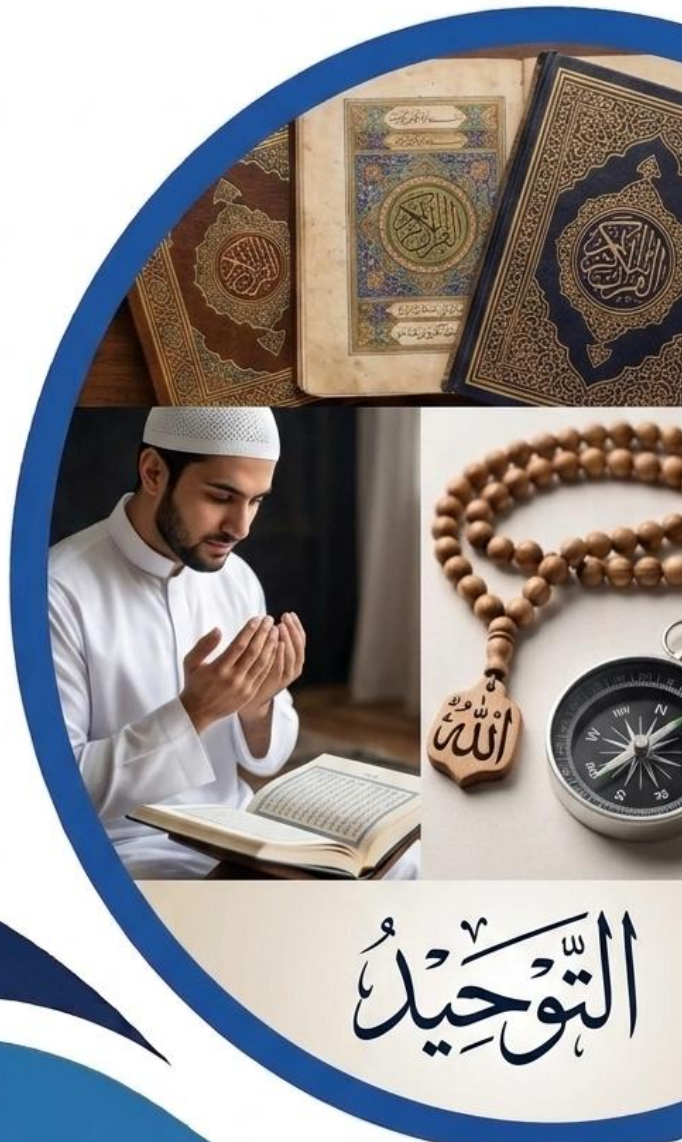




La-Net

ISS 102

Tawhīd and 'Ibādāt (Faith and Worship in Islam)



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Course code: ISS 102

Course title: Tawḥīd and ‘Ibādāt (Faith and Worship in Islam)

Course credit load: 2 Units

List of Series:

- **Series 1:** Foundations of Faith in Islam
- **Series 2:** Worship and Islamic Rulings
- **Series 3:** Practical Application of Worship
- **Series 4:** Jurisprudence in Faith and Worship
- **Series 5:** Articles of Faith and Pillars of Islam

Series 1: Foundations of Faith in Islam

Parts and Sub-Parts

1.1 Concept of Tawḥīd (Oneness of Allah)

- **1.1.1 Definition and Scope of Tawḥīd**
- **1.1.2 Categories of Tawḥīd: Rubūbiyyah, Ulūhiyyah, and Asmā’ wa Ṣifāt**
- **1.1.3 Significance of Tawḥīd in Islamic Faith**

1.2 Shirk (Polytheism) and Its Implications

- **1.2.1 Definition and Types of Shirk**
- **1.2.2 Consequences of Shirk in Belief and Practice**
- **1.2.3 Qur’ānic Warnings Against Shirk**

1.3 Faith (Īmān) and Its Components

- **1.3.1 Definition of Īmān**
- **1.3.2 Pillars of Īmān**



- **1.3.3 Relationship Between Īmān and Tawḥīd**

1.4 Strengthening Faith in Daily Life

- **1.4.1 Practical Ways to Nurture Tawḥīd**
- **1.4.2 Role of Worship in Strengthening Faith**
- **1.4.3 Contemporary Challenges to Faith and How to Overcome Them**

Introduction

Faith forms the foundation of every Muslim's life, shaping beliefs, actions, and relationships with Allah and fellow human beings. At the heart of this foundation lies Tawḥīd, the belief in the Oneness of Allah, which distinguishes Islam from other worldviews and provides clarity of purpose for the believer. Without a sound understanding of Tawḥīd, one's practice of Islam cannot be complete or meaningful.

The aim of this Series is to introduce you to the essential principles of Tawḥīd and to help you appreciate its role in shaping Islamic faith and practice.

We shall commence this Series by examining the concept of Tawḥīd, its categories, and its significance in the life of a Muslim. Next, we will explore the concept of Shirk, its types, and the grave consequences it carries. Following that, we will study the meaning of Īmān, its pillars, and its connection to Tawḥīd. Finally, we will conclude by considering practical ways to strengthen faith in daily life, including how worship nurtures belief and how Muslims can overcome contemporary challenges to their faith.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 1.1** define Tawḥīd and explain its categories,
- **SLO 1.2** analyse the concept of Shirk and evaluate its consequences,



- **SLO 1.3** describe the meaning and pillars of Īmān,
- **SLO 1.4** apply practical strategies to strengthen faith in daily life.



1.1 Concept Of Tawḥīd (Oneness Of Allah)

1.1.1 Definition and scope of Tawḥīd

The term **Tawḥīd** refers to the absolute belief in the Oneness of Allah. It is derived from the Arabic root *waḥḥada*, meaning to unify or declare one. In Islamic theology, Tawḥīd signifies that Allah alone is the Creator, Sustainer, and Controller of the universe, and that He alone deserves worship. This concept is the cornerstone of Islamic faith, shaping every aspect of a Muslim's life.

Fill in the blank: Tawḥīd means the belief in the _____ of Allah.

1.1.2 Categories of Tawḥīd: Rubūbiyyah, Ulūhiyyah, and Asmā' wa Ṣifāt

Scholars explain Tawḥīd in three categories. **Tawḥīd al-Rubūbiyyah** is the belief that Allah alone is the Lord, the One who creates, provides, and governs all affairs. **Tawḥīd al-Ulūhiyyah** is the belief that Allah alone deserves worship, and no act of devotion should be directed to anyone or anything else. **Tawḥīd al-Asmā' wa Ṣifāt** is the belief in Allah's names and attributes as described in the Qur'ān and Sunnah, without distortion, denial, or likening them to creation.



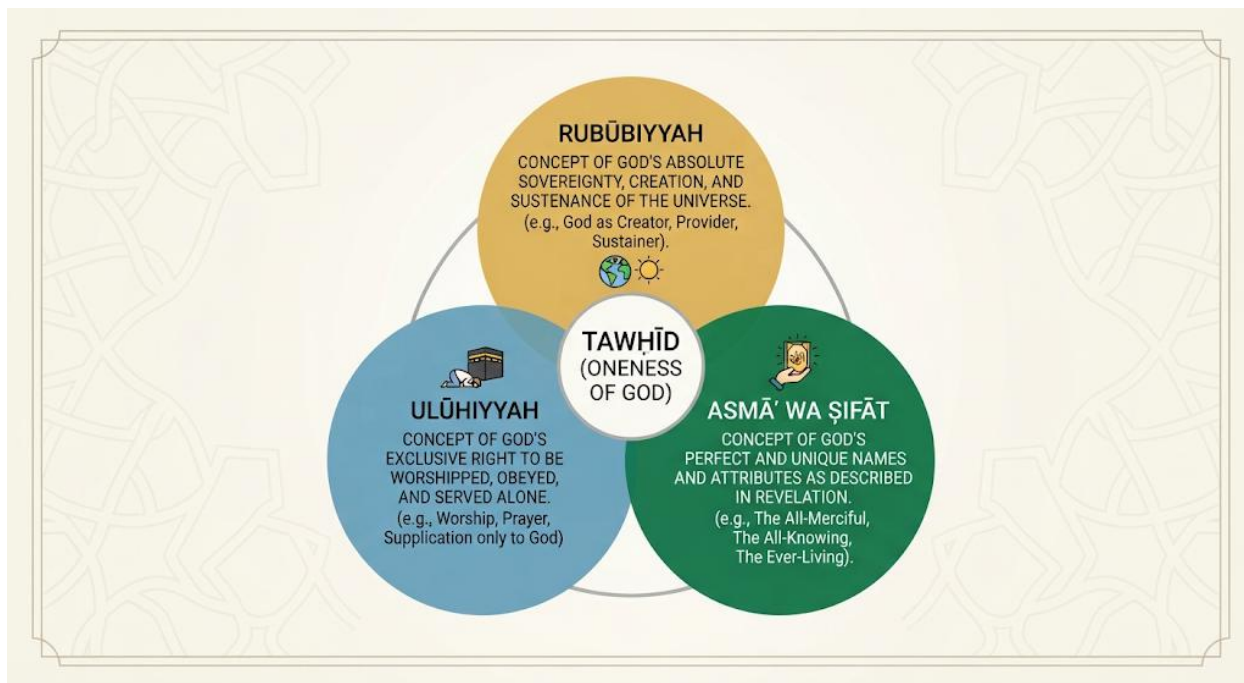


Diagram showing the three categories of Tawhīd and their interconnection.

Figure 1.1: Categories of Tawhīd

Fill in the blank: The belief that Allah alone deserves worship is called Tawhīd al-_____.

1.1.3 Significance of Tawhīd in Islamic faith

Tawhīd is the foundation of Islam. It distinguishes Muslims from other faith communities and provides clarity of purpose. A believer who holds firmly to Tawhīd experiences peace, reliance on Allah, and a sense of accountability. It also protects against misguidance and ensures that worship is directed only to Allah.

Fill in the blank: Tawhīd protects the believer from _____ and ensures worship is directed only to Allah.

Pilot questions 1.1

1. Tawhīd is derived from which Arabic root word?



2. Which category of Tawḥīd affirms Allah's exclusive right to worship?
3. What does Tawḥīd al-Rubūbiyyah emphasise?
4. Which category of Tawḥīd deals with Allah's names and attributes?
5. Why is Tawḥīd considered the foundation of Islamic faith?

1.2 Shirk (Polytheism) And Its Implications

1.2.1 Definition and types of Shirk

The term **Shirk** means associating partners with Allah in His Lordship, worship, or attributes. It is the opposite of Tawḥīd and is considered the gravest sin in Islam. Shirk can be classified into **major Shirk**, which expels a person from Islam, and **minor Shirk**, which does not expel but diminishes faith. Examples of major Shirk include worshipping idols or invoking saints, while minor Shirk includes acts such as showing off in worship.

Fill in the blank: Associating partners with Allah in worship is called _____.

1.2.2 Consequences of Shirk in belief and practice

Shirk has severe consequences. It nullifies good deeds, prevents forgiveness if not repented from, and leads to eternal punishment if maintained until death. It also corrupts the heart, making a person dependent on false deities or human beings instead of Allah.

Fill in the blank: Shirk nullifies _____ deeds and prevents forgiveness if not repented from.

1.2.3 Qur'ānic warnings against Shirk

The Qur'ān repeatedly warns against Shirk. Allah states that He will not forgive Shirk if a person dies without repentance, although He may forgive other sins. Verses such as Sūrah al-Nisā' (4:48) emphasise the seriousness of this sin.





Image showing a Qur'ān opened to verses warning against Shirk.

Plate 1.2: Qur'ānic warning against Shirk

Fill in the blank: According to the Qur'ān, Allah does not forgive _____ if a person dies without repentance.

Pilot questions 1.2

1. What is the definition of Shirk?
2. Name the two main categories of Shirk.
3. Give one example of major Shirk.
4. What is the consequence of dying upon Shirk without repentance?
5. Which Qur'ānic verse warns that Allah does not forgive Shirk?



1.3 Faith (Īmān) And Its Components

1.3.1 Definition of Īmān

The term **Īmān** means faith or belief. In Islamic theology, it refers to firm conviction in the heart, verbal affirmation with the tongue, and righteous actions with the limbs. Īmān is not static; it increases with obedience to Allah and decreases with disobedience.

Fill in the blank: Īmān increases with _____ to Allah and decreases with disobedience.

1.3.2 Pillars of Īmān

The **pillars of Īmān** are six fundamental beliefs outlined in the Qur'ān and Sunnah. They include belief in Allah, His angels, His revealed books, His messengers, the Last Day, and divine decree (Qadar), both good and bad. These pillars form the framework of a Muslim's faith and guide their worldview.

Fill in the blank: Belief in divine decree, both good and bad, is called _____.

1.3.3 Relationship between Īmān and Tawḥīd

Īmān and Tawḥīd are closely connected. Tawḥīd is the foundation, while Īmān builds upon it by encompassing belief in all aspects of Allah's guidance. A Muslim cannot claim true Īmān without Tawḥīd, and Tawḥīd is incomplete without acceptance of the pillars of Īmān.

Fill in the blank: Tawḥīd is the foundation of Īmān, while Īmān builds upon it by encompassing _____ in all aspects of Allah's guidance.

Pilot questions 1.3

1. Define Īmān in Islamic theology.
2. How does Īmān increase and decrease?
3. List the six pillars of Īmān.
4. What is the relationship between Īmān and Tawḥīd?



5. Which pillar of Īmān involves belief in angels?

1.4 Strengthening Faith In Daily Life

1.4.1 Practical ways to nurture Tawḥīd

Faith is strengthened through consistent practice. Acts such as regular prayer, remembrance of Allah (dhikr), reading the Qur'ān, and seeking forgiveness nurture Tawḥīd in the heart. Surrounding oneself with righteous company also helps maintain strong faith.

Fill in the blank: Regular _____ is one of the most effective ways to nurture Tawḥīd in daily life.

1.4.2 Role of worship in strengthening faith

'**Ibādah** (worship) refers to all acts done sincerely for Allah's sake, whether ritual or daily activities. Worship strengthens faith by reminding the believer of their dependence on Allah and reinforcing obedience. For example, fasting teaches self-control, while charity fosters compassion.

Fill in the blank: Worship strengthens faith by reminding the believer of their _____ on Allah.

1.4.3 Contemporary challenges to faith and how to overcome them

Modern life presents challenges such as materialism, peer pressure, and exposure to misleading ideologies. Muslims can overcome these by holding firmly to Tawḥīd, seeking knowledge, and practising worship consistently. Building resilience through community support and reliance on Allah is also essential.

Fill in the blank: One of the greatest challenges to faith in modern life is _____.

Pilot questions 1.4

1. Mention two practical ways to nurture Tawḥīd in daily life.



2. How does worship strengthen faith?
3. Give one example of how worship reinforces obedience.
4. Name two contemporary challenges to faith.
5. What role does community support play in overcoming challenges to faith?



Series Summary

This Series has introduced you to the foundations of faith in Islam, focusing on Tawḥīd as the central pillar of belief. We began by exploring the concept of Tawḥīd, its categories, and its significance in shaping the life of a Muslim. Then, we examined Shirk, its types, and the grave consequences it carries, supported by Qur'ānic warnings. Following that, we studied Īmān, its definition, pillars, and its close relationship with Tawḥīd. Finally, we considered practical ways to strengthen faith in daily life, highlighting the role of worship and strategies for overcoming contemporary challenges.

By engaging with these discussions, you should now be able to define Tawḥīd and explain its categories (SLO 1.1), analyse Shirk and evaluate its consequences (SLO 1.2), describe the meaning and pillars of Īmān (SLO 1.3), and apply practical strategies to strengthen faith in daily life (SLO 1.4). This Series has therefore equipped you with both the theoretical understanding and practical guidance needed to build a strong foundation of faith.

Glossary of Terms

- **‘Ibādah:** Worship; all acts done sincerely for Allah’s sake, including both ritual and daily activities.
- **Īmān:** Faith or belief; conviction in the heart, affirmation with the tongue, and righteous actions with the limbs.
- **Minor Shirk:** Acts that diminish faith but do not expel a person from Islam, such as showing off in worship.
- **Pillars of Īmān:** Six fundamental beliefs in Islam: belief in Allah, angels, revealed books, messengers, the Last Day, and divine decree.
- **Shirk:** Associating partners with Allah in His Lordship, worship, or attributes; considered the gravest sin in Islam.
- **Tawḥīd:** Belief in the Oneness of Allah; the cornerstone of Islamic faith, encompassing Lordship, worship, and His names and attributes.
- **Tawḥīd al-Rubūbiyyah:** Belief that Allah alone is the Lord, Creator, and Sustainer of the universe.



- **Tawhīd al-Ulūhiyyah:** Belief that Allah alone deserves worship, with no devotion directed to anyone or anything else.
- **Tawhīd al-Asmā' wa Ṣifāt:** Belief in Allah's names and attributes as described in the Qur'ān and Sunnah, without distortion or likening them to creation.



Concept Check Questions 1

Objective Questions

1. Tawḥīd is derived from which Arabic root word? (Linked to SLO 1.1)
2. Which category of Tawḥīd affirms Allah's exclusive right to worship? (Linked to SLO 1.1)
3. Shirk is classified into how many main types? (Linked to SLO 1.2)
4. Which pillar of Īmān involves belief in divine decree? (Linked to SLO 1.3)
5. Which act of worship teaches self-control and strengthens faith? (Linked to SLO 1.4)

Short-Answer Questions

6. Explain the significance of Tawḥīd in shaping the life of a Muslim. (Linked to SLO 1.1)
7. State one Qur'ānic verse that warns against Shirk and summarise its message. (Linked to SLO 1.2)
8. List the six pillars of Īmān. (Linked to SLO 1.3)
9. Mention two practical ways Muslims can strengthen their faith in daily life. (Linked to SLO 1.4)

Long-Answer Questions

10. Analyse the relationship between Tawḥīd and Īmān, showing how one complements the other. (Linked to SLO 1.3)
11. Evaluate contemporary challenges to faith and propose strategies Muslims can adopt to overcome them. (Linked to SLO 1.4)

Answers to Concept Check Questions 1

Objective Questions

1. *Wahḥada* (to unify or declare one).
2. Tawḥīd al-Ulūhiyyah.
3. Two types: major Shirk and minor Shirk.



4. Qadar (divine decree).
5. Fasting.

Short-Answer Questions

6. Tawhīd provides clarity of purpose, ensures worship is directed only to Allah, and protects against misguidance.
7. Sūrah al-Nisā' (4:48) warns that Allah does not forgive Shirk if a person dies without repentance, though He may forgive other sins.
8. Belief in Allah, angels, revealed books, messengers, the Last Day, and divine decree.
9. Regular prayer and remembrance of Allah (dhikr).

Long-Answer Questions

10. **Basic response:** Tawhīd is the foundation of Īmān, while Īmān builds upon it by encompassing belief in all aspects of Allah's guidance. Without Tawhīd, Īmān is incomplete, and without Īmān, Tawhīd lacks practical application. **Value-added response:** Tawhīd ensures that faith is directed solely to Allah, while Īmān expands this by requiring belief in angels, books, messengers, the Last Day, and divine decree. Together, they create a holistic framework that governs both belief and practice, ensuring a balanced spiritual life.
11. **Basic response:** Contemporary challenges include materialism, peer pressure, and misleading ideologies. Muslims can overcome these by holding firmly to Tawhīd, practising worship consistently, and seeking knowledge. **Value-added response:** In addition to worship and knowledge, Muslims can build resilience through community support, engage with modern technology responsibly, and develop critical thinking skills to counter false ideologies. Reliance on Allah and active participation in Islamic community life further strengthen faith against modern challenges.

Answers to Pilot Questions 1

Part 1.1



1. *Wahhāda*
2. Tawhīd al-Ulūhiyyah
3. Allah's exclusive Lordship and governance
4. Tawhīd al-Asmā' wa Ṣifāt
5. It is the foundation of Islamic faith

Part 1.2

1. Associating partners with Allah
2. Major Shirk and minor Shirk
3. Worshipping idols or invoking saints
4. Eternal punishment without repentance
5. Sūrah al-Nisā' (4:48)

Part 1.3

1. Conviction in the heart, affirmation with the tongue, and righteous actions with the limbs
2. It increases with obedience and decreases with disobedience
3. Belief in Allah, angels, revealed books, messengers, the Last Day, and divine decree
4. Tawhīd is the foundation, Īmān builds upon it
5. Belief in angels

Part 1.4

1. Regular prayer and remembrance of Allah
2. It reminds the believer of dependence on Allah
3. Fasting teaches self-control
4. Materialism and peer pressure
5. It provides resilience and support



References and Attributions 1

- **Qur'ānic Verses:**

- Sūrah al-Nisā' (4:48) – “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.” Referenced in Part 1.2.3 to highlight the gravity of Shirk.

- **Illustrations:**

- *Figure 1.1: Categories of Tawhīd*
 - AI-generated suggestion: “Create a simple diagram showing three interconnected circles labelled Rubūbiyyah, Ulūhiyyah, and Asmā' wa Ṣifāt, with brief descriptions inside each circle.”
 - Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.
 - Suggested OER search string: “diagram categories of Tawhid Rububiyah Uluhiyyah Asma wa Sifat OER”.
- *Plate 1.2: Qur'ānic warning against Shirk*
 - AI-generated suggestion: “Photograph of an open Qur'ān highlighting verse 4:48 about Allah not forgiving Shirk.”
 - Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.
 - Suggested OER search string: “Quran verse 4:48 warning against Shirk OER image”.

- **Secondary Sources (for definitions and explanations):**

- Al-Faruqi, I. R. (1992). *Islamic Thought and Culture*. International Institute of Islamic Thought.
- Nasr, S. H. (2003). *The Heart of Islam: Enduring Values for Humanity*. HarperCollins.
- Khan, M. (1997). *Interpretation of the Meanings of the Noble Qur'ān*. Darussalam Publishers.

- **General Attribution:**



- All definitions of Tawḥīd, Shirk, and Īmān are based on classical Islamic scholarship and Qur'ānic references.
- AI prompts were created specifically for this Series to generate educational illustrations.



- **2.1 Concept of ‘Ibādah and Islamic Rulings**
 - 2.1.1 Meaning and Scope of ‘Ibādah
 - 2.1.2 Conditions and Principles of Accepted Worship
 - 2.1.3 Sources and Categories of Islamic Rulings
- **2.2 Ṣalāh: Rulings and Significance**
 - 2.2.1 Meaning, Status and Times of Ṣalāh
 - 2.2.2 Conditions, Pillars and Obligatory Acts of Ṣalāh
 - 2.2.3 Invalidators, Congregational Prayer and Practical Wisdom
- **2.3 Zakāh and Ṣawm: Rulings and Significance**
 - 2.3.1 Meaning, Conditions and Eligible Recipients of Zakāh
 - 2.3.2 Meaning, Conditions and Rulings of Ṣawm
 - 2.3.3 Spiritual and Social Benefits of Zakāh and Ṣawm
- **2.4 Ḥajj: Rulings, Stages and Significance**
 - 2.4.1 Meaning, Obligation and Conditions of Ḥajj
 - 2.4.2 Main Rites and Obligatory Acts of Ḥajj
 - 2.4.3 Purpose, Discipline and Human Welfare in Ḥajj

Introduction

Worship is central to Islamic life because it expresses a Muslim’s submission to Allah and connects faith with action. In Islam, worship is not restricted to ritual acts alone. Sincere acts that are lawful and performed for the sake of Allah can also become acts of ‘ibādah. Understanding the rulings governing worship therefore helps you practise your faith correctly and responsibly.



The aim of this Series is to introduce you to the meaning and scope of ‘ibādah and to explain important Islamic rulings relating to the major acts of worship. You will also examine how these acts contribute to disciplined personal conduct and prosperous earthly living.

We shall begin by examining the meaning and scope of ‘ibādah, the principles of accepted worship, and the broad categories of Islamic rulings. Next, we will study the major rulings of Ṣalāh. We will then examine Zakāh and Ṣawm, including their conditions, obligations and benefits. Finally, we will consider Ḥajj, its major rites, conditions and significance. Throughout the Series, attention will be given to how worship shapes individual character and contributes to social wellbeing.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 2.1 explain the meaning, scope and basic principles of ‘ibādah and Islamic rulings,
- SLO 2.2 describe the major rulings, conditions and obligatory elements of Ṣalāh,
- SLO 2.3 explain the major rulings and benefits of Zakāh and Ṣawm,
- SLO 2.4 analyse the major rites and significance of Ḥajj in Islamic life.



2.1 Concept of ‘Ibādah and Islamic Rulings

2.1.1 Meaning and Scope of ‘Ibādah

‘Ibādah means worship and submission to Allah. It includes prescribed acts of devotion such as Ṣalāh, Zakāh, Ṣawm and Ḥajj, as well as other lawful actions performed sincerely for Allah. The broad meaning of ‘ibādah shows that Islam connects worship with everyday conduct.

Your ordinary activities can therefore have a religious dimension when they are lawful, performed with a sound intention and carried out in a manner consistent with Islamic guidance. For example, seeking lawful knowledge, earning a lawful livelihood and caring for family can be acts of worship when they are undertaken sincerely and responsibly.

Fill in the blank: ‘Ibādah includes prescribed worship and other _____ actions performed sincerely for Allah.

2.1.2 Conditions and Principles of Accepted Worship

An act of worship is accepted when it is directed sincerely to Allah and performed according to Islamic guidance. Sincerity protects worship from showing off, while conformity to revealed guidance protects it from being altered according to personal preference.

You should therefore consider both intention and correct practice. A good intention does not make an otherwise prohibited action permissible, just as a correct outward action loses its spiritual value when it is performed for improper motives.

Fill in the blank: accepted worship requires sincerity and conformity to Islamic _____.

2.1.3 Sources and Categories of Islamic Rulings

Islamic rulings provide guidance about what Muslims should and should not do. Classical Islamic jurisprudence commonly discusses five basic categories: obligatory or required acts, recommended acts, permissible acts, disliked acts and prohibited acts.



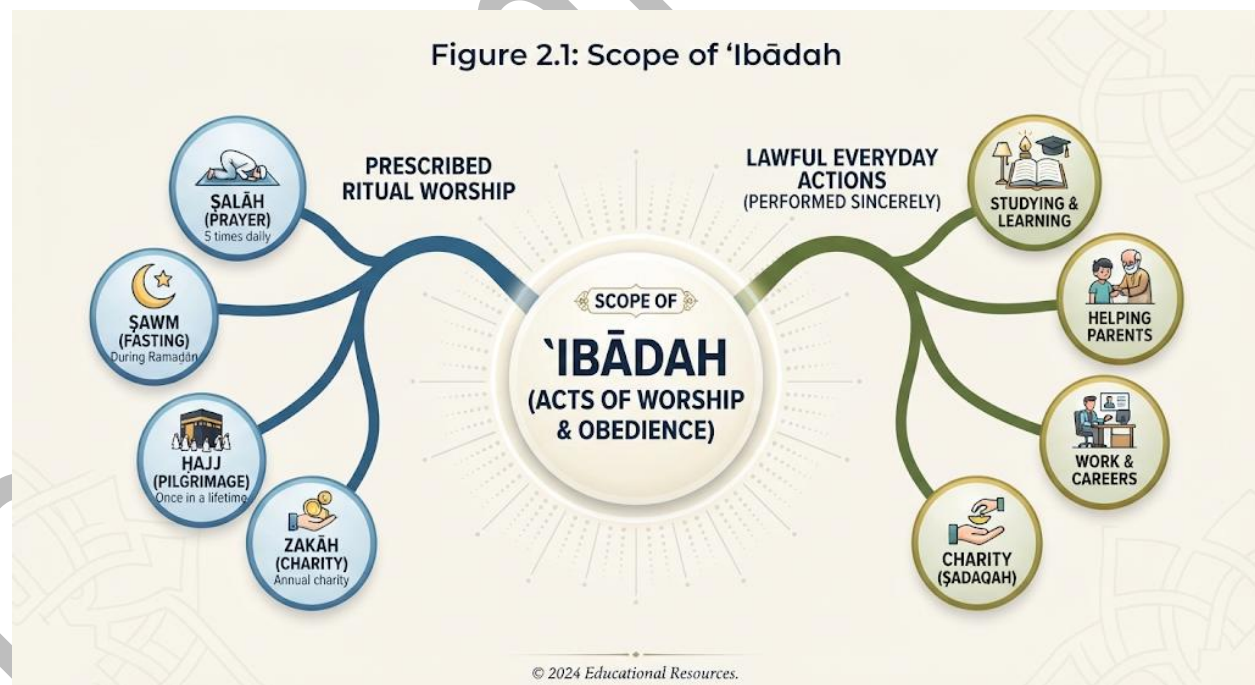
These categories help you distinguish between actions that must be performed, actions that are encouraged, actions that are allowed, actions that should preferably be avoided, and actions that are forbidden. Applying such rulings helps a Muslim organise conduct around Islamic values.

Fill in the blank: the five broad categories of Islamic rulings include obligatory, recommended, permissible, disliked and _____ acts.

Pilot questions 2.1

1. What is the broad meaning of 'ibādah?
2. What two principles are central to the acceptance of worship?
3. Give two examples of lawful everyday activities that may become acts of worship.
4. Name the five broad categories of Islamic rulings.
5. Why are Islamic rulings important to Muslim conduct?

Figure 2.1: Scope of 'Ibādah



2.2 Ṣalāh: Rulings and Significance

2.2.1 Meaning, Status and Times of Ṣalāh

Ṣalāh is the prescribed ritual prayer and one of the central acts of worship in Islam. The five daily prayers are Fajr, Ṣuhr, ‘Aṣr, Maghrib and ‘Ishā’. Each prayer has a prescribed time, and observing these times trains you to organise your day around remembrance and obedience to Allah.

Prayer is obligatory for Muslims who meet the relevant conditions. The daily prayers also provide repeated opportunities for reflection, discipline and spiritual renewal.

Fill in the blank: the five daily prayers are Fajr, Ṣuhr, ‘Aṣr, Maghrib and _____.

2.2.2 Conditions, Pillars and Obligatory Acts of Ṣalāh

Before performing Ṣalāh, a Muslim must fulfil its relevant conditions. These include purification where required, covering the prescribed parts of the body, facing the qiblah and ensuring that the prayer time has entered. The worshipper also needs the appropriate intention.

Within the prayer, there are essential actions and recitations that must be performed correctly. These include standing where one is able, recitation, bowing, prostration and concluding the prayer appropriately. Learning these elements helps you perform Ṣalāh in an orderly manner.

Fill in the blank: one condition of Ṣalāh is facing the _____.

2.2.3 Invalidators, Congregational Prayer and Practical Wisdom

Certain acts invalidate the prayer, such as deliberately speaking ordinary words during the prayer or deliberately abandoning an essential requirement. The detailed rulings can vary according to the jurisprudential school being followed, so learners should consult qualified scholars for disputed or complex cases.



Performing Ṣalāh in congregation, especially in the mosque for those able to attend, strengthens communal bonds and encourages punctuality. The prayer also reminds Muslims that worship is connected with moral conduct, since regular prayer should encourage obedience and responsible behaviour.

Fill in the blank: regular prayer encourages discipline, remembrance and _____ to Allah.

Pilot questions 2.2

1. Name the five daily prayers.
2. State three conditions that should be fulfilled before Ṣalāh.
3. Why is observing prayer times important?
4. Mention two essential actions performed within Ṣalāh.
5. How can congregational Ṣalāh contribute to Muslim community life?

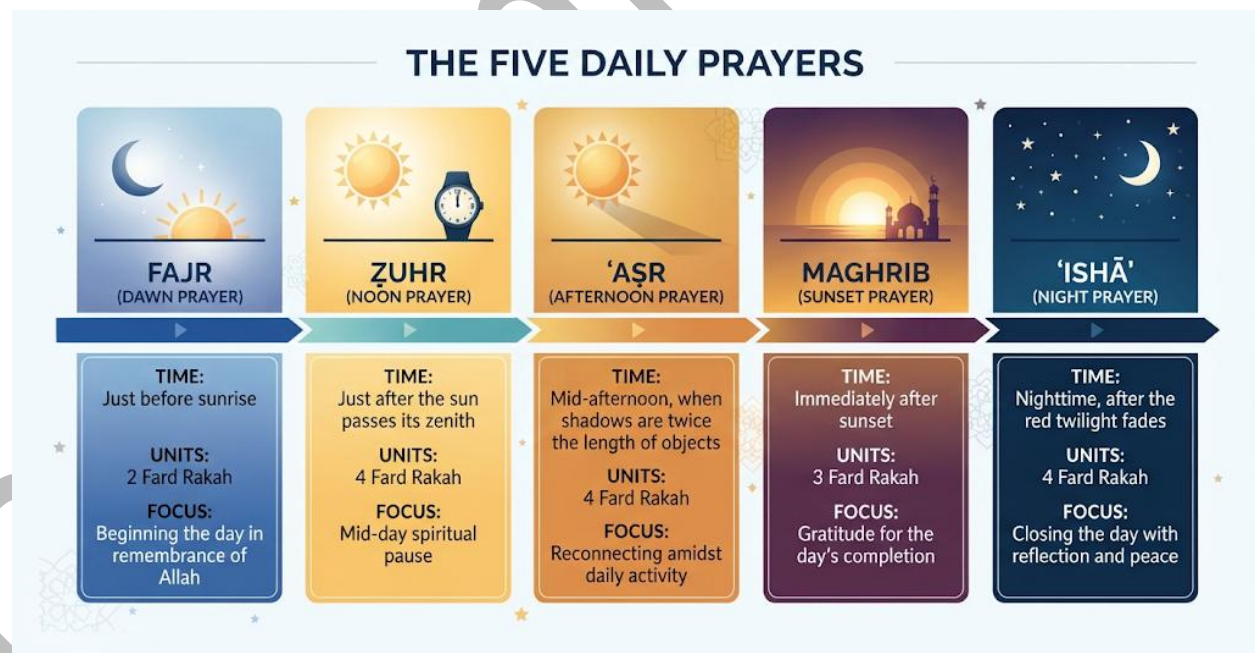


FIGURE 2.2



2.3 Zakāh and Ṣawm: Rulings and Significance

2.3.1 Meaning, Conditions and Eligible Recipients of Zakāh

Zakāh is an obligatory act of worship involving the giving of a prescribed share of qualifying wealth to eligible recipients. It is not simply voluntary charity. Its rules are connected with the type and amount of wealth, ownership and the conditions established by Islamic jurisprudence.

The Qur'ān identifies categories of people who may receive Zakāh. By directing wealth towards eligible recipients, Zakāh supports social responsibility and helps reduce hardship within the community.

Fill in the blank: Zakāh is an _____ act of worship involving qualifying wealth.

2.3.2 Meaning, Conditions and Rulings of Ṣawm

Ṣawm means fasting, and in the context of Ramadan it involves abstaining from food, drink and other acts that invalidate the fast from dawn until sunset, with the appropriate intention. Fasting is obligatory for Muslims who meet the relevant conditions.

Islam also provides concessions for legitimate circumstances. For example, illness and travel may affect the ruling, and the detailed remedy depends on the circumstance. The purpose is not unnecessary hardship but disciplined obedience, self-control and awareness of Allah.

Fill in the blank: Ramadan fasting involves abstaining from food and drink from dawn until _____.

2.3.3 Spiritual and Social Benefits of Zakāh and Ṣawm

Zakāh and Ṣawm combine personal devotion with social and moral development. Zakāh trains you to recognise that wealth carries responsibilities, while Ṣawm develops patience, self-control and empathy for people experiencing hardship.



Both acts can influence everyday behaviour. A Muslim who observes them properly should become more conscious of honesty, compassion, restraint and responsibility. In this way, worship contributes to prosperous earthly living as well as spiritual wellbeing.

Fill in the blank: Ṣawm develops patience and _____.

Pilot questions 2.3

1. What is Zakāh?
2. Why is Zakāh different from ordinary voluntary charity?
3. State the basic meaning of Ṣawm.
4. Mention two legitimate circumstances that may affect the ruling of fasting.
5. How do Zakāh and Ṣawm contribute to social wellbeing?

2.4 Ḥajj: Rulings, Stages and Significance

2.4.1 Meaning, Obligation and Conditions of Ḥajj

Ḥajj is the pilgrimage to the Sacred House in Makkah and is one of the five pillars of Islam. It is obligatory once in a lifetime for a Muslim who has the ability to undertake it. Ability includes the relevant physical and financial capacity and the ability to travel safely according to applicable circumstances.

Ḥajj demonstrates obedience, sacrifice and equality before Allah. Muslims from different backgrounds gather for a common act of worship, reminding you that human worth is not based on wealth, nationality or social status.

Fill in the blank: Ḥajj is obligatory once in a lifetime for a Muslim who has the necessary _____.



2.4.2 Main Rites and Obligatory Acts of Ḥajj

The rites of Ḥajj include entering into iḥrām, performing ṭawāf around the Ka‘bah, performing sa‘y between Ṣafā and Marwah, standing at ‘Arafah and carrying out other prescribed rites during the pilgrimage period.

The detailed obligations, pillars, recommended acts and restrictions differ in their legal classification. Because the rulings can be detailed, a pilgrim should learn the requirements beforehand and seek qualified guidance where necessary.

Fill in the blank: Standing at _____ is a central rite of Ḥajj.

2.4.3 Purpose, Discipline and Human Welfare in Ḥajj

Ḥajj develops patience, self-discipline, humility and obedience. The pilgrimage also creates opportunities for cooperation and social interaction among Muslims from different parts of the world.

The experience can influence conduct beyond the pilgrimage. A pilgrim who reflects on its lessons can carry greater consciousness of Allah, respect for others, patience and responsibility into everyday life. This illustrates how Islamic worship is intended to support both spiritual development and beneficial earthly living.

Fill in the blank: Ḥajj develops patience, humility, discipline and _____.

Pilot questions 2.4

1. What is Ḥajj and when does it become obligatory?
2. State two conditions related to the ability to perform Ḥajj.
3. Name four major rites associated with Ḥajj.
4. Why should a pilgrim learn the rulings of Ḥajj before travelling?



5. Explain two ways in which Ḥajj promotes social unity.

Series Summary

This Series has introduced you to worship and Islamic rulings, beginning with the meaning and scope of ‘ibādah. You examined the importance of sincerity and conformity to Islamic guidance and considered the broad categories used in Islamic rulings. You then studied Ṣalāh, including its status, prescribed times, conditions and essential elements.

The Series also examined Zakāh and Ṣawm. You learned that Zakāh is an obligatory act involving qualifying wealth and eligible recipients, while Ṣawm, particularly the Ramadan fast, involves abstention from specified acts from dawn until sunset under the relevant conditions. Finally, you studied Ḥajj, its obligation, major rites and significance.

By completing the Series, you should now be able to explain the meaning and scope of ‘ibādah and Islamic rulings (SLO 2.1), describe major rulings relating to Ṣalāh (SLO 2.2), explain the rulings and benefits of Zakāh and Ṣawm (SLO 2.3), and analyse the major rites and significance of Ḥajj (SLO 2.4). These acts of worship demonstrate how Islamic faith is translated into disciplined conduct that benefits both the individual and society.

Glossary of Terms

‘Ibādah: Worship and submission to Allah, including prescribed acts of devotion and lawful actions performed sincerely for His sake.

Ḥajj: The pilgrimage to the Sacred House in Makkah, obligatory once in a lifetime for a Muslim who has the required ability.

Iḥrām: The consecrated state entered by a pilgrim for the performance of Ḥajj or ‘Umrah, with its prescribed rules and restrictions.

Qiblah: The direction of the Ka‘bah in Makkah towards which Muslims face during Ṣalāh.



Ṣalāh: The prescribed ritual prayer performed by Muslims at appointed times.

Ṣawm: Fasting, particularly the prescribed abstention during Ramadan from dawn until sunset under the relevant conditions.

Zakāh: An obligatory act of worship involving the transfer of a prescribed share of qualifying wealth to eligible recipients.



Concept Check Questions 2

Objective Questions

1. Which principle requires worship to be performed sincerely for Allah? (Linked to SLO 2.1)
2. Which prayer is performed before sunrise? (Linked to SLO 2.2)
3. Which act of worship involves a prescribed share of qualifying wealth? (Linked to SLO 2.3)
4. At which location do pilgrims perform the central standing rite of Ḥajj? (Linked to SLO 2.4)
5. Which act of worship particularly develops self-control through abstention? (Linked to SLO 2.3)

Short-Answer Questions

6. Explain why both sincerity and conformity to Islamic guidance are important in worship. (Linked to SLO 2.1)
7. Describe three conditions that should be considered before performing Ṣalāh. (Linked to SLO 2.2)
8. Explain two ways Zakāh can contribute to social wellbeing. (Linked to SLO 2.3)
9. Describe four major rites associated with Ḥajj. (Linked to SLO 2.4)

Long-Answer Questions

10. Analyse how the major acts of worship studied in this Series can shape disciplined personal conduct and contribute to prosperous earthly living. (Linked to SLO 2.1, SLO 2.2, SLO 2.3 and SLO 2.4)
11. Evaluate the importance of understanding Islamic rulings before practising acts of worship, using Ṣalāh, Zakāh, Ṣawm and Ḥajj as examples. (Linked to SLO 2.1, SLO 2.2, SLO 2.3 and SLO 2.4)



Answers to Concept Check Questions 2

Objective Questions

1. Sincerity, or performing worship for Allah's sake.
2. Fajr.
3. Zakāh.
4. 'Arafah.
5. Ṣawm.

Short-Answer Questions

6. Worship requires sincerity so that the act is directed to Allah, while conformity to Islamic guidance ensures that the worship is performed according to the required principles.
7. Examples include ensuring that the prayer time has entered, performing the required purification, facing the qiblah, covering the prescribed parts of the body, and having the appropriate intention.
8. Zakāh directs part of qualifying wealth to eligible recipients and supports people facing financial hardship. It also strengthens social responsibility and encourages concern for the welfare of others.
9. Major rites include entering iḥrām, ṭawāf, sa'y, standing at 'Arafah, and the other prescribed rites performed during the pilgrimage period.

Long-Answer Questions

10. Basic response: Ṣalāh develops punctuality and regular remembrance of Allah; Zakāh develops responsibility towards wealth and other people; Ṣawm develops patience and self-control; and Ḥajj develops discipline, humility and cooperation. Value-added response:



Together, these acts connect personal spirituality with everyday conduct by encouraging responsible use of time and wealth, restraint, compassion, cooperation and obedience. Their social effects can support a more responsible and cohesive community.

11. Basic response: Understanding Islamic rulings helps a Muslim know what is required, recommended, permissible, disliked or prohibited and reduces the risk of practising worship incorrectly. Value-added response: In Ṣalāh, knowledge of conditions and essential elements supports correct performance; in Zakāh, knowledge helps determine qualifying wealth and eligible recipients; in Ṣawm, knowledge clarifies its conditions and legitimate concessions; and in Ḥajj, knowledge helps the pilgrim distinguish major rites from other acts and avoid prohibited conduct. Learning the rulings therefore supports informed and responsible worship.

Answers to Pilot Questions 2

Part 2.1

1. Worship and submission to Allah, including prescribed devotion and lawful actions performed sincerely for His sake.
2. Sincerity to Allah and conformity to Islamic guidance.
3. Seeking lawful knowledge and earning a lawful livelihood, when done sincerely and responsibly.
4. Obligatory, recommended, permissible, disliked and prohibited.
5. They guide Muslims in distinguishing required, encouraged, allowed, discouraged and forbidden actions.

Part 2.2

1. Fajr, Zuhr, ‘Aṣr, Maghrib and ‘Ishā’.
2. Examples include purification where required, facing the qiblah and ensuring that the prayer time has entered.



3. It organises the believer's day around remembrance and obedience to Allah.
4. Examples include standing where able, recitation, bowing and prostration.
5. It encourages unity, punctuality, cooperation and communal responsibility.

Part 2.3

1. An obligatory act involving a prescribed share of qualifying wealth given to eligible recipients.
2. Zakāh is an obligatory act with specific conditions, while ordinary charity is generally voluntary.
3. Ṣawm is fasting, including abstention during Ramadan from specified acts from dawn until sunset under the relevant conditions.
4. Illness and travel are examples of circumstances that can affect the ruling, subject to the relevant Islamic guidance.
5. Zakāh supports eligible recipients and social responsibility, while Ṣawm develops empathy, restraint and concern for people facing hardship.

Part 2.4

1. Ḥajj is the pilgrimage to the Sacred House in Makkah and is obligatory once in a lifetime for a Muslim with the required ability.
2. Relevant physical and financial ability and the ability to travel safely are examples.
3. Ihṛām, ṭawāf, sa'y and standing at 'Arafah are major rites.
4. Knowledge helps the pilgrim fulfil required rites correctly and avoid prohibited conduct.
5. It brings Muslims together in common worship and reduces distinctions based on nationality, wealth and social background.



References and Attributions 2

Qur'ānic and Islamic Sources:

The Qur'ān and Sunnah are the primary sources for the principles and rulings discussed in this Series. Specific jurisprudential details may differ among recognised schools of Islamic jurisprudence.

Illustrations:

Figure 2.1: Scope of 'Ibādah

AI-generated suggestion: “Create a clean educational diagram showing 'ibādah at the centre, branching into prescribed ritual worship and lawful everyday actions performed sincerely for Allah, with simple student-friendly labels.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “Islam concept of ibadah worship diagram OER”.

Figure 2.2: The Five Daily Prayers

AI-generated suggestion: “Create a simple educational timeline showing Fajr, Ṣuḥr, 'Aṣr, Maghrib and 'Ishā' as the five daily prayers, without depicting sacred personalities.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “five daily prayers Islam educational timeline OER”.

Secondary Sources:

Al-Zuhayli, W. (2006). **Al-Fiqh al-Islami wa Adillatuhu**. Dar al-Fikr.

Kamali, M. H. (2008). **Shari'ah Law: An Introduction**. Oneworld Publications.

Nasr, S. H. (2003). **The Heart of Islam: Enduring Values for Humanity**. HarperCollins.



General Attribution:

The instructional content is based on the course contents supplied for ISS 102 and standard Islamic jurisprudential concepts. Where detailed rulings differ among recognised schools, learners should consult qualified scholars for the position applicable to their context.



Series 3: Practical Application of Worship

Parts and Sub-Parts

3.1 Applying Ṣalāh in Daily Life

- **3.1.1** Preparing for Ṣalāh
- **3.1.2** Performing Ṣalāh Correctly and Consistently
- **3.1.3** Developing Character Through Ṣalāh

3.2 Applying Zakāh and Ṣawm

- **3.2.1** Practical Application of Zakāh
- **3.2.2** Practical Application of Ṣawm
- **3.2.3** Integrating Zakāh and Ṣawm into Responsible Living

3.3 Applying Ḥajj Lessons to Everyday Life

- **3.3.1** Preparing for the Spiritual and Practical Demands of Ḥajj
- **3.3.2** Lessons from the Rites of Ḥajj
- **3.3.3** Carrying the Values of Ḥajj Beyond the Pilgrimage

3.4 Worship, Discipline and Prosperous Earthly Living

- **3.4.1** Worship and Personal Discipline
- **3.4.2** Worship and Social Responsibility
- **3.4.3** Applying Islamic Worship in Contemporary Life



Introduction

Islamic worship is intended to shape both belief and conduct. Knowing the rulings of worship is important, but the value of that knowledge is realised when you put it into practice correctly and consistently. This Series therefore moves from knowledge of worship to its practical application in everyday life.

The aim of this Series is to help you apply the major acts of worship studied in ISS 102 and recognise how they develop discipline, responsibility, compassion and awareness of Allah. You will consider practical ways of preparing for worship, maintaining regular practice and transferring the values learned through worship into daily conduct.

We shall begin with the practical application of Ṣalāh, including preparation, correct performance and the development of good character. Next, we will examine practical approaches to Zakāh and Ṣawm. We will then consider the practical and spiritual lessons of Ḥajj and how they can be carried beyond the pilgrimage. Finally, we will examine how worship contributes to personal discipline, social responsibility and prosperous earthly living.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 3.1 demonstrate appropriate preparation and consistency in the performance of Ṣalāh,
- SLO 3.2 apply the principles of Zakāh and Ṣawm to relevant personal and social situations,
- SLO 3.3 analyse the practical lessons of Ḥajj and relate them to everyday conduct,
- SLO 3.4 evaluate how regular worship can promote personal discipline, social responsibility and prosperous earthly living.



3.1 Applying Ṣalāh in Daily Life

3.1.1 Preparing for Ṣalāh

Before Ṣalāh, you should pay attention to the prayer time, purification where required, cleanliness, appropriate covering and the direction of the qiblah. Preparing beforehand reduces distractions and helps you approach prayer with awareness. You should also arrange your daily activities so that study, work and other responsibilities do not unnecessarily prevent you from praying at the appointed time.

Fill in the blank: The direction Muslims face during Ṣalāh is the _____.

3.1.2 Performing Ṣalāh Correctly and Consistently

Consistency in Ṣalāh requires more than knowing the sequence of actions. You should learn the required elements, maintain concentration as much as possible and observe the prayer times. A practical routine can help. For example, a student can use prayer times to organise study periods, meals and travel, making Ṣalāh a regular anchor within the daily schedule.

Fill in the blank: Using prayer times to organise study and other responsibilities can promote daily _____.

3.1.3 Developing Character Through Ṣalāh

Regular prayer can reinforce punctuality, humility, self-control and awareness of accountability before Allah. These qualities can affect how you speak, study, work and relate with others. The practical value of prayer becomes clearer when its lessons appear in everyday behaviour.

Fill in the blank: Regular Ṣalāh can reinforce punctuality, humility and self-_____.

Pilot questions 3.1

1. Name four things to consider when preparing for Ṣalāh.



2. How can a daily schedule help maintain regular Ṣalāh?
3. Why should a Muslim seek reliable guidance when facing difficult circumstances affecting prayer?
4. Mention three qualities that regular Ṣalāh can develop.
5. How can the lessons of Ṣalāh influence conduct outside prayer?

3.2 Applying Zakāh and Ṣawm

3.2.1 Practical Application of Zakāh

Applying Zakāh begins with understanding whether your wealth meets the relevant conditions and identifying the appropriate amount and eligible recipients. Details can vary according to the type of wealth and jurisprudential position, so qualified guidance is appropriate for complicated calculations. Practical responsibility also means using trustworthy channels and ensuring that Zakāh reaches recognised eligible recipients.

Fill in the blank: Zakāh should be calculated according to the relevant conditions and the type of _____.

3.2.2 Practical Application of Ṣawm

Applying Ṣawm involves preparing for fasting, observing its conditions and protecting the fast from behaviour that undermines its purpose. During Ramadan, you should organise meals, study or work, sleep and worship in a balanced way. Fasting is also training in restraint. Avoiding harmful speech, unnecessary arguments and dishonest behaviour helps you carry its moral purpose into everyday interactions.

Fill in the blank: During Ramadan, a balanced routine should include meals, study or work, sleep and _____.





Figure 3.1: Preparing for Ṣalāh

3.2.3 Integrating Zakāh and Ṣawm into Responsible Living

Zakāh can encourage responsible management of wealth and generosity, while Ṣawm can strengthen patience, restraint and empathy. A student can practise responsible spending, avoid waste and show greater concern for people experiencing hardship. In this way, worship can influence practical choices rather than remaining separate from everyday life.

Fill in the blank: Ṣawm can strengthen patience, restraint and _____ for people experiencing hardship.

Pilot questions 3.2

1. What should you consider before calculating Zakāh?
2. Why is it important to use trustworthy channels when giving Zakāh?



3. Give two practical ways of preparing for Ramadan fasting.
4. How can a person carry the moral lessons of fasting into daily interactions?
5. How can Zakāh and Ṣawm influence responsible living?

3.3 Applying Ḥajj Lessons to Everyday Life

3.3.1 Preparing for the Spiritual and Practical Demands of Ḥajj

A prospective pilgrim needs to learn the rites, prepare financially and physically, organise travel arrangements and understand relevant restrictions. Spiritual preparation is equally important. The pilgrim should approach Ḥajj with sincere intention, patience and willingness to cooperate with others.

Fill in the blank: Proper preparation for Ḥajj includes learning the rites and organising relevant travel and _____ arrangements.

3.3.2 Lessons from the Rites of Ḥajj

The rites of Ḥajj provide practical lessons. Ihṛām reminds the pilgrim of discipline and restraint. Ṭawāf and sa'y demonstrate obedience and purposeful action. Standing at 'Arafah encourages reflection, humility and dependence on Allah. The gathering of pilgrims demonstrates unity.

Fill in the blank: Standing at 'Arafah encourages reflection, humility and dependence on _____.

3.3.3 Carrying the Values of Ḥajj Beyond the Pilgrimage

The completion of Ḥajj should not mark the end of the values learned through the pilgrimage. A Muslim can carry its lessons into ordinary life through patience, cooperation, humility and



consciousness of Allah. The social experience of Ḥajj can also encourage respect for people from different cultures and backgrounds.

Fill in the blank: The values of Ḥajj should continue beyond the pilgrimage through patience, cooperation and _____.

Pilot questions 3.3

1. Why is preparation important before performing Ḥajj?
2. State three areas in which a prospective pilgrim should prepare.
3. What practical lesson can be drawn from iḥrām?
4. How can Ḥajj promote respect for people from different backgrounds?
5. Why should the values learned during Ḥajj continue after the pilgrimage?

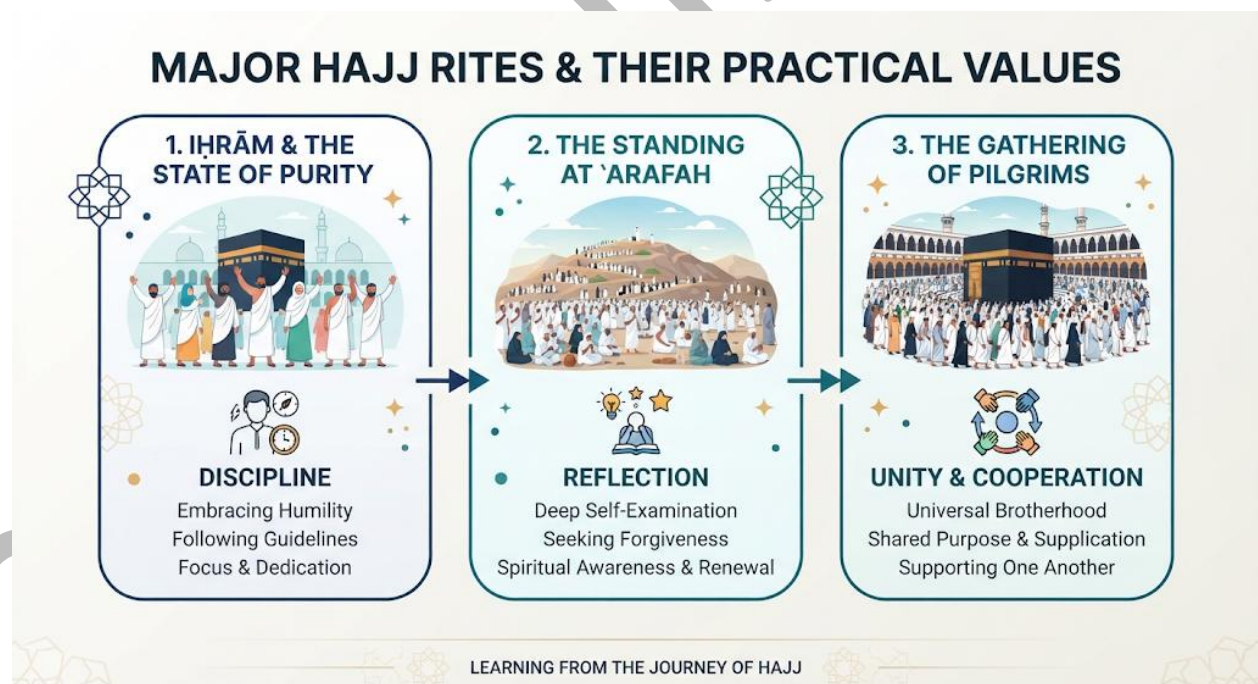


Figure 3.2: Practical Lessons from Ḥajj



3.4 Worship, Discipline and Prosperous Earthly Living

3.4.1 Worship and Personal Discipline

Regular worship creates opportunities to develop disciplined habits. Ṣalāh encourages punctuality, Ṣawm trains restraint, Zakāh encourages responsible use of wealth, and Ḥajj develops patience and cooperation. These habits can influence how you approach education, employment, family responsibilities and personal goals.

Fill in the blank: Ṣalāh encourages punctuality, while Ṣawm trains _____.

3.4.2 Worship and Social Responsibility

Worship has a social dimension. Zakāh directs resources towards eligible recipients, congregational Ṣalāh encourages community connection, Ṣawm can deepen empathy, and Ḥajj brings Muslims together in common worship. These lessons can encourage compassion, cooperation, honesty and responsibility.

Fill in the blank: Zakāh encourages responsible use of _____.

3.4.3 Applying Islamic Worship in Contemporary Life

Contemporary life presents challenges such as busy schedules, digital distractions, academic pressure and competing priorities. You can respond by planning around prayer times, protecting periods for worship, managing time responsibly and seeking reliable Islamic knowledge.

Worship should strengthen ethical decision-making while allowing responsible participation in education, work and community life.

Fill in the blank: Contemporary worship requires responsible management of time and competing _____.

Pilot questions 3.4

1. How can worship support personal discipline?



2. Give two examples of social benefits associated with acts of worship.
3. How can a student balance worship with academic responsibilities?
4. Name two contemporary challenges that can interfere with regular worship.
5. How can worship contribute to prosperous earthly living?

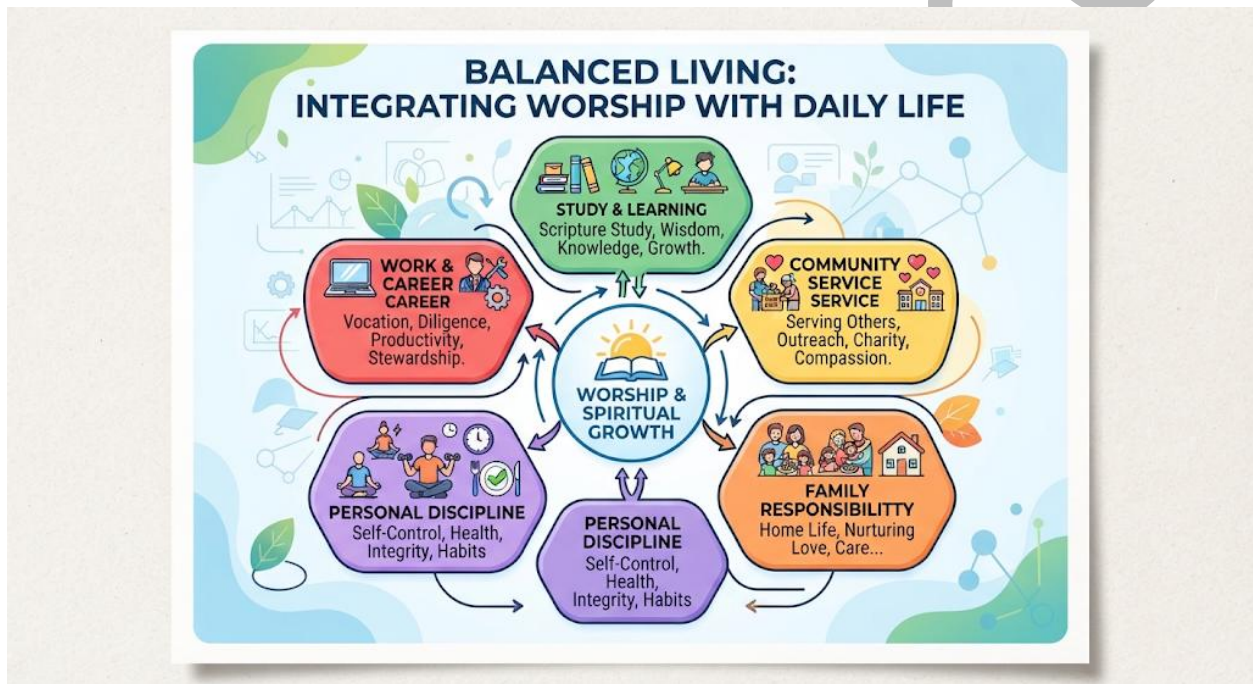


Figure 3.3: Worship and Everyday Responsibilities



Series Summary

This Series has focused on moving from knowledge of worship to practical application. You first examined how to prepare for Ṣalāh, maintain consistency and allow the values of prayer to influence daily character. You then considered practical approaches to Zakāh and Ṣawm, including responsible giving, fasting discipline and the social and moral lessons of both acts.

The Series next explored how preparation for Ḥajj and its major rites can teach discipline, humility, patience, cooperation and unity. You also considered why these lessons should continue after the pilgrimage. Finally, you examined the relationship between worship, personal discipline, social responsibility and prosperous earthly living.

By completing the Series, you should now be able to demonstrate appropriate preparation and consistency in Ṣalāh (SLO 3.1), apply the principles of Zakāh and Ṣawm to relevant situations (SLO 3.2), analyse the practical lessons of Ḥajj (SLO 3.3), and evaluate how worship promotes discipline, responsibility and prosperous earthly living (SLO 3.4).

Glossary of Terms

‘Arafah: A location near Makkah where pilgrims perform the central standing rite during Ḥajj.

Iḥrām: The consecrated state entered for Ḥajj or ‘Umrah, with its prescribed rules and restrictions.

Qiblah: The direction of the Ka‘bah in Makkah towards which Muslims face during Ṣalāh.

Ṣalāh: The prescribed ritual prayer performed at appointed times.

Ṣawm: Fasting, particularly the prescribed Ramadan fast from dawn until sunset under the relevant conditions.

Zakāh: An obligatory act of worship involving a prescribed share of qualifying wealth given to eligible recipients.



Ṭawāf: Circumambulation of the Ka‘bah as part of the rites of Ḥajj or ‘Umrah.



Concept Check Questions 3

Objective Questions

1. Which direction should a Muslim face during Ṣalāh? (Linked to SLO 3.1)
2. Which act of worship develops restraint through fasting? (Linked to SLO 3.2)
3. Which Ḥajj rite takes place at ‘Arafah? (Linked to SLO 3.3)
4. Which act of worship is particularly connected with responsible use of qualifying wealth? (Linked to SLO 3.2)
5. Which quality is strongly associated with disciplined worship? (Linked to SLO 3.4)

Short-Answer Questions

6. Explain two practical steps a Muslim can take to maintain regular Ṣalāh. (Linked to SLO 3.1)
7. Describe how Ṣawm can influence behaviour beyond abstaining from food and drink. (Linked to SLO 3.2)
8. Explain two practical lessons that can be drawn from the rites of Ḥajj. (Linked to SLO 3.3)
9. How can worship contribute to social responsibility? (Linked to SLO 3.4)

Long-Answer Questions

10. Analyse how Ṣalāh, Zakāh, Ṣawm and Ḥajj can translate Islamic faith into practical conduct in everyday life. (Linked to SLO 3.1, SLO 3.2, SLO 3.3 and SLO 3.4)
11. Evaluate how a Muslim can maintain regular worship while meeting academic, occupational, family and social responsibilities in contemporary life. (Linked to SLO 3.1 and SLO 3.4)



Answers to Concept Check Questions 3

Objective Questions

1. The qiblah, towards the Ka‘bah in Makkah.
2. Ṣawm.
3. Standing at ‘Arafah.
4. Zakāh.
5. Discipline, among other qualities.

Short-Answer Questions

6. Examples include planning daily activities around prayer times and preparing for prayer through purification and other requirements in advance.
7. Ṣawm can encourage restraint in speech and conduct, patience, honesty, empathy and avoidance of unnecessary conflict.
8. Examples include discipline from iḥrām, purposeful action from ṭawāf and sa‘y, humility and reflection from standing at ‘Arafah, and unity from the gathering of pilgrims.
9. Zakāh supports eligible recipients and encourages responsible use of wealth; congregational worship promotes community connection; Ṣawm can strengthen empathy and concern for others.

Long-Answer Questions

10. Basic response: Ṣalāh develops punctuality and regular remembrance; Zakāh develops responsibility towards wealth and people in need; Ṣawm develops patience and restraint; and Ḥajj develops discipline, humility and cooperation. Value-added response: When these lessons are carried into everyday decisions, worship influences time management, financial responsibility, relationships, self-control and community participation.



11. Basic response: A Muslim can maintain worship by planning daily activities around prayer times, managing time responsibly and protecting periods for worship. Value-added response: Academic and occupational duties can be organised without deliberately neglecting obligatory worship. A balanced routine can include prayer, study or work, rest, family responsibilities and community participation.

Answers to Pilot Questions 3

Part 3.1

1. Prayer time, purification where required, cleanliness, appropriate covering and the qiblah.
2. It helps organise study and other responsibilities around the appointed prayer times.
3. Reliable guidance helps determine the appropriate ruling instead of acting on uncertainty.
4. Punctuality, humility and self-control.
5. It should encourage responsible speech, behaviour, accountability and avoidance of conduct inconsistent with Islamic moral discipline.

Part 3.2

1. The type of wealth, ownership and the relevant conditions for Zakāh, with qualified guidance where the calculation is complex.
2. It helps ensure that the obligatory worship reaches recognised eligible recipients.
3. Examples include organising meals and sleep appropriately and planning study or work around the fast and prayer.
4. By avoiding harmful speech, unnecessary arguments, dishonesty and other behaviour inconsistent with the moral purpose of fasting.



5. Zakāh encourages responsible financial conduct and generosity, while Ṣawm strengthens patience, restraint and empathy.

Part 3.3

1. It reduces avoidable difficulties and helps the pilgrim perform the rites responsibly.
2. Spiritual, financial and physical preparation, together with learning the rites.
3. Ihṛām teaches discipline, restraint and awareness of the rules governing the pilgrimage.
4. It brings together people from different backgrounds and encourages respect, cooperation and recognition of shared human dignity.
5. Patience, humility, cooperation and consciousness of Allah are intended to influence conduct beyond the pilgrimage.

Part 3.4

1. Ṣalāh encourages punctuality, Ṣawm develops restraint, Zakāh encourages financial responsibility and Ḥajj develops patience and cooperation.
2. Zakāh supports eligible recipients and Ṣawm can deepen empathy; congregational Ṣalāh strengthens community connection.
3. The student can plan study periods around prayer times, maintain a realistic routine and avoid treating worship as an activity to be postponed unnecessarily.
4. Busy schedules and digital distractions are examples.
5. It can promote discipline, honesty, compassion, responsible use of resources, cooperation and ethical decision-making.



References and Attributions 3

Qur'ānic and Islamic Sources:

The Qur'ān and Sunnah provide the primary foundations for the worship practices and moral principles discussed in this Series. Detailed jurisprudential questions should be referred to qualified Islamic scholars.

Illustrations:

Figure 3.1: Preparing for Ṣalāh

AI-generated suggestion: “Create a simple educational flow diagram showing preparation for Ṣalāh: prayer time, purification, appropriate covering, qiblah and intention, using neutral icons and clear labels.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “preparation for salah educational diagram OER”.

Figure 3.2: Practical Lessons from Hajj

AI-generated suggestion: “Create a clean educational infographic linking major Hajj rites to practical values: iḥrām to discipline, ʿArafah to reflection, and the gathering of pilgrims to unity and cooperation, without depicting sacred personalities.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “Hajj lessons discipline unity educational infographic OER”.

Figure 3.3: Worship and Everyday Responsibilities

AI-generated suggestion: “Create a balanced educational diagram showing worship connected with study, work, family responsibility, personal discipline and community service.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.



Suggested OER search string: “Islam worship daily life responsibility infographic OER”.

Secondary Sources:

Al-Zuhayli, W. (2006). **Al-Fiqh al-Islami wa Adillatuhu**. Dar al-Fikr.

Kamali, M. H. (2008). **Shari'ah Law: An Introduction**. Oneworld Publications.

Nasr, S. H. (2003). **The Heart of Islam: Enduring Values for Humanity**. HarperCollins.

General Attribution:

The content is developed from the ISS 102 course contents supplied for this course, with emphasis on practical application of faith and worship and their contribution to prosperous earthly living.



Series 4: Jurisprudence in Faith and Worship

Parts and Sub-Parts

4.1 Foundations of Islamic Jurisprudence

- 4.1.1 Meaning and Scope of Fiqh
- 4.1.2 Sources of Islamic Jurisprudence
- 4.1.3 Categories of Islamic Rulings

4.2 Principles for Rulings on Worship

- 4.2.1 Intention, Purity and Certainty in Worship
- 4.2.2 Conditions, Pillars, Obligations and Recommended Acts
- 4.2.3 Invalidators, Concessions and Removal of Hardship

4.3 Jurisprudential Application to Major Acts of Worship

- 4.3.1 Fiqh of Ṣalāh
- 4.3.2 Fiqh of Zakāh and Ṣawm
- 4.3.3 Fiqh of Ḥajj

4.4 Responsible Use of Jurisprudential Knowledge

- 4.4.1 Differences of Scholarly Opinion
- 4.4.2 Following Qualified Scholarship and Avoiding Unreliable Rulings
- 4.4.3 Applying Islamic Jurisprudence to Contemporary Situations

Introduction

Islamic jurisprudence, commonly referred to as *fiqh*, provides a disciplined way of understanding and applying Islamic rulings to human conduct. Since worship must be performed according to



Islamic guidance, knowledge of basic jurisprudential principles is important for the Muslim who wishes to practise faith correctly.

This Series introduces the student to the foundations of Islamic jurisprudence as they relate to faith and worship. Attention is given to the meaning and scope of fiqh, its principal sources, the categories of Islamic rulings and the principles used when determining whether an act of worship is valid, obligatory, recommended, disliked or prohibited.

The Series then applies these principles to Ṣalāh, Zakāh, Ṣawm and Ḥajj. It also considers scholarly differences, legitimate concessions and the importance of relying on qualified scholarship when dealing with questions that are detailed, disputed or unfamiliar. The purpose is not merely to memorise rulings but to develop responsible competence in Islamic jurisprudence.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 4.1 explain the meaning, scope, sources and categories of Islamic jurisprudence,
- SLO 4.2 distinguish between conditions, pillars, obligations, recommended acts and invalidators in acts of worship,
- SLO 4.3 apply basic jurisprudential principles to Ṣalāh, Zakāh, Ṣawm and Ḥajj,
- SLO 4.4 assess the responsible use of scholarly opinions and Islamic jurisprudential knowledge in contemporary situations.



4.1 Foundations of Islamic Jurisprudence

4.1.1 Meaning and Scope of Fiqh

Fiqh literally relates to understanding. In Islamic studies, fiqh refers to the human understanding of practical Islamic rulings derived from recognised sources and methods. It deals with practical conduct, including acts of worship and other areas of life. Fiqh should be distinguished from the divine revelation itself: the revealed sources are sacred, while human juristic interpretations may differ.

Fill in the blank: Fiqh is the human understanding of practical Islamic _____.

4.1.2 Sources of Islamic Jurisprudence

The Qur'ān and Sunnah are the primary sources of Islamic guidance. Islamic jurists also use recognised legal methods and principles, including ijmā' (scholarly consensus) and qiyās (analogy), where applicable. The use of these methods requires knowledge and disciplined reasoning rather than personal preference.

Fill in the blank: The Qur'ān and _____ are the primary sources of Islamic guidance.

4.1.3 Categories of Islamic Rulings

Islamic jurisprudence classifies actions according to their legal status. The commonly taught five categories are obligatory (wājib or farḍ), recommended (mandūb or mustaḥabb), permissible (mubāḥ), disliked (makrūh) and prohibited (ḥarām). Understanding these categories helps a Muslim distinguish between what must be done, what is encouraged, what is allowed, what should be avoided and what is forbidden.

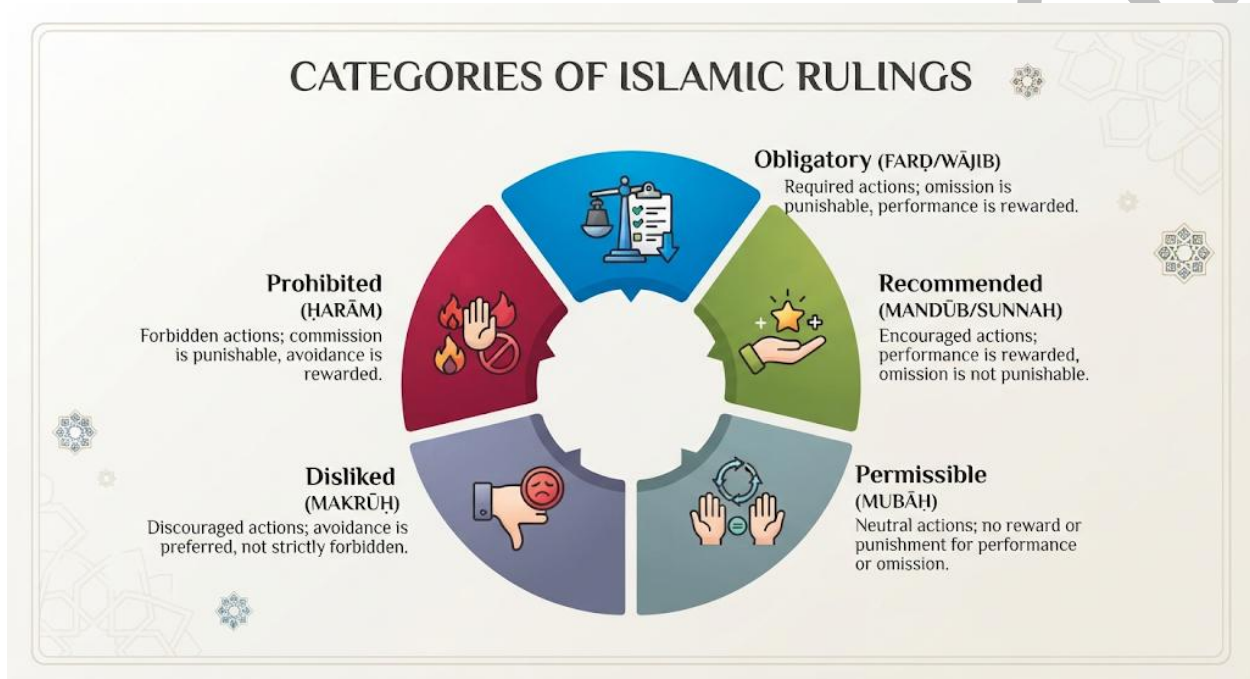
Fill in the blank: An action that is legally forbidden is described as _____.

Pilot questions 4.1

1. Define fiqh in the context of Islamic studies.



2. How is fiqh different from divine revelation?
3. Name the two primary sources of Islamic guidance.
4. What is meant by ijmā‘?
5. What are the five broad categories of Islamic rulings?



4.2 Principles for Rulings on Worship

4.2.1 Intention, Purity and Certainty in Worship

Intention is important in worship because actions are assessed in relation to their purpose and sincerity. Purification is also central to many acts of worship, particularly Ṣalāh. Islamic jurisprudence further recognises the importance of certainty: established certainty should not normally be displaced merely by doubt. These principles help the worshipper approach religious practice in an orderly and responsible manner.

Fill in the blank: The principle concerning the purpose behind an act of worship is called _____.



4.2.2 Conditions, Pillars, Obligations and Recommended Acts

Jurisprudence distinguishes different levels and components of worship. A condition is something that must exist for an act to be valid, while a pillar is an essential component within the act itself. An obligatory element must be observed according to the relevant ruling, while a recommended act adds virtue and completeness but is not equivalent to an obligatory requirement.

Fill in the blank: A requirement that must exist before an act of worship can be valid is called a _____.

4.2.3 Invalidators, Concessions and Removal of Hardship

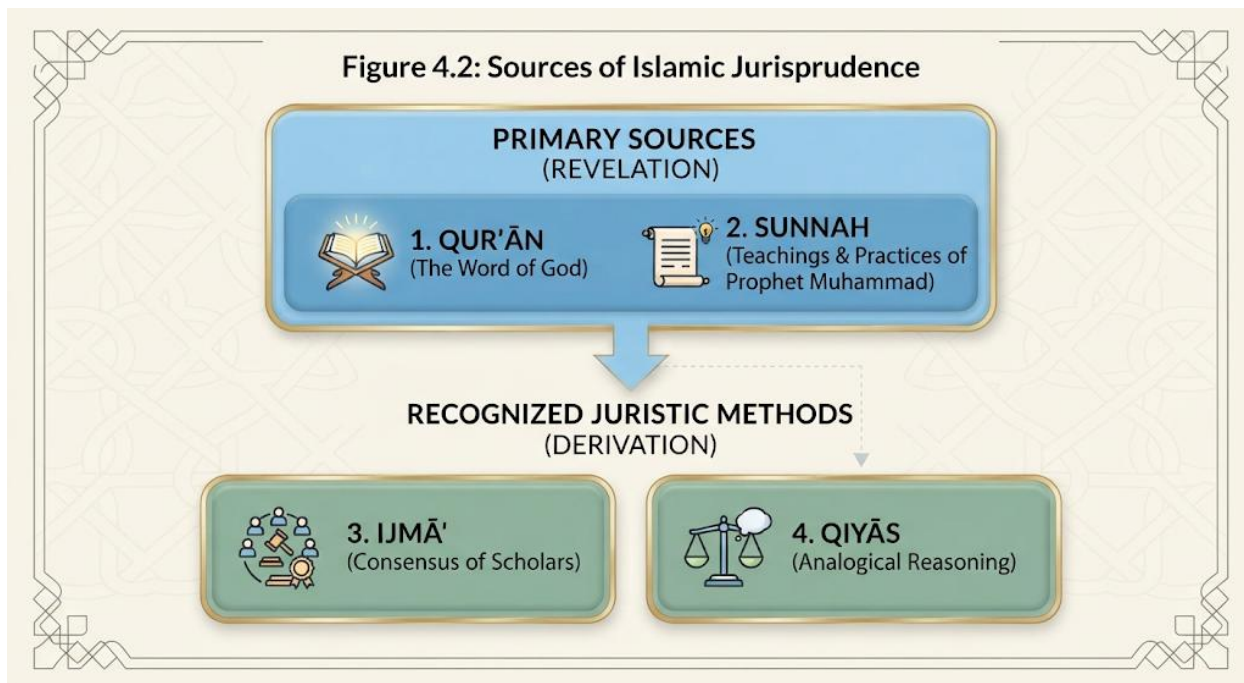
An invalidator is an act or circumstance that causes a particular act of worship to become invalid according to the relevant ruling. Islamic law also recognises legitimate concessions in situations such as illness, travel and other circumstances established by the Sharī‘ah. These concessions demonstrate that Islamic law takes human circumstances into account while preserving the objectives of worship.

Fill in the blank: Legitimate ease granted by Islamic law in qualifying circumstances is called a _____.

Pilot questions 4.2

1. Why is intention important in worship?
2. Explain the difference between a condition and a pillar.
3. Why should certainty not normally be displaced by mere doubt?
4. Give two examples of circumstances in which Islamic law may provide concessions.
5. Why are concessions important in Islamic jurisprudence?





4.3 Jurisprudential Application to Major Acts of Worship

4.3.1 Fiqh of Ṣalāh

The jurisprudence of Ṣalāh considers matters such as its prescribed times, purification, qiblah, covering, intention, essential elements and matters that invalidate or affect the prayer. The details of some rulings differ among recognised schools of Islamic jurisprudence. Students should therefore distinguish between matters that are broadly agreed upon and matters in which legitimate juristic disagreement exists.

Fill in the blank: Jurisprudence of Ṣalāh includes rules concerning prayer time, purification and essential _____.

4.3.2 Fiqh of Zakāh and Ṣawm

The jurisprudence of Zakāh examines qualifying wealth, ownership, the relevant conditions and eligible recipients. The jurisprudence of Ṣawm examines intention, the beginning and end of the



fast, acts that invalidate the fast and legitimate concessions. In both areas, correct practice depends on understanding the applicable ruling rather than relying solely on assumptions.

Fill in the blank: Zakāh jurisprudence includes determining qualifying wealth and eligible _____.

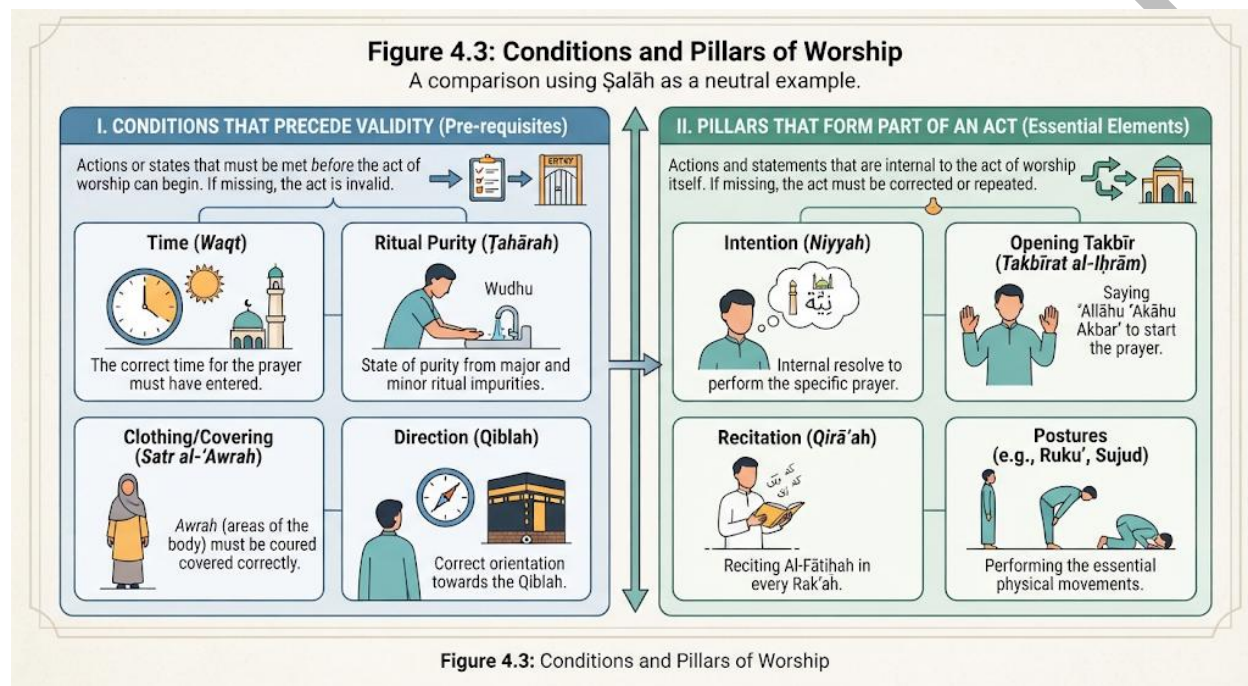


Figure 4.3: Conditions and Pillars of Worship

4.3.3 Fiqh of Ḥajj

The jurisprudence of Ḥajj deals with the conditions of obligation, iḥrām, the major rites, prohibited acts and the distinction between essential and recommended practices. Because Ḥajj involves a number of detailed rites, prospective pilgrims should study the relevant rulings before undertaking the pilgrimage and seek qualified guidance where necessary.

Fill in the blank: A pilgrim should study the jurisprudential rules of Ḥajj before undertaking the _____.

Pilot questions 4.3

1. Name four matters considered in the jurisprudence of Ṣalāh.



2. Why should students recognise legitimate differences among schools of jurisprudence?
3. What does Zakāh jurisprudence consider?
4. What areas does the jurisprudence of Ṣawm address?
5. Why is advance study particularly important for Ḥajj?

4.4 Responsible Use of Jurisprudential Knowledge

4.4.1 Differences of Scholarly Opinion

Not every jurisprudential question has one universally agreed detailed answer. Recognised scholars and schools may differ because they assess evidence, interpret texts or apply legal principles differently. A legitimate difference should not automatically be treated as an error or as evidence that Islamic law is contradictory.

Fill in the blank: Recognised differences among qualified jurists are called scholarly _____.

4.4.2 Following Qualified Scholarship and Avoiding Unreliable Rulings

When a question is complex or disputed, a student should consult qualified scholars and reliable learning materials. Short social-media posts, anonymous claims and unsupported personal opinions should not be treated as authoritative jurisprudential evidence. Responsible learning requires checking the source, understanding the context and recognising the limits of one's own knowledge.

Fill in the blank: A student should consult a _____ scholar when facing a complex jurisprudential question.



4.4.3 Applying Islamic Jurisprudence to Contemporary Situations

Contemporary life creates new questions involving education, employment, finance, technology, travel and social interaction. Applying Islamic jurisprudence to such questions requires understanding the established principles, the facts of the particular situation and the relevant scholarly reasoning. It is inappropriate to issue authoritative religious rulings without adequate knowledge.

Fill in the blank: Applying jurisprudence to new situations requires understanding both Islamic principles and the relevant _____ of the situation.

Pilot questions 4.4

1. Why can qualified scholars differ on a detailed ruling?
2. Why should anonymous social-media claims not automatically be treated as jurisprudential authority?
3. What should a student do when faced with a complex religious question?
4. Give three contemporary areas that may raise jurisprudential questions.
5. Why is it inappropriate for an unqualified person to issue authoritative religious rulings?



Series Summary

This Series has introduced the foundations of Islamic jurisprudence and its relevance to faith and worship. You examined the meaning and scope of fiqh, its primary sources and the major categories of Islamic rulings. You also considered the distinction between revealed guidance and human juristic interpretation.

The Series then examined principles used in understanding worship, including intention, purification, certainty, conditions, pillars, obligations, recommended acts, invalidators and legitimate concessions. These principles were applied to Ṣalāh, Zakāh, Ṣawm and Ḥajj.

Finally, you examined legitimate differences among qualified scholars and the responsible use of jurisprudential knowledge. The Series emphasises that competence in Islamic jurisprudence requires careful study, reliable sources, recognition of legitimate disagreement and humility about the limits of personal knowledge.

Glossary of Terms

Fiqh: Human understanding of practical Islamic rulings derived through recognised sources and juristic methods.

Farḍ/Wājib: An obligatory act whose performance is required according to the relevant jurisprudential classification.

Ḥarām: An act prohibited by Islamic law.

Ijmā': Scholarly consensus recognised as a source or method in Islamic jurisprudence.

Ijtihād: Qualified juristic effort to derive or apply Islamic rulings from recognised sources and principles.

Jurisprudence: A disciplined body of understanding concerning practical Islamic rulings.



Qiyās: Analogical reasoning used by qualified jurists to address cases where an appropriate legal basis exists.

Sharī'ah: The divinely guided path and normative framework of Islam, commonly discussed through its revealed sources and principles.

Mubāḥ: An action regarded as permissible, neither intrinsically required nor prohibited under the relevant ruling.

Makrūh: An action regarded as disliked or discouraged under the relevant jurisprudential classification.



Concept Check Questions 4

Objective Questions

1. What is the term for human understanding of practical Islamic rulings? (Linked to SLO 4.1)
2. Which two sources are primary foundations of Islamic guidance? (Linked to SLO 4.1)
3. Which category describes an action that is prohibited? (Linked to SLO 4.1)
4. What is a condition in jurisprudential terminology? (Linked to SLO 4.2)
5. What should a student do when faced with a complex or disputed jurisprudential question? (Linked to SLO 4.4)

Short-Answer Questions

6. Explain the distinction between Sharī'ah and fiqh. (Linked to SLO 4.1)
7. Distinguish between a condition and a pillar of worship. (Linked to SLO 4.2)
8. Explain why legitimate concessions are recognised in Islamic jurisprudence. (Linked to SLO 4.2)
9. How should a Muslim respond to a legitimate difference of scholarly opinion? (Linked to SLO 4.4)

Long-Answer Questions

10. Analyse how knowledge of Islamic jurisprudence can help a Muslim perform acts of worship correctly while avoiding careless or unsupported religious claims. (Linked to SLO 4.1, SLO 4.2 and SLO 4.4)
11. Evaluate the importance of recognising legitimate scholarly differences when applying Islamic jurisprudence to contemporary situations. (Linked to SLO 4.3 and SLO 4.4)



Answers to Concept Check Questions 4

Objective Questions

1. Fiqh.
2. The Qur'ān and Sunnah.
3. Ḥarām.
4. A requirement that must exist for an act to be valid.
5. Consult qualified scholars and reliable sources, while recognising the limits of one's own knowledge.

Short-Answer Questions

6. Sharī'ah refers to the divinely guided normative path of Islam, while fiqh refers to human juristic understanding of practical rulings derived from recognised sources and methods.
7. A condition must exist for an act to be valid and is generally external to the act, while a pillar is an essential component performed within the act itself.
8. Concessions recognise legitimate human circumstances such as illness and travel and provide legally recognised ease without abandoning the objectives of worship.
9. A Muslim should respect qualified disagreement, avoid unnecessary hostility, examine the evidence and follow a recognised scholarly position with appropriate guidance.

Long-Answer Questions

10. Basic response: Fiqh explains practical rulings and helps distinguish obligatory, recommended, permissible, disliked and prohibited actions. Value-added response: Knowledge of conditions, pillars, obligations and invalidators helps a Muslim practise worship correctly. It



also discourages unsupported personal rulings and encourages consultation with qualified scholars when questions are complex.

11. Basic response: Qualified scholars may differ because of differences in interpretation, evidence assessment or application of legal principles. Value-added response: Recognising legitimate disagreement promotes intellectual responsibility and prevents Muslims from treating every difference as error. In contemporary matters, the facts of a case must be understood alongside the relevant jurisprudential principles, and qualified scholarship should guide the final application.

Answers to Pilot Questions 4

4.1 Foundations of Islamic Jurisprudence

1. Fiqh is the human understanding of practical Islamic rulings derived from recognised sources and methods.
2. Fiqh is a juristic understanding and can therefore contain legitimate differences, whereas divine revelation is the revealed foundation of Islamic guidance.
3. The **Qur'ān** and **Sunnah** are the primary sources.
4. **Ijmā'** refers to recognised scholarly consensus.
5. Categories of rulings: **obligatory, recommended, permissible, disliked, prohibited.**

4.2 Principles for Rulings on Worship

1. **Intention** identifies the purpose of an act and ensures sincerity in worship.
2. A **condition** must exist for validity, while a **pillar** is an essential component within the act.
3. Certainty is protected from being displaced merely by doubt.
4. **Illness and travel** are examples of concessions, subject to jurisprudential conditions.
5. Concessions recognise genuine human circumstances and provide ease while maintaining worship's objectives.



4.3 Jurisprudential Application to Major Acts of Worship

1. Ṣalāh involves prayer times, purification, qiblah, covering, intention, essential elements, and invalidators.
2. Recognised schools may differ in interpretation or application of juristic principles, and such differences can be legitimate.
3. Zakāh considers qualifying wealth, ownership, relevant conditions, and eligible recipients.
4. Ṣawm addresses intention, fasting time, invalidators, and legitimate concessions.
5. Ḥajj contains detailed rites, obligations, and restrictions; advance knowledge helps prevent avoidable errors.

4.4 Responsible Use of Jurisprudential Knowledge

1. Scholars may assess evidence, interpret texts, or apply principles differently.
2. Anonymous posts often lack authority, context, and evidence, and cannot establish rulings.
3. Consult qualified scholars and reliable materials; avoid issuing unsupported personal rulings.
4. Contemporary applications include education, employment, finance, technology, and travel.
5. Authoritative rulings require adequate knowledge of sources, methods, facts, and jurisprudential principles.



References and Attributions 4

Qur'ānic and Islamic Sources:

The Qur'ān and Sunnah provide the primary foundations for the Islamic legal and worship principles discussed in this Series. Jurisprudential details should be studied through recognised scholarly works and qualified teachers.

Illustrations:

Figure 4.1: Categories of Islamic Rulings

AI-generated suggestion: “Create a clean educational diagram showing the five broad categories of Islamic rulings: obligatory, recommended, permissible, disliked and prohibited, using neutral academic symbols and clear labels.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “five categories Islamic rulings fiqh educational diagram OER”.

Figure 4.2: Sources of Islamic Jurisprudence

AI-generated suggestion: “Create a simple educational hierarchy showing Qur'ān and Sunnah as primary sources, followed by recognised juristic methods such as ijmā' and qiyās, without implying that human methods are equal to revelation.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “sources of Islamic jurisprudence Quran Sunnah ijma qiyas educational diagram OER”.

Figure 4.3: Conditions and Pillars of Worship



AI-generated suggestion: “Create a simple educational comparison diagram distinguishing conditions that precede validity from pillars that form part of an act of worship, using Ṣalāh as a neutral example.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “conditions and pillars of salah fiqh educational diagram OER”.

Secondary Sources:

Al-Zuhayli, W. (2006). **Al-Fiqh al-Islami wa Adillatuhu**. Dar al-Fikr.

Kamali, M. H. (2008). **Shari'ah Law: An Introduction**. Oneworld Publications.

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Nyazee, I. A. K. (2000). **Theories of Islamic Law: The Methodology of Ijtihad**. International Institute of Islamic Economics.

General Attribution:

The content is developed from the ISS 102 course contents supplied for this course, with emphasis on competence in Islamic jurisprudence and responsible application of rulings to faith and worship. Detailed rulings may differ among recognised schools of Islamic jurisprudence and should be referred to qualified scholarship.



Series 5: Articles of Faith and Pillars of Islam

Parts and Sub-Parts

5.1 The Six Articles of Faith

- **5.1.1** Belief in Allah
- **5.1.2** Belief in Angels and the Books of Allah
- **5.1.3** Belief in the Prophets, the Last Day and Predestination

5.2 The Five Pillars of Islam

- **5.2.1** Shahādah and the Foundation of Faith
- **5.2.2** Ṣalāh and Zakāh
- **5.2.3** Ṣawm and Ḥajj

5.3 Relationship Between Īmān and ‘Ibādāt

- **5.3.1** Faith as the Foundation of Worship
- **5.3.2** Worship as an Expression of Faith
- **5.3.3** Faith and Worship in Character and Conduct

5.4 Faith, Worship and Prosperous Earthly Living

- **5.4.1** Faith and Personal Responsibility
- **5.4.2** Worship and Social Well-being
- **5.4.3** Integrating Faith and Worship in Everyday Life



Introduction

The six articles of faith and the five pillars of Islam form a central framework for understanding Muslim belief and practice. The articles of faith concern what a Muslim believes, while the pillars provide major practical expressions of submission to Allah. Together, they connect conviction with worship and conduct.

This Series revisits the six articles of faith: belief in Allah, His angels, His Books, His prophets, the Day of Judgment and predestination. It then examines the five pillars of Islam: Shahādah, Ṣalāh, Zakāh, Ṣawm and Ḥajj. Attention is given not only to identifying these articles and pillars but also to understanding their relationship.

The Series concludes by considering how faith and worship should influence character, responsibility, social well-being and prosperous earthly living. In this way, the student is encouraged to see Islam as a comprehensive way of life in which belief and worship have practical consequences.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- SLO 5.1 identify and explain the six articles of faith in Islam,
- SLO 5.2 identify and explain the five pillars of Islam and their significance,
- SLO 5.3 explain the relationship between īmān and acts of worship,
- SLO 5.4 evaluate how faith and worship can promote responsible conduct, social well-being and prosperous earthly living.



5.1 The Six Articles of Faith

5.1.1 Belief in Allah

Belief in Allah is the foundation of Islamic faith. It affirms that Allah is the one true God and that worship belongs to Him alone. Tawḥīd therefore establishes the basis on which the Muslim understands worship, obedience, dependence upon Allah and accountability before Him.

Fill in the blank: The belief that Allah alone deserves worship is central to _____.

5.1.2 Belief in Angels and the Books of Allah

Muslims believe in angels as created beings who obey Allah and perform the duties assigned to them. Muslims also believe in the revealed Books of Allah. The Qur'ān is the final revealed Book and is the primary scripture of Islam. Belief in revelation guides Muslims to recognise divine instruction and the responsibility to follow it.

Fill in the blank: Muslims believe that angels are created beings who _____ Allah.

5.1.3 Belief in the Prophets, the Last Day and Predestination

Muslims believe that Allah sent prophets and messengers to guide humanity. They also believe in the Day of Judgment, when people will be accountable for their deeds. Belief in predestination means affirming Allah's knowledge and decree while recognising human responsibility for choices and actions within the limits established by Islamic belief.

Fill in the blank: Belief in the Day of Judgment emphasises human _____ for actions.

Pilot questions 5.1

1. Why is belief in Allah foundational to Islamic faith?
2. What do Muslims believe about angels?
3. What is the significance of the Qur'ān in Islamic belief?



4. Why were prophets and messengers sent?

5. How does belief in the Day of Judgment affect a Muslim's sense of responsibility?



5.2 The Five Pillars of Islam

5.2.1 Shahādah and the Foundation of Faith

The Shahādah is the testimony of faith and expresses belief in the oneness of Allah and the prophethood of Muhammad. It is the foundational testimony associated with entry into Islam and summarises the central commitment of Muslim belief.

Fill in the blank: The testimony of faith is called the _____.

5.2.2 Ṣalāh and Zakāh

Ṣalāh is the prescribed prayer performed at appointed times and is a major practical expression of submission to Allah. Zakāh is an obligatory act involving a prescribed share of qualifying wealth given to eligible recipients. Together, they demonstrate the connection between devotion to Allah and responsibility towards society.



Fill in the blank: Zakāh involves giving a prescribed share of qualifying wealth to eligible _____.

5.2.3 Ṣawm and Ḥajj

Ṣawm, particularly the obligatory fast of Ramadan, involves abstaining from specified things from dawn until sunset under the relevant conditions. Ḥajj is the pilgrimage to Makkah required once in a lifetime for a Muslim who is able to undertake it and meets the relevant conditions. Both acts require discipline, obedience and commitment.

Fill in the blank: The obligatory annual fast observed in Ramadan is called _____.

Pilot questions 5.2

1. What does the Shahādah express?
2. Why is Ṣalāh considered a major pillar of Islam?
3. What is the social significance of Zakāh?
4. What is Ṣawm?
5. Who is required to perform Ḥajj?

5.3 Relationship Between Īmān and ‘Ibādāt

5.3.1 Faith as the Foundation of Worship

Īmān provides the belief foundation for worship. A Muslim worships Allah because of belief in Him, His revelation, His messengers, accountability before Him and the other articles of faith. Worship therefore has meaning beyond physical action: it is an expression of submission based on conviction.

Fill in the blank: Īmān provides the belief _____ for worship.



5.3.2 Worship as an Expression of Faith

Acts of worship make faith visible in practice. Ṣalāh demonstrates submission and remembrance, Zakāh demonstrates responsibility and generosity, Ṣawm demonstrates obedience and self-restraint, and Ḥajj demonstrates devotion, discipline and unity. The pillars therefore connect internal belief with outward practice.

Fill in the blank: Acts of worship are practical _____ of faith.

5.3.3 Faith and Worship in Character and Conduct

Faith and worship should influence conduct. Belief in Allah encourages accountability, belief in the Last Day encourages awareness of consequences, and worship trains qualities such as discipline, patience, generosity and humility. These qualities should appear in relationships, education, work and community participation.

Fill in the blank: Faith and worship should influence a Muslim's _____ and conduct.

Pilot questions 5.3

1. Why is faith described as the foundation of worship?
2. How does Ṣalāh express faith?
3. How does Zakāh connect worship with social responsibility?
4. Give two qualities that worship can develop.
5. Why should faith and worship affect conduct outside acts of ritual?

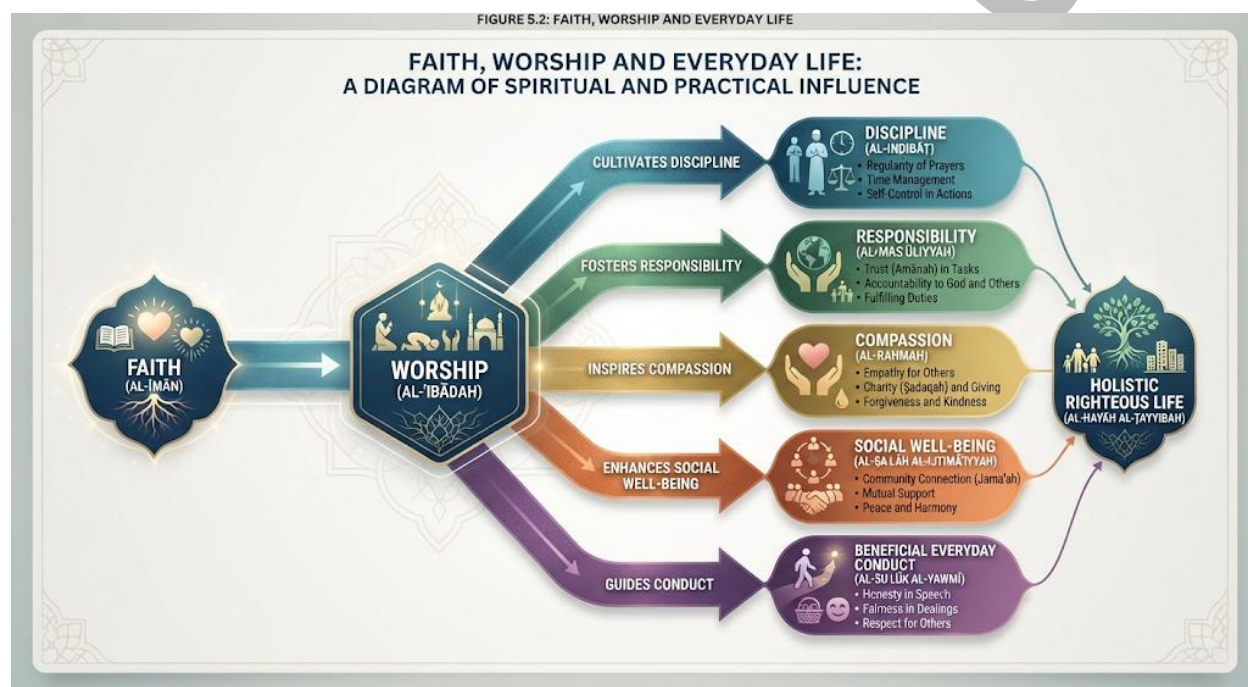


5.4 Faith, Worship and Prosperous Earthly Living

5.4.1 Faith and Personal Responsibility

Islamic faith teaches that human beings are accountable to Allah. This belief can encourage honesty, responsible use of time and resources, fulfilment of obligations and careful decision-making. A person who understands accountability should strive to make choices that are beneficial and lawful.

Fill in the blank: Belief in accountability encourages personal _____.



5.4.2 Worship and Social Well-being

Worship has consequences for community life. Zakāh supports eligible recipients; Ṣalāh can strengthen community bonds; Ṣawm can deepen empathy; and Ḥajj brings Muslims together in common worship. When these practices influence behaviour, they can support compassion, cooperation, fairness and social responsibility.

Fill in the blank: Zakāh and other acts of worship can contribute to social _____.



5.4.3 Integrating Faith and Worship in Everyday Life

Faith and worship should not be separated from ordinary responsibilities. A student can organise study around prayer, manage money responsibly, show honesty in academic work and treat others with respect. The wider objective is a balanced life in which devotion to Allah supports beneficial participation in society and prosperous earthly living.

Fill in the blank: Faith and worship should be integrated with everyday _____.

Pilot questions 5.4

1. How can belief in accountability influence personal behaviour?
2. Give two ways worship can contribute to social well-being.
3. How can a student integrate Ṣalāh with academic responsibilities?
4. Why should Islamic worship influence ordinary conduct?
5. How can faith and worship contribute to prosperous earthly living?



Series Summary

This Series has brought together the central articles of Islamic faith and the major pillars of Islam. You examined belief in Allah, angels, revealed Books, prophets, the Day of Judgment and predestination. You then revisited the Shahādah, Ṣalāh, Zakāh, Ṣawm and Ḥajj as the five pillars of Islam.

The Series also established the relationship between īmān and ‘ibādāt. Faith provides the foundation and meaning of worship, while worship gives practical expression to faith. Both should influence character, responsibility and relationships with other people.

Finally, you considered how faith and worship can contribute to prosperous earthly living through personal responsibility, social well-being, discipline, generosity, honesty and beneficial participation in society. The central lesson is that Islamic belief and worship should be reflected in both devotion to Allah and responsible conduct.

Glossary of Terms

īmān: Faith or belief in the fundamental articles of Islamic creed.

‘ibādāt: Acts of worship and devotion directed to Allah.

Shahādah: The testimony of faith affirming the oneness of Allah and the prophethood of Muhammad.

Tawḥīd: Affirming the oneness and uniqueness of Allah, especially in His right to be worshipped.

Ṣalāh: The prescribed ritual prayer performed at appointed times.

Zakāh: An obligatory act involving a prescribed share of qualifying wealth given to eligible recipients.

Ṣawm: Fasting, particularly the prescribed Ramadan fast under its relevant conditions.



Ḥajj: The pilgrimage to Makkah required of an able Muslim who meets the relevant conditions.

Qadar: The Islamic belief concerning Allah's decree and knowledge of what occurs.

Ākhirah: The Hereafter and the life after death, including accountability and judgment.



Concept Check Questions 5

Objective Questions

1. How many articles of faith are there in Islam? (Linked to SLO 5.1)
2. How many pillars of Islam are there? (Linked to SLO 5.2)
3. Which pillar is the testimony of faith? (Linked to SLO 5.2)
4. Which article of faith concerns accountability after this worldly life? (Linked to SLO 5.1)
5. How are īmān and ‘ibādāt related? (Linked to SLO 5.3)

Short-Answer Questions

6. Explain why belief in Allah is central to the six articles of faith. (Linked to SLO 5.1)
7. Briefly explain the significance of Ṣalāh and Zakāh as pillars of Islam. (Linked to SLO 5.2)
8. How does worship give practical expression to faith? (Linked to SLO 5.3)
9. Explain two ways faith and worship can promote responsible conduct. (Linked to SLO 5.4)

Long-Answer Questions

10. Discuss the six articles of faith and the five pillars of Islam, showing how belief and practice are connected in Islam. (Linked to SLO 5.1, SLO 5.2 and SLO 5.3)
11. Evaluate the statement that Islamic faith and worship are intended to facilitate prosperous earthly living as well as spiritual well-being. (Linked to SLO 5.3 and SLO 5.4)

Answers to Concept Check Questions 5

Objective Questions



1. Six.
2. Five.
3. Shahādah.
4. Belief in the Day of Judgment.
5. Īmān provides the belief foundation, while ‘ibādāt provides practical expression of that faith.

Short-Answer Questions

6. Belief in Allah establishes the central conviction of Tawḥīd: Allah is the one true God and worship belongs to Him alone. The other articles of faith are understood within this framework of belief in Allah and His guidance.
7. Ṣalāh is a regular act of devotion and remembrance that expresses submission to Allah. Zakāh combines worship with responsibility towards qualifying wealth and eligible recipients.
8. Worship turns inward conviction into outward practice. Prayer, fasting, Zakāh and Ḥajj demonstrate obedience, discipline, devotion and social responsibility.
9. Faith encourages accountability, honesty and responsible decision-making; worship can develop discipline, patience, generosity, humility and concern for others.

Long-Answer Questions

10. Basic response: The six articles of faith define fundamental Muslim beliefs, while the five pillars establish major practices. Value-added response: The Shahādah expresses the foundation of belief; Ṣalāh, Zakāh, Ṣawm and Ḥajj provide practical expressions of submission. The relationship demonstrates that Islamic faith is not isolated from practice but is reflected in worship and conduct.
11. Basic response: Faith and worship influence personal and social behaviour. Value-added response: Belief in Allah and accountability can encourage honesty and responsibility, while



worship develops discipline, generosity, patience, humility and empathy. These qualities can support responsible education, work, family life, community participation and social well-being, thereby contributing to beneficial earthly living alongside spiritual purpose.

Answers to Pilot Questions 5

Part 5.1 – The Six Articles of Faith

1. Belief in Allah is foundational because **Tawḥīd** establishes that Allah alone deserves worship and obedience.
2. Muslims believe angels are created beings who obey Allah and perform duties assigned to them.
3. The **Qur'ān** is the final revealed Book and the primary scripture of Islam.
4. Prophets and messengers were sent to guide humanity.
5. Belief in the Last Day and predestination reminds Muslims that actions have consequences and that human beings are accountable before Allah.

Part 5.2 – The Five Pillars of Islam

1. The **Shahādah** expresses belief in the oneness of Allah and the prophethood of Muhammad.
2. **Ṣalāh** is a prescribed act of worship performed at appointed times and is a major practical expression of submission to Allah.
3. **Zakāh** directs qualifying wealth towards eligible recipients and links worship with social responsibility.
4. **Ṣawm** is fasting, particularly the prescribed Ramadan fast under its relevant conditions.
5. **Ḥajj** is obligatory for a Muslim who is able to undertake it and meets the relevant conditions.



Part 5.3 – Relationship Between Īmān and ‘Ibādāt

1. Worship is performed in response to belief in Allah and the other articles of faith.
2. **Ṣalāh** demonstrates submission, remembrance, and obedience to Allah.
3. **Zakāh** combines devotion to Allah with responsible use of wealth and concern for eligible recipients.
4. Worship cultivates discipline, patience, generosity, and humility.
5. The purpose of worship includes shaping the believer’s conduct, character, and responsibility.

Part 5.4 – Faith, Worship and Prosperous Earthly Living

1. Faith can encourage honesty, fulfilment of obligations, responsible use of resources, and careful decision-making.
2. **Zakāh** supports eligible recipients, **Ṣawm** deepens empathy, and congregational **Ṣalāh** strengthens community bonds.
3. A student can organise study around prayer times and maintain a balanced routine.
4. Faith and worship are intended to shape character and responsibility, not remain isolated from everyday life.
5. They promote discipline, honesty, generosity, responsibility, cooperation, and beneficial participation in society.



References and Attributions 5

Qur'ānic and Islamic Sources:

The Qur'ān and Sunnah provide the primary foundations for the articles of faith and pillars of Islam discussed in this Series. Detailed jurisprudential matters should be studied through recognised scholarly works and qualified teachers.

Illustrations:

Figure 5.1: Six Articles of Faith

AI-generated suggestion: “Create a clean educational six-part diagram showing belief in Allah, Angels, Allah's Books, Prophets, the Day of Judgment and Predestination. Use neutral academic symbols and avoid depicting sacred personalities.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “six articles of faith Islam educational diagram OER”.

Figure 5.2: Faith, Worship and Everyday Life

AI-generated suggestion: “Create an educational flow diagram showing how faith leads to worship and how worship can influence discipline, responsibility, compassion, social well-being and beneficial everyday conduct.”

Attribution: Prompt designed for AI illustration tools such as Microsoft Designer or DALL·E.

Suggested OER search string: “Islam faith worship everyday life educational diagram OER”.

Secondary Sources:

Al-Zuhayli, W. (2006). **Al-Fiqh al-Islami wa Adillatuhu**. Dar al-Fikr.

Kamali, M. H. (2008). **Shari'ah Law: An Introduction**. Oneworld Publications.



Nasr, S. H. (2003). *The Heart of Islam: Enduring Values for Humanity*. HarperCollins.

General Attribution:

The content is developed from the ISS 102 course contents supplied for this course, with emphasis on the six articles of faith, the five pillars of Islam, their significance and their contribution to prosperous earthly living.

