, eating meat of dead animals lowers the dignity of human beings.
- The flesh of the animal may be harmful as a result of chronic disease or eating poisonous things. Therefore, the best way of preventing such diseases to enter our body is by prohibiting eating it.
- It is the will of Allah that the flesh of such animals provides food for other carnivorous animals.
- Allah wants the owner of the animal to take good care of it so that it may not die from malnutrition, diseases or as a result of neglect lest it dies and be wasted.
- The name of Allah has not been mentioned over the animal.

### Reasons why consumption of flowing blood is prohibited in Islam

This is the blood flowing from either a dead or live animal due to sustained injury. Such blood has been prohibited due to the following reasons:

- a) Blood is *Najis* (Najasatul Mutawaswita)
- b) Such blood may be carrying some bacteria which can lead to infections.
- c) It is distasteful to the human decency.
- d) Allah also wishes that man should extend mercy to the animals and be kind to them.

### Reasons for prohibition of pork in Islam

The following are some of the reasons identifying why pigs (swine) are prohibited in Islam:

- Pigs have been classified as haram by Allah (SWT) in itself whether slaughtered or otherwise.
- Pigs are Najs (*Najjasatul Mughaladha*) and all comes from it is forbidden, such as ham, becon, galatin among others.
- A pig is a filthy animal which eats everything. Man has been created with dignity and Allah wants us to safeguard this dignity by avoiding anything that is filthy.
- It is injurious to the health as it carries dangerous bacteria called *trichina*.
- Pork contains a lot of fat which may cause health problems.

#### Reasons why Animals slaughtered on an alter are prohibited in Islam

The following are reasons why consumption of animals which were slaughtered on an alter is forbidden:

- a) To safeguard the belief in the Oneness of Allah (SWT).
- b) To purify worship.
- c) To protect the rights of the animals by avoiding taking their lives unnecessarily.
- d) To fight shirk and polytheism.

#### Reasons for prohibition of eating the strangled animals, beaten to death or die by a fall

The following are reasons why eating of animals which are either strangled, beaten to death or die by a fall is prohibited in Islam:

- This is because cruelty has been applied to it yet Islam teaches us to be kind to animals.
- The animal beaten or one that dies from a fall has not shed any blood yet shedding of blood is a condition during slaughtering in order to drain blood and remove harmful germs.
- Allah's name has not been invoked on them.

#### Reasons why consumption of Animals killed by goring of horns is prohibited in Islam

The following are reasons why consumption of animals killed by goring of horns is forbidden in Islam:

- a) Allah's name has not been invoked on them.

- b) Islam encourages us to take good care of animals so as to protect the life of the animal.

### Reasons why consumption of Meat which has been partially eaten by an animal is prohibited

The following are reasons why is prohibited to consume meat which has been partially eaten by animal

- a) This is distasteful and lowers the dignity of man to the level of an animal.
- b) It is important to avoid such meat in order to guard one's health from infectious diseases.
- c) It encourages the hunter to train his hunting animals properly.

### Precautions of consuming the flesh of animals hunted by trained dogs or animals killed by hunting weapons

The following are precautions of consuming the flesh of animals hunted by trained dogs or animals killed by hunting weapons:

- The hunter should pronounce the name of Allah before releasing the trained hunting animal
- The animal should have been trained properly, and not have been taken randomly without training.
- The meat should not have been eaten by another animal
- The trained animal should catch the animals for its owner and not for itself.
- The animal should not have started decaying
- The animal should not have other injuries apart from those caused by the hunting animal or weapon.

### Reasons why intoxicants are prohibited in Islam

The following are reasons why alcohol and other intoxicants are prohibited in Islam:

1. Intoxicants are the mother of all vices and since those who consume intoxicants are prone to vices such as adultery, fornication, theft as a result of addiction e.t.c.
2. Prayers of a Muslim who consumes alcohol (khamr) will not be accepted by Allah

3. Many families are destroyed by intoxicants e.g. absentee and irresponsible parents who spend their time drinking alcohol hence neglecting their parental responsibilities.
4. Drunkards and drunk addicts commit crimes e.g. theft so as to sustain their Habits
5. Intoxicants are harmful to the health and well being of a human being e.g. can lead to diseases such as liver cirrhosis, anxiety, brain damage e.t.c.
6. Consumption of alcohol has led to loss of many lives through road accidents
7. Consumption of intoxicants leads to wastage of time and money as much time is wasted in bars and money wasted in buying the intoxicants.
8. Leads to negligence of children by parents, the children become delinquents and a burden of society.
9. Leads to divorce as a result of failure to fulfill conjugal rights and providing basic necessities
10. One who uses intoxicants is cursed according to the Prophet (S.A.W)

#### [When can a Muslim eat haram \(unlawful\) food?](#)

The following are situations/ circumstances under which a Muslim can eat unlawful food:

- When he or she is likely to starve to death and the only food available is what is unlawful. Therefore, the haram food should be only taken to sustain life.
- When a Muslim is on a lawful journey and has been stranded, having nothing at all.
- When such a person is under compulsion. He or she is forced to take haram food at an expense of an individual life.
- When the haram food is to be taken for medication purpose and there is no other alternatives. For example, use of cocaine in operation as anesthetic and vasoconstrictor.
- In case of famine and intensive hunger, Muslims are allowed to consume unlawful food in small quantity that can only fit in a palm.
- During war a Muslim is allowed to eat unlawful food
- If one eats unlawful food unknowingly or out of ignorance.

#### [Vain talks](#)

##### [Meaning of vain talks](#)

Vain talk refers to useless, irrelevant and nonsensical talks that may take place in alleys, social places, barazas or gossip corners.

### Reasons why Islam prohibits vain talks

The following are the effects of vain talks in the society:

- It is potential source of hatred among members of the Muslim society.
- It may Lead to quarrels, misunderstanding and fights among the peaceful members of the society.
- The habit may lead to backbiting which is haram
- It wastes time that would be used for other beneficial activities in this world and the hereafter, for example reciting Adhkar and Quran.
- It promotes other vices such as telling lies, belittling others, among others that may lead a person in to Hellfire.
- Those involved may end up missing acts of worship like swalat and Amrul-bil Maaruf.
- It consumes the good deeds of the people and in the Day of Judgement he or she may be broke.
- They promote idleness and laziness.

## Ways of curbing misuse of time and leisure

The following are ways through which a Muslim can use time wisely:

1. Through engaging into missionary activities to spread the religion of Islam.
2. By guiding people to the correct way through giving advices in public lectures, sermons and da'wa.
3. Through engaging into Dhikr (remembrance of Allah) by reciting Quran, tasbeeh, tahmid etc
4. By performing I'tikaaf (spending time) in the mosque.
5. Through working to earn a lawful livelihood to better life for the sake of Allah
6. By involving in learning more about one's religion so as to be closer to Allah.
7. Through performing the obligatory and optional prayers at their appointed times

## Slander, Gossip and backbiting

### Meaning of Slander

This is the habit of orally defaming someone by giving false statements against a person in order to make him or her appear evil. It is telling others untrue statements about another person.

### Meaning of Gossip

This is casual/ idle conversation or reports about other people, typically involving details which are not confirmed as true.

### Meaning of backbiting

This is to say unpleasant and unkind things about someone who is not there.

## Islamic condemnation of slander, gossip and backbiting

The following are the effects of slander, gossip and backbiting in the society:

- i) Muslims are forbidden from slandering each other nor backbiting; therefore, they are sinful acts.
- ii) Backbiting someone has been compared to eating his or her dead flesh, so it is inhumane.



- iii) One who slanders or backbites their fellow Muslims will be forced to give away his or her good deeds on the Day of Judgement and becomes bankrupt.
- iv) They are great sources of fitna that can cause enmity among the people.
- v) It may hinder peaceful co-existence among members of the society.
- vi) It promotes other vices such as vain talks and cheating.
- vii) Due to slander, backbiting and gossip mistrust may develop among married partners leading to divorce for unnecessary reasons.
- viii) It lowers the dignity of those who slander and spoils the name of the one who is slandered.
- ix) It may lead to psychological problems to both parties who may feel ashamed and thus withdrawing from the rest of the society.

### [Circumstances under which backbiting is allowed in Islam](#)

The following are situations when speaking about others is lawful:

- When informing the authorities in case someone does injustice to others or us in general.
- It is allowed for Muslims to speak about others when informing who can help a perpetrator from committing further vices.
- It is also permissible for us to tell whoever seeks our advice on a person for business dealings or marriage. In this case it is not allowed for us to hide what we know about the person so that the enquirer will not be deceived.
- When one wants to give a lesson to the public to either warn them about the vice or encourage them to perform the righteous deed of the person.

### [Lying \(Al-Kidhbu\)](#)

Al-Kidhbu is an Arabic word that means to cheat or not telling the truth.

### [Reasons why lying is prohibited in Islam](#)

The following are reasons why lying is prohibited in Islam:

- a) It reduces one's faith in Allah
- b) Allah would punish one if he or she lies
- c) It creates disunity among Muslims. That is causing rivalries among people in the society.

- d) It makes the liar's reputation to be lowered and he or she to be shunned in the society.
- e) It leads to other evils such as backbiting, annoying other and vain talks.
- f) Since it can lead to separation of members of the family in a society, therefore leading to children suffering
- g) It may lead to unfair trading practices such as hoarding and ghush which may cause suffering and unfairness in the society.

### Situations in which lying is allowed in Islam

A person is only allowed to lie if involved in the following situations:

- a) When making peace between two Muslims
- b) When parents wants to please a child
- c) Lying to the enemies in the battle to protect other Muslims.
- d) The lying of a man to his wife and she to her husband to keep their relation harmonious.

### Abortion (Ijhaadh)

#### Meaning of abortion

Abortion means the intentional removal of the foetus from the womb before the completion of pregnancy duration. Therefore, abortion is considered as killing a human being. Abortion can occur from an action taken willingly by a woman such as requesting a doctor to do that, taking special medicine, strong physical activities, carrying a heavy load among others. It is punishable by paying a *Ghurrah* which is equal to that of a male of female slave.

#### Rationale/ Reasons for the prohibition of Abortion in Islam

The following are effects of abortion in the society:

- It denies the child right to life which is a fundamental purpose of Shariah
- It goes against the laws of Allah and sunnah of the prophet hence may attain the displeasure and curse of Allah and His messenger.
- It threatens the survival of human race, since it is among the greatest crime that is punishable under the laws of Islam.

- It may endanger the life of the mother and result to the death eventually if done wrong and cause a lot of bleeding.
- It may make the mother to be completely infertile onwards due to rupture of her uterus.
- Abortion may harm a woman's reproductive system, damaging her uterus or cervix, leading to future reproductive problems, such as causing premature birth.
- It causes mental and psychological torture to the victims which may result into committing suicide, insanity or depression to them.
- It can lead to mistrust and suspicions if known that a partner has aborted, resulting into family break up. Therefore, bringing disharmony in family and society.
- It may lead to other vices such as prostitution, adultery, fornication and among other illicit sexual practices.

#### [Circumstances under which abortion can be acceptable](#)

The following are the situations under which abortion can be acceptable:

- a) If the pregnancy is a threat to the life of the nursing infant when it may interfere with lactation and there is no way of getting wet.
- b) When the pregnant woman suffered from a disease of the uterus or when a fleshy growth in the uterus makes it very difficult for the fetus to emerge.
- c) When the fetus dies in the womb of the woman.
- d) When the pregnancy is a result of raping, the fetus can be aborted.
- e) When the pregnant woman is young and small and it is feared that childbirth would cause her death.
- f) If the pregnancy might cause a disease in the body of the mother and has been proved by the doctor.

#### [Extravagance \(Israf\)](#)

##### [Meaning of extravagance](#)

Israaf means extravagance or exceeding any legal, moral, or ethical limits. That is, extravagance is excessive expenditure on anything.

##### [Reasons for prohibition of Israf](#)

Allah said “...*And those who when they spend, are neither extravagant nor niggardly, but hold a medium way between those extremes*”. (Q25:67). With the reference to the above verse, the following are reasons why Islam condemns Israf (extravagance):

- i) Allah hates those who are wasteful. Therefore, it makes a person to attain the displeasures of Allah.
- ii) Israf is a sign of ungratefulness to the creator who Has put all His creation in the service of man.
- iii) Israf is a sinful act that will lead a person to hell fire.
- iv) Israf creates a gap and division between the rich and poor in the society.
- v) It promotes vices such as greediness, pride, meanness, selfishness and craving in the individuals.
- vi) Islam is a religion of moderation yet Israf is against the principles of moderation.
- vii) It breeds irresponsibility and lack of care for those who do not have.
- viii) It leads to misuse of resources therefore, Israf is against the conservation of resources.
- ix) It brings about envy and jealousy to those who do not have thus destroying good relationship among people in the society.
- x) Wastage of resources deprives others who may be in need an opportunity to benefit from the blessings of Allah (SWT) and lead to poverty.
- xi) Israf leads to forgetting or neglecting of religious obligation such as payment of Zakat and going for Hajj
- xii) Allah removes his blessings among those who are wasteful.

### Islamic manners

Islamic culture gives guidance to the Muslims on how they should portray themselves in every aspect of life both socially, economically, politically, spiritually and morally.

### Manners of walking

The following are the manners of walking that Muslims should observe:

1. Muslims should walk like somebody with a purpose and in a manner that is moderate.  
That is, Muslims should not walk too fast nor too slow.
2. Muslims should recite a dua before they start walking. i.e. *Bismillah Tawakkaltu Alallahi*

3. Muslims should walk with humility without pride and pretentiously with arrogance.
4. One should not stare directly but lower his gaze at undesirable elements and occasionally look right or left or sideways.
5. Muslims should avoid dragging or stamping their shoes or feet.
6. One should avoid walking in between members of the opposite sex.
7. Muslims should remove any harmful objects from the way as they are walking. For example, thorns, nails, large stones, branches of trees and any sharp objects that may bring harm to the people.
8. Women should always walk behind men so as to guard their modesty.
9. Its encouraged to walk on the right-hand side of the road.
10. Muslims should avoid throwing anything on the way or spitting all over.
11. Muslims should avoid standing in the middle of the way.
12. Muslims should give preference to the disadvantaged members of the society for example, blind, feeble, lame among others.
13. It is sunnah to send Islamic greetings to the people who are on the road.

### Islamic manners of eating

Umar ibn Abu Salama (RA) narrated that the Messenger of Allah (PBUH) said to me, “(Start your meal) in the Name of Allah, eat with our right hand, and eat from (the plate) which is next to you”. (Al Bukhari and Muslim). The following are manners of eating that should be observed by Muslims:

1. Muslims should recite *bismillah* before they start eating.
2. Muslims should wash both hands before and after taking the meal.
3. Muslims should eat using their right hands.
4. In Islam, individuals are recommended to eat good and halaal food.
5. Muslims should eat moderately in small portions and avoid over eating.
6. It is advisable to take water in between your meals.
7. Muslims should thank Allah by saying *Alhamdulillah* after they finish eating.
8. It is Sunnah to eat using three fingers.
9. Muslims should not criticize the food they are eating even if it is not good.

10. Muslims should eat while sitting down.
11. During eating minimal conversation is allowed.
12. Muslims should avoid talking while they have food in their mouth.
13. If people are eating in a group, then they should eat the food that is in front of them.
14. Muslims should clean the plate and lick their fingers.
15. Muslims are advised to invite others to join them and share the food.

### Discouraged acts while eating

The following are the acts which are discourage while eating:

1. Eating while he or she is not hungry
2. Blowing on the food or drink
3. Over eating.
4. Gazing at others while they are eating.

### Benefits of eating less food

The following are importance of eating less food to a Muslim:

- a) The heart remains pure. This leads to the recognition of the bounties of Allah.
- b) Love of Allah develops in the purified heart
- c) Mercy and tenderness become the attributes of the heart and thus promoting sympathy towards the unfortunate people of the society.
- d) Pride and rebellion of the soul (*nafs*) are restrained and eliminated from the individual.
- e) One remains active and feels less sleepy and lazy thereby making the person to engage in the acts of *ibaada* such as *dhikr* (remembrance of Allah) and *dua* (supplication) easily.
- a) The individual remains healthy and protected from diseases such as blood pressure, hypertension, heart attack among others.

### Manners of Drinking

Ibn Abbas (RA) relates that the Messenger of Allah (p.b.u.h) said, “*Do not drink in one gulp like a camel does; drink in two or three sips, mention the name of Allah when you*

*start and praise Him when you finish.” (At-Tirmidhi). The following are manners of drinking that should be observed by Muslims:*

- Muslims should start drinking with the name of Allah by saying *Bismillah* at the beginning.
- Muslims are advised to thank Allah after drinking by saying *Alhamdulillah*.
- It is advisable to give preference to others to drink before, and be the last one to drink. For example, when serving drinks to the guests, drink only after all the guests have been served. The one who serves drinks should drink last.
- Glassware, earthenware, copper, plastics and wooden utensils may be used to serve drinks. Muslims should never use gold or silver utensils.
- Drinking in two or three sips. That is, pausing for breath between sips and avoiding drinking continuously.
- Muslims should avoid drinking directly from a mouth of a water skin or a vessel.
- Muslims should gently sip when drinking and avoid drinking in loud gulps.
- Muslims should drink while sitting. That is, do not stand and drink.
- When serving drinks, Muslims should serve in an orderly manner, for instance starting with the elderly people to the young. And when refilling a jug used to serve drink, continue from the person next to the one last served.
- Of all the drinks, Muslims should always give preference to Milk.
- Muslims should avoid breathing in the vessel or blowing in it.

#### [Differences between Islamic and non-Islamic practices in eating](#)

The following table shows some differences between Islamic and Non-Islamic practices in Eating:

<a href="#">Muslim practices in eating</a>	<a href="#">Non-Muslim practices in Eating</a>
Muslims eat good and lawful food	They do not distinguish halal and haram food
They start eating a meal in the name of Allah	They begin with different prayers that do not glorify Allah
Muslims eat only when they are hungry	They may eat anytime they wish

Washing both hands before taking a meal	It is not mandatory to wash both hands before eating
It is sunnah to eat using three fingers	There is no rule to support using three fingers
Muslims eat while sitting down	They can eat while in any position
A Muslim should eat the food that is in front of him or her if in a group.	They may eat from anywhere in the plate
Thanking Allah after finishing eating	Prayers to glorify Allah after a meal is not mandatory, and to others it is non-existence.

### Islamic manners on sleeping

Hudhaifa (RA) narrated that, *“When the Prophet (p.b.u.h) lay down for sleep at night, he used to put his hand under his neck and say the following prayer, “O God, In your name I die and I live,” When he walk up, he used to say, “Praise be to God, Who Has brought us back to life after death after He Has caused us to die, and to Him belongs the return.”* (Al- Bukhari).

- Before sleeping, a Muslim is advised to cup hands together, blow into them gently and read *Surat ul Ikhlas, Surat ul Falaq and Surat un Naas*. Pass hands over most of the body, starting from the head downwards, three times.
- A Muslim is advised to be sleep early enough so as to wake up early.
- A Muslim should recite dua (supplication) before sleeping, such duas include Ayatul Kursy and the two verses of Surah Al-Baqarah.
- Muslims should start sleeping by lying on their right side while placing their hands on their chins.
- A Muslim is advised to be in a state of Ablution (wudhu) when sleeping.
- Muslims should ensure that their bodies are clean off any dirt.
- A Muslim is advised to dust his or her bed three times before sleeping to ensure that it is safe.
- It is recommended to Muslim to cover their nakedness while sleeping.
- Muslims are encouraged to avoid lying on their stomach.
- A Muslim should recite a dua in case he or she wakes up in the middle of the night.



- k) When one wakes up, he or she should supplicate for being alive and in good health condition.

### Islamic manners of dress

The following are the manners of dressing that should be observed by Muslims:

- A Muslim should recite a dua (supplication) before putting on a dress.
- An individual should shake the cloth before wearing to ensure that it is safe.
- Muslims should avoid trail their dresses. That is any dress that promotes arrogance is impermissible.
- Muslims should wear uniquely and avoid wearing dresses that resemble those of people of other faiths.
- Muslims should wear warm dress in cold weather and cool dress in hot weather accordingly.
- Muslims should put on clean and presentable clothes, and avoid wearing a very fancy or tattered clothes.
- Both Muslim men and women should cover their entire nakedness (private parts). That is the dressing should not expose the aura for both male and female.
- Muslims should wear according to their gender and avoid wearing clothes meant for the opposite gender. That is, Muslim men are not allowed to wear dress of women. Similarly, Muslim women are not allowed to wear the dress of men.
- Muslims should wear be thick dress which is enough to avoid being swayed by the wind.
- Transparent clothes are forbidden or any other dress that show the contour for both Muslim women and men
- When putting on shoes or clothes, it is advisable to begin with the right-hand side and left side when undressing.

### Dress for a Muslim man

The following are manners of dressing that should be observed by Muslim men:

1. He should avoid wearing silk or gold.
2. The garment should not go below the ankles.

3. It is preferred to wear white clothes.
4. It should not resemble the dress of a woman.

### [Dress for a Muslim woman](#)

This include all the rules that should be observed by a Muslimah in her Hijab. Therefore, the following are the manners of dressing that should be observed by Muslim woman:

1. It should cover all her *aura* (the whole body except the hands and the face).
2. It should not be transparent in a manner that it reveals her body.
3. It should not resemble the dress of the men.
4. It should not be tight fitting to display her figure.
5. It should not be too colourful such that it will attract the men.
6. It should not be too long or too short.
7. Avoid wearing perfume when going out of the home.

### [Significance of Hijab to a Muslim woman](#)

The following are importance of adhering to the Islamic mode of dressing by the Muslim women:

- By wearing the prescribed Islamic dress, a Muslim woman earns her respect from the society.
- It shows obedience to the command of Allah and therefore, it is a sign of a perfect woman believer to follow the commands of Allah willingly and without questioning.
- By observing the Islamic hijab, a Muslim woman is able to repel the temptations from evil-hearted men. Therefore, she will be preserving her modesty.
- It signifies and promotes her status and dignity. That is, she looks more religious and woman of her dignified principles.
- It discourages sexual assaults. That is, nobody will use violent and physical attack against her such as raping, incest and defilement.

### [Differences between Islamic and Non-Islamic practices in dressing](#)

The following table shows the differences between Islamic and Non-Islamic practices in dressing

<a href="#">Muslim practices</a>	<a href="#">Non-Muslim practices</a>
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Recite a dua before putting on a dress	Reciting of dua is not part of their manners.
The dress should cover the prescribed nakedness for both male and female.	Most of them do not mind exposing their <i>aura</i> (nakedness).
Muslims always avoid to wear the clothes meant for the opposite gender.	Most women fail to consider selection or choice of clothes according to gender.
Muslims start by putting on the right side first	They would not mind the side to put on first

### Islamic manners of visiting people's houses

The following are Islamic etiquettes of visiting people's houses:

- b) Muslims should knock before entering other people houses to seek permission.
- c) Muslims should knock three times, and if not granted permission he/ she should leave.
- d) When asking permission to enter, then should stand to the right or left of an open doorway and do not look into the house.
- e) Once entering other people's houses, Muslims should give Islamic greeting to the people of the house.
- f) Muslims should stay for a reasonable moment and avoid over staying in people's houses.
- g) Muslims should take a sit only when is give permission to do so.
- h) Muslims should avoid looking everywhere in the house and should keep secretes when leaving the house.

### Islamic manners of Greetings

The following are the Islamic teachings on greetings:

- A young person should greet an old one
- A person riding should greet one who is standing or walking
- A person standing should greet one who is sitting
- Initiating the salaam is sunnah but replying it in a better way is wajib (obligatory)
- An individual person should greet a group of people.
- People should greet each other using the Islamic greetings "*Assalamu Aleykum*"

- One should greet a fellow Muslims even if he or she does not know them.

### Reasons why greetings constitute a vital aspect of a Muslim's life

The following are the reasons why offering of greeting constitutes a vital aspect of a Muslim's life:

1. It brings unity and brotherhood
2. It brings about peace and harmony in the society
3. It offers friendliness among people
4. It removes sluggishness or sullenness
5. It removes hatred, jealousy and envy
6. It is a command of Allah

### Islamic manners of conducting a meeting

The following are Islamic manners of conducting a meeting:

- The meeting should involve descend and lawful talks and should be free from talk about haram activities such as stealing, drug trafficking among others.
- Different views and opinions should be listened to and taken into considerations.
- One should speak when given permission by the leader or chairman of the meeting.
- In the meeting there should be a leader who should chair the meeting.
- The members should reach a consensus about the matters that were discussed by the end of the meeting and avoid dividing themselves in groups.
- One should plan well on the agenda and issues that they are going to discuss before meeting.

### Islamic manners of visiting the sick

The following are Islamic manners of visiting the sick:

- a) A Muslim should always say encouraging words to re-assure the sick person.
- b) Muslims are advisable to make the visit and stay very brief.
- c) Muslims should avoid making noise and causing disturbance to the sick.
- d) Muslims should visit the promptly once he/she receives the news and should not delay.

- e) Muslims are advised to sit near the head of a sick person and enquire about his or her health.
- f) Muslims should give the sick person whatever he or she requires for example milk, water etc.
- g) It is advisable to the Muslims to pray for the sick and blow over their bodies.