

The application of *Qur'ān* and *Hadith* in the teaching of life skills in Muslim schools in South Africa

by

Sadia Khan

A dissertation submitted in fulfilment of the requirements for the degree of

Master of Arts

in Islamic Studies

University of South Africa

Supervisor: Dr I.E. Jaffer

November 2009

## **Abstract**

The application of *Qur'ān* and *Hadith* in the teaching of life skills in Muslim schools in South Africa.

This study explores the application of *Qur'ān* and *Hadith* in the teaching of life skills, as part of the Islamic Studies curriculum, at Muslim schools. The study further discusses the need to equip learners at Muslim schools with the necessary skills, values, attitudes and orientations that are conducive to greater participation in adulthood.

The study is aimed at examining the potential of an Islamic perspective to meet these needs. The discussion focuses on five areas: health development, personal development, social development, physical development and orientation to the world of work.

The research reveals that the Islamic Studies curriculum can be holistically integrated with life skills development, and the *Qur'ān* and *Hadith* can make a significant contribution for the optimal implementation of this learning area. Muslim schools are urged to implement the recommendations made in this study. The sustained training of educators and the continuous development of learning support materials is needed to ensure that this learning area achieves its objectives.

## **Key Terms**

Curriculum, development, *Hadith*, *harām*, Islam, Islamic Studies, Muslim schools, prayer, Prophet Muhammad (phuh), *Qur'ān*.

## **Acknowledgements**

Deep-felt gratitude and appreciation are due to the following:

Dr I.E. Jaffer, for his highly professional supervision, insight, motivation and expertise.

My husband, Rafiq Ahmed Mukadam and children, Tasneem, Sumaya and Muhammad for their sustained empathy, patience and encouragement throughout the process of my studies.

Mr brother, Shabir Ahmed Khan, for his interest and valuable assistance in the research process.

My colleagues at the Al-Asr Educational Institute for their motivation and encouragement.

Dr Anver Suliman, from the Media Review Network, for his assistance with resource materials.

## Declaration

I declare that *The application of Qur'ān and Hadith in the teaching of life skills in Muslim schools in South Africa*, is my own work, and that all the sources I have used or quoted have been indicated and acknowledged as complete references.

Sadia Khan

November 2009

Signed: .....

## **TABLE OF CONTENTS**

System of transliteration	i
Abbreviations	ii
Glossary	iii
<b>Chapter One: Introduction</b>	<b>1</b>
1.1 Research objectives	4
1.2 Research design and methodology	4
1.3 Life skills taught at Muslim schools	5
1.4 Contents of chapters	6
<b>Chapter Two: Health development</b>	<b>8</b>
2.1 Introduction	10
2.2 Food, nutrition and a balanced diet	10
2.3 Foods mentioned in the Qur'ān and Hadith	14
2.4 Fasting	16
2.5 Personal hygiene and oral health	18
2.6 Substance abuse and smoking	18
2.7 HIV and AIDS	24
2.8 Community health and medicine	27
2.9 Environmental health	30
2.10 Conclusion	33
<b>Chapter Three: Personal development</b>	<b>35</b>
3.1 Introduction	37
3.2 Man as a unique creation	38
3.3 Self-esteem and Self-confidence	39
3.4 Coping with anxiety, depression and stress	41
3.5 Interpersonal relationships	47
3.6 Conclusion	54

<b>Chapter Four: Social development</b>	<b>55</b>
4.1 Introduction	57
4.2 Freedom and equality	57
4.3 Gender equity	60
4.4 Tolerance	65
4.5 Justice	69
4.6 Economic justice	72
4.7 Social behaviour	75
4.8 Conclusion	81
<b>Chapter Five: Physical development</b>	<b>83</b>
5.1 Introduction	85
5.2 Benefits of physical exercise for Muslim youth	86
5.3 Physical activities of the early Muslims	87
5.4 Conditions for physical activity	91
5.5 Physical benefits of prayer	91
5.6 Conclusion	94
<b>Chapter Six: Orientation to the world of work</b>	<b>95</b>
6.1 Introduction	98
6.2 Seeking knowledge	98
6.3 Time management	103
6.4 Goal setting	105
6.5 Earning a livelihood	107
6.6 Trade and commerce	110
6.7 Industries and professions	113
6.8 Prohibited means of wealth creation	116
6.9 Conclusion	120

<b>Chapter Seven: Conclusion</b>	122
7.1 General recommendations	125
7.2 Specific recommendations	126
<b>Bibliography</b>	132

## System of transliteration

Arabic	Transcription
ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	h
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	<u>sh</u>
ص	<u>s</u>
ض	<u>d</u>
ط	ṭ
ظ	ẓ
ع	'
غ	<u>gh</u>
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ	h
و	w (ū, aw, au)
ي	y (ī, ay, ai)
ء	'

Transliteration chart, with modifications, from *A New Arabic Grammar of the Written Language* by J.A. Haywood and H.M. Nahmad (1965)



## Abbreviations

owbp	On whom be peace
pbuh	Peace be upon him
RA	May Allah be pleased with him/her

## Glossary

<i>‘abd:</i>	Slave or servant (of God)
<i>‘adl:</i>	Justice, fairness, impartiality
<i>Allah:</i>	Arabic term used by Muslims for God
<i>Ansar:</i>	Companions of Prophet Muhammad (pbuh), from the inhabitants of Madinah, who embraced Islam and supported and sheltered the Muslim emigrants from Makkah
<i>ghusl:</i>	Full bath for purification
<i>Hadith:</i>	Narrative relating the deeds and utterances of Prophet Muhammad (pbuh)
<i>hayā:</i>	Modesty, shyness, bashfulness, shame
<i>hajj:</i>	The pilgrimage to Makkah undertaken by Muslims once in a lifetime
<i>harām:</i>	Forbidden, prohibited
<i>ihsān:</i>	Performance of good deeds, beneficence
<i>īmān:</i>	Faith, belief in Allah
<i>jalsa:</i>	Sitting position in formal prayer
<i>Jum ‘ah:</i>	Friday
<i>jihad:</i>	Striving in the way of Allah or fighting to root out injustice or oppression
<i>Jinn:</i>	Creation of Allah from fire
<i>ka’bah:</i>	A cube stone building in the great mosque in Makkah
<i>Khalifat-ul-Allah:</i>	Agents or vicegerents of Allah on this earth
<i>khamr:</i>	Any intoxicant that clouds/ obscures the intellect
<i>maisir:</i>	Any game of chance
<i>miswaak:</i>	A tooth-stick of Arak-tree roots
<i>Muhajir:</i>	Muslims who migrated from Makkah to Madinah in the lifetime of Prophet Muhammad (pbuh)
<i>nafs:</i>	Soul, psyche, spirit
<i>qiwāmah:</i>	Guardianship
<i>Qur ‘ān:</i>	Final revelation revealed to Prophet Muhammad (pbuh), also one of the fundamental sources in Islam

<i>Ramadān:</i>	The ninth month of the Islamic calendar in which Muslims are commanded to fast
<i>raka‘h:</i>	Unit of prayer
<i>ruku‘</i>	Position of bowing in prayer while placing the hands on the knees
<i>ṣabr:</i>	Patience, perseverance, constancy
<i>Safa and Marwa:</i>	Two mountains in Makkah in the vicinity of Sacred Mosque
<i>sajada:</i>	To prostrate before Allah
<i>ṣalāh:</i>	Five compulsory daily prayers
<i>shari‘ah:</i>	Code of law in Islam
<i>sujūd:</i>	Position of prostration in formal prayer
<i>taqwa:</i>	To fear, be cautious, righteous, reverential, to be conscious of Allah
<i>takbir:</i>	Raising the hands up to the ears/shoulders and reciting “Allah is the Greatest”
<i>tayyib:</i>	Good, pleasant, agreeable
<i>zakāh:</i>	Obligatory charity which takes the form of a certain fixed proportion of wealth

# **CHAPTER ONE**

## **INTRODUCTION**

# **Chapter One**

## **Introduction**

1.1	Research objectives	4
1.2	Research design and methodology	4
1.3	Life skills taught at Muslim schools	5
1.4	Contents of chapters	6

# **Chapter One**

## **Introduction**

This chapter serves to introduce the research topic by providing the background to the study. The core research problem is presented. The research method is designated and an outline of the chapters is provided.

The introduction of many Muslim schools in South Africa over the past two decades offers possibilities of broadening the Islamic studies curriculum, to equip Muslim youth with life skills. The mission of Muslim schools is to provide a setting for the holistic development of every learner so that he/she would be able to face the dynamic challenges and opportunities of life with care and confidence. However, in recent years there have been concerns that individuals who complete their schooling at Muslim schools have not acquired sufficient skills to meet the demands of contemporary life. Thus, to achieve the mission statement, the Islamic Studies curriculum will have to connect with the practical lives of the youth by providing opportunities for the development of life skills.

Since globalisation is continuously expanding the field of education, teaching life skills becomes an important and urgent issue in Muslim schools. The real challenge is to empower Muslim youth so that they can become functional members of a larger community.

The needs of the youth give further impetus for this study. Youth today are faced with immense challenges. Amongst these are peer pressure, alcohol and substance abuse, discrimination, vulnerability to HIV infection, poor diet and lifestyle related diseases.

A large number of these challenges can be addressed through the introduction of a life skills programme at Muslim schools. This would become possible by broadening the Islamic Studies curriculum and presenting life skills from the perspective of the *Qur'ān* (Divine Scripture) and *Hadith* (Prophetic Tradition).

## **1.1 Research objectives**

The vision of Islamic education has always been the balanced growth of the total personality aiming at developing individuals who will be conscious of their responsibility to Allah and their fellow beings. This thesis aims at bringing together and analysing a select domain of life skills that are relevant to Muslim youth, and to integrate these with application from the fundamental sources of Islam (*Qur'ān* and *Hadith*).

The primary focus of this research project is to explore how the values integrated in *Qur'ān* and *Hadith* is able to assist in providing Muslim youth with life skills in a multicultural society. The study also intends to investigate how the teaching of life skills at Muslim schools can be optimised without compromising on the Islamic identity of Muslim youth.

## **1.2 Research design and methodology**

The research methodology implemented in this study is characterised by a theoretical content based approach. The study involves textual analysis of various sources to respond to the research question or the research objectives. Thus the design classification is based on textual data since the key research questions are of a theoretical nature. The mode of reasoning will be mainly inductive.

This study examines the value and function of *Qur'ān* and *Hadith* in the establishment of values for Muslim youth. The point of departure of this method will be to focus on specific life skills and to examine these from the perspective of the *Qur'ān* and *Hadith*. The injunctions of these sources will provide the framework for exploring the role of life skills in the curriculum and it will be the key axis around which the study will revolve.

### **1.1 Life skills taught at Muslim schools**

With the transition of education in South Africa, life skills have been included in the curriculum of all schools, including Muslim schools. However, the secular educational policy does not encourage the promotion of any specific religion in any learning area. Incorporating the teachings of the *Qur'ān* and *Hadith* in the present life skills programme may be perceived as the promotion of a specific religion, which is contrary to state policy. Since Islamic Studies is taught in Muslim schools, it is feasible to incorporate life skills into the Islamic Studies curriculum.

At present the structure of the Islamic Studies curriculum at Muslim schools includes subjects such as, Islamic History, *Qur'ān* Reading and Memorisation, *Hadith*, Islamic Jurisprudence and the formal aspects of prayer. These subjects are presented in a formalised way which lack a thematic perspective. The application of the Islamic value system in the contemporary life of the learner, with reference to the present South African context, is marginalised. Thus life skill development from an Islamic perspective will enhance the Islamic Studies curriculum.



## 1.4 Contents of chapters

This dissertation is divided into seven chapters.

Chapter One is an introductory chapter that elucidates the motivation and rationale for the study. It presents the aim of the study, the principal research question, a framework of the methodology and life skills taught at Muslim schools.

Chapter Two covers health development. The focus areas in this chapter are healthy eating habits, foods mentioned in the *Qur'ān* and *Hadith*, fasting, personal hygiene and oral health, substance abuse and smoking, HIV and AIDS, community and environmental health.

Chapter Three deals with personal development. The following areas are covered: man as a unique creation of Allah, self-esteem and self-confidence, dealing with anxiety, depression and stress by applying the tools of *taqwa* (Allah-consciousness) and *sabr* (patience). Interpersonal relationships cover relations with the Creator, parents, family and friends. The effect of peer pressure on the youth is also examined.

Chapter Four covers social development where freedom and equality, gender equity, tolerance and justice are discussed. To promote social cohesion, appropriate social behaviour is examined within the framework of the *Qur'ān* and *Hadith*.

Chapter Five deals with physical development. The benefits and conditions of physical exercise for Muslim youth are discussed. The physical activities of the early Muslims and physical benefits of prayer are explored.

Chapter Six presents a discussion of the work environment. The focus areas in this chapter are seeking knowledge, goal setting, time management and earning a livelihood. The principles governing trade, commerce, industries and professions are delineated. Included in this chapter is an overview of the prohibited means of wealth creation.

Chapter Seven summarises the focal issues in question. This chapter concludes the study with recommendations for the successful and optimal implementation of life skills in the Islamic Studies curriculum at Muslim schools.

I hope that this research will make a valuable contribution to the field of Islamic education at schools in South Africa.

# **CHAPTER TWO**

## **HEALTH DEVELOPMENT**

## Chapter Two

### Health Development

2.1	Introduction	10
2.2	Food, nutrition and a balanced diet	10
2.3	Foods mentioned in the <i>Qur'ān</i> and <i>Hadith</i>	14
2.4	Fasting	16
2.5	Personal hygiene and oral health	18
	2.4.1 Ablution and bathing	18
	2.4.2 Circumcision	19
	2.4.3 Brushing teeth	20
2.6	Substance abuse and smoking	20
2.7	HIV and AIDS	24
2.8	Community health and medicine	27
2.9	Environmental health	30
2.10	Conclusion	33

## **Chapter Two**

### **Health Development**

#### **2.1 Introduction**

From an Islamic perspective health is considered as one of the greatest blessings that Allah bestowed on human kind. The human body is considered as a gift from Allah and as a trustee he carries the responsibility to provide it with the best care and nutrition. Since health promotion is a natural component of an Islamic society, Muslim schools have a responsibility to make the youth aware of the principles in the *Qur'ān* and *Hadith* that will lead to a healthy lifestyle. In this chapter, scientific data will be utilised, wherever relevant, as an applied tool to provide a better understanding of the Islamic spirit, so that the youth may appreciate the wisdom in the application of these principles.

The teachings of Islam that promote the health of an individual include recommended dietary habits and manners, hygiene and oral health, fasting, the prohibition of intoxicants and immoral lifestyles. However, the focus on health is not just on a personal level but also on a structural and organisational level. Leaders and policy makers are obliged to develop health care systems in order to promote individual, environmental and community health.

#### **2.2 Food, Nutrition and a Balanced Diet**

Food and nutrition are basic and essential human needs. Islam is a holistic way of life and is primarily concerned with food as a necessity for growth, development and sustaining life. Our bones, lungs, muscles, brain and secretions depend on the raw products we consume. In

order to produce tough bones, strong muscles, a good pumping heart and clean vessels the individual needs to heed the excellent advice presented in the *Qur'ān*:

*“O you people! Eat of what is on earth lawful and good.”*

(Qur'ān 2: 168)

The word “*tayyib*” mentioned in this verse implies wholesome and healthy food and drinks (Ali, 1993: 66).

Abdl-Haleem (2007: 23) proposes a more scientific approach to consuming food:

*“The Qur'ān abounds with plenteous reminders of the wonder and splendour of all that He (Allah) has made lawful and wholesome for us. Allah propels us along by the sign-verses of the Qur'ān to look.”*

We are encouraged to look at our food and its miraculous growth and provision:

*“Then let man look at his food (and how We provide it)”*

(Qur'ān 80: 24)

Concerning food of animal origin, the slaughtering of the animal by pronouncing the name of Allah is essential:

*“So eat of (meats) on which Allah's name has been pronounced, if you have faith in His Signs.”* (Qur'ān 6: 118)

The *Qur'ān* sets perimeters of eating and states what is forbidden:

*“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah; that which has been killed by strangling, or by a violent blow,*

*or by a headlong fall, or by being gored to death; that which has been partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed by stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety.”*

(Qur’ān 5:4)

These prohibitions are aimed at the protection of life and also the prevention of cruelty to animals. Blood is a carrier of disease and scientific research has shown that pork carries a deadly parasite called trichnella which causes trichinosis in humans (Al-Qaradawi, 1960: 44). Even though these prohibitions have been explicitly outlined, extreme necessity would dictate exceptions:

*“But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful.”* (Qur’ān 5: 4)

A fundamental component of nutrition is moderation of the lawful. The Prophetic advice to eat only when hungry and to stop eating before becoming fully satiated is very useful. Overeating may lead to excessive weight gain and even obesity which is currently a major problem.

*“Mankind was created in the ‘best of moulds’ (Qur’ān 95: 4) but man does not keep up with the ‘maintenance manual’ of this most incredible machine. We damage our system with excesses of salt, sugar, fat and calories and develop high blood pressure, diabetes, coronary artery disease and obesity.”* (Athar, 1995: ix)

Overeating stresses the stomach and the entire digestive system, leading to poor assimilation of nutrients. The *Qur’ān* advises moderation in the consumption of food:

*“Eat of the good things We have provided for your sustenance, but commit no excess therein.” (Qur’ān 20: 81)*

Over indulgence is strongly discouraged and wastage of food is condemned.

### **Prophetic recommendations**

To facilitate eating in moderation, the upright sitting posture recommended by Prophet Muhammad (pbuh) is a means of controlling the quantity of food consumed and applying pressure on the stomach (Mishkat-ul-Masabih, 1939: 2-122). He advised that food should be taken in small morsels, which facilitates chewing and easy digestion with very little strain on the intestines (Mishkat-ul-Masabih, 1939: 2-118).

The Prophet (pbuh) discouraged retiring at night with an empty stomach in order to avoid premature old age. While sleeping, blood circulates through the internal organs and food is easily digested.

The Prophet’s (pbuh) etiquette of drinking water is amazing, as he recognised, 1430 years ago, the uses of oxygen and the harmful effects of carbon dioxide.

*“Hazrat Anas bin Malik (RA) says that when the Prophet (pbuh) drank water, he used to breathe three times, that is, he took water in three breaks, breathing thrice outside the cup.”*

(An-Nawawi: 2000: 415)

Breach of this practice leaves the thirst unquenched, and at times leads to stomach-ache.



## 2.3 Foods and drinks mentioned in the Qur'ān and Hadith

The *Qur'ānic* discussion of food does not only involve rulings of lawful and unlawful, but also provides descriptions of food. Certain types of food are specifically mentioned as wholesome food in the *Qur'ān*:

### Water

Water is one of the most important nutrients required by the body. The body can survive for a few days without food but will die within five to ten days without water (Young, 2006: 54).

Regarding water Allah says:

*“And made therein mountains standing firm, lofty; and provided for you water sweet (and wholesome).”* (Qur'ān 77: 27)

### Milk

Of all drinks, Muhammad (pbuh) relished most is milk. Milk increases vitality, helps in quick digestion and strengthens the brain (Chisti, 1990: 175).

*“And verily in cattle (too) will you find an instructive Sign. From what is within their bodies, between excretions and blood, We produce for you to drink, milk, pure and agreeable to those who drink it.”* (Qur'ān 16: 66)

### Dates and Grapes

Wholesome food and drinks can be obtained from the date-palm and the vine:

*“And from the fruit of the date-palm and the vine, you get out wholesome drink and food . . .”* (Qur'ān 16: 67)

Grapes are low in calories but high in vitamins, fibre and minerals. Dates are an excellent source of sugar (for energy), fibre, potassium and magnesium. The mother of Jesus (owbp), Maryam, was commanded:

*“And shake towards yourself the trunk of the palm-tree. It will let fall fresh ripe dates upon you.”* (Qur’ān 19: 25)

### **Figs and olives**

Figs and olives are also mentioned in the Qur’ān:

*“By the fig and the olive . . .”* (Qur’ān 95: 1)

Figs are easy to digest. Olive oil is an excellent source of polyunsaturated fat which helps to lower cholesterol. It can be used as a replacement for butter and margarine (Young, 2006: 78-79).

### **Honey**

From all the Prophetic treatments, honey is spoken of most ardently. The healing power of honey is verified by the *Qur’ān*:

*“And your Lord taught the bee to build its cells in hills, on trees and in (men’s) habitations; then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: their issues from within their bodies a drink of varying colours, wherein is healing for men.”* (Qur’ān 16: 68-69)

According to Abdl-Haleem (2007: 31), scientific research recently completed at the University of California verifies that:

*“Eating honey, amongst other things raises antioxidant levels,*

*relieves sore throats, neutralises allergies and heals wounds  
with its anti-bacterial properties.”*

### **Pomegranate and pumpkin**

Another fruit which the Prophet (pbuh) relished was pomegranate. It purifies the blood, strengthens the liver and assists in digestion. To promote mental vigour he advised the eating of pumpkin.

### **The black cumin seed**

The Prophet (pbuh) spoke about the healing power of the black cumin seed. It is a powerful blood-pressure modulator and a respiratory stimulant (Mishkat-ul-Masabih, 1939: 4-300).

## **2.4 Fasting**

Fasting has been prescribed in the *Qur'ān* to train the mind and body in self-restraint:

*“O you who believe! Fasting is prescribed to you as it was  
prescribed to those before you, that you may (learn) self-  
restraint.”* (Qur'ān 2:183)

There are a substantial number of physiological and medical benefits of fasting. Research has shown that fasting helps to clear toxins from the body while allowing the digestive system to relax. It also stabilises the secretion of hormones. Western writers and researchers have recognised the advantages of fasting for good health. Calbom (2008: 72), propounds that:

*“Fasting is an excellent way to cleanse the body of toxins but it is  
much more than that. Its virtues have been extolled for centuries by*

*nearly every religious practice as a way to connect to something higher and more significant than one's self and the needs of one's body."*

Fasting has no harmful effects on the body, but rather results in loss of fat and weight.

*"Dr Suleiman of the University Hospital of Amman conducted a study on healthy volunteers during the month of Ramadan of 1984. There were 42 men and 26 women (in the age ranges of 15 to 64 years) who were being studied. Their body weights were recorded at the beginning and at the end of Ramadan and their blood levels were tested for the levels of cortisol, testosterone, glucose, total cholesterol, urea, etc. It was found in the results of the study that there was a significant loss of weight in males and females (up to 2 kg) whereas the blood glucose level actually rose. All the other parameters did not show any significant changes."*

(Gohar, 2006: 37)

Another significant benefit of fasting is that it strengthens the immune system of the human body. Dr Usama Qandil and his associate scientists, at the Medical School of Harvard University, compared the influence of fasting on the immune system of cancer patients. He noticed an increase in T-cells in those who fasted.

*"It must be noted that T-cells are the most important group of cells in the defence system of the human body because they act like the army general and control other cells of the immune system and organise the battle against invading germs."* (Gohar, 2006: 36-37)

Research studies also indicate that fasting reverses the process of aging.

*“In the research studies exploring longevity on laboratory animals it has been demonstrated that restriction of caloric intake increases longevity, slows the rate of functional decline, and reduces incidence of age-related disease in a variety of species.”*

(Gohar, 2006: 37)

Muslim youth need to be taught the value and benefit of fasting so that they may engage positively and wholeheartedly in this activity in order to build their immunity, strength, self-discipline and resilience.

## **2.5 Personal hygiene and oral health**

There is a great deal of emphasis in Islam on personal hygiene and oral health. Ablution and bathing, circumcision and brushing teeth have been mentioned in the primary sources of Islam, that is the *Qur’ān* and *Hadith*.

### **2.5.1 Ablution and bathing**

The Prophetic precept, “Cleanliness is half of faith”, says it all. This is given practical expression by means of *wudu* (ablution) and *ghusl* (bathing). Cleanliness of the body is stressed in the *Qur’ān*:

*“O you who believe! When you prepare for prayer, wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or you come from offices of nature, or you have been in contact with women, and you find no water,*

*then take for yourself clean sand and earth, and rub therewith your faces and hands. Allah does not wish to place you in difficulty but to make you clean, . . .”* (Qur’ān 5:7)

Ablution is a prerequisite for prayer and it involves the cleansing of exposed parts of the body from dust and filth. This ritual of purification when performed five times daily, leaves the worshipper clean and refreshed and prevents bacterial infection.

Furthermore, the Islamic teachings on perinea toilet (cleaning with water after urinating or defecating) are essential for personal hygiene and prevention of disease.

### **2.5.2 Circumcision**

Male circumcision is another practice that has hygienic value.

*“Circumcision is universally practiced among Muslims in the case of male children and is described in the Hadith as being ‘according to nature’. Some Hadith assert that Prophet Abraham was the first to be circumcised.”* (Rahman, 1993: 120)

Medical research assigns importance to male circumcision as it prevents many diseases.

Carcinoma (a malignant tumour arising in epithelial tissue) is very uncommon amongst circumcised men. It is also believed that the incidence of acquired syphilis is lower in the circumcised (Weiss, 2006: 2).

Abu Hurairah reported the Messenger of Allah as saying:

*“Five are the acts of fitra (natural disposition): circumcision, shaving the pubes, clipping the nails, plucking the hair under the armpits.”* (Mishkat-ul-Masabih, 1939: 1-606)

### **2.5.3 Brushing teeth**

Brushing the teeth is not a new health practice. The Prophet (pbuh) stressed it as part of daily routine when he advised brushing with a *miswaak* (tooth-stick). He is known to have said that he would advise his followers to brush their teeth before every prayer but he did not want to cause hardship for his followers (Mishkat-ul-Masabih, 1939: 1-689).

## **2.6 Substance abuse and Smoking**

Addiction to intoxicants such as alcohol and drugs is becoming a growing problem among the youth worldwide. Hence, Muslim schools need to address the long-term damage of this addiction to the body and mind as well as the social fabric of society. Islam strictly forbids the indulgence in alcohol and drugs. The *Qur’ān* gives a stern warning:

*“O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan’s handiwork: eschew such (abomination), that you may prosper. Satan’s plan is (but) to excite enmity and hatred between you, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?”* (Qur’ān 5: 93-94)

The word ‘*khamr*’ used in the Arabic text refers to any intoxicant that clouds or obscures the intellect (Ansari, 1977: 33). Believers are commanded to abstain from it in order to achieve success. *The Qur’ān* outlines two major harms of intoxicants; it affects relationships and also

hinders the remembrance of Allah. Muslims are advised to avoid situations and places where they are likely to come into contact with intoxicants.

To eradicate this vice the following sayings of the Prophet (pbuh) also give a preventative message:

*“Every intoxicant is khamr, and every khamr is unlawful.”*

(Mishkat-ul-Masabih, 1939: 2-571)

*“Of that which intoxicates if taken in large amounts, a small amount is (also) harām.”*

(Mishkat-ul-Masabih, 1939: 2-570)

Serious problems emanate in societies and nations where there is widespread alcohol consumption. Ansari (1977: 33) affirms,

*“The truth, based on all evidence, is that all intoxicants including alcohol, are among the greatest enemies of Islam.”*

Television programmes and movies promote alcohol making it appear normal and acceptable.

*“Alcohol is promoted as being socially acceptable by so much of the popular media. Drinks are produced at the slightest social opportunity, so much so that it is made to appear rude if a drink is not offered.”* (Maqsood, 1994: 51)

Alcohol is inexpensive and easily available to the youth.

*“Islam stops the wrong at the inception and not at the end. There is nothing like a safe drinking age or safe drugs to get high on.”*

(Athar, 1995: 65)



Some people drink to calm their nerves or to boost their confidence, which according to Ghanem (1995: 38) is a fallacy:

*“The misconception of ‘sharpening some brains’ by alcohol is not only an old myth but it is also a modern one. Alcohol is never a stimulant to the nervous system; it is a depressant, with higher functions being affected first. The earliest symptoms of intoxication are those of altered behaviour.”*

Research has shown that there is relationship between indulgence in intoxicants and criminal behaviour. Ghanem (1995: 35) concedes that when intoxicated,

*“The ability to carry out co-ordinated behaviour and complex motor activity is also progressively impaired. It is at this stage that crimes and traffic accidents occur.”*

Drug abuse is a world-wide problem and South African Muslims are also affected. Information on the harmful effects must be disseminated to the masses and the learners.

Al-Qaradawi (1960: 77) classifies drugs such as marijuana, opium and cocaine in the prohibited category of “*khamr*” due to the effect they have on the mind:

*“It is well known that the use of drugs affects the sensory perceptions, making what is near seem distant and what is distant seem near; that their use produces illusions and hallucinations, so that the real seems to disappear and what is imaginary appears to be real; and that drug usage in general impairs the faculty of reasoning and decision making.”*

There are various reasons why young people start experimenting with addictive substances. Discontentment, frustration, stress, peer pressure and even boredom are driving the youth to addiction. Often they cannot deal with their problems and turn to alcohol and drugs as an alternative solution. The *Qur'ān* advises man to seek help from Allah with patience, perseverance and prayer (Qur'ān 2: 45) rather than resorting to intoxicants.

Some scholars have included smoking within the list of prohibitions because of its harmful effects on the body and its dependence-inducing properties.

*“A general rule of the Islamic Shari'ah is that it is harām for a Muslim to eat or drink anything which may cause his death, either quickly or gradually, such as poisons, or substances which are injurious to health or harmful to his body.”* (Al-Qaradawi, 1960: 78)

This claim is further motivated by the injunction:

*“And make not your own hands contribute to (your) destruction . . .”*

(Qur'ān 2: 195)

Other scholars are of the view that smoking is not actually *harām* but it is a harmful habit.

Many young people have the notion that it is cool to smoke. The harmful effects of smoking need to be discussed in Muslim schools, in order to prevent the youth from becoming enslaved to this self-destructive habit. Nicotine in cigarettes is an addictive substance. Cigarettes also consist of other poisonous substances and excessive smoking can lead to lung cancer and tuberculosis.

Islam has made that which is harmful and impure *harām*. Thus the vehement prohibition of intoxicants should be considered as a great blessing for Muslims.

## **2.7 HIV and AIDS**

AIDS has been alluded to as the plague of the twentieth century. The prevention of HIV and AIDS requires intervention from all areas. Thus educators are placed in a pivotal position to provide learners with the relevant information, education and understanding of this epidemic. This offers Muslim schools the responsibility to play a strategic role in the campaign against HIV and AIDS.

AIDS is caused by a slow acting virus called immunodeficiency virus (HIV). When the HIV virus attacks the body, it invades and slowly damages the protective (immune) system and the body begins to lose its power to fight diseases. As the virus gets stronger and stronger, the immune system breaks down because it is weakened and the body has Acquired Immuno Deficiency Syndrome (AIDS). It becomes extremely difficult for the body to fight infection, common diseases and cancer. These infections can ultimately result in death (Badri, 1997:1).

It is vital for the youth to be educated on the causes and factors that lead to AIDS. The main forms of transmission are:

### **Sexual contact:**

The virus is passed from an infected person to his or partner. Those who have many sexual partners fall in the high risk group.

### **Needles:**

Any unsterilized skin piercing instrument can spread the disease.

### **Blood:**

The virus is spread when someone receives infected blood through a blood transfusion.

**Mother to Child:**

A woman who is infected with HIV can pass it onto her baby while pregnant, during her birth or while breast feeding.

**Contact with infected blood:**

Athar (1995: 85) warns that AIDS is not exclusively contracted through a promiscuous lifestyle.

*“There are many Muslims working as doctors, dentists, scientists or in hospitals where they are likely to come in contact with AIDS patients or AIDS-infected blood. Blood transfusion during an operation may be another source of transmission.”*

**Immoral Lifestyles**

Badri (1997; 206-208) describes the AIDS crisis in the world as a *“natural product of modernity’s sexual revolution.”* He condemns two social factors as the primary causes for the spread of AIDS; these are fornication (sex outside marriage) or adultery and homosexuality (sexual activity between people of the same sex). Promiscuous behaviour, whether heterosexual or homosexual, is ardently censured in Islam. Fornication is increasingly prevalent among the youth today, while adultery, in the case of married people, is destroying the very basis of family structure and society. The *Qur’ān* gives a clear warning:

*“Nor come near to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).”* (Qur’ān 17: 32)

Any route leading to adultery is forbidden in Islam.

The *Qur'ān* further speaks of the people of Lut (owbp), who were the first to practice homosexuality:

*“We also (sent) Lut: He said to his people: ‘Do you commit lewdness such as no people in creation (ever) committed before you? For you practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds.’”* (Qur’ān 7: 80-81)

This indicates the vehement condemnation of homosexuality. The *Qur'ān* describes collective punishment in this world for grave sins committed by people. One such example can be seen in the destruction of the people of Sodom and Gomorrah:

*“We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!”*

(Qur’ān 26: 173)

## **Prevention**

While medical science is seeking a cure for AIDS, Islam has some very positive suggestions with regard to the prevention and the solution. Unlike the message of safe sex, these suggestions are aimed at treating the cause and not the symptoms. The Islamic model calls for:

- The prohibition of sex outside of marriage
- The prohibition of drugs and alcohol
- The promotion of chastity before marriage
- The promotion of fidelity during marriage

Furthermore, counselling facilities need to be established for those individuals who have already contracted the virus. They are in need of love and affection and should not be neglected but assisted and encouraged to seek Allah’s forgiveness and mercy.

*“If any one does evil or wrongs his own soul but afterwards seeks Allah’s forgiveness, he will find Allah Oft-forgiving, Most Merciful.”*

(Qur’ān 4: 110)

The youth are bombarded in the media, television and internet by immoral messages and lifestyles. The AIDS educational awareness programme at Muslim schools must be complemented by social organizations. Even the *Jum‘ah* sermons at mosques should address the AIDS issue. There is also a need to conduct workshops with Muslim youth and explain the value of the Islamic lifestyle of chastity and family life and to warn them about the health difficulties that are associated with an immoral lifestyle.

## **2.8 Community health and medicine**

Islam emphasizes the promotion of sound health and the prevention of disease. The approach towards community health is one of preventative medicine. In the Third World, death is primarily due to infectious diseases and malnutrition. Gastro-enteritis for example is caused by infection of the intestine which results from bottle feeding, dirty water and malnutrition. The proper response would be to work on public health care measures such as clean water, proper sanitation, better housing and improved nutrition because these diseases are linked to socio-economic factors. In the First World, on the other hand, the main causes of death are heart disease, car accidents, suicide, homicide, cancer of the digestive system and respiratory diseases. Here the proper response would be to prevent destructive lifestyles and behaviour (Coovadia, 2000: 17).

Islam is one of the most public health-friendly religions. The Prophet (pbuh) encouraged the believers to visit the sick:

*“Feed the hungry, visit the sick, and set free the captives.”* (Bukhari, 1981: 7-375 )

Caring for the sick is considered virtuous. Islam calls for the establishment of free community health care services for every individual regardless of colour, race or religion.

The simple message of “prevention is better than cure” is evident in the Islamic rulings on hygiene, cleanliness, purity and environmental sanitation. The practice of washing hands before eating safeguards germs and impurities from mixing with food thus preventing disease (Coovadia, 2000: 13).

The Prophet (pbuh) forbade urinating in running or stagnant water. He also commanded his followers to avoid defecation in shaded places, on pathways and at water sources.

Taha (1993: 30-31), affirms that the Prophet (pbuh) ordered isolation in the case of infectious diseases and epidemics,

*“Public health measures are part of the Islamic Shari’ah whose objectives are based on the implementation of good and the removal of corruption.”*

When the Muslims arrived in Madinah, some of them were affected by an outbreak of fever. A stagnant pond was identified as the source of infection, and when it was filled, the epidemic died out. The Prophet (pbuh) then suggested isolation of cases and contacts during epidemics:

*“If you hear that it (a plague) has broken out in a land, do not go into it; but if it breaks out in a land where you are present, do not go out escaping from it.”* (Bukhari, 1981: 7-421)

He also practiced isolation of patients from infectious diseases when he prevented a leper from entering Madinah (Taha, 1993: 31).

The methodology required by Islam regarding community health care, involves minimum cost and side-effects, based on health promotion and disease prevention. Consider the example of breast feeding which the Prophet (pbuh) encouraged. Coovadia (2000: 16) clearly shows that breast feeding is easy to practice and economically viable:

*“It is universally applicable for all races and for all time. It is free of cost and free of side-effects. In fact, it is of vital importance to both mother and child in terms of bonding and nutrition. Measured on an international scale its abandonment can have catastrophic consequences. It is estimated that millions of children die annually because mothers have substituted breastfeeding for artificial milk.”*

The early Muslim physicians drew their inspiration from verses such as:

*“We send down (stage by stage) in the Qur’ān that which is a healing and mercy . . .”* (Qur’ān 17: 82)

They were further inspired by the following challenge issued by the Prophet (pbuh):

*“For every disease there is a medicine.”* (Mishkat-ul-Masabih, 1939: 4-299)

Coovadia (2000: 10) posits that the search for learning was undertaken by Muslim physicians in the name of God:

*“It was from this milieu that we produced the al-Razis, al-Birunis, al-Ghazalis, Ibn-Sinas and the Ibn al-Nafis. Armed with the principles of the Qur’ān and Hadith, together with their God-given intellect, they gave to the world a system of health which is as yet without parallel. Indeed, the two vital, fundamental institutions on which*



*modern medicine rests, namely the university and the hospital, were largely Muslim contributions to mankind.”*

The following principles apply with regard to internal medicine:

- The *Qur’ān* advises the principle of moderation so that dietary excesses which lead to obesity can be avoided
- Foods which are beneficial to promoting good health are encouraged and foods detrimental to health are forbidden
- To promote sound genetic counselling and a healthier society, marriage to certain categories is prohibited
- Cupping has been encouraged for headaches, sponging for fever and olive oil for the treatment of piles and constipation and honey for treating diarrhea and infected wounds
- Surgery is recommended in cases where it would promote health
- The Prophet (pbuh) also encouraged the concept of specialisation. Once when two physicians were summoned to treat a patient suffering from heart disease, he asked:

*“Which of you is more skilled in treating this illness?”*

(Coovadia, 2000: 9-18)

## **2.9 Environmental health**

The campaign towards environmental conservation needs to be driven in Muslim schools. To enjoy a healthy way of life, a healthy environment has to be created. Allah placed man as His vicegerent on earth and He subjected everything in the heaven’s and the earth to man’s use.

Therefore He expects man to protect and preserve this habitat. This view is supported by Khalid (1992: 34) who states that:

*“If Muslims were to feel that they were responsible for its protection as part of their religious and ethical duty, then hopefully future generations would not have to live on a polluted and mutated earth.”*

The *Qur’ān* repeatedly advises us not to disturb the balance in creation. Mischief on land and sea has occurred as a result of man’s interference with the natural laws and environmental systems and this is endangering life:

*“Mischief has appeared on land and sea because of the meed that the hands of men have earned.”* (Qur’ān 30: 41)

Ahmad (1997: 191-192) concurs that man’s interference has contributed to the problems in the environment,

*“Allah the Creator has set a balance in His entire creation, and humans should not corrupt or pollute that balance by their misdeeds. As the balance in creation means that the creatures are interrelated, and every one in turn has a unique relationship with their Creator, any pollution or damage will earn dire consequences for His creation in this world and in the Hereafter. Whether this pollution is done in the name of progress, development, revolution or technology, we are answerable to our Lord, no less than we are to society, for damaging the necessary balance. Today we are sitting on the brink of a major environmental disaster created by human actions.”*

Allah prepared the earth for human beings to live on, and adapted it for life by creating the atmospheres, rivers and oceans, trees, plants and animals. He placed everything at the service of man (Qur'ān 31: 20).

The atmospheric system refers to the air which is basically composed of oxygen and nitrogen. With the advancement of technology, huge quantities of other gases and substances have been discharged in the air and disturbed the natural balance Allah created in the atmosphere. Muslims have a responsibility to protect the environment from pollution and devastation. The hydrological system is made up of water in its three states (Ahmad, 1997: 193-195).

All organisms depend on water. Allah says:

*“We made from water every living thing.”* (Qur'ān 21: 30)

Water pollution which includes polluting streams, wells, rivers and oceans, making them unfit for human consumption is vehemently prohibited in Islam. The same principle applies to the plant and animal kingdom. Human and animal life depend on vegetation. Forests contain the most important vegetative resources. Prophet Muhammad (pbuh) is considered as one of the pioneers of environmentalism as a result of his teachings on environmental preservation. His views on environmental philosophy are compiled in the “Book of Agriculture” of Sahih Bukhari. Prophet Muhammad (pbuh) states:

*“There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.”* (Bukhari, 1981: 3-295)

Animals are a source of food for human beings. The animals that are permissible for human consumption have to be slaughtered humanely. The Prophet (pbuh) said:

*“Verily the Blessed and Almighty Allah inscribed kindness on everything. So when you slaughter, make the slaughter good; when you sacrifice, make your sacrifice good. Let one of you sharpen his knife and give ease to his sacrificial animals.”*

(Mishkat-ul-Masabih, 1939: 2-169)

All living things demand respect.

*“Harm to the creatures of the environment, or to the environment itself, obviously causes harm to the community, and is forbidden on that basis.”* (Khalid, 1992: 65)

Abu-Sway and Sachedina (1991: 10-11) are of the view that the environment should be perceived as a plane where the signs of Allah are manifested. Consequently, any destruction or harm to the environment is equivalent to the devastation of a sign which reflects the greatness of the Creator.

## **2.10 Conclusion**

There can be no doubt that the *Qur’ān* and *Hadith* provide important guidelines towards the promotion of health. As health care is continuously evolving it is observed that past knowledge is being revived. The principles of health care which Islam laid down 1430 years ago, seem to be currently applicable. For the Muslim youth to value the contributions of Islam, the Islamic studies curriculum should make room for assignments, investigations and projects on various issues dealing with health care. These activities should inspire and motivate learners to:

- Formulate a healthy personal diet for learners of different age groups at their school

- Research the foods mentioned in the *Qur'ān* and *Hadith*
- Carry out a field study on a group of people in *Ramadān*
- Draw up a plan to address an environmental health problem in their town/city
- Outline responses and rehabilitation options for victims of substance abuse
- Discuss ways to improve national health in South Africa

Through the above experiences and activities, it is hoped that learners at Muslim schools will realise that health development plays an integral part in the life of a Muslim.

# **CHAPTER THREE**

## **PERSONAL**

## **DEVELOPMENT**

## **Chapter Three**

### **Personal development**

3.1	Introduction	37
3.2	Man as a unique creation	38
3.3	Self-esteem and Self-confidence	39
3.4	Coping with anxiety, depression and stress	41
	3.4.1 Allah-consciousness	44
	3.4.2 Patience	45
3.5	Interpersonal Relationships	47
	3.5.1 Relationship with the Creator	47
	3.5.2 Relationship with parents	48
	3.5.3 Relationship with family	50
	3.5.4 Relationship with friends	52
3.6	Conclusion	54

## Chapter Three

### Personal Development

#### 3.1 Introduction

During adolescence teenagers experience various physical, emotional and psychological changes. They become extremely sensitive and long for love and attention. They are also under a great deal of pressure and experience a strong need to belong. A Muslim school that is committed to the personal development of its learners will ensure that these learners develop into positive individuals, who are sufficiently equipped with the life skills that are necessary to face the challenges and pressures of the modern world.

A study of the lives of the early Muslims, at the time of Prophet Muhammad (pbuh), reveals that the secret of their strength as a nation was the cultivation of its individuals into strong and confident personalities. Islam places a great deal of emphasis on personal development and the *Quran* and *Hadith* provide comprehensive guidance on developing the self. Needless to say the prophets of Allah are role models in their continuous striving for personal excellence.

Since the scope of personal development is extremely wide and far reaching, this chapter focuses on areas that require attention in Muslim schools. As the youth grapple with changes, they need to understand the purpose of human creation and how to conduct their interpersonal relationships. The overall aim of personal development in Muslim schools would be to build self-esteem and confidence. Furthermore, learners will have to be equipped with tools to enable them to cope with emotions such as depression, anxiety and



stress. The educational process would naturally have to be intertwined with a strong inner commitment to the Islamic value system.

### **3.2 Man as a unique creation**

In their search for identity, teenagers continuously question adult values and the purpose of life. For this reason, the mission of the human being on earth must to be presented to the youth in order to improve their understanding of the reason for being placed on earth. Among the vast creation of Allah, human kind stands out as a unique being. This is clearly expressed in the *Qur'ān*:

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

(Qur'ān 95:4)

*“And (Allah) has given you shape - and made your shapes beautiful.”*

(Qur'ān 40:64)

The human being has been granted the best constitution and conceptual ability. Even the angels were commanded to bow down to man. Allah has honoured the children of Adam (Qur'ān 17: 70). Although every human being is born with basic faculties, each one is unique possessing different strengths and weaknesses.

The place and status of human kind in the universe is based on the purpose of creation. This purpose is outlined in the *Qur'ān*:

*“I have only created Jinn and men, that they may serve Me.”* (Qur'ān 51: 56)

The individual has to subject himself to Allah's Will by accepting the laws laid down by Him. In this regard, earning Divine Pleasure should be the objective of life. The status of the human being in this world is that of an *'abd* (servant of Allah) who is also *'Khalifat-ul-Allah'* (Allah's deputy and vicegerent) (Qur'ān 2:30). The unique nature of the human being is

further enhanced by his/her freedom of choice. The ability to choose makes us the mightiest creation but also the most vulnerable. This mission sets a moral goal, that is, consciousness of accountability on the Day of Judgement.

Freedom of choice implies that we are free to choose, but the choice is not altogether free since the Qur'ān provides a distinctive criterion of good and evil. The *Qur'ān* states that the human soul (*nafs*) has a tendency for good and evil. Ansari (1994: 24) outlines two aspects of the human personality; the lower and the higher self. The lower self operates on the basis of instinct and the higher self yearns for harmony and communion with Allah. The lower self has to be subdued to operate under the command of the higher self.

A purposeful struggle with the lower self should be aimed at self-purification:

*“Truly he succeeds that purifies it (i.e. the nafs) and he fails that corrupts it”*

(Qur'ān 91: 9-10)

The struggle for self-purification is a life long struggle and is only possible with:

*“A heart turned in total devotion to Allah.”* (Qur'ān 50:33)

Reflection and self-examination are essential in the pursuit of self-purification since they teach the youth to examine themselves. In this way, they would become conscious of the choices they make, as these choices have profound implications.

### **3.3 Self-esteem and self-confidence**

The *Qur'ānic* proclamation that the human being has been created with honour and dignity as a vicegerent of Allah on earth, would require Muslim schools to focus on the area of self-esteem and confidence as part of the empowering process of learners. Self-esteem is a prerequisite for positive development. It is about how you value yourself. A low self-esteem

is associated with a poor self image and a sense of worthlessness. It is often due to a conflict between how an individual would like to be and how he/she is. A high self-esteem is associated with a positive self image which serves as a tool to ward off evil.

A distinction has to be made between self-esteem, arrogance and pride. Arrogance is a negative quality against which the *Qur'ān* and Prophet Muhammad (pbuh) warn since it creates a false sense of worth (Qur'ān 31:18). The *Qur'ān* teaches us that one of the requirements for measuring self-worth is piety:

*“Verily the most honoured of you in the sight of Allah is he who is most righteous of you”* (Qur'ān 49:13)

Self-esteem is an outcome of a strong faith in Allah followed by good actions. It cannot exist on its own. A feeling of self-esteem that is not grounded in a sound belief system is temporary.

Self-esteem naturally enhances self-confidence, which is about acknowledging yourself in terms of your strengths and weaknesses, and being comfortable and secure about it. In his article, *‘Raising a confident child’*, Nour Habib (2007: 52) shares his view:

*“Self-confidence is a key to having a healthy personality and achieving success in this life as well as the next. Especially today, to get anywhere, people need to possess a certain level of confidence... Believing in your own capabilities and being able to actively employ them for the good of society is something that anyone should strive to have.”*

A person who has positive self-esteem would be able to stand up to the temptations of satan. It is also a means of ensuring that people do not step over you, nor find yourself in an

undesirable situation. Self-confidence is not just established, it develops over time. Thus, learners should be assisted to acquire and maintain self-confidence through various programmes. A Muslim school can provide this training through sport, camps, nature outings, conferences, workshops and speech contests where learners are given an opportunity to develop and practice this skill.

A large number of strategies can also be used to enhance self-confidence. A part of this is learner recognition which has tremendous benefits. This includes praising and appreciating efforts through positive encouragement and affirmations. Insults, ridicule, belittling or being too judgemental would obviously be excluded (Qur'ān 49:11). Creating an environment of support and empathy, by listening to the views of learners and encouraging them to participate in decision making, would serve as a tremendous source of strength. Allowing a certain degree of independence will result in a greater sense of responsibility. In general, Islam emphasizes on the ultimate responsibility of humankind towards Allah and thus instils a sense of positive self-esteem and confidence.

### **3.4 Coping with anxiety, depression and stress**

Every human being experiences cycles of problems in life. Teenagers should be taught that nobody can live an entire lifetime without trials and tribulations. Allah says:

*“You shall certainly be tried and tested in your possessions and in your personal selves.”* (Qur'ān 3:186)

In these moments of difficulty, Allah tests us. We don't know how and when we will be tested. However, Allah also promises us that we will never have to face something we do not have the power to deal with:

*“On no soul does Allah place a burden greater than it can bear.”* (Qur'ān 2:286)

Certain experiences can be extremely traumatic for a teenager and may cause stress, anxiety or depression. These emotions may result from the death of a loved one, rejection by friends, abuse, financial problems, divorce of parents, remarriage of a parent, arrival of a new sibling or even moving house. Athar (1995: 350) points out that psychologically these emotions arise due to our inability to recover or accept losses, the fear of the unknown, conflicts between the mind and reality and our failure to accept the reality.

Often teenagers feel that a problem is too large to resolve and there is no alternative except death. This is when they begin contemplating suicide or resorting to drug and alcohol addiction. Usma Mazhar (2009: 2), in her article, outlines the Islamic concept of life as a test:

*“Everything that happens is for a reason and we are to accept it with forbearance, patience, faith and a good attitude... with the belief that everything that Allah creates in our life is for a better outcome. This is a powerful belief if we can internalise it since it gives one a sense of peace and confidence. With this belief we don't fall apart at any misfortune that may come in our path.”*

Through the difficulties of growing and changing, the youth has to be nurtured not to give up in circumstances of hardship, difficulty or calamity, but to place their trust and hope in Allah. Yahya (2004: 41) refers to trials as opportunities for building and strengthening character. Therefore, difficult times are opportunities for human beings to prove their faith and trust in Allah. The *Qur'ān* mentions about the trials and tribulations of the world and at the same time it provides possible solutions of coping with them (*Qur'ān* 2: 155/6). Generally, the

*Qur'ānic* verses are full of hope and assurance and encourage people not to despair of Allah's mercy. The *Qur'ān* discusses various tools that can be used to cope with emotions.

a) When depressed a believer should increase the remembrance of Allah:

*“For without doubt in the remembrance of Allah do hearts find satisfaction.”* (Qur'ān 13:28)

b) Remembering Allah and seeking closeness to Him is a medium for personal development. The recalling of Allah's countless favours constantly will make personal difficulties appear insignificant.

c) Listening to the recitation of the *Qur'ān* is also a formula that assists in dealing with negative emotions. Athar (1995: 38) mentions the value of the recitation of the *Qur'ān* for reducing stress.

*“The recitation of the Qur'ān or listening to it has a wholesome effect on the body, the heart and the mind . . . Dr Ahmed El Kadi of Akber Clinic (Panama City, Florida) conducted and has published the effects of listening to the Qur'ānic recitation on physiological parameters i.e. the heart rate, the blood pressure and the muscle tension and has reported improvement in all.”*

Muslim schools should encourage its learners to constantly listen to the recitation of the *Qur'ān*. This will help assist them in relieving some of their tension and stress.

### **Stories of Prophets**

The *Qur'ān* provides beautiful lessons for the youth in the examples of the Prophets of Allah. Throughout history of human kind, the prophets encountered opposition and accusations from

their people. A perfect example, is the endurance of Musa (owbp) at the hands of Pharaoh, yet he never gave up (Qur'ān 26:29).

Prophet Yusuf (owbp) faced many trials and injustices throughout his life (Qur'ān 12: 35), yet he demonstrated devotion and patience and thus Allah assisted him and gave him strength.

Allah praises the attitude of Ayyub (owbp), when he was struck with illness:

*“Truly We found him full of patience and constancy. How excellent in Our Service! Ever did he turn (to Us).”* (Qur'ān 38: 44)

Prophet Muhammad (pbuh), is an example of life long patience, though he suffered physical and verbal abuse from his people. He was even accused of being insane (Qur'ān, 15:6). He displayed such determination and steadfastness which Allah Himself testifies to his sound morality:

*“And thou (standest) on an exalted standard of character”* (Qur'ān 68:4)

The two unique and outstanding characteristics in the prophets of Allah (owbp) are Allah-consciousness (*taqwa*) and patience (*ṣabr*). These will be further discussed as effective tools for self development.

### **3.4.1 Taqwa (Allah-consciousness)**

Being conscious of Allah ( *taqwa*) is one of the best qualities one can acquire for personal development. Hamid (1993: 32) defines the concept of *taqwa*, as:

*“Taqwa means to be conscious of God and to be careful of not overstepping the limits set by God. It is a defence against evil and temptation. It keeps man within the boundaries of his natural state.”*

The core aspect of *taqwa* is the realisation that Allah is absolutely aware of everything; our feelings, thoughts, utterances and actions. The *Qur’ān* describes the possessors of *taqwa* as the *muttaqin* (Allah-conscious) (Qur’ān 2: 2).

For this consciousness to be embedded in the hearts of the youth, as part of their self-development, the following benefits of *taqwa* must be emphasised.

- **Guidance**

*“This (Qur’ān) is the book; in it is guidance sure, without doubt, to those who have taqwa.”* (Qur’ān 2:2)

- **Mercy**

*“And this is a book which We have revealed as a blessing: so follow it and be righteous (have taqwa), that you may receive mercy.”* (Qur’ān 6: 155)

- **Criterion to judge, removal of evil and forgiveness**

*“O you who believe! If you fear Allah (have taqwa). He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.”* (Qur’ān 8:29)

- **Way out of difficulties**

*“... And those who fear Allah (have taqwa), He (ever) prepares a way out.”*

(Qur’ān 65:2)

### **3.4.2 Ṣabr (Patience)**

Many problems and difficulties are overcome by applying patience and perseverance, which is nourished by a strong faith in Allah.



The *Qur'ān* exhorts the individual to be patient in order to strengthen and empower the self:

*“O you who believe! Seek help with patience, perseverance  
and prayer: for Allah is with those who patiently persevere.”*

(Qur'ān 2:153)

Competing in patience as a means of prosperity is encouraged:

*“O you who believe! Persevere in patience and constancy:  
vie in such perseverance: strengthen each other; and fear  
Allah that you may prosper.”* (Qur'ān 3:200)

Allah consoles the individual that even though it may seem that trials and tribulations are unbearable, they will eventually be relieved from hardships:

*“Verily, with every difficulty, there is relief.”* (Qur'ān 94:6)

Yahya (2004: 55-64), in his chapter on *The Benefits of Patience*, discusses the benefits of patience as a means of developing people. He states that patience:

- Leads to intelligence
- Ensures subtle thought and the ability to see details
- Ensures the ability to do good
- Results in just behaviour
- Gives a person a cheerful and peaceful character
- Final reward is paradise

## 3.5 Interpersonal Relationships

Interpersonal relationships play a pivotal role in developing holistic personalities in society. Globalisation and the advancement in technology have altered the manner in which the youth interact with each other and with others. Their obvious lack of interpersonal skills is a hindrance in their transit into adulthood.

The *Qur'ān* and *Hadith* provide guidelines on the methods of establishing, improving and strengthening relationships. Good relationships with parents, family and friends, which will be discussed below, are enhanced by a sound relationship with the Creator.

### 3.5.1 Relationship with the Creator

For the growth and development of an Islamic personality, Muslim schools need to make their learners conscious of their duties towards Allah.

Ansari (1977: 1-20) highlights the following duties to Allah:

- We must maintain an attitude of respect for and love towards Allah in order to acquire the blessings of His pleasure.

*“You will see them bow and prostrate themselves (in prayer),  
seeking grace from Allah and (His) Good Pleasure.”* (Qur'ān 48:29)

- We must have faith in the unity of Allah which results in total loyalty and serving Him alone.

*“That is Allah, your Lord! There is no god but He, the Creator  
of all things: then worship you Him.”* (Qur'ān 6:102)

- We need to cultivate the fear of the displeasure of Allah.

*“O you who believe! Fear Allah as He should be feared, and*

*die not except in a state of Islam.”* (Qur’ān 3: 102)

- We are totally dependent on Allah for our needs and thus Allah has enjoined that we constantly ask for his help.

*“Thee do we worship and thy aid do we seek.”* (Qur’ān 1:5)

- We need to place absolute trust in Allah’s goodness, mercy and help.

*“But in Allah put your trust if you have faith.”* (Qur’ān 5: 26)

Furthermore, the numerous attributes of Allah need to be taught. Allah is the Creator and Sustainer. He is All-Knowing , All-Wise and All-Powerful. He is Merciful and Kind. He is everywhere. He sees us, but we cannot see Him.

*“No vision can grasp Him but His grasp is over all vision...”* (Qur’ān 6:103)

Once these attributes are understood and internalised, the individual’s relationship with the Creator will lead to better relationships with others.

### **3.5.2 Relationship with Parents**

During adolescence a parent-teenager relationship is often strained. The teenager in search for independence, tends to rebel against the advice and control of parents. The *Qur’ān* and *Hadith* emphasises that the parent-child relationship should be one of respect, mercy and kindness.

When a child is born, the parents nurture him/her with care and affection, while providing all the necessities of life. Due to this, children owe an enormous debt to their parents,

therefore Allah has made it obligatory for children to treat their parents with goodness and kindness:

*“Your Lord has decreed that you worship none but Him,  
and that you be kind to your parents.” (Qur’ān 17:23)*

Furthermore, a child is required, in particular, to be good and kind to the mother and show gratitude to her for giving birth, nurturing and providing for his/her needs:

*“And We have enjoined on man (to be good) to his parents: in  
travail upon travail did his mother bear him and in years twain  
was his weaning: show gratitude to Me and to your parents...”*  
(Qur’ān 31:14)

During old age, the parents’ health deteriorates and in these circumstances children become impatient with them or reply abruptly to them. Allah advises children to honour their parents:

*“Whether one or both of them attain old age in your life, say not  
to them a word of contempt, nor repel them, but address them  
in terms of honour.” (Qur’ān 17:23)*

Hazrat Abu Hurairah (RA) relates that the Holy Prophet (pbuh) said:

*“May his nose be rubbed in dust, may his nose be rubbed in dust,  
may his nose be rubbed in dust i.e. may he be humiliated, (He said  
this thrice) who found his parents, one or both, approaching old age,  
but did not enter Paradise, by serving them.”*

(An- Nawawi, 2000: 197)

Acts of obedience and service to parents is greatly valued by Allah, that He took a covenant with the Children of Isra'il in this regard:

*“And remember We took a covenant from the Children of Isra'il  
worship none but Allah, treat with kindness parents and kindred...”*

(Qur'ān 2: 83)

One of the qualities of Prophet Yahya (owbp) was his excellent relationship with his parents. The Qur'ān mentions that:

*“He was devout, and kind to his parents, and he was not overbearing  
or rebellious.”* (Qur'ān 19: 13-14)

The speech of Prophet Isa (owbp) which he delivered from the cradle in defence of his mother also proves the importance of good behaviour towards parents (Qur'ān 19:31-32).

The child's attachment with the parents continues even after their death. When they leave this world, the children must pray for them. The *Qur'ān* provides an appropriate prayer:

*“My Lord! Bestow on them Your Mercy even as they cherished  
me in my childhood.”* (Qur'ān 17:23)

### **3.5.3 Relationship with family**

In Muslim societies, the families are not considered as nuclear units. The families are extended to include grandparents, grandchildren, uncles, aunts and cousins. According to the *Qur'ān*, family relationships are established in two forms; lineage and marriage:

*“It is He (Allah) Who has created man from water; then  
has He established relationships of lineage and marriage.”* (Qur'ān 25:54)

Blood ties are the strongest natural relation. This bond is conclusive by the laws of inheritance:

*“... but kindred by blood have prior rights against each other in the book of Allah.”* (Qur’ān 8:75)

Due to the importance of these blood-relationships, Prophet Muhammad (pbuh) said:

*“There is no other sin for which Allah hastens punishment in the world along with what is in store for him in the next world than rebellion and severance of blood connections.”*

(Mishkat-al-Masabih, 1939: 236)

Hazrat Jubair Ibn Mu’tin (RA) relates that the Prophet (pbuh) said:

*“One who disregards blood ties of kinship, will not enter paradise.”* (An-Nawawi, 2000: 207)

The human race is a product of the family structure. Hamid (1993: 75) suggests that the continuous link between generations is maintained by the preservation of family relationships. Islam emphasises that the family is a significant part of society. Ansari (1977: 187) refers to the institution of family as the cornerstone of society as it provides the first environment for the individual. The moral discipline within the family structure plays a vital role in his/her behaviour within the community.

It is the duty of Muslims to develop a caring and harmonious relationship with family members. Members of a family are companions of one another. Being part of a warm supportive and caring family makes it easier for the individual to face the trials and tribulations of life. The rights and responsibilities towards family members must be fulfilled

with justice and equity. It should be characterised by kindness, love, sacrifice, obedience and loyalty. Strong, stable and healthy family units are conducive to the development of youth with strong and stable personalities.

### **3.5.4 Relationship with friends**

Friends, as peers, play a vital role in moulding an individual's personality and moral well-being. Good friends are a form of encouragement to lead a righteous life, while bad company may lead to sin or compromising of values and principles. From an Islamic perspective making friends is a matter of choice. The Prophet (pbuh) said:

*“Let everyone of you look with whom he keeps company. ”*

(Mishkat-al-Masabih, 1939: 549)

The Qur'ān advises that a Muslim should choose friends with great care and wisdom:

*“O you who believe! Take not into your intimacy those outside your ranks: they will not fail to corrupt you.”*

(Qur'ān 3:118)

The company of those who mock or ridicule religion should be avoided:

*“Leave alone those who take their religion to be mere play and amusement.”* (Qur'ān 6: 70)

The Qur'ān warns of the anguish on the Day of Judgement when individuals realise they were misled by friends:

*“The Day that the wrong-doer will bite at his hands, he will say; Oh! would that I had taken a (straight) path with the Apostle! Ah! Woe is me! Would that I had never taken such a one for a friend! He did lead me astray...”* (Qur'ān 25: 27-28)

Hamid (1993: 96) maintains that not only do true friends help one another to lead a life of virtue and to strengthen character, but they help one another in practical ways as well. He cites the example of the mode of companionship the Prophet (pbuh) initiated on his arrival in Madinah. He paired off each *Muhajir* (emigrant) from Makkah with an *Ansar* (helper) from Madinah. They were required to support each other with shelter, material needs, education and advice. In this way, strong bonds of friendship were developed.

Friendship gives rise to mutual duties and obligations. Maqsood (1994: 65) suggests various means of maintaining and strengthening friendship. She emphasises consideration, being polite, exchanging visits, giving gifts and inviting friends over for meals. Furthermore, she identifies selflessness as the key quality in a good friendship. Putting others before oneself leads to affection and goodwill and in this manner life-long relationships are cemented.

### **Peer pressure**

As learners enter secondary school, peer pressure becomes a powerful force where the influence and acceptance of peers is extremely significant. During adolescence, children begin to formulate their own identities and they look to their peers for clues of what they should envisage for themselves. There is a very strong need for peer approval.

Peer pressure operates by appealing to the individual's desire to be part of the crowd. It results in a fear of being criticised, ridiculed, insulted or left out. They need to be reminded that even the prophets of Allah were subjected to mockery and ridicule by the very people they were trying to save. Nuh (owbp) was jeered at while constructing the ark:

*“Every time that the Chiefs of his people passed by him*



*they threw ridicule on him.”* (Qur’ān 11:38)

Muslim schools have a role to play in helping teenagers deal with peer pressure. Coping with peer pressure is an important component of personality development. The forces of peer pressure tend to draw the youth to drugs, alcohol abuse, violence, lewdness, fornication and joining gangs. Inculcating the Islamic values and beliefs at all times would serve as a benchmark against which learners can measure their choices. Furthermore, learners need to be encouraged to explore alternatives and to weigh options. They do not have to submit to peer pressure because duty to Allah would precede duty to friends.

### **3.6 Conclusion**

Personal development as an area of life skills offers an extensive opportunity for Muslim schools to develop learners that are Allah-conscious and able to demonstrate fortitude, patience and reliance on Allah in the face of trials and hardships. This should be done in a nurturing environment where youth acquire a sense of purpose and optimism which incorporates an attitude of hope.

To foster these potentialities, one has to take into account that, the responsibility for personal development should not be restricted to Muslim schools, but has to be shared with parents and other caregivers at home.

# **CHAPTER FOUR**

## **SOCIAL DEVELOPMENT**

## **Chapter Four**

### **Social development**

4.1	Introduction	57
4.2	Freedom and equality	57
4.3	Gender Equity	60
4.3.1	Spiritual aspect	61
4.3.2	Economic aspect	63
4.3.3	Social aspect	64
4.3.4	Legal and political	65
4.4	Tolerance	67
4.5	Justice	69
4.6	Economic Justice	72
4.7	Social Behaviour	75
4.7.1	Greeting	75
4.7.2	Verifying information	76
4.7.3	Sanctity of human dignity	77
4.7.4	Modesty	78
4.8	Conclusion	81

## **Chapter Four**

### **Social Development**

#### **4.1 Introduction**

The vision for the development of a perfectly sound, well-balanced and educated youth lies greatly in its social development. The vital element of this vision is the commitment of Muslim schools to assemble the building blocks of social development into all spheres of the teaching arena. These building blocks are governed by a number of fundamental values which need to be upheld and cherished for the growth of an Islamic society. These social values are freedom and equality, gender equity, justice and tolerance.

There are also various challenges facing the social development of a sound Muslim society. Immorality, poverty, crime and disunity often lead to the decline of a society. To address these challenges, certain divinely ordained structures in Islam must be considered; such as marriage, charity and community service, social etiquette within a community, which all promote a social cohesion in society. It is vital for Muslim schools to equip the youth with these social skills. The success of this, will be judged by the translation of the core values into the emergence of a better society in general.

#### **4.2 Freedom and Equality**

The principles of freedom and equality of human kind are decreed by Allah. All human beings have a common origin.

*“O Mankind! Reverence your Guardian- Lord, Who created you from a single person, created, of like nature, his mate, and from them twain*

*scattered (like seeds) countless men and women;- ” (Qur’ān 4:1)*

This unification is achieved through Allah as the creator of all human kind.

*“Mankind was one single nation .” (Qur’ān 2:213)*

One of the greatest contributions of Islam to civilisation is the promotion of the oneness of humanity.

*“ The Holy Qur’ān promulgates and upholds most ardently and without reserve the ideals of human equality, liberty and fraternity...”*

(Ansari, 1977: 241)

The Qur’ān (49:13) reminds human kind of their common parenthood:

*“O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other and not that you may despise each other. Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.”*

In the above verse, all human beings are addressed irrespective of their national backgrounds. The criterion for excellence is not based on colour, race, caste, social standing, intelligence or qualifications.

The differences of languages and colours do not reflect ranks of supremacy.

*“And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: Verily in that are Signs for those who know.” (Qur’ān 30: 22)*

The sermon, which Prophet (pbuh) delivered on the occasion of his farewell pilgrimage, affirms human equality:

*“O people, verily your Lord and Sustainer is One and your ancestor is one. All of you descend from Adam and Adam was made of earth. There is no superiority for an Arab over a non-Arab nor for a non-Arab over an Arab; neither for a white man over a black man nor a black man over a white man except the superiority gained through God-consciousness.”* (Hamid, 1989: 132)

The superiority complex and mentality of *“I am better than him ”* (Qur’ān 7:12), may be traced back to the creation of Adam. Iblis was commanded by Allah to bow down to Adam (owbp), who was created from clay. Iblis judged Adam based merely on his physical constitution.

Racism is an obstacle and contrary to human equality. History is full of examples of racial discrimination. Nations were enslaved and oppressed due to their poverty, colour, religion, lineage, cast or nationality. South Africa has its own history of apartheid and xenophobic attacks against foreigners in 2008. Yahya (2001: 149) attributes all the conflicts, clashes and civil wars around the world to racism which he describes as ‘the fanatical rage.’ This physical and mental superiority over others, which some races assume, leads them to believe that even coexistence is not possible. This attitude often leads to ethnic cleansing and large scale human suffering.

Prophet Muhammad (pbuh) faced the great challenge of tribal prejudices and racism in Arabia. Not only was Arabian society fragmented but the Arabs considered themselves as superior to non-Arabs. However, he succeeded in transforming this society into a cohesive brotherhood. Muhammad (pbuh) was a perfect example in implementing the principles of freedom and equality when interacting with his followers and persons of other faith.

The pillars of Islam serve as a means to promote human equality. In congregational prayer, worshippers stand shoulder to shoulder. Through service to Allah the door of equality is opened for interacting freely on all other occasions. The annual pilgrimage (*hajj*) is a spectacular event and proof of the equality of human beings before Allah. People from all corners of the world, from different nations and economic backgrounds, assemble together on the basis of equality.

Islam promotes a classless society. Ansari (1977: 242) aptly describes the mission of the *Qur'ān* is to uphold this ideal,

*“to establish and promote conditions in which the ideal of human freedom thrives and prospers and all forms of cruel subjection and exploitation of man by man and all types of misery which a human being may be capable of bringing about for any of his fellow-beings, are eliminated.”*

### **4.3 Gender Equity**

When Muslim youth discuss the issue of gender equity they need to distinguish between cultural practices and the authoritative teachings based on the primary sources of Islam (the

*Qur'ān* and *Hadith*). The status of women has been revolutionised by Islam yet it is denigrated as being oppressive of women. This false propaganda that is being perpetuated has to be eradicated from the minds of Muslim youth. Gender equity will be here discussed from four perspectives: spiritual, economic, social and legal.

#### **4.3.1 Spiritual Aspect**

The Qur'ān proclaims the doctrine of gender equity in a comprehensive manner:

*“ It is He (Allah) Who created you from a single person and made his mate of like nature, . . . ”* (Qur'ān 7:189)

All human beings are equal, since they all originate from a single source. Allah has honoured both men and women:

*“We have honoured the children of Adam.”* (Qur'ān 17: 70)

The Qur'ān places equal responsibility, on both, Adam (owbp) and Hawwa (Eve) for eating from the forbidden tree. It does not blame Hawwa for deceiving Adam (owbp), nor does it imply that a woman is a devil's gateway. On the other hand, it states that Satan enticed them both in eating from the tree. Here, the dual pronoun is used and not the single:

*“Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from (before): he said: ‘Your Lord only forbade you this tree, lest you should become angels or such beings as live forever.’ And he swore to them both, that he was their sincere adviser.”* (Qur'ān 7: 20-21).

When it comes to religious duties, both men and women have similar obligations. Both genders have spiritual duties and reward in the Hereafter is promised for both genders:



*“For Muslim men and women, - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah’s praise, - for them has Allah prepared forgiveness and a great reward.” (Qur’ān 33:35)*

In another verse, it is stated:

*“If any do deeds of righteousness, be they male or female, and have faith, they will enter paradise and not the least injustice will be done to them.” (Qur’ān 4: 124)*

Ansari (1997: 187) affirms that a woman possesses a free personality and enjoys equality with a man in terms of her spiritual and moral status.

The Qur’ān presents two excellent examples from history which demonstrate the ability of women to achieve spiritual excellence:

*“And Allah sets forth as an example to those who believe, the wife of Pharaoh: Behold she said: ‘O my Lord! Build for me, in nearness to You, a mansion in the garden and save me from Pharaoh and his doings, . . .’ and Mary the daughter of Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth. . . ” (Qur’ān 66: 11-12)*

Spiritual development and dignity does not make any distinction in gender.

#### **4.3.2 Economic aspect**

Women are assured financial security before and after marriage in Islam. A woman may own property and receive marital gifts. There is no legal obligation on a woman to spend from her income on the household except what she voluntarily offers.

In pre-Islamic Arabia, inheritance rights were confined to male relatives. Women themselves were part of the inheritance (Qur'ān 4:19). According to the *Qur'ān* both men and women are entitled to inherit:

*“From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large – a determinate share.”* (Qur'ān 4: 7)

Although a woman's role as a mother and a wife is sanctified in Islam, it is permissible for her to seek employment. Badawi (1999: 18) maintains that there is no explicit text in the *Qur'ān* and *Hadith* which excludes women from any lawful type of employment.

Although men and women enjoy equal status they differ as functionaries in society. Gender equity must be understood in terms of role differentiation. The role of men and women should not be one of competition and rivalry. It should be a complementary relationship which generates family stability and social harmony.

The Qur'ān does not grant the superiority of the male over the female. Badawi disagrees

with the general translation of the term, *qiwāmah* (Qur'ān 4: 36) with the English word 'superiority', since the only basis for superiority is righteousness. He interprets *qiwāmah* as maintenance, protection and overall leadership based on the principles of kindness and mutual consultation (Badawi, 1999: 13).

Siddiqi (1972: 23) concurs with Badawi, that men are the protectors and maintainers of women in an economic sense,

*“But it must be noted that this implies no natural superiority on the part of men or any inherent inferiority of women, because it is a purely economic management dictated by natural necessities.”*

#### **4.3.2 Social Aspect**

Before the advent of Islam, the women were treated as chattel. When a person died his wife was inherited by his brother or son. The birth of a female child was a sign of dishonour to the family. Many men preferred burying their daughters alive. Prophet Muhammad (pbuh) upheld the rights of female children. He reminded his followers that female children should be treated the same as male children. The Prophet (pbuh) gave the following advice to fathers:

*“Whosoever has a daughter and does not bury her alive, does not insult her, and does not favour his son over her, Allah will enter him into Paradise.”* (Mishkat-ul-Masabih, 1939: 1-193)

In general, Muhammad (pbuh) taught his followers to show kindness, care and respect towards women.

The *Qur'ān* admonishes the ungrateful father for his attitude when receiving news of a baby girl:

*“When news is brought to one of them of (the birth of) a female (child), his face darkens and he is filled with inward grief! With shame he hides himself from his people because of the bad news he has had! Shall he return her on (sufferance and) contempt or bury her in the dust? Ah what an evil (choice) they decide on!”*

(Qur'ān 16: 58-59)

With regard to marriage the consent of the female is essential. Abu Hurairah reported that the Prophet (pbuh) said:

*“A grown-up girl should be asked permission about herself. If she is silent, it is her permission; and if she declines there shall be no compulsion on her.”* (Mishkat-ul-Masabih, 1939: 2-648)

The seclusion of women practiced in some cultures and often confused with Islam is considered in the West as a symbol of women's oppression. Badawi claims that the seclusion of women is foreign to the Prophetic era:

*“Interpretive problems in justifying seclusion reflect, in part, cultural influences and circumstances in different Muslim countries.”*

According to him, there is adequate evidence in authentic *hadith* to support the view that women at the time of the Prophet (pbuh) participated with men in acts of worship, in teaching and learning and in the discussion of public matters (Badawi, 1999: 32).

#### **4.3.4 Legal and political**

Both men and women qualify for equality before the law, as

*“Justice is genderless.”* (Badawi, 1999: 33)

With regard to financial issues a woman is considered as an autonomous legal entity. To challenge the view that women have no rights, the *Qur’ān* declares:

*“And women shall have rights similar to the rights against them,  
according to what is equitable.”* (Qur’ān 2: 228)

There is a widespread misconception about the weighting of a woman’s testimony. The *Qur’ ān* (2; 282) commands the believers dealing in financial transactions to get two male witnesses or one male and two females. This verse refers to commercial transactions and should not be used to generalise the value of a woman’s testimony.

However, other references in the *Qur’ān*, with regard to witnesses, do not have any bearing on gender. In fact the testimony of males and females is equated:

*“And for those who launch a charge against their spouses, and have  
(in support) no evidence but their own, - their solitary evidence (can  
be received) if they bear witness four times (with an oath) by Allah  
that they are solemnly telling the truth . . . But it would avert the  
punishment from the wife, if she bears witness four times (with an  
oath) by Allah, that (her husband) is telling a lie.”*

(Qur’ān 24: 6-8)

Badawi (1999: 37) asserts that there is adequate evidence of participation by Muslim women in the political arena which included lawmaking, administrative positions and even the battlefield. He supports the participation and collaboration of males and females in public affairs with reference to the following verse:

*“The believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His apostle.”*

(Qur’ān 9: 7)

Siddiqi (1972: 167) is of the view that Muslim society deviated from the teachings of Islam regarding the position of women. Their involvement and activities have been narrowed down in many Muslim societies. He mentions the role of ‘Aishah whose advice was eagerly sought even on political matters. Furthermore, she is also considered as a great authority on Islamic jurisprudence.

To promote social development at Muslim schools, on the issue of gender equity, learners should be encouraged to interact with modesty, dignity and respect for one another.

#### **4.4 Tolerance**

Islam promotes tolerance and grants freedom of belief and worship to adherents of other religions. As religious tolerance is an essential component for social harmony, it is imperative that the youth be trained in developing cross-cultural and inter-faith sensitivity. Jeremy Henzell-Thomas (2002 :15) in his article, *“Excellence in Islamic Education”*, asserts that openness to other faiths and traditions does not imply any lack of commitment to one’s own faith. While being proud of their own religion they will be able to demonstrate cultural diversity.

The Qur’ān prohibits forced conversion or coercion of non-Muslims to Islam:

*“Let there be no compulsion in religion: truth stands out clear*

*from error...*” Qur’ān 2: 256)

Human beings have been created with the freedom of choice which must be respected. No individual should be forced to believe or disbelieve. Even when presenting the message of Islam, the Muslim should not be arrogant, aggressive or hurtful in speech:

*“Invite to the way of your Lord, with wisdom and beautiful preaching;  
and argue with them in ways that are best and most gracious.”*

(Qur’ān 16: 125)

*“Revile not those whom they call upon besides Allah, lest they out of  
spite revile Allah in their ignorance.”*

(Qur’ān 6:108)

The *Qur’ān* refers to the Jews and Christians as the “*People of the Book*” (5: 20). Yahya (2003: 45) upholds that the People of the Book have always been handled with forbearance in Muslim societies. He presents examples of how the Prophet (pbuh) treated the People of the Book with the utmost tolerance. Furthermore, he describes how Sultan Mehmed, after capturing Istanbul, accorded the Jews and the Christians their fundamental rights.

This tolerance is not restricted to the Jews and Christians. Hamid (1989: 147) cites examples of tolerance and co-existence from Muslim history. He gives the instance of the Zoroastrians of Persia who were recognised as a community and enjoyed similar privileges, duties and positions as the Jews. Furthermore, when the Muslims ruled India, they granted the Hindus and Buddhists the freedom of worship and protection, as long as they paid the military exemption tax. He attributes the presence of non-Muslim communities in the Muslim world today, to the application of these firm principles.

The *Qur'ān* emphasises the inviolability of places of worship and the obligation of Muslims to protect them against desecration or abuse:

*“Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure.”* (Qur'ān 22:40)

Places of worship need to be respected and safeguarded since worshippers are engaged in remembering God at these sanctuaries. Yahya (2003: 50) refers to the first agreement made between Muslims and Christians soon after the death of the Prophet (pbuh). Khalid bin al-Walid (a commander in the Muslim army) formulated a tax agreement with the Christians, in the city of Anat, which granted the protection of their temples. This agreement was approved and adhered to by Abu Bakr (RA), the first Caliph of Islam, and his three successors.

Muslim schools should take every opportunity to enhance cross-cultural and inter-faith understanding to enable learners to develop and maintain respect for diverse religions and culture. To perpetuate and continue diversity and generate a positive impact, there should be continuous dialogue and interaction between diverse groups.

## **4.5 Justice**

Social development in Islam is about establishing peace and harmony in society. Justice, which is one of the fundamental values of Islam, is a prerequisite for peace and harmony. It refers to the circumstances wherein every individual receives his/her due and is assured of fair and equitable treatment in all spheres of social life. The learners need to be conscientised



about the significance of justice, to enable them to contribute towards the purification of the social environment.

Yahya (2003: 13) presents a broad definition of justice:

*“The true justice described in the Qur’ān commands man to behave justly, not discriminating and not permitting violence, no matter what the circumstances, to side with the oppressed against the oppressor and to help the needy. This justice calls for the rights of both parties to be protected when reaching a decision in a dispute, assessing all aspects of an incident, setting aside all prejudices, being objective, honest, tolerant, merciful and compassionate.”*

According to Ansari (1977: 145-146), the Qur’ān considers justice in terms of absoluteness, which is unconditional and binding on everyone, under all circumstances. Justice is imperative even if it is detrimental to one’s personal interests.

The Qur’ān placed great stress on justice as a condition for social equilibrium. The term is used in a broad sense, where believers are commanded never to deviate from the path of justice. It is not difficult to practice justice under conventional circumstances, but it is challenging when faced with opposing emotions, biasness and personal interest. Baig (2005: 122) considers love and hatred to be the two barriers to justice. The *Qur’ān* advices on how to conquer the first impediment:

*“O you who believe! Stand up firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not*

*the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice; verily Allah is acquainted with all that you do.”*

(Qur’ān 4: 135)

The above verse enforces the injunction of justice. When exercising justice there should be no partiality towards family members nor biasness and selfish motives. Irrespective of the circumstances or conditions prevalent, Allah commands the believers not to swerve or vacillate from applying justice. Protecting the oppressor or guilty person due to friendship or kinship breathes a corrupt society.

Hatred, the second impediment to justice, affects rational behaviour. Abhorrence and enmity for people should not affect the process of justice:

*“O you who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah.”* (Qur’ān 5: 9)

Even in dealing with an enemy, injustice is not permitted. A true believer has to put aside these personal vendetta and be conscious of his duty to Allah, as justice is one of the basis of *taqwa* .

Establishing justice was a significant aspect of the mission of all the prophets of Allah. The prophets were commanded to administer justice unconditionally:

*“We sent aforetime Our apostles with Clear Signs and sent down with them the Book and the Balance (of right and wrong) that men may stand forth in justice.”* (Qur’ān 57: 25)

Prophet Shu'aib (owbp) was sent to the Madyan people, who were involved in commercial injustices. He appealed to them to end economic exploitation:

*“O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with the intent to do mischief.”* (Qur'ān 11: 84)

#### **4.6 Economic justice**

It is unfortunate that a class distinction exists in society based on income and wealth. Some individuals have been endowed with more than others in terms of material wealth.

*“It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, ...”* (Qur'ān 43: 32)

The unequal distribution of wealth may result in many social evils. Currently unemployment is a global issue and poverty has even affected the developed countries of the world, where thousands of children are forced to make a living on the streets of metropolitan cities.

According to Qutb (1977: 57-63), social equilibrium in Islam is most discernible in its economic policy. He maintains that for a society to function effectively, there must be economic security. Lack of economic security eventually leads to social evils such as crime, prostitution, begging and child labour. He further elucidates that the Islamic way of life guarantees security through the promotion of social welfare and economic justice.

The principle of justice (*‘adl*) in Islam, is coupled with the principle of goodness (*ihsān*)

to form the basis of the social order. The Qur'ān commands both *'adl* and *ihsān*:

*“Allah commands justice, the doing of good; and liberality of kith  
and kin. . . .”* (Qur'ān 16: 90)

In Islam, the individual is linked to society through mutual obligations. Peace is generated in Muslim society by moving away from self-centredness towards the welfare of society. In keeping with the principle of mutual responsibility in society, those who have been blessed with wealth are compelled to consider the rights of the poor and needy. Thus in Islam, the poor have a right in the wealth of the rich (Qur'ān 70: 25-25). Those whom Allah blessed with wealth are advised to spend out of it for the less fortunate.

The social life characterised by the Qur'ān sets down the following principles to assist in eliminating economic barriers:

- The prohibition of usury (interest) (Qur'ān 2: 275-276, 278-279)
- The prohibition of monopolies, fraudulent deals, unlawful trade and giving short weight and measure (Qur'ān 59: 7 and 83: 1-3)
- The prohibition of betting, raffling, gambling, speculative deals and lotteries (Qur'ān 5: 93)
- The prohibition of wasting or squandering wealth (Qur'ān 6: 141 and 17: 26-27)
- The prohibition of devouring the property of orphans (Qur'ān 4: 10)
- Leniency towards debtors (Qur'ān 2: 280)
- Condemnation of hoarding and miserliness (Qur'ān 17: 29 and 9: 34)
- Encouraging voluntary charity (Qur'ān 2: 254 and 267)

The vehement prohibition of interest not only controls inflation but it prevents the rich from increasing their wealth by exploiting the poor. Loans should be provided without charging

interest.

*“The values of the Qur’ān and Hadith demand the protection of the poor and needy.”* (Yahya, 2001: 70)

Through the obligatory institution of *zakāh*, the affluent contribute their excess wealth annually to the poor, the orphans, the widows or anyone who is entitled to *zakāh*. This annual welfare tax is aimed at uplifting and empowering people. Besides the obligatory *zakāh*, believers are encouraged to offer *sadaqa* (voluntary charity). The *Qur’ān* and *Hadith* emphasises the excellence and benefits of charity:

*“Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord.”*  
(Qur’ān 2: 274)

*“The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase . . . ”* (Qur’ān 2: 261)

Abu Omamah reported that Abu Dhar enquired:

*“O Prophet of Allah! Inform me about charity.” He replied:*  
*“Multiplying rewards manifold.”*  
( Mishkat-ul-Masabih, 1939: 2- 22)

Muslim schools are obliged to prevent the learners from maintaining an indifferent attitude towards poverty and suffering. Youth become constructive learners by active participation.

Opportunities should be created for learners to implement the values of ‘*adl* and *ihsān* through community service.

*“I strongly believe that the most effective way to engage the whole being of anyone is to involve them in service to others . . . My experience is that young people are hungering for involvement of this kind because it is part of their innate humanity.”* (Henzell-Thomas, 2002: 21)

Community service involvement enriches the giver just as much as the receiver, through experiencing the joy of selfless giving, learners develop into compassionate individuals.

*“Every individual is charged with the welfare of society.”* (Qutb, 2000: 86)

The youth need to identify themselves as part of a caring community, they should be encouraged and guided in identifying as well as assisting social welfare volunteer organisations. The learners may form their own volunteer organisations which provide a variety of social and economic development services.

## **4.7 Social Behaviour**

Allah created human beings as social beings. Islam greatly emphasises the building of a strong community culminating in social harmony. The *Qur’ān* outlines certain rules and regulations for appropriate social behaviour. These guidelines involve certain daily activities which can be inculcated in the lives of the learner to protect and maintain unity.

### **4.7.1 Greeting**

The etiquette of greeting has to be developed and internalised among the learners. Greeting promotes brotherhood and goodwill in society. The *Qur’ān* advises:

*“When a (courteous) greeting is offered to you, meet it with a*

*greeting still more courteous, or (at least) of equal courtesy.”*

(Qur’ān 4: 86)

This injunction demands that a Muslim is obliged to respond to every greeting.

The Prophet (pbuh) said:

*“The young greets the elders, the passer-by greets those already present,  
and the few greet the many.”* (An-Nawawi, 2000: 453)

When Muhammad (pbuh) was asked, how Islam could best be practiced, he replied:

*“To provide food (to the hungry) and to greet those whom you  
know and those you don’ know.”* (Qutb 1972: 49)

Greeting when entering homes is encouraged:

*“But if you enter houses, salute each other – a greeting of blessing  
and purity as from Allah.”* (Qur’ān 24: 61)

Anas bin Malik (RA) relates that the Prophet (pbuh) said to him:

*“Son, when you enter your home greet your people with the salutation  
of peace. It would be a source of blessing for you and for the members  
of your family.”* (An-Nawawi, 2000: 455)

#### **4.7.2 Verifying Information**

Often problems in a community result from unnecessary misunderstandings and false accusations. Believers are warned to verify information obtained from unreliable sources:

*“O you who believe! If a wicked person comes to you with any news,  
ascertain the truth; lest you harm people unwittingly, - and afterwards*

*become full of repentance for what you have done.”* (Qur’ān 49: 6)

This simple rule aims at averting harm or injury to anyone which is later regrettable. An individual should not react hastily to disputable reports, but rather first ascertain the truth and reliability of the information.

The Qur’ān vehemently condemns slander and scandal (24: 11-19, 23). Slander affects the structure of a society particularly where it leads to the disintegration of family structures. Accepting news or information from unreliable sources is likely to develop prejudice which in turn creates disunity.

#### **4.7.3 Sanctity of human dignity**

Human dignity is sacrosanct and thus believers are prohibited from ridiculing others, insulting or calling others by offensive names:

*“O you who believe! Let not some men among you laugh at others:  
it may be that the (latter) are better than the (former): nor defame nor  
be sarcastic to each other, nor call each other by (offensive) nicknames . . .”*

(Qur’ān 49: 11)

Islam denounces mocking, scorning others and name-calling. In many societies it has become common practice for people to mock, jest and belittle others, which is often based on prejudice or discrimination. At times, it takes the form of demeaning others, by alluding to defects in their personalities or physical make-up, based on natural weakness or handicap.

Additional precepts are laid down by the following stern warning:

*“O you who believe! Avoid suspicion as much (as possible): for suspicion  
in some cases is a sin: and spy not on each other, nor speak ill of each other*



*behind their backs. Would any of you like to eat the flesh of his dead brother.*

*Nay, you would abhor it ...”* (Qur’ān 49: 12)

To establish a healthy society, the following moral ills have been forbidden:

- **Suspicion**

A community steeped in suspicion will be disunited and it will destroy the moral fibre of a society. Suspicion leads to spying and when both these evils are prevalent in a society, there is distrust amongst its members.

- **Backbiting and slander**

This evil compromises social peace and causes dissension in society. Abu Hurairah (RA) reported that when the Prophet (pbuh) was asked to define backbiting, he said:

*“Talking about your brother which he dislikes.” When he was asked, what if that was said was true, he replied: “If it is true you will be backbiting, and if what you say is not true, you will be slandering him.”* (Mishkat-ul-Masabih, 1939: 1-454)

Philips (1989: 103-105) attributes this stern warning against suspicion and backbiting to its destructive effects on society. He further compares backbiting with eating the flesh of one’s dead brother, both of which are equally repulsive.

#### **4.7.4 Modesty**

Modesty may be defined as decency and moderation in speech, dress, attitude and behaviour. Modesty in Islam is often referred to as *hayā* which implies shyness, bashfulness and a sense of shame. There is a common misconception in society that modesty is prescribed only for women, as this principle or characteristic includes both, men and women (Baig, 2005: 196).

Modesty restrains an individual from indecent and obscene behaviour and actions. It acts as a

strong deterrent against immoral inclinations. Baig (2005: 197-198) firmly believes that *hayā* is the foundation of Islamic morality and there can be no social equilibrium without *hayā*. He refers to how Islam obliterated the obscenities of pre-Islamic Arabia and replaced these with the value of *hayā*. One of the examples of shamelessness, he cites, is the naked circumambulation of the *ka'bah* by the pre-Islamic society.

The significance of modesty is illustrated by the following *ahadith*:

Zaid ibn Talha (RA) reported that the Prophet (pbuh) said:

*“There is a characteristic of every religion, and the characteristic of Islam is hayā.”* (Mishkat -ul-Masabih, 1939: 1- 494)

The Prophet (pbuh) also linked *hayā* to faith:

*“There are more than seventy branches of īmān: (faith) . . . and hayā is a branch of īmān: .”* (Baig, 2005: 196-197)

To prevent the moral decline of the Muslim society, the *Qur'ān* and *Hadith* presents a code of modesty for both men and women. This code constitutes various injunctions, prohibitions and restrictions:

### **Guarding of chastity**

- Chastity before marriage is emphasised:

*“Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. (Qur'ān 24: 33)*

- The marital system is instituted in Islam to confine sexual relations within marriage.

Allah has established the institution of marriage and at the same time instilled love and mercy between couples to establish a peaceful atmosphere within the home, which ultimately permeates the entire society (Qur'ān 30: 21).

- Physical contact with unrelated members of the family and adultery are prohibited (Qur'ān 17: 32 ). All the actions which lead to adultery must be avoided. The media is flooded with sexual imagery. The youth need to be cautioned about their selection of television programmes, magazines, movies and websites.

### **Privacy of the individual**

The etiquette of asking for permission when entering homes or rooms must be observed:

*“O you who believe! Enter not houses other than your own, until you have asked permission. . .”* (Qur'ān 24: 27)

*“. . . let the children among you who have not come of age ask your permission on three occasions: before morning prayer, while you doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress . . .But when children among you come of age, let them (also) ask for permission . . .”* (Qur'ān 24: 58-59)

### **Preserving modesty**

For the preservation of modesty the Qur'ān prescribes the lowering of the gaze and observing the dress code:

*“Say to the believing men that they should lower their gaze and guard their modesty. . . And say to the believing women that they should lower*

*their gaze and guard their modesty; that they should not display their beauty and ornaments except what ordinarily appear thereof: that they should draw their veils over their bosoms . . .”* (Qur’ān 24: 30-31)

The rules of modesty in dress and behaviour for males and females are based on the authentic sources of Islam (the *Qur’ān* and *Hadith*). Hamid (1993: 88) outlines the three functions of dress to be:

- for protection of the body from weather conditions
- for adornment and beautification
- to safeguard the modesty of an individual and thereby to preserve the morality of a society

He maintains that dress should cover the *awrah* and he defines what is meant by *awrah*. A woman’s *awrah* includes the entire body except the face, hands and feet while a man’s *awrah* extends from the navel to the knee (Hamid, 1993: 78).

## **4.8 Conclusion**

The aim of the Islamic social system is to establish a peaceful and virtuous society which recognises justice and morality as the foundation of social life. Social development should be a natural outcome of education in Muslim schools. Learners should be given opportunities to develop critical insight of the society in which they live, so that they may develop into compassionate and tolerant individuals who have an understanding of contemporary social issues.

To realise the Islamic vision of social harmony, learners need to be active participants in addressing the issues of discrimination, tolerance, crime, poverty and immorality. For

effective learning Muslim schools themselves need to function as peaceful and nurturing environments where the principles of justice, equality and modesty in speech, manner and dress are upheld. Uplifting society would require eradicating social evils and promoting moral values.

# **CHAPTER FIVE**

## **PHYSICAL**

## **DEVELOPMENT**

## Chapter Five

### Physical development

5.1	Introduction	85
5.2	Benefits of physical exercise for Muslim youth	86
5.2.1	Self-defense	87
5.2.2	Sleep and rest	87
5.3	Physical activities of the early Muslims	87
5.3.1	Foot racing/running	88
5.3.2	Horse riding	88
5.3.3	Archery	89
5.3.4	Fencing	90
5.3.5	Weightlifting	90
5.3.6	Hunting	90
5.3.7	Swimming	90
5.4	Conditions for physical activity	91
5.5	Physical benefits of ṣalāh (prayer)	91
5.6	Conclusion	94

## Chapter Five

### Physical development

#### 5.1 Introduction

Physical fitness and strength are valued in Islam, while inactivity and lethargy are strongly discouraged. The history of Islam is one of moral, spiritual and physical excellence. Islam is a complete and comprehensive way of life; it encourages a balanced approach:

*“And We have made you a balanced community.”* (Qur’ān 2:143)

Good health and physical fitness enhances the ability of the individual to perform his/her daily tasks as well as to fulfil religious obligations. Fitness of the soul is related to fitness of the body.

Physical development is a neglected area in most Muslim schools, particularly with regard to female learners. However, in recent years there has been a revival of physical activity among Muslim youth. This is evident in the increasing interest and membership of Muslim youth in sports, gymnasiums and the annual tournaments organised by the Association of Muslim schools. Nevertheless, there is still a need for physical development to be understood in its proper context and the Islamic ideals of physical development need to be identified.

This chapter will endeavour to outline the benefits of physical development for Muslim youth and the physical activities which the early Muslims engaged in. It will also highlight some of the physical benefits of *ṣalāh* (prayer).



## 5.2 Benefits of physical exercise for Muslim youth

The advantages of being physically fit need to be conveyed to the youth. The programme of Islamic education at Muslim schools should incorporate and make learners aware of the following benefits of exercise and physical training :

- It increases energy levels and strength
- It enhances endurance and improves flexibility
- It increases muscle tone
- It strengthens the heart
- It reduces body fat and helps to achieve weight loss
- It builds self confidence
- It reduces stress
- It builds team spirit and promotes good communication
- It enhances the ability to recover from illness and injury
- Aerobic exercise, in particular, fights high blood pressure and heart disease

(Johnson 2009: 1-3)

These benefits prepare the youth for a competent and healthy adulthood where they would be able to fulfil their responsibilities efficiently. Saqr (2008: 1) maintains that many of the Islamic duties involve physical as well as spiritual activities. Besides prayer and pilgrimage,

*“all kinds of social activities in Islam can be considered to be a physical exercise of the body and a way to strengthen it, as long as these activities are done moderately.”*

### **5.2.1 Self-defense**

An individual should be able to defend himself/ herself from aggression which requires physical strength. Physical strength may be considered as an advantage for leadership from the example given of the Children of Israel when they requested Samuel to appoint a king for them. Allah appointed Talut as their king, as he had two important qualities of leadership, that is, knowledge and physical strength (Qur'ān 2: 246-247).

### **5.2.2 Sleep and rest**

The body requires sufficient rest after exercise for growth and to repair damaged tissue. Adequate sleep and rest are important to activate and strengthen the various functions of the body.

*“And (have We not) created you in pairs, and made your sleep for rest.”*

(Qur'ān 76: 8-9)

*“ He (Allah) it is that has made you the Night that you may rest therein, . . . ”*

(Qur'ān 10: 67)

## **5.3 Physical activities of the early Muslims**

According to Al-Qaradawi (1960: 293), there are many kinds of games and sport for recreation recommended by the Prophet (pbuh). Most of these require skill as well as physical activity. The *Hadith* encourages involvement in sporting activities that promote a healthy lifestyle and encourage family participation and unity. According to Hamid (1993: 40), the Prophet (pbuh) stressed on regular physical activity. He draws our attention to the mountainous terrain of the Arabian Peninsula and concludes that it required an extraordinary level of physical fitness. There are several examples from the time of the Prophet (pbuh) in

which he and his companions participated in sport activities such as foot racing, horse racing, archery and swimming.

### **5.3.1 Foot racing/ running**

The Prophet (pbuh) encouraged his companions to race with one another. He himself raced with his wife, ‘Aishah. She said:

*“I raced with the Prophet (pbuh) and beat him in a race. Later when I had put on some weight, we raced again and he won. Then he said, ‘This cancels that,’ referring to the previous occasion.”*

(Al-Qaradawi, 1960: 293)

Saqr (2008: 1) mentions the name of Hudhayfah ibn Badr, one of the early Muslims, who became known for excelling at running. Hazrat Ali (RA) was also recognised as a fast runner. During the time of the Prophet (pbuh) running was practiced as a form of training for travelling, earning a livelihood and for *jihad* (fighting). Running was also an activity undertaken by Hajira, the wife of Ibrāhim (owbp), as she searched for water for her son, Isma‘il. She ran seven times between the hills of *Safa* and *Marwa* in Makkah. This act of her running is part of *hajj* (the annual pilgrimage).

### **5.3.2 Horse riding**

The Arabs were famous for breeding horses. Horses were used as a means of transport:

*“And (He has created) horses, mules and donkeys, for you to ride and use for show; . . .”*

(Qur’ān 16: 8)

Children were taught to ride horses from a young age. Horses were used in times of war.

The *Qur’ān* refers to horse riding in times of war:

*“By the (steeds) that run, with panting (breath), and strike sparks of fire,  
push home the charge in the morning, and raise the dust in the clouds  
and penetrate forthwith into the midst (of the foe) en masse; . . . ”*

(Qur’ān 100: 1-5)

There is evidence that horse racing was also practiced as a form of sport or entertainment. It has been narrated by Nafi’ that:

*“‘Abd-Allah said: ‘The Prophet arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and the horses were allowed to run from Al-Hafya to Thaniyat-al-Wada’  
‘Abd-Allah was one of those who participated in the race.’”*

(Bukhari, 1981: 9-322)

### **5.3.3 Archery**

Among the early Muslims, archery was a popular sport.

*“Salama bin al-Akwa narrated that the Prophet (pbuh) passed by some people of Bani Aslam who were practicing archery (i.e. the throwing of arrows). The Prophet said: “O Bani Isma‘il! Practice archery as your father Isma‘il was a great archer (i.e. arrow thrower).”*

(Bukhari, 1981: 4-387)

Besides practicing archery as a hobby or sport, it is also an effective skill for self-defence. It is reported that the Prophet (pbuh) said:

*“Practice archery; that is good for you.”* (Al- Qaradawi, 1960: 294)

The Prophet (pbuh) prohibited archers from using animals as targets for practice.

#### **5.3.4 Fencing**

Fencing, as we know it today, originated from a sport practiced by the early Muslims which was known as *niqaf*. It is reported that the Prophet (pbuh) allowed a group of Abyssinians to display their skill with spears in the mosque and he allowed his wife, ‘Aishah, to view their show (Al-Qaradawi, 1960: 295).

#### **5.3.5 Weightlifting**

Initially, weightlifting was practiced by the Arabs in the form of lifting a stone with their hands as a measure of strength. It is reported that this game was first invented by Jabir ibn ‘Abd-Allah Al-Ansari, who was renowned for his physical strength. ‘Ali ibn Abi Tālib, too, became famous for his physical strength after the Battle of Khaybar. When he lost his shield, he used the door of a fort as his shield (Saqr, 2008: 3).

#### **5.3.6 Hunting**

Islam encourages hunting, not just as a beneficial sport, but also as a means of acquiring one’s livelihood. It is permissible to hunt with weapons or a hunting animal. However, hunting has been prohibited in the inviolable state of consecration (*ihram*), during the performance of the *umrah* and *hajj* (pilgrimage):

*“O you who believe! Kill not game while you are in the Sacred Precincts  
or in pilgrim garb.”* (Qur’ān 5: 98)

#### **5.3.6 Swimming**

As a child, the Prophet (pbuh), swam while his mother visited her brothers in Madinah. Hence, when he subsequently immigrated to Madinah, he looked at a certain place and said:

*“Here is where my mother brought me.”* (Saqr, 2008: 4)

It has been reported that the Prophet (pbuh) swam skilfully in the well of Banu ‘Ady ibn Al-Najjar. Accompanied by his companions, he once swam in a stream. On that day, he said to them:

*“Let everyone among us swim towards his friend.”*

The Prophet (pbuh) swam towards Abu Bakr (RA) and embraced him (Saqr, 2008: 4).

Swimming is one of the best forms of exercise. It benefits the entire body. In this activity, the swimmer experiences a cardiovascular and muscular workout. Various muscle groups in different parts of the body are used. Swimming also involves a tremendous amount of physical exertion which causes the heart to pump faster. ‘Umar ibn Al-Khattab (RA) identified swimming as an excellent exercise for children. He wrote to his governors saying:

*“Teach your children swimming and horsemanship .”* (Saqr, 2008: 2)

#### **5.4 Conditions for physical activity**

As part of Islam’s holistic approach to life, Muslim schools need to apply the benefits of physical fitness in accordance with the Islamic dress code. Although physical exercise is consistent with Islam, there are standards of modesty for both males and females. Muslim youth should use sportswear that is compatible with the Islamic dress code. The *awrah* should not be exposed and the basic requirements of dress should be satisfied. Furthermore, the intermingling of males and females in gymnasiums and sports clubs should be avoided.

#### **5.5 Physical benefits of ṣalāh (prayer)**

To fulfil the requirements of three fundamentals of Islam, a Muslim needs to maintain sound health and fitness. The performance of the five daily prayers is in itself a form of exercise, as the movements in prayer involve most of the joints and muscles of the body. Fasting during

the month of *Ramaḍān* requires a reasonable degree of good health and strength while *Hajj* requires many days of physical effort.

Karim (2000: 26-27) discusses the importance of physical exercise in the prevention of disease and particularly heart attacks. He emphasizes on the benefits of the various postures of *ṣalāh* which stimulate the abdominal muscles. He compares the physical benefits of *ṣalāh* to isometric exercises which astronauts perform in space. Their muscles remain toned for months after immobility.

Kingston (1993: 1-2), in his article, *The Physical Benefits of ṣalāh*, quotes the saying of the Prophet (pbuh), “*Verily there is cure in ṣalāh*”. He then applies this to outline the orthopaedic benefits of *ṣalāh* to be as follows:

- Offering *takbir* (raising the hands up to the ears) during *ṣalāh* enhances the circulation of blood from the upper limbs since blood would flow in the direction of gravity. This gives full movement to the shoulder, elbow, wrist and finger joints. It stretches the nerves and muscles of the arms and strengthens them.
- Regular performance of *ṣalāh* prevents indigestion. This is the rationale for fewer *rak‘ah* (units of prayer) in the morning and more in the evening.
- One of the important postures of *ṣalāh* is *sajdah* (prostration). This position increases the fresh supply of blood to the brain and promotes facial circulation.
- In the sitting position of *ṣalāh* (*jalsah*), the spine as well as the joints in the hip, elbow, knee and wrist move in a manner that relaxes the entire body. In this way a great deal of tension is released.

- Cartilage is a living tissue in our body with no direct blood supply. It receives nutrients and oxygen by the movement of the joints. The movements in *ṣalāh* prevent the cartilage tissues from wearing away.

Syed Yusuf (1993: 153-155), presents a more detailed analysis of the various postures and movements in *ṣalāh* and their effects on the body.

- The deep concentration in prayer has an important psycho-therapeutic effect.
- The position of *ruku'* (bending at nearly 90° with the palms of the hands pressed against the knees) ensures the maintenance of equilibrium, as well as, exercise to most of the muscles of the body, particularly the gravitational muscles of the lower limbs.
- The movements adopted during prayer are excellent for the drainage of the maxillary air sinuses.
- Prostration which involves supporting the body on the knees, hands and forehead has an effect on the vertebral joints, particularly the cervical joints, and helps to prevent cervical and other spinal diseases. It also helps a great deal in prophylaxis against haemorrhoids (piles) and the prolapse of the uterus. In this posture, the cervical column experiences a full stretch and so does its adjoining muscles, nerves, veins and arteries.

Performing *ṣalāh* consistently is like a constant physical therapy for all the joints, muscles and nerves in the body. The variety of actions in *ṣalāh* result in different types of movements for the joints and it stretches the different nerves and muscles of the body. These actions definitely contribute to keeping the body in a fit and healthy state.



## **5.6 Conclusion**

It is evident that Islam promotes and encourages physical development. Exercising regularly helps learners to remain mentally alert and focused. While many youth are engaged in physical fitness activities, there are a large number who adopt unhealthy lifestyles. To make matters worse they often consume highly refined and fatty fast foods. The first challenge for Muslim schools would be to encourage all learners to participate in sporting activities.

Secondly, the scope of physical activities need to be widened. The common sports played in Muslim schools in South Africa are soccer, cricket, table tennis, volleyball and netball. Facilities and opportunities need to be created to incorporate sporting activities such as archery, fencing and horse riding.

Thirdly, many learners view sports on television. Therefore, they need to be conscientised about sport in the media, unfair operations in sport like losing a game for money, and players testing positive for drugs. Finally, Hamid (1993: 40) reminds us that physical fitness is not an end in itself but a means towards an end.

**CHAPTER SIX**

**ORIENTATION TO  
THE WORLD OF  
WORK**

## **Chapter Six**

### **Orientation to the world of work**

6.1	Introduction	98
6.2	Seeking knowledge	98
6.2.1	Importance of knowledge in the history of Islam	99
6.2.2	Some views on knowledge	100
6.3	Time management	103
6.4	Goal setting	105
6.5	Earning a livelihood	107
6.5.1	Benefits and dignity of work	108
6.5.2	Preparing the youth for the world of work	109
6.6	Trade and commerce	110
6.6.1	Commercial morality	111
6.6.2	Forms of ownership	112
6.6.3	Contracts	112
6.6.4	Finance	113
6.6.5	Advertising	113
6.7	Industries and professions	113
6.7.1	Agriculture	114
6.7.2	Iron and Steel	115
6.8	Prohibited means of wealth creation	116
6.8.1	Interest	117
6.8.2	Bribery	117
6.8.3	Trading in alcohol and drugs	117

6.8.4	Prostitution	118
6.8.5	Gambling and speculation	119
6.8.6	Embezzlement	119
6.8.7	Hoarding of essential goods	120
6.9	Conclusion	120

## Chapter Six

### Orientation to the world of work

#### 6.1 Introduction

Learners at Muslim schools should be empowered to; prepare for the world of work, enter the world of work and succeed in the world of work. Part of the empowering process should focus on encouraging higher education through the exploration of career education.

This chapter deals with some of the fundamental factors that are essential for training learners towards the world of work. These factors will be discussed from the perspective of *Qur'ān* and *Hadith*. Skills such as life-long learning, time management, goal setting and earning a livelihood form an integral part of character building. In addition, they provide young adults with a source of dignity, self-worth and self-respect.

#### 6.2 Seeking knowledge

Part of the vision of preparing learners for the world of work should be the encouragement, not just of acquiring higher education but the pursuit of lifelong learning. This would be in conformity with the great importance Islam attaches to knowledge. In fact, the first word of revelation was an instruction to read:

*“Read! In the name of your Lord and Cherisher, Who created-  
created man, out of a (mere) clot of congealed blood: Read! And  
your Lord is Most Bountiful,- He who taught the use of the Pen, -  
taught man that which he knew not.”* (Qur'ān 96: 1-5)

This verse of the Qur'ān enjoins reading which is the key to acquiring knowledge.

The Prophet (pbuh) made the seeking of knowledge obligatory. He is reported to have said:

*“The search for knowledge is compulsory upon every Muslim male and Muslim female.”* (Mishkat-ul- Masabih, 1939: 1-351)

In another hadith, the Prophet (pbuh) said:

*“Whoso goes out in search of knowledge, he is in the path of Allah till he returns.”* (Mishkat-ul-Masabih, 1939: 1-351)

The Qur’ān makes constant reference to learning, education, observation and the use of reason. The Arabic term for knowledge is *ilm*. Ignorance is condemned in Islam:

*“Are those equal, those who know and those who do not know?”*

(Qur’ān 39: 9)

Knowledge is the source of every human activity. Every human being is blessed with the power of learning and understanding. Allah created human kind and He provided us with the tools of acquiring knowledge:

*“It is He (Allah) who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections . . .”* (Qur’ān 16: 78)

### **6.2.1 Importance of knowledge in the history of Islam**

The importance attached to knowledge is evident in the arrangement made by the Prophet (pbuh) after the Battle of Badr. A prisoner of war who was literate, could earn his ransom for freedom by teaching ten Muslims to write.

Ansari (2006: 29) upholds that the modern scientific era was initiated by the *Qur’ān* and

*Hadith:*

*“Pre-Islamic science was based on the deductive method which is a defective method of inquiry. The Holy Prophet’s method was the scientific one which encouraged the experimental or the inductive method of inquiry.”*

The Islamic empire for more than a thousand years remained the most advanced civilisation in the world. The early Muslims laid the foundation of modern science and Muslims became scientific innovators. They became the torchbearers of scientific research. Not only did they educate themselves in subjects relating directly to Islam, but they treated the humanities and sciences with the same consideration (Ansari, 2006: 31-33).

### **6.2.2 Some views on knowledge**

Ansari (1977: 39-46), provides a balanced analysis of the pursuit of knowledge under the following dimensions:

- From the story of Adam (owbp) he concludes that:
  - a. The acquisition of knowledge is a spiritual pursuit
  - b. Its cultivation is a basic necessity
  - c. It is a prerequisite for a proper moral life
  
- He emphasises knowledge as a means of spiritual achievement:

*“Those truly fear Allah, among his servants who have knowledge.”* (Qur’ān 35: 28)

This fear is akin to love and appreciation which become the motivating force in life.

- Knowledge confers greatness to individuals and communities:

*“Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge.”*

(Qur’ān 58: 11)

Faith alone is not the basis of elevation and honour, but devotion to knowledge plays an important role.

- He stresses that knowledge is compatible with faith:

*“And those who are firmly grounded in knowledge say: ‘We believe in the Book; the whole of it is from our Lord’: and none will grasp the message except men of understanding.”*

(Qur’ān 3: 7)

Ansari cites several other verses to demonstrate the use of reason in adhering to the teachings of Islam (8:42), (4: 82), (47: 24) and (39: 43).

- He emphasises observation and research, since the *Qur’ān* appeals to human kind to contemplate and meditate on the natural phenomenon in the universe:

*“No want of proportion will you see in the creation of (Allah) Most Gracious. So turn your vision again: see you any flaw? Again turn your vision a second time . . .”* (Qur’ān 67: 3-4)

- The individual must rise to higher and higher levels of knowledge through prayer, which is to be accompanied by concerted striving:

*“O my Lord! Advance me in knowledge.”* (Qur’ān 20: 114)

Siddiq (2008: 36-37) presents an interesting interpretation of the verse:



*“And He (Allah) taught Adam the names of all things.”*

(Qur’ān 2: 31)

Siddiq asserts that what Allah taught Adam (owbp), and the knowledge which was then transmitted to succeeding generations is what comprises of education, which later developed into a variety of specialisations. Furthermore, she explains that the use of the pen is mentioned immediately after the call to read (Qur’ān 96: 4), because all knowledge has been transferred through generations by means of writing. Initially this was done on symbols engraved on stone.

Like Ansari, Siddiq is averse to the notion of separating or categorising education. She redefines our education system as:

*“ the revealed knowledge attained through religious sciences and acquired knowledge attained through rational, intellectual and philosophical sciences. Knowledge as a whole is holistic; it brings tranquillity, cognitive skills, behavioural traits and total upliftment of creation.”* (2008: 36)

A different perspective to knowledge is presented by Parwez, when he states that the Qur’ān distinguishes between two kinds of knowledge; perceptual and conceptual:

*“Through perceptual knowledge we become aware of and deal with that portion of the physical environment which happens at the moment to be the centre of our interest. Through conceptual knowledge we rise above the particularity of concrete facts and cognise the utilities which underlie the multiplicity of the world.”* (1968: 329)

Henzell-Thomas (2002: 8-10) explains the verse of the Qur'ān (2: 31) regarding the imparting of names of things to Adam, as the faculty of logical thinking which involves abstract conceptual thought. He firmly believes that the above verse, as well as, other verses dealing with the intellect, when applied to knowledge and education, should result in the following:

- Active and skilled readers
- Clear, independent and critical thinkers
- Visionary and metacognitive thinkers
- Curious, adventurous, questioning and discerning thinkers
- Focused, reflective and synthetic thinkers
- Flexible, creative and open-minded thinkers

Furthermore, he emphasises that the search for knowledge should result in lifelong learners, who have developed study habits and research skills, and are able to organise time and resources. Learners must be able to realise and actualise knowledge so that it translates into action. In Islam, knowledge and action are intertwined.

### **6.3 Time Management**

Time management systems have become extremely popular in recent years. The ultimate aim of these systems is to optimise the use of time through the realisation of the value of time. The *Qur'ān* speaks of the eternal loss that human beings face if time is wasted in trivial pursuits:

*“By (the token of) Time (through the ages), verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.”* (Qur'ān 103: 1-3)

From these verses, five essential principles for time management can be extracted:

- Faith
- Righteous deeds
- Working together to teach the truth
- Patience
- Consistency

Time bears witness, that over the ages, nothing remains but faith and good deeds. Allah says that we are at loss unless we prioritise our lives on the essential activities that will be beneficial to us in this world and the hereafter.

Time is a blessing from Allah:

*“It is He (Allah) Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that you might know the number of years and the count of time.”* (Qur’ān 10: 5)

Allah has blessed us with the alternation of day and night, the phases of the moon and the changes in the seasons, which are all useful indicators to keep track of the passage of time.

Time is a precious gift from Allah:

*“On earth will be your dwelling-place and your means of livelihood for a time.”* (Qur’ān 7: 24)

Each day we are allocated with another twenty- four hours. This gift must be appreciated and used positively. We have a limited amount of time per day. Time is a non-renewable resource.

Muslim schools need to equip the youth with a range of skills, tools and techniques to

manage time particularly when carrying out specific tasks. Learners need to master the art of arranging, organising and scheduling time for the purpose of generating effective and productive work. Guarding against procrastination would be a means of avoiding stress as a result of a huge work load.

Youth need to take stock of how they utilise time on a daily basis and then begin changing some of their habits so that they can make more efficient use of the time available to them. They must exclude frivolous activities that consume time and focus on important issues. The five daily prayers are an excellent means of managing time. Not only do they create self discipline, but activities can be planned around the prayer times.

#### **6.4 Goal setting**

Adolescence is a time when individuals begin to make consequential decisions. Goal setting, should therefore, form an integral part of a holistic educational process. Muslim schools must ensure that all training programmes involving goal setting do comply with Islamic principles. Spiritual goals should form the nucleus that links and gives meaning to other goals. The ultimate goal of a Muslim is to return to Allah:

*“Your goal in the end is towards Allah”* (Qur’ān 6: 164)

*“ . . . to your Lord is the final goal”* (Qur’ān 53: 42)

*“ . . . to Allah we belong, and to Him is our return”* (Qur’ān 2: 156)

Short-term goals must encompass all the different dimensions of life. There should be a

balance between personal, physical, intellectual, social, financial, family and religious or spiritual goals. Financial goals should not become the sole focus in life.

Nikitina (2009: 2), suggests that since we are practical beings we should ensure that our goals are SMART:

- Sensible
- Measurable
- Attainable
- Realistic
- Timely

Learners must understand that although goals are information driven, there is no point in setting unrealistic goals.

The relationship between struggling learners and a lack of goal setting is clarified by Carney (2007: 1-2). She advises sitting down with teens and helping them to focus on their priorities. She does not favour starting off with too many goals since this can overwhelm them completely. For short term goals, she suggests the identification of small tasks that need to be achieved. She strongly favours continuous reassessing and reviewing of goals and even revising them if necessary. However, this should not affect the ultimate goal.

Youth need to see the value and benefit of setting goals so that they may be encouraged to continue this exercise throughout their lives. The month of *Ramadān* provides an excellent opportunity for setting goals since it is a time when there is a change in daily routine. When Muslim youth are coached with regard to goal setting, they should be encouraged to include

regular prayer, charity, fasting and undertaking the pilgrimage to Makkah, as an essential part of their goals. Most importantly they should set goals that assist in exploring the potential Allah has blessed them with:

*“To each is a goal to which Allah turns him; then strive together  
(as in a race) toward all that is good.”* (Qur’ān 2: 148)

## **6.5 Earning a livelihood**

Since the production of wealth is essential for human survival, Islam recognises an individual’s right to earn a livelihood through any lawful profession or economic activity. Allah has subjected the resources of the earth and its control to human kind (Qur’ān 67: 15). To benefit from this great favour, human beings must strive and exert themselves to seek Allah’s bounties.

The Qur’ān enjoins exerting oneself for earning a livelihood:

*“ . . . Disperse through the land and seek the bounty of Allah . . . ”*  
(Qur’ān 62: 10)

Ansari (1977: 100) explains that though this command to strive for one’s livelihood refers to what is to be done after the Friday congregational prayer, it should not be confined to Friday.

Working for one’s needs of food, clothing and shelter is compulsory in the Islamic system.

The Prophet (pbuh) said:

*“No one has eaten better food than that obtained through the hard  
labour of his hands.”* (An-Nawawi, 2000: 316)

### 6.5.1 Benefits and dignity of work

Work is considered as a form of struggle and a means towards material well-being. Lethargy and idleness are strongly condemned in Islam as they reduce the dignity of a human being. A Muslim is not allowed to beg from others and to depend on charity, while he has the ability to earn a living. The Prophet (pbuh) said:

*“Charity is halal neither for the rich nor for the able-bodied.”*

(Al-Qaradawi, 1960: 125)

‘Umar (RA) reports that once the Prophet (pbuh) was delivering a sermon on alms giving and abstention from begging, when he said:

*“The upper hand is better than the lower; the upper hand is the hand that gives and the lower hand is the beggar’s hand.”*

(An-Nawawi, 2000: 312)

Begging reduces self-respect and dignity. It represents a lack of confidence in one’s ability to earn through work and become self-reliant.

In Islam, an individual enjoys freedom to earn his/her livelihood. According to Gani (1991: 81), everyone is free to move anywhere for livelihood or to adopt any means to acquire wealth, but this freedom is limited by the following considerations:

- An individual may not encroach upon the rights of others or endanger society in his/her economic struggle
- An individual may not adopt unlawful means to earn a livelihood

Although a Muslim is obligated to participate in any economically productive activity, wealth is not absolute. It is a trust from Allah for which human kind will be held accountable. Therefore, the individual should not be driven by greed to acquire wealth. Islam does not

discourage the acquisition of wealth but it condemns the vehement love of wealth (Qur'ān 89: 20). However, there is no doubt that efforts towards wealth creation by individuals strengthens the community, particularly when they give largely in charity to promote social welfare.

Hamid (1993: 59) emphasises that the type of work an individual engages in does not determine his/her status. There is dignity in any type of work, even manual work. Work as an agricultural labourer or a cleaner in a factory should not be regarded as contemptible. A labourer has as much dignity as the manager of a big business. Even some of the Prophets of Allah engaged themselves in manual work such as tending flocks of sheep and cattle.

### **6.5.2 Preparing the youth for the world of work**

The world is advancing at an unbelievably rapid pace. Muslim youth should be informed about the concepts and practices that are essential to the understanding of the changing dynamics of the workplace. Job market trends, as well as, the shifts and changes that characterise the workplace today must be thoroughly discussed.

An essential component of decision making and career counselling in Muslim schools would be to link this process to the Islamic value system. This would involve identifying and analysing the challenges of higher education, as well as, the challenges in the South African work environment.

In South Africa, we have a mixed economy. It is mainly capitalistic but there are elements of socialism and a welfare state. One of the greatest challenges of the economic environment for Muslims is the interest based economy. The Qur'ān prohibits interest:



*“ . . . But Allah has permitted trade and forbidden usury” (Qur’ān 2: 275)*

*“O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers.” (Qur’ān 2: 278)*

This naturally places severe limitations on career choices and economic activities.

All permissible occupations are honoured in Islam. Learners should not feel pressured to study or work in a prestigious field, if they don’t have the ability or interest. According to Hamid (1993: 59), a Muslim may engage in any of the following economic activities:

- Trade and commerce
- Agricultural and industrial production
- Practicing any profession or skill

These economic activities will be discussed below in greater detail.

## **6.6 Trade and Commerce**

The attitude of Islam to trade has always been favourable since the earliest days. Makkah was the commercial centre of the Arabian Peninsula. The Prophet (pbuh) was a trader before receiving the Divine call of prophethood. Both the Caliphs, Abu Bakr (RA) and Uthman (RA) had cloth businesses, while Umar (RA) traded in corn (Gani, 1991: 3).

Trade and commerce play an important role in wealth creation. Islam encourages trade as long as it is not propelled by greed or exploitation:

*“ . . . Allah has permitted trade . . .” (Qur’ān 2: 275)*

The Prophet (pbuh) said:

*“Take to trade, because out of ten divisions of livelihood, nine are in trade.”* (Gani, 1991: 3)

However, the *Qur’ān* calls for a cessation of trade during the time of congregational prayer on Friday (62: 9).

Trade is even permitted during the pilgrimage to Makkah,

*“It is no crime in you if you seek the bounty of your Lord (during pilgrimage)”* (Qur’ān 2:198)

The annual pilgrimage presents a wonderful opportunity for international trade. Those who travel for the intention of trade are specifically mentioned:

*“. . . Others travelling through the land seeking of Allah’s bounty . . .”*  
(Qur’ān 73: 20)

One of the favours which Allah bestowed on human kind is the ships that sail through the ocean and transport goods,

*“. . . and you see the ships therein that plough the waves, that you may seek (thus) of the Bounty of Allah and that you may be grateful.”*  
(Qur’ān 35: 12)

Al-Qaradawi (1960: 137) interprets this verse as an encouragement to engage in the importing and exporting of goods.

### **6.6.1 Commercial morality**

Trade must be carried out by mutual agreement,

*“. . . But let there be amongst you traffic and trade by mutual good-will. . .”* (Qur’ān 4: 29)

Honesty in business dealings is strongly encouraged. The Prophet (pbuh) is reported to have said concerning the status of an honest businessman:

*“The truthful and trustworthy merchant will be with the Prophets, the truthful and the martyrs.”* (Mishkat-ul-Masabih, 1939: 2-269)

In the business environment, there are immense temptations that can distract the trader.

The Prophet (pbuh) has forbidden the following types of sales:

- Selling goods whose defects have been deliberately disguised
- Selling commodities which the buyer has not seen
- Selling items that have been tainted so that the quantity is made to appear greater
- Prearranging to raise prices falsely in order to influence a higher bid from another buyer (Gani, 1991: 7)

### **6.6.2 Forms of ownership**

With regard to forms of ownership, Islam sanctions the sole trader and partnership concepts. However, there is a problem with close corporations and companies as Islam disapproves of limited liability. Debts must be paid when they become due. There would be no problem with these forms of ownership if all the directors and shareholders sign personal guarantees to cover the liabilities. This would negate the limited liability clause (Gani, 1991: 34).

### **6.6.3 Contracts**

Contracts should be drawn up to include all the terms of the agreement. The Qur’ān emphasises on reducing all transactions to writing:

*“O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to*

*writing . . . Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves . . .” (Qur’ān 2: 282)*

Differences and disputes often arise in business, which result in a great deal of bitterness.

Therefore, it is essential to draw up written contracts.

#### **6.6.4 Finance**

When starting a business, an entrepreneur will have to generate capital to cover the initial expenses and to purchase equipment and trading stock. If this money was not saved, it will have to be borrowed. Gani (1991: 17) suggests two sources of finance. The one is *qard-hasana* (a short-term interest-free loan) and the other is equity financing, where the financier shares in profit/loss of the business.

#### **6.6.5 Advertising**

Deceptive advertising is prohibited in Islam. Gani (1991: 51) advocates informative advertising which is consistent with Islamic principles instead of aggressive advertising which is aimed at manipulating the demand for a product. He also condemns the use of semi-nude and nude pictures of females or any morally degrading materials or images to advance a product.

### **6.7 Industries and professions**

Any industry, skill or profession which fulfils a need in the community and by means of

which people benefit is considered commendable. The need for the development of industries, skills and professions is stressed by Al-Qaradawi:

*“ . . . the essential industries and professions are not merely permitted by Islam, they are in fact an obligation on the Muslim community as a whole . . . the Muslim community must include among its members people engaged in every essential science, industry and profession in numbers sufficient to meet its needs.”* (1960: 131)

### **6.7.1 Agriculture**

The *Qur’ān* encourages human beings to engage in agricultural production. The produce of the earth is a means of subsistence:

*“And We send down from the sky rain charged with blessing, and we produce therewith gardens and grain for harvests; and tall (and stately) palm-trees, with shoots of fruit- stalks, piled one over another; - as sustenance for Allah’s servants.”* (Qur’ān 50: 9-11)

The earth is not just a source of livelihood for human beings but for other creatures as well:

*“And We have provided therein means of subsistence, - for you and for those whose sustenance you are not responsible.”* (Qur’ān 15: 20)

Allah has made the earth suitable and fertile for cultivation. Amongst the Divine bounties, He sends the wind which is responsible for the movement of the clouds:

*“ It is Allah Who sends the winds, and they raise the clouds: then does He spread them in the sky as He wills and break them in fragments, until you see rain-drops issue from the midst thereof: ...”*

(Qur’ān 30: 48)

*“And do We not send down from the clouds water in abundance that We may produce therewith corn and vegetables”* (Qur’ān 78: 14-15)

Wind is also mentioned as a factor in the germination of seeds and the pollination of flowers:

*“And We send the fecundating winds . . .”* (Qur’ān 15:22)

References have also been made in the Qur’ān to cattle-breeding and the tremendous benefits that human kind can derive from cattle:

*“And cattle He has created for you: from them you derive warmth, and numerous benefits, and of their (meat) you eat. And you have a sense of pride and beauty in them as you lead them forth to pasture in the morning.”* (Qur’ān 16: 5-6)

*“Eat (for yourselves) and pasture your cattle . . .”* (Qur’ān 20: 54)

*“And fruits and fodder, - for use and convenience for you and your cattle.”* (Qur’ān 80: 32)

Allah provides pastures and feeding grounds for animals.

### **6.7.2 Iron and steel industry**

Ansari (1977: 324), maintains that the cultivation of industrial technology is one of the duties of Muslims since it is a springboard for success,

*“ . . . an industry whose development led to the Industrial Revolution and which forms the foundation of power and prosperity of the advanced*

*nations of today – and projects it as the deciding factor in respect of the dominance of Islam in the industrial age as a world-force.”*

The Qur’ān draws our attention to the many uses of iron in a chapter entitled *Al-Hadid*,

*“We sent aforetime Our apostles with Clear Signs and sent down with them the Book and the Balance, that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind . . .”* (Qur’ān 57: 25)

Iron is a useful metal. Steel is made from iron. The iron and steel industry has been the foundation of modern manufacturing. Many useful instruments are made from iron and steel.

The Qur’ān makes reference to the usage of iron by Dawud (owbp), Sulaīmān (owbp) and Zul-qarnain (34: 10-13 and 18: 96). These examples demonstrate that a career or profession in the iron and steel industry would be advantageous to humankind.

## **6.8 Prohibited means of wealth creation**

Islam allows the individual to engage in any field of work, provided that it is socially, economically and morally acceptable. The Qur’ān lays down a prerequisite for spending:

*“O you who believe! Give of the good things you have (honourably) earned . . .”* (Qur’ān 2: 267)

This implies that wealth should be earned by lawful means.

A Muslim is not just obliged to earn a livelihood but also to do this in a lawful manner.

Unjust, unlawful and immoral means of earning a livelihood must be avoided even though the financial benefits seem attractive. Baig refers to this challenge as *“the economic struggle*

*of a believer*” (2005: 226). Some of the unlawful means of wealth creation will be discussed below.

### **6.8.1 Interest**

Interest is prohibited in Islam (Qur’ān 2:275 and 278) and thus it is not permissible to earn a livelihood by accumulating wealth through the collection of interest. Interest contributes to increasing inequalities of wealth in the community.

### **6.8.2 Bribery**

Islam considers bribery to be a dishonest practice.

*“And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, . . .”* (Qur’ān 2: 188)

Islam not only prohibits bribery, but also condemns all the parties involved in its transaction.

The Prophet (pbuh) said:

*“Allah has cursed the one giving the bribe and the one receiving the bribe as well as the go-between.”* (Gani, 1991: 79)

### **6.8.3 Trading in alcohol and drugs**

The *Qur’ān* commands the believers to abstain from intoxicants referring to them as an *“abomination of Satan’s handiwork”* (5: 93-94). This prohibition is extended to the manufacture, sale and transportation of intoxicants. Anas reported that the Prophet (pbuh) cursed ten about wine:

*“the one who squeezes it, one who is engaged for squeezing it, one who drinks it, one who carries it, one to whom it is carried, one who gives it to drink, one who sells it, one who devours its price, one*



*who purchases it and one for whom it is purchased.”*

(Mishkat -ul-Masabih, 1939: 2-572)

In another *Hadith*:

*“Aisha narrated that when the last verses of Surat al –Baqara were revealed, the Prophet (pbuh) recited them in the mosque and proclaimed the trade of alcohol as illegal.”* (Bukhari, 1981: 3-168)

Al-Qaradawi (1960: 76) extended this ruling to the cultivation of opium and cannabis.

#### **6.8.4 Prostitution**

Fornication and adultery are considered as major offences in Islam and thus the practice of prostitution is condemned and rejected. This makes the earning of income through prostitution impermissible. Al-Qaradawi (1960: 134) disagrees with the legislation in many western countries, where prostitutes enjoy similar rights as other professionals.

During the pre-Islamic period, some masters forced their slave girls to prostitution. The Qur’ān terminated this disgraceful activity:

*“But force not your maids to prostitution when they desire chastity, in order that you may make a gain in the goods of this life.”*

(Qur’ān 24: 32)

Any profession, which directly or indirectly promotes adultery, pornography or obscenity would be unlawful. Provocative dancing and singing may be termed as, “coming near to adultery” (Qur’ān 17:32).

### **6.8.5 Gambling and speculation**

The Qur'ān condemns gambling and games of chance (2: 219 and 5: 93). The Arabic term used for gambling is *maisir*, which literally means 'a game of chance'. The ruling against gambling may be extended to earning income through wagering, betting or lotteries.

Strong views on speculative deals have been expressed by Ansari:

*“The speculation market has unfortunately become part and parcel of the present-day commerce. It is, however, nothing better than a gambling den.”* (1977: 330)

Gani (1991: 8) concurs with Ansari in condemning speculation as a

*“form of commercial gambling which is carried on without exchange of money or goods and is responsible for artificially increasing or decreasing the price of stocks on the national and international markets. It is an unhealthy form of business which encourages speculators to acquire profits without payment of any money, or at most, through the payment of lower prices for items to be sold later at inflated amounts.”*

### **6.8.6 Embezzlement**

Acquiring wealth by misappropriating property belonging to others or the embezzlement of public money through corruption schemes is prohibited in Islam. Embezzlement involves the betraying of trust. Muslims are enjoined to act honourably in the execution of their trusts:

*“ . . . And if any of you deposits a thing on trust with another,*

*let the trustee (faithfully) discharge his trust, and let him fear his Lord . . .” (Qur’ān 2:283)*

*“Allah does command you to render back your trusts to those to whom they are due; . . .” (Qur’ān 4: 58)*

### **6.8.7 Hoarding of essential goods**

It is unlawful to withhold food and other necessities so that higher prices may be demanded in times of scarcity. This is considered as a form of human exploitation.

*“And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar.” (Qur’ān 3: 180)*

Hoarding of essential goods can also lead to starvation, which in turn may result in other social evils.

In general, economic activities must be carried out in the spirit of truth and justice. Any service rendered towards the promotion of what is unlawful is itself unlawful (Al-Qaradawi, 1960: 144). Principles should not be compromised for the purpose of monetary gain.

Whatever is earned unlawfully is deprived of Allah’s blessing.

## **6.9 Conclusion**

The task of education at Muslim schools is to equip the youth with guidance and direction for life after their schooling career. Due to the wide range of options available, teenagers often have difficulty when making choices. Psychometric tests may be conducted or computer

based questionnaires may be used to identify their interests and strengths. Opportunities must be provided for learners to discover the potential within themselves.

Orientating learners to the world of work must also be goal directed. From a wider perspective, it should aim to develop human beings who make a contribution as productive citizens and become valued members of the community.

# **CHAPTER SEVEN**

## **CONCLUSION**

## **Chapter Seven**

### **Conclusion**

7.1	General recommendations	125
7.2	Specific recommendations	126
7.2.1	Health development	126
7.2.2	Personal development	127
7.2.3	Social development	128
7.2.4	Physical development	129
7.2.5	Orientation to the world of work	130

## Chapter Seven

### Conclusion

The primary focus of this study was to explore how the integration of *Qur'ānic* values and *Hadith* assists Muslim youth with life skills in a multicultural society. Research throughout this study shows that the *Qur'ān* and *Hadith* can make a significant contribution to the teaching of life skills in Muslim schools. There are a wide range of areas of compatibility.

To promote excellence in Islamic education, through a holistic curriculum, five areas of life skills development have been examined. Chapter Two outlined the different aspects of personal, community and environmental health that are relevant to the youth. Chapter Three focussed on various tools for building character and sound relationships in order to advance the personal development of the youth. The discussion in Chapter Four on social development emphasised the values that are necessary to create social cohesion in society. Chapter Five explored a wider spectrum of physical activities that can be introduced to improve the quality of physical education among Muslim youth. Chapter Six focussed on the skills required to empower learners for life after the completion of their schooling career.

This study also uncovers various challenges that require attention. As Muslim schools are increasingly expected to meet these challenges, they must engage in honest introspection. During the process of introspection, Muslim schools should consider the following general and specific recommendations.

## 7.1 General recommendations

Firstly, the total potential of Muslim schools cannot be realised without the supportive structures of the home, the mosque and the community. To create effective change, a Muslim school cannot function in isolation. A genuine partnership has to be forged between the school, home and the community. Enhancing this partnership, through the strengthening of links with all stakeholders, would involve:

- Encouraging parental involvement in all areas of school life.
- Using the mosque platform to create awareness of the school's life skills development programme.
- Using the local newspaper to keep the community in touch with new developments at the school.
- Establishing an SMS network within the community.
- Inviting members from the community, on a regular basis, to conduct workshops on their areas of specialisation, which are relevant to the youth.

Secondly, the scope of the Islamic Studies curriculum at Muslim schools must be broadened to develop knowledge, values and skills, so that learners can make informed and responsible decisions, that are in conformity with the *Qur'ān* and *Hadith*. The teaching of life skills should be integrated across the Islamic Studies curriculum. To be effective, and to be sustained over time, the curriculum will have to be constantly evaluated to meet the needs and challenges of all the learners.

Finally, and most significantly, educators need to be trained to acquire effective teaching strategies, as well as knowledge of *Qur'ān* and *Hadith*, to apply the life skills programme in Muslim schools.



*“School quality is enhanced when educators have high academic skills.”*

(Meyer and Ralph, 2008: 283)

Educators of the Islamic Studies curriculum will have to search for the natural intersections between the theory they intend to teach and the skills they desire to develop.

## **7.2 Specific recommendations**

### **7.2.1 Health development**

To develop healthy eating habits amongst learners, Muslim schools need to adopt a policy whereby only healthy food, low in refined sugar and saturated fats, is sold in the school tuck shop. Carbonated drinks would naturally be excluded. The anti-junk food policy should be extended to school excursions, field trips and sport events. Furthermore, learners should be given assignments to research the benefits of foods mentioned in the Qur’ān such as honey, dates, figs and olives.

Environmental awareness can be promoted by identifying a local environmental issue or problem. Learners can assist to plan and implement a realistic programme to address the issue.

To meet the challenge of immoral lifestyles and substance abuse, health care professionals from the community can be invited to conduct workshops with the learners, where the harmful effects and health difficulties associated with these lifestyles are discussed.

### 7.2.2 Personal development

Every opportunity should be used to link the learner to his/her Creator.

*“The intimate knowledge and love of Allah and following His orders is definitely the prime source of all support.”* (Beshir, 2001: 53)

Learners should be trained to transform every stressful situation and anxiety into a prayer, with constant reminders to turn to Allah.

*“When My servants ask you concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me.”* (Qur’ān: 2: 186)

This will develop self-confidence and a feeling of security in the most difficult situation.

Muslim schools need to initiate youth camps for the personal development of their learners. Activities should be carefully planned to ensure that they contribute to building self-esteem and a sense of responsibility. The schedule should be structured around the times of the five daily prayers. Learners can be divided into groups where each group is assigned specific tasks.

A school ethos emphasising learner recognition has huge benefits. Muslim schools can use success display boards to highlight good character and achievements. This will have a positive effect on the school culture.

Educators who praise and give positive feedback enhance resilience. Learning tasks should be organised in such a way that a learner’s success is more probable than failure.

Educators should ensure that practical “hands-on” learning experiences are predominant.

Being too critical and judgemental over learners and lowering their self esteem should be avoided.

The learners strong need to belong and to be accepted can be enhanced by participation in extra-curricular activities. School clubs, during and after school time, should be encouraged. Muslim schools should also allow students to assist in organising various school events and functions. Senior learners should be given the opportunity to lead the formal prayer.

### **7.2.3 Social development**

Islam places tremendous emphasis on service to humanity. Learners should be encouraged to identify and address needs in the community. Participation in the following service projects and activities would assist to create a sense of appreciation and humility in the learners, which is vital for their holistic development:

- Visiting the sick
- Volunteering their services at orphanages and hospitals
- Embarking on collection projects
- Helping widows and the aged
- Being involved in the upkeep of the mosque
- Participating in the establishment of communal food gardens
- Promoting AIDs awareness

When learners feel that they are contributing members of the community, they see themselves as socially competent.

There are many non-profit Muslim organisations which specialise in assisting people affected by poverty, natural disasters and war. Muslim schools should establish partnerships with these organisations.

To develop respect for culture, religions and diversity, the doors need to be opened for inter-faith dialogue and interaction. Muslim schools need to present opportunities for intercultural and interfaith dialogue.

Learners could also be asked to research an example of ethnic or racial discrimination anywhere in the world that caused, or is still causing, immense human suffering, and then offer a solution from the *Qur'ān* and *Hadith*. Curriculum material that contains bias language, content or illustrations should be corrected to promote gender equity and to eliminate racial and ethnic discrimination or stereotyping.

To improve social behaviour and build character, Muslim schools can introduce a value or theme for the month. Educators can map out how this value could be infused into the curriculum.

#### **7.2.4 Physical development**

There is an urgent need for suitable sport facilities at Muslim schools. Establishing gymnasiums with the necessary equipment would help to develop muscular, cardiovascular and flexibility training among learners.

Since swimming is encouraged in Islam, it should be incorporated into the physical activity programme. This would naturally require facilities such as, a swimming pool, change rooms and showers. Different times or days can be allotted to male and female learners.

The escalating levels of crime in South Africa make it incumbent on Muslim schools to train learners in self-defence skills. Many present day sports developed from activities that were necessary for survival, such as archery, running and wrestling. Firing at targets began with

archery. The Prophet (pbuh) recommended the practice of archery. Muslim schools must invest in the necessary equipment for archery so that learners may be introduced to this sport.

### **7.2.5 Orientation to the world of work**

Preparing learners for the world of work would require the development of a variety of skills. To promote goal setting, learners should be encouraged to record their individual short, medium and long-term goals. This list of goals should be kept in their wallets or copied on their cell phones. In this way, they can continuously refer to it and measure their progress.

Learners should be guided to use self-evaluation questionnaires that recommend career options, which are suitable for different personality types. They should then evaluate whether these options are Islamically acceptable.

Muslim schools should make provision for days where professionals, business people, skilled workers and even university students with good Islamic values, are invited to discuss their careers with learners. This allows learners to obtain first hand information about various careers and also creates opportunities for learner-mentor relationships.

Arrangements can be made for learners to accompany an experienced professional in a work area of interest, by spending a typical work day with the chosen professional. This will enhance career awareness in learners and bridge the gap between the nurturing school environment and the demanding world of work.

At this level, despite the limitations of this study, I am optimistic that this study will contribute to an understanding among all stakeholders at Muslim schools that faith is not

mere ritual, but it is meant for fulfilment in this life as well as salvation in the next.

*“ . . . Nor forget your portion in this world . . . ”* (Qur’ān 28:77)

It is hoped that the contribution of this research to Muslim schools will produce confident and successful youth that are able to go through life with a moral conscience, make healthy and responsible choices and contribute to the improvement of their communities.

## **Bibliography**

### BOOKS

Abu-Sway, M. & Sachedina A. 1999. *Islam the Environment and Health*. Qualbert: The Islamic Medical Association.

Ahmad, A. 1977. *Islam and the Environmental Crisis*. London: Ta-ha Publishers Ltd.

Albar, M.A. 1995. *Contemporary Topics in Islamic Medicine*. Jeddah: Saudi Publishing and Distributing House.

Ansari, M.F.R. 1977. *The Qur'ānic Foundations and Structure of Muslim Society*. Karachi: The World Federation of Islamic Missions.

Athar, S. 1995. *Health Concerns for Believers: Contemporary Issues*. Chicago: Kazi Publications.

Badri, M. 1997. *The Aids Crisis*. Malaysia: International Institute of Islamic thought and civilisation.

Badawi, J. 1999. *Gender Equity in Islam*. Durban: IDM Publications.

Baig, K. 2005. *First Things First*. Garden Grove: Open Mind Press.

Beshir, M.R. & Ekram. 2001. *Muslim Teens*. Maryland: International Graphics.

Calbom, C. 2008. *Juicing, Fasting and Detoxing for Life*. New York: Wellness Central.

Du Pasquier, R. 1992. *Unveiling Islam*. Cambridge: The Islamic Texts Society.

Eaton, C. 1985. *Islam and the destiny of man*. New York: Islamic Texts Society.

Gani, A.S. 1991. *The Islamic guide to business*. Cape Town: South African Institute for Islamic Educational Research.

Hamid, A.W. 1993. *Islam the Natural Way*. Maraisburg: Asmara Distributors.

Haywood, J.A. & Nahmad, H.M. 1965. *A New Arabic Grammar of the Written Language*. London: Percy Lund, Humphries & Co. Ltd.

Kasule, O.H. Coovadia, M. & Karim, G. 2000. *Prophetic Medicine Al Tibb al-Nabawi*. Qualbert: Islamic Medical Association.

Khalid, F. & O'Brien, J. 1992. *Islam and Ecology*. London: Casell Publishers Limited.

Maqsood, R.W. 1994. *For Heaven's Sake*. London: Ta-ha Publishers Ltd.

Maqsood, R.W. 1995. *Living with Teenagers*. London: Ta-ha Publishers Ltd.

Mouton, J. 2001. *How to succeed in your Master's and Doctoral Studies*. Pretoria: Van Schaik Publishers.

Parwez, G.A. 1968. *Islam: A Challenge To Religion*. Lahore: Zarreen Art Press.

Philips, A.A.B. 1988. *Tafseer Soorah Al-Hujuraat*. Riyadh: International Islamic Publishing House.

Rahman, F. 1993. *Health and Medicine in the Islamic Tradition*. Malaysia: S Abdul Majeed & Co.

Siddiqi, M.M. 1972. *Women in Islam*. Lahore: Pakistan Times Press.

Taha, A. 1993. *Medicine in the light of the Qur'an and Sunna*. London: Ta-ha Publishers Ltd.



Yahya, H. 2001. *Solution -The Values of the Qur'ān*. London: Ta-ha Publishers Ltd.

Yahya, H. 2003. *Justice and Tolerance in the Qur'ān*. New Delhi: Adam Publishers.

Yahya, H. 2004. *The importance of Patience in the Qur'ān*. New Delhi: Goodword Books.

Young, R.O. & Young, S.R. 2006. *The pH Miracle for Weight Loss*. Great Britain: Time Warner Books.

Wadud, A. 1977. *Food and Hygiene in Islam*. Lahore: Khalid Publishers.

#### EDITED WORKS

Ansari, F.R. 1999. *Islam to the Modern Mind*. Edited by Yasien Mohamed. South Africa: Paarl Print.

Meyer & Ralph. 2008. *Key Indicators of Child and Youth Well-being*. Edited by Brett V. Brown. London: Lawrence Erlbaum Associates.

#### TRANSLATED WORKS

Al-Qaradawi, Y. 1960. *The Lawful and the Prohibited in Islam*. Translated by Kamal El-Helbawy et al. Washington: American Trust Publications.

An-Nawawi, A.B.Y. 2 000. *Riyadh-us-Saleheen*. Translated by S.M. Madni Abbasi. New Delhi: Idara Isha'at-e Diniyat.

Bukhari: *The translations of the meanings of Sahih al-Bukhari*. 1981. Translated by Muhammad Muhsin Khan. Lahore: Kazi Publications.

*Mishkat-ul- Masabih*. 1939. Translated by Fazlul Karim. Lahore: The Book House.

*The Holy Qur'ān*. 1946. Translated by Abdullah Yusuf Ali. Durban: The Solly Noor Group.

Qutb, S. 1953. *Social Justice in Islam*. Translated by J.B. Hardie. New York: Islamic Publications International.

Qutb, S. 1977. *Islam and Universal Peace*. Translated by Dr Mahmoud Abu Saud. Indianapolis: American Trust Publications.

Zafeeruddin, M. 1996. *Islam on Homo-Sexuality*. Translated by Syed Azhar Ali Zaidi. Karachi: Darul-Ishaat.

#### THESES/DISSERTATIONS

Rehmawi, M.Y. 1980. *Methodology of Ethical Education in Islam*. Ph.D theses. University of Punjab.

#### DICTIONARIES

Hans Wehr. 1976. *Arabic-English Dictionary*. Edited by J.M. Cowan. New York: Spoken Language Services, Inc.

#### JOURNAL ARTICLES

Abdl-Haleem, K. 2008. Eat, Drink and Be Muslim. *Jumuah*, vol. 19, no. 11, pp. 20-31.

Coovadia, M. 1997. Prophetic Medicine. *JIMASA*, vol. 3, no. 3, pp. 77-81.

Gohar, I. 2006. Wisdom and Benefits of Fasting: In Light of Qur'ān and Modern Science. *Jumuah*, vol.18, no. 09, pp. 36-40.

Habib, N. 2007. Raising a Confident Child. *Jumuah*, vol.19, no. 07, pp. 52-55.

Haleem, A. 2007. Our Unspoken Crisis of Modesty and Chastity and the Rising Muslim Generation. *Jumuah*, vol. 18, no. 8, pp. 27-41.

Siddiq, H. 2008. Education is Spiritual. *Mahjubah*, vol. 26, no. 2, pp. 36-40.

Yusuf, S. 1993. Some health benefits of Daily Muslim Prayers. *The Muslim Digest*, February/March pp. 153-155.

#### ONLINE SOURCES

Chisti, H. 1990. *The traditional healer's handbook: a classic guide to the medicine of Avicenna*. Available at <http://storeinnertraditions.com> (accessed on 20 March 2008).

Henzell-Thomas, J. 2002. *Excellence in Islamic Education: Key Issues for the Present Time*. Available at: <http://thebook.org/tep-articles/excellence.shtml> (accessed on 15 June 2008).

Johnson, M. 2009. *Benefits of Physical Fitness for Children*. Available at: <http://shedsomelbs.com/benefits-of-physical-fitness-for-children> (accessed on 24 March 2009).

Kingston, Z.V. 1993. *The Physical Benefits of Salat*. Available at: <http://www.alislam.org/library/articles/salat.htm> (accessed on 12 June 2009).

MacInerney, D.M. et al. *Personal Development, Health and Physical Education in context: Muslim and Catholic perspectives*. Available at: <http://www.questia.com/reader/print> (accessed on 18 June 2008).

Mazhar, U. *Self Esteem in Islam*. Available at: <http://www.crescentlife.com> (accessed on 29 January 2009).

Nikitina, A. *SMART Goals*. 2009. Available at <http://www.selfhelpcollective.com/smart-goals.html> (accessed on 30 April 2009).

Saqr, A. *Sports in Islam*. Available at: <http://www.islam on line.net> (accessed on 15 June 2008).

Weiss, H.A. 2006. *Male circumcision and risk of syphilis, cancroids and genital herpes*. Available at <http://sti.bmj.com> (accessed on 20 March).

William, E. *Lane's Arabic-English Lexicon*. Available at <http://www.laneslexicon.co.uk> (accessed on 6 September 2009).