



by Islam in our life, give heirs their proportion wholeheartedly, and avoid violating anyone's right to succeed in both worlds.

### ACTIVITY FOR THE STUDENTS

Arrange a group discussion in the class on “**The rulings on inheritance and its importance.**”

Ask students to prepare important points with the help of Islamic scholars.

#### Verse No. 8:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقْهُمْ مِّنْهُ وَقُنُوزًا لَّهُمْ قَوْلًا مَّعْرُوفًا①

(Surah al-Nisa: 8)

**Translation:** And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

Words and their Meaning					
	مَقْرُونٌ صَاحِبًا		تَرَكٌ		نَصِيبٌ

**Explanation:** Shariah has prescribed heirs and their respective portions, which cannot be changed. This verse instructs a few manners regarding good treatment with distant relatives and needy people at the time of distributing inherited property. Allah has given some moral instructions that when the deceased's property is distributed among the heirs, sometimes distant relatives, orphans, less privileged, poor, needy and beggars also gather whose portions are not prescribed by the *Shariah*. The Holy Quran instructs to give them something to help them out.

It must be kept in mind that the needy people or distant relatives will not be given charity collectively from the property. However, those who have taken their portion may give to them because the charity cannot be given from the property of children and the absent heirs without their permission. Furthermore, the prescribed heirs have been instructed to treat nicely those who are not heirs in case they do not



want to give them anything. They should not misbehave with them in stinginess and anger by saying that they have no right, this is our property and so on. Instead, guide them in a friendly, polite and cordial manner. Hurting them is not suitable in any case.

### Verse No. 9:

وَلْيَخُشَّ الَّذِينَ لَنْ تَرُكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا حَافِظًا عَلَيْهِمْ فَلَيَتَقَبَّلُوا مِنْهُمْ قَوْلًا سَدِيدًا ①

(Surah al-Nisa: 9)

**Translation:** And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words.

### Words and their Meaning

خَافُوا	ذُرِّيَّةٌ ضِعَافًا	وَلْيَخُشَّ
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**Explanation:** This verse draws the attention of the guardians towards the rights and kind treatment with the orphans (who are not given the portion due to being non-heir). They are invited to wonder if they were to leave their kids behind, then how much they would worry about them. Similarly, they should think of these orphans so that you may develop love and kindness for them in hearts. The orphans should be talked to softly and politely, not harshly that may hurt their feelings and may harm them. Instead, they should be guided. The Holy Prophet ﷺ has also emphasized on the rights of orphans and taking care of them. (Sahih Bukhari, Hadith No. 2727).

### Verse No. 10:

إِنَّ الَّذِينَ يَاكُونُ أَمْوَالَ الْيَتَامَى كُنُونَ فِي بُطُونِهِمْ كَارًا وَسَيَصِلُونَ سَعِيرًا ④

(Surah al-Nisa: 10)

**Translation:** Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!



### Words and their Meaning

	نَارًا		بُطُونٍ		يُكْلُونَ
			سَعِيدًا		سَيَصْلُونَ

**Explanation:** In this verse, the warning and punishment have been mentioned for violation of the rights of the orphans and embezzling their property. Wealth is indispensable for life. To earn livelihood lawfully and legally is regarded as worship, whereas accumulating wealth unlawfully is strictly prohibited. In contrast to the common people, dishonesty and corruption in the property of the weak, orphans, and the poor is the worst and highly abominable. Therefore, Allah has said that those who eat up the property of the orphans unlawfully are filling fire in their bellies, and the hellfire is also prepared for them in the hereafter. Furthermore, in a Hadith, eating up the orphans' property has been considered a major sin. (Sahih Bukhari, Hadith No. 6857).

### ACTIVITY FOR THE STUDENTS

Have a group discussion on “**Dishonesty in the property of the orphans**” and note down important points.

### Exercise

#### A. Write down detailed answers of the following Questions.

1. Write down the translation of the following verses.

- وَلَيَخْشَى الَّذِينَ لَوْتَرُوا مِنْ خَلْفِهِمْ ذُرَيْةً ضَعَفَا حَافُوا عَيْنَهُمْ فَلَيَقُولُوا قُوْلًا سَدِيدًا ①
- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى كُلُّهَا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۚ وَسَيَصْلُونَ سَعِيدًا ②

2. Write down the rights of the orphans in the light of verse no. 6 of Surah al-Nisa.

#### B. Write down the meaning of the following words.

سَعِيدًا	بُطُونٍ	حَافُوا	ذُرَيْةً	فَازُوا قُوْمُمْ	مَفْرُوضًا	فَلَيُسْتَغْفِفُ
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**C. Write down brief answers of the following Questions.**

1. What do *Buloogh* and *Rushd* mean?
2. What method is instructed in the Holy Quran about handing over the orphans' property to them?
3. What responsibilities of the guardians of the orphans are told in the Holy Quran?
4. What punishment has been declared for those who eat up the property of the orphan?

**D. Mark  on correct answers of the following questions:**

1. At the time of handing over the property, should be arranged:  
a. Advocate      b. witness      c. assistant      d. ruler
2. Before handing over the property to the orphans, they should be assessed about:  
a. puberty and ability      b. health and disease  
c. knowledge and intelligence      d. patience and forbearance
3. It is allowed for the guardian to use the property as per need if:  
a. the guardian is poor      b. the guardian is wealthy  
c. the guardian is a debtor      d. the guardian is needy
4. The orphans and the poor should be talked to:  
a. harshly      b. softly      c. angrily      d. misbehaving
5. The Holy Quran has declared the punishment of those who eat up the property of the orphans:  
a. Paradise      b. Hell      c. grave  
d. Barzakh (place between this world and the hereafter)
6. Those who eat up the property of the orphans are filling in their bellies with:  
a. dust      b. fire      c. water      d. air



## B. 3- The Translation and Explanation of the Selected Verses

Surah al-Nisa: 29-36 and Surah al-Maidah: 32, 33, 34

### Verse No. 11:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُ أَمْوَالُكُمْ يِرِينَكُمْ بِإِنْبَاطِلٍ إِلَّا كُنْ تَكُونُ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُو أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَّحِيمًا ﴿٤﴾

(Surah al-Nisa: 29)

**Translation:** O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.

### Words and their Meaning

تَرَاضٍ	بِإِنْبَاطِلٍ	لَا تَكُونُ
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**Explanation:** This verse emphasizes lawful eating (i.e., the prohibition of eating unlawfully) and explains the prohibition of killing. Life, property and honour of every person have great importance. Islam guarantees its followers of these three things. Therefore, for those who do not accept Islam but accept its political system and like to live as a protected minority, Islam guarantees these three rights. In this verse, the first two rights have been stressed. Those who accept Islam must pay attention to them.

**Eating Up The Property Unlawfully:** The transaction and usage of unlawful things, such as pork, liquor, and drugs, are already unlawful and illegal. However, lawful and legal things become unlawful if purchased and used by unlawful means such as theft, robbery, dacoity, violation of rights, bribery and interest. Similarly, the wealth earned through lying, fraud, hoarding, black marketing, hedging, gambling, blending and short measuring is also considered unlawful. Therefore, it is commanded to avoid them all and earn through lawful means. On the other hand, the wealth earned through transactions with mutual consent is lawful and legal.



**Prohibition of murder:** As it is unlawful to eat up others' wealth by unfair means, the murder of an innocent person is also strictly unlawful. This means that do not kill yourself without any just reason. Considering the killing of someone as self-killing denotes that whenever a person kills someone, then he will also be killed in retaliation. Thus, this verse prohibits suicide as well, that self-killing is worse than being killed in retaliation. Therefore, all these types murder are unlawful.

### ACTIVITY FOR THE STUDENTS

Divide students into groups and arrange a group discussion on “**Eating up property unlawfully**” and then write down its harms in points.

#### Verse No. 12:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْأُنْوَادِيْنِ احْسَانًا ۖ وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمُسْكِينِينَ وَالْجَارِ ذِي الْجَنْبِ وَالْجَارِ الْجُنْبِ  
وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالاً فَخُورًا ۝

(Surah al-Nisa: 36)

**Translation:** Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful;

#### Words and their Meaning

اُبْنِ السَّبِيلِ		بِالْجَنْبِ		الْجَارِ
فَخُورًا		مُخْتَالًا		أَيْمَانُكُمْ

**Explanation:** In this verse, the worship of Allah, the Oneness of Allah and human rights have been stressed. All believers are obliged to fulfill two types of rights; the rights of Allah and the rights of human beings. The first type of rights is called *Huqooqullah*, and the second type is called *Huqooq ul Ibad*. Believers are commanded to fulfill both types of rights in this verse.



**The Rights of Allah:** In this verse, two things are mentioned regarding the rights of Allah:

1. To believe in the Oneness of Allah by considering Him the Greatest.
2. Be obedient to Him and abide by His Commandments. Do not associate any partners to Him neither in His person nor in attributes, as it is the biggest sin and unjustice. Thus, belief in *Tawheed* and righteous acts means believing in the oneness of Allah and acting righteously according to His teachings without crossing the boundaries set by Allah.

**The Rights of Human beings:** Parents have a great status in human rights. In various places of the Holy Quran, Allah has mentioned the status of parents just after His oneness. For example, Translation: (Surah al-Isra: 23).

After the parents, good treatment with other people has also been commanded. For example, good treatment and taking care of the rights of close or distant relatives according to their status. We should live with peace and tranquillity with all the people of the society and treat them nicely. Keeping good relations with relatives is stressed, and breaking up with them is strictly prohibited in the Holy Quran and Hadith. Therefore, it is commended to treat nicely with weak people of the society such as orphans, poor, needy and those who are frequently met, including close and distant neighbours, travellers, guests, assistants, subordinates, travelling partners and business partners etc., and to spend on them. It is also instructed to treat nicely with the cattle.

### ACTIVITY FOR THE STUDENTS

Students should write down their life events in which they have been treated nicely by someone.

### Verse No. 13:

مِنْ أَجْلِ ذَلِكَ ۝ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَتْ قَاتِلَ النَّاسَ جِيئِعًا ۝ وَمَنْ أَحْيَاهَا فَكَانَ آخْيَا النَّاسَ جِيئِعًا ۝ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۝ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَيُسْرِفُونَ ۝

(Surah al-Mai'dah: 32)



**Translation:** Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!.

### Words and their Meaning

أَخْيَارًا	كُلَّنَا
الْبَيِّنَاتِ	مُسَهِّلُونَ

**Explanation:** This verse mentions the importance and sanctity of human life. When murders spread in the Bani Isra'el, then Allah declared that to kill any innocent person (who neither killed anyone nor spread chaos in the land) is as if he kills the whole of humanity, and saving anyone's life is as if he saved the lives of the whole humanity. The honour of a person may be judged by the killing of an innocent. This is because a person kills only when he breaks up all human relations. He loses sympathy for human beings from his heart. He looks for his personal benefits only. This law is not specified with Bani Isra'el only. Rather, it will last for the whole of humanity till the day of judgement. This verse tells that Islam dislikes bloodshed, chaos and anarchy. It instructs its followers on the principle of peace, patience, forbearance, mutual survival and respect for human beings.

### Verse No. 14-15:

إِنَّمَا جُزُءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُعَذَّلُوا أَوْ تُنْقَطَعَ أَوْ يُصْلَبُوا أَوْ تُقْطَعَ يَدُهُمْ وَأَرْجُلُهُمْ مِنْ خَلَافِ أَوْ يُنْفَوْا  
مِنَ الْأَرْضِ ۖ ذَلِكَ لَهُمْ خَزْنٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَعْظَيمٌ ۝ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَنْعَذُ رُؤْاعِلَيْهِمْ ۝ فَاعْلَمُوا أَنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ ۝

(Surah al-Ma'idah: 33-34)



**Translation:** The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.(33) Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.(34)

Words and their Meaning					
	يُعَذِّبُونَ		يَسْعَوْنَ		يُحَارِبُونَ
	يُفْقِدُونَ		أَرْجُلُ		تُقْطَعُ
	تَقْدِيرُونَا		تَابُونَا		خَزْنَىٰ

In this verse, the word “al-Ard” denotes the place, country, state or region where Islamic rule is established and where maintaining peace is the responsibility of the state.

**Explanation:** In this verse, prohibition of crime, mischief and chaos is mentioned. In addition, the punishment has been stated for those who violate the law given by Almighty Allah and His Prophet ﷺ, wage war against the Islamic state and society, rob peaceful people at gunpoint, spread disorder in the land and destroy the peace and tranquillity in society. Four kinds of punishments have been outlined for such tyrant and mischievous people: they may be killed, hanged till death, or their hands and feet from the opposite sides may be chopped off or exiled.

These punishments have been stated so that the judge or the ruler may decide the nature of every crime by his *Ijtihad*. The main objective of this punishment is that in Islamic rule, bloodshed, robbery, disorder,



and revolt against Islamic rule are severe crimes. Therefore, the one who commits any of these may be given any of these punishments.

**Repentance over crime:** From the other verse, it is proved that if any tyrant and mischievous person repents and makes *toubah* before his arrest, these punishments, being the rights of Allah, may be forgiven. As far as human rights are concerned, they will be settled by the concerned people, i.e., the looted wealth shall be returned to their owners, or the compensation shall be paid. If killed or wounded, heirs settle on retaliation, blood money, or forgiveness, and he shall be set free. Otherwise, he shall be punished accordingly.

### ACTIVITY FOR THE STUDENTS

Get clarification from the teacher or religious scholar on forgiveness of the rights of Allah or human beings through making *taubah*.

#### Exercise

##### (A) Answer the following Questions.

1. Write down the translation of any two verses.

- يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بِيَدِكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ④
- وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوهُ بِشَيْءٍ ۚ وَبِإِنْوَادِ الَّذِينَ إِخْسَانًا وَبِنِيَّتِهِنَّ وَالْمُسْكِنِينَ وَالْجَارِ ذِي الْقُبْلَى وَالْجَارِ الْجُنُبِ ۖ وَالصَّاحِبِ بِالْجُنُبِ وَابْنِ السَّبِيلِ ۖ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۗ ⑤
- مَنْ أَجْعَلَ ذِلِكَ ۖ كَيْتَبَتْ عَلَيْهِ إِنْهَا إِعْلَمُ اللَّهِ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ قَسَادِيَ الْأَرْضِ فَكَانَتْ قَاتِلَ النَّاسَ جَنِيعًا ۖ وَمَنْ أَحْيَا هَاكَانَتْ آخِيَا النَّاسَ جَنِيعًا ۖ وَلَقَدْ جَاءَنَّهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَيُسِرِّ فُؤُنَ ۗ ⑥

2. Why killing an innocent person is declared killing the whole of humanity?
3. What punishments has been prescribed by the Holy Quran for those who disturb the peace of society.

##### B. Write down the meaning of the following words.

لَا تَأْكُلُوا	مُخْتَالًا	مُشِرِّفُونَ	خَرْزٌ	تَغْدِرُوا
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**C. Write down brief answers of the following Questions.**

1. Why the protection of the property of orphans is necessary?
  2. Write down the meaning of “do not kill yourself”.
  3. What are the unlawful means of earning?

**(D) Mark  on correct answers of the following questions:**

1. The unlawful source of income is:
    - a. agriculture
    - b. industry
    - c. business
    - d. bribery
  
  2. Human rights means:
    - a. Rights of Allah
    - b. rights of human beings
    - c. rights of animals
    - d. rights of plants
  
  3. *Ibn Sabeel* means:
    - a. beggar
    - b. poor
    - c. traveller
    - d. neighbour
  
  4. Killing an innocent person is as if killing:
    - a. the whole universe
    - b. the whole humanity
    - c. the whole animal kingdom
    - d. the whole family

## B. 4- The Translation and Explanation of the Selected Verses

Surah Al-Taubah: 24-33 and Surah Al-Hajj: 39-40

### Verse No. 16:

قُلْ إِنَّ كَانَ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَأَخْوَانَكُمْ وَأَزْوَاجُكُمْ وَعِشِيرَتُكُمْ وَآمْوَالُ افْتَرَقْتُهُوَهَا وَتِجَارَةً تَخْشُونَ كَسَادَهَا وَمَسِكِنٌ تَرْضُونَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجَهَادِ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَنَّ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يُهِدِّي الْقَوْمَ الْفَاسِقِينَ (٤)

(Surah al-Taubah: 24)

**Translation:** Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause , then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

### Words and their Meaning

	تَخْشُونَ		افْتَرَقْتُمْ		عِشِيرَتُكُمْ
	تَرَبَّصُوا		مَسِكِنٌ		كَسَادٌ

**Explanation:** In this verse, after stating all types of relationships, it has been mentioned that belief in Allah, love for Allah and His Prophet ﷺ and doing *Jihad* in the way of Allah are the most important to everything. Faith is the biggest wealth by which a person not only gets benefits in this world but prepares himself for the Hereafter. In this verse, love with Allah and His Prophet ﷺ and doing *Jihad* in His way has been glorified, such as:

- Those who accepted Islam and migrated and did *Jihad* with their life and wealth are honoured in the sight of Allah. They are indeed successful.



- O you who believe! Your parents, your children, spouses, other relatives and wealth should not be dearer than Allah and His Prophet ﷺ. ﷺ أَنَّ اللَّهَ عَلَيْهِ وَعَلَى آٰلِهٖ وَاصْحَٰبِهِ وَسَلَّمَ Your parents and the love of other relatives should not stop you from the right path. If anyone does not love Allah and His Prophet ﷺ more than everything else, then he cannot be saved from the displeasure of Allah.

### ACTIVITY FOR THE STUDENTS

Prepare some important points after a group discussion on the topic of **“The importance and need of Jihad”**.

#### Verse No. 17:

وُهُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ أَعَلَى الدِّينِ كُلِّهِ ۚ وَلَئِنْ كَرِهُ الْمُشْرِكُونَ ﴿٣٣﴾

(Surah al-Taubah: 33)

**Translation:** It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

#### Words and their Meaning

أَرْسَلَ	لِيُظْهِرَهُ	وَلَئِنْ كَرِهُ	وَلَئِنْ كَرِهُ الْمُشْرِكُونَ	وَهُوَ الَّذِي	أَرْسَلَ رَسُولَهُ
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**Explanation:** This verse mentions the objectives of the Prophethood of the Holy Prophet ﷺ as guidance, the status of the religion of Islam and its importance, and the forecast and the promise of victory have been mentioned. This news was given when the Muslims were weak and victory could not be hoped for. At that time, it was stated that Islam was the only religion Allah had chosen and liked.

The objectives of the Prophethood of the Holy Prophet ﷺ have been mentioned in the Holy Quran and Hadith. One of these objectives is mentioned in this verse which is that Almighty Allah has sent the Holy Prophet ﷺ with guidance and true



religion so that he may dominate it over all the religions even if the polytheists and disbelievers may dislike. This dominance denotes two types of dominance:

**1. The dominance of reason and arguments:** This means that through theory and academic debates, the followers of other religions may be defeated and surrender before the victory of Islam. This type of dominance has been there in every age.

**2. The dominance of the rule and government:** From this aspect, Islam may be victorious in every country, and all other religions should not have dominance. This dominance has been there in the age of the Holy Prophet ﷺ and his companions. Thus, Islam became victorious in the Arabian Peninsula, and two great powers of that time, the Roman Empire and the Persian Empire, were defeated. As a result, the whole world became illuminated with Islam.

Therefore, as Muslims, we should follow the Holy Prophet ﷺ, hold fast to the principles of Islam, and strive for the domination of the true religion. This is the religious duty of everyone, and bliss of the world and hereafter lies in it.

### ACTIVITY FOR THE STUDENTS

Hold a debate on the topic "**Suggestions for the dominance of religion in the present age**". Students will write down the points after their debate.

#### Verse no. 18-19:

أُذْنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظُلْمُواٰ وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ ۝ لَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا كُنْ يَعْزَلُونَ رَبُّهُمُ اللَّهُ ۝ وَلَوْلَا دَفْعَ اللَّهِ النَّاسَ بِعَصْمَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعٍ وَبِيَمٍ وَصَلَوَاتٍ وَمَسَاجِدٍ يُذْكُرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۝ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۝ إِنَّ اللَّهَ لَقَوْيٌ عَزِيزٌ ۝

(Surah Al Hajj: 39-40)

**Translation:** Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory.(39) Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." – For

had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.(40)

### Words and their Meaning

Homes	ديار	They were expelled	أُخْرَجُوا	Permission is granted	أذن
Abbeys	صوامع	To be demolished	هُدِّمَتْ	Repel	دفع
Help	نَصْرٍ	Synagogues	صَلَوٰتْ	Churches	بِيَعْ

**Explanation:** These verses proclaim permission for Jihad, a promise of help to Muslims, encouragement of the refugees and the wisdom of fighting. The early thirteen years of the Holy Prophet ﷺ, from the proclamation of the Prophethood in Makkah to the migration to Medina, were very patient and challenging for the Muslims and even for the Holy Prophet ﷺ himself. Rather than reacting to the hardships, patience and forbearance were commanded, and every kind of retaliation was prevented.

However, after migration, an Islamic state was established in Medina. In the first Hijrah, Muslims were granted permission to defend themselves, end oppression, subdue false religions, and do *Jihad* for the sake of Allah Almighty. Surah Al-Hajj verse no.38 states that Allah Almighty will protect the believers against oppressors who are the enemies of Islam. The oppressed Muslims were allowed to do *Jihad*. These were expelled from their homes after being oppressed because they believed in one God. They were allowed to do *Jihad* to protect the lives, property, honour, religion and places of worship from the evils of mischief and to help the oppressed.

These verses elaborate that all the Prophets who came into the world taught their nations (*Ummah*) to worship Allah Almighty



alone and made great efforts to establish religion and build places of worship. Masajid (mosques) are constructed in Islam for worship. However, people who were against the true faith struggled to demolish the places of worship. Therefore, these places should be defended and safeguarded through *Jihad*. Moreover, among the wisdom of *Jihad* is to help the oppressed, punish the criminals and ungrateful and the people who break their vows, bring peace and tranquillity in the world and strive for the exaltation of the word of Allah Almighty.

Therefore, we should be ready for *Jihad* at all times to exalt the word of Allah Almighty, to establish peace and tranquillity and help and do justice to the oppressed so that we can get blessings in both worlds.

#### **Verse no. 20:**

الَّذِينَ إِنْ مَكَّنْنَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَأَتُوا الزَّكُوْةَ وَأَمْرُوا بِالْمُعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۖ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ۝

(Surah Al Hajj: 41)

**Translation:** Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat. [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).

Words and their Meaning					
The good	الْمُغْرِبِيُّ	Keep something established	أَقَامُوا	We give control	مَكَّنَنَا
Matters	الْأُمُورُ	Result	عَاقِبَةٌ	The evil	الْمُنْكَرِ

**Explanation:** In this verse, the virtues of the *Muhajireen* (Immigrants), the predictions of their power, the responsibilities of the Islamic State and the attributes and characteristics of the *Ansar* (helpers of the religion) are mentioned. If these people get control, they would be



steadfast in the faith, righteous deeds and worship, abstaining from polytheism and struggling for the domination of the true religion and steadfast in fear and danger. They would also offer prayers and pay Zakat punctually. Moreover, they would use their power to spread the good and eliminate evil.

After the migration, the first Islamic state came into being in Medina. The first constitution was also made in the name of the "Charter of Medina". According to the charter, the Holy Prophet ﷺ was declared the head and responsible for bringing about reconciliation among people. Thus, providing peace and tranquillity to the people and managing their education, health and livelihood were also among the responsibilities of the state. Therefore, in the above verse, these factors are emphasized that when the believers have power and authority in the land, they should pay particular attention to the following factors:

**Establishing prayers:** Prayer is an important pillar of Islam and an act of worship. The purpose of prayer is to strengthen man's relationship with Allah Almighty and to achieve self-purification.

**Payment of Zakat:** Zakat is directly related to the economy of society. Therefore, it is also the responsibility of the state to create resources of livelihood and make appropriate arrangements for the needs of the people.

**Commanding the good and forbidding the evil:** The word "*Maroof*" means good and virtuous deeds which are considered praiseworthy by all. "*Munkar*" means all kinds of evil or wickedness, which everyone considers abominable. Good deeds should be promoted in society, and people who are helpful to society should be encouraged. Similarly, the people who are responsible for the deterioration and disorder of society should be stopped from doing evil, wickedness, immorality and arrogance. Punishments should be imposed on them, and laws should be enforced so that peace and tranquillity prevail in society.



## ACTIVITY FOR THE STUDENTS

Hold a debate on the topic "**Responsibilities of the Islamic State**". Ask students to write down the points after the debate and share them with the teacher.

### Exercise

#### (A) Answer the following questions:

1. Translate any two verses from the following verses:

- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالنَّهْدَىٰ وَدِينِ الْحَقِّ لِيُفْهِرَّ إِلَىٰ أَعْلَى الدِّينِ كُلِّهِ ۖ وَلَوْكَرَةُ النُّشْرِ كُونَ ④
- أُذْنَ لِلَّذِينَ يُقْتَلُونَ بِأَقْتَلُهُمْ ظُلْمًا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ أَقْدِيرٌ ۤ ⑤
- الَّذِينَ إِنْ مَكَثُوكُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَاتَّقُوا الرِّزْكَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۖ وَلَيَوْمَ عَاقِبَةُ الْأُمُورِ ⑥

2. Write the aims, objectives and attributes of the Islamic State mentioned in Surah Al-Hajj verse 41.

3. A true believer should love "Allah Almighty and His Messenger

- Hazrat Muhammad رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the last of all Prophets the most". Explain in the light of Surah Al-Tawbah verse 24.

4. What are the duties of a Muslim leader after gaining power and authority? Explain.

#### (B) Write the meanings of the following words:

مَكَّةُ	بَيْتٌ	صَوَامِعٌ	كَرَّةٌ	اقْتَنَفْتُمْ
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#### (C) Write brief answers of the following questions:

1. What should be the criterion of the love of Allah Almighty and Prophet Muhammad رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - the last of all Prophets?
2. Explain the wisdom of *Jihad* in the light of the Holy Qur'an.
3. How was the condition of Muslims in the Makkian era?
4. What is meant by *Amr bil Maroof wa Nahi anil Munkar*?
5. Write down some forms of assistance from Allah Almighty.



**(C) Mark  on correct answers of the following questions:**

- 1) Masajid are the places for:
    - a) Construction
    - b) Worship
    - c) Living
    - d) Employment
  - 2) The reason for the migration of Muslims from Makkah to Medina was:
    - a) unemployment
    - b) famine
    - c) extremely hot weather
    - d) suppression of Infidels
  - 3) The Muslims were given permission for *Jihad* due to:
    - a) compulsion
    - b) happiness
    - c) anxiety
    - d) angeriness
  - 4) The reason for the oppression of the infidels on the Muslims was:
    - a) national enmity
    - b) tribal enmity
    - c) political enmity
    - d) religious enmity
  - 5) Keeping the prayer established and paying Zakat and commanding the good and forbidding from the evil are the responsibilities:
    - a) of the Scholars
    - b) of the rulers
    - c) of the *Mujahideen*
    - d) of the teachers