

Test Edition



ISLAMIYAT

(Compulsory)

For Class IX-X



Sindh Textbook Board, Jamshoro

All Rights Reserved

Prepared by Sindh Textbook Board, Jamshoro

Approved by: Sindh Education and Literacy Department,
Government of Sindh

Under Notification No. SO (C)SELD/STBB-18/2021 E&L
Curriculum 2014, Karachi. Date: 16th May, 2021

As the Only Islamiyat Book for Educational Institutions of
Sindh Province

Rectified by Review Committee, Bureau of Curriculum and
Extension Wing Sindh, Jamshoro

Patron In chief

Pervaiz Ahmed Baloch

Supervisor

Abdul Baqi Idrees Al-Sindi

Authors

Professor Musawar Khan
Prof. Dr. Khalil Ahmed Korai

Translator

Dr. Hamid Ali

Editor

Dr. Saqib Muhammad Khan

Provincial Review Committee

- * Prof. Dr. Sanaullah Bhutto
- * Prof. Dr. Khalil Ahmed Korai
- * Prof. Muhammad Ibrahim Buro
- * Prof. Atta Muhammad Detho
- * Abdul Hakim Pathan

Co-ordinator

Muhammad Mohsin Mukhtiar

Composing - Layout – Designing

Shahanshah Vighio

M. Faheem Mughal

Tanveer Ahmed Birmani

CONTENTS

Topic	Page No
Chapter 01: The Holy Quran	
A. Introduction and Significances	01
B. The Translation and Explanation of the Selected Verses	08
Chapter 02: The Blessed Hadith	
A. Introduction To Hadith And Sunnah And Their Effects On Practical Life	36
B. Translation and Explanation of Selected Ahadith	42
Chapter 03: Thematic Study	
A. Introduction To Hadith And Sunnah And Their Effects On Practical Life	
1. Belief in Oneness of Allah(Introduction to Attributes of Allah and the requisite of Tawheed)	65
2. Belief in Prophethood	71
B. Worships	
1. The Importance and Significance of Worship	79
2. Jihad(Introduction, Importance and Types)	82
C. Seerah Tayyiba	
1. Commencement of Prophethood	90
2. Invitation and Preaching	95

CONTENTS

D.	Migration to Medina and Ghaz'wat(Battles)	101
	Qualities and Characteristics of The Holy Prophet ﷺ	110
	Qualities of the Purified Family	116
	Greatness of Companions and The Ten Blessed	126
	Morals and Manners	
	1.	Importance and Excellence of Knowledge
2.	Significance of Family in Islam	136
3.	Dignity of Humanity	141
4.	Collective Justice	144
5.	Modesty	148
Chapter 04: Pearls of Guidance and Personalities of Islam		
1.	Hazrat Imam Hussain رضي الله عنه	153
2.	Hazrat Abu Udaidah Bin Jarrah رضي الله عنه	160
3.	Jabir Bin Hayyan رحمة الله عليه	165
4.	Hazrat Muhammad Rashid Raudhe Dhahni رحمة الله عليه	168



Chapter 1: The Holy Quran

1.1 Introduction and Significances

LEARNING OUTCOMES

After completion of this lesson, students will be able to:

- Give an introduction to the Holy Quran.
- Explain the virtues and excellence of the Holy Quran.
- Follow the rights and manners regarding the Holy Quran in their daily lives.

Introduction to the Holy Quran: The word “Quran” literally means “to read” or “the book read”. In Islamic terminology, the Holy Quran stands for the speech of Allah revealed on the Holy Prophet Muhammad ﷺ through the angel Jibraeel عَلَيْهِ السَّلَامُ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and written down in the book.

The Holy Quran contains 30 parts (Parahs), 114 Chapters (Surahs), 558 units (Rukus) and 6236 verses (Ayat). It begins with Surah Al-Fatiha and ends with surah al-Naas. The longest surah is surah al-Baqarah, and the shortest surah is al-Kawthar. The longest verse containing the glory and majesty of Almighty Allah is Ayat al-Kursi. A ‘Surah’ contains a minimum of three verses. Every surah has its theme and topic and begins with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ except surah al-Tawbah.

Ayat literally means a sign or symbol. In Islamic terminology, a particular phrase of the Holy Quran is called an Ayat, which is ended with ‘o’ symbol.

The Names of the Holy Quran: The original name of the Holy Quran is “Quran”. Besides this, it has various qualitative names mentioned in the Holy Quran. The famous names are;

1. **Al-Quran:** This is its original and own name.
2. **Al-Furqan:** The book which differentiates between right and wrong.

3. **Al-Zikr:** The book of advice.
4. **Al-Kitab:** The particular book, i.e., the book of Almighty Allah, the Holy Quran.
5. **Al-Huda:** The book of guidance.
6. **Al-Noor:** The book of light.
7. **Al-Haqq:** the proven book. (Truth)
8. **Al-Shifaa'**: The book which heals physical and spiritual diseases.
9. **Al-Tanzeel:** the revealed book.

The revelation of the Holy Quran: The Holy Quran is Allah's eternal and everlasting speech, preserved in the preserved tablet (*Loh-e-Mahfooz*). Almighty Allah has stated: ﴿بِلْ هُوَ أَنْ مَحْمَدٌ نَّبِيٌّ وَكُلُّ مُخْتَصٍ بِهِ﴾ (Al-Burooj: 22).

Translation: Nay! This is a Glorious Qur'an:21 (Inscribed) in Al-Lauh Al-Mahfuz(The Preserved Tablet)!:22.

The Holy Quran was revealed from the preserved tablet down to earth in two stages. In the first stage, it was revealed wholly in "Bait al-Izzat" - the nearest heaven of the world. Almighty Allah states in Surah Al-Qadr: Translation: (1). In the second stage, the angel Jibraeel عليه السلام brought the verses and chapters of the Holy Quran to the Holy Prophet Muhammad ﷺ with the order of Almighty Allah as and when needed. The revelations continued gradually up to twenty-two years and a few months, twelve years and a few months in Makkah before the migration and the remaining were revealed in Madinah - the place of migration.

Gradual Revelation: The second stage of the revelation of the Holy Quran is called gradual revelation. Almighty Allah says: Translation (Al-Isra': 106). The wisdom behind the gradual revelation of the Holy Quran is as follows:

- The memorization of the Holy Quran became easy.



- In order to make human beings gradually willing to act upon the commandments and teachings of the Holy Quran with ease. If all the commandments had been revealed at once, it would have been hard to eliminate old customs and act upon new commandments.
- The Muslims were consoled by the revelation when the opponents brutally tortured them.
- The veracity of the Holy Quran was proved when the questions were answered, and their answers were revealed timely on various occasions.

Loh-e-Mahfooz (the preserved tablet): It denotes the tablet or book, which is preserved from every type of manipulation and is the source of all the commandments, teachings and divine words.

Bait al-Izzat: This is a place in heaven close to the world where the whole Quran was revealed altogether. It was again revealed from here gradually on the Holy Prophet ﷺ.

Introduction to the Makki and Madani Surahs and their characteristics: The surahs of the Holy Quran are classified into two categories. The Ayat and Surahs revealed before the migration to Madinah are known as Makki, and those revealed after the migration to Madinah are known as Madani. From this point of view, the number of Makki Surahs is 88, and the number of Madani Surahs is 26.

The following characteristics may identify Makki and Madani Surahs:

- The Makki Surahs are generally shorter and mainly deal with the beliefs such as the Oneness of Allah, Prophethood and Hereafter. In addition, these Surahs also discuss worships and the stories of the previous nations and prophets. Whereas the Madani Surahs are longer and contain detailed *Shariah* rulings.
- In Makki Surahs and Verses, believers are informed of their obligations, and the disbelievers are warned by referring to the punishments of the previous disbelieving nations. Whereas, in

Madani Surahs and Verses, detailed Shariah rulings such as Zakat, Jihad and issues pertaining to war and the criminal laws are mentioned. In addition, various life issues, including social, economic and domestic, are also explained.

- In Makki Surahs, the believers and the polytheists are addressed and instructed. Whereas, in Madani Surahs, The Muslims, the hypocrites, and the people of the book (*Ahl-e-kitab*) are mentioned.
- Mostly, in Makki Surahs, يَأَيُّهَا أَنْاسٌ (O people!) is mentioned for addressing the people, and in Madani Surahs, يَأَيُّهَا الَّذِينَ آمَنُوا (O you who believe!) is mentioned for addressing the people.

The Excellence and Virtues of the Holy Quran: The Holy Quran is the last revealed book by the Almighty Allah. As the Almighty Allah is Glorious, Magnificent and Free of all defects. Similarly, His Book is glorious and magnificent, free from mistake, manipulation, and tempering. Allah says: إِنَّا نَحْنُ نَرْسَلُونَا الْكِتَابَ وَإِنَّا لَهُ لَطِيفُونَ (Al-Hijr: 9) Translation: Verily We: It is Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption).

About the effects of this Holy Book, Almighty Allah says: (Al-Hashr: 21).

About those who learn the Holy Quran, The Holy Prophet ﷺ

خَيْرُكُمْ مَنْ تَعْلَمُ الْقُرْآنَ وَعَلَيْهِ said: عَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ (Sahih Bukhari, Hadith No. 5027)

Translation: The Holy Prophet ﷺ said: "I am leaving two things behind you. If you follow them, you will never go astray. They are the Holy Quran and my Sunnah. They will not be separated until they come to me at the fountain of Kawthar." (Mustadrik Hakim, Hadith No. 4321).

Some merits of the Holy Quran:

Quran is a Revealed Book: The Holy Quran is the last revealed book of Allah. It is the last message of guidance for human beings. It is a guidebook for all the nations of the world and a guarantee for success



in this world and the next world. There is no parallel to this great bounty of Allah. Its recitation and listening are the sources of reward. Its understanding, reflecting its verses, is the cause of the goodness of both worlds. While obedience to its teachings, preaching it to others and conveying its message to the people who are deprived of its blessings is a great virtue and the source of success in both worlds.

Revelation of the Holy Quran in the Arabic language: Allah says in the Holy Quran: ﴿إِنَّا نَزَّلْنَاهُ فِي لِغَةٍ عَرَبِيَّةٍ لَّكُمْ تَقْرِئُونَ﴾ (Yusuf: 2). Translation: Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

The Holy Quran is Allah's book, which has been read for centuries as it was read at the time of its revelation. The main reason is that it was revealed in the Arabic language and its unique narration style.

Unique style: The greatest virtue of the Holy Quran is that it is the word of Allah. It is unique in its style. It is very attractive and has great power to influence hearts. There is no contradiction in its themes and meanings, which is evidence of its veracity. Allah says: Translation: (al-Nisa: 27).

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: It is reported in a Hadith that the Holy Prophet ﷺ said: Translation: “The superiority of the Holy Quran over the rest of the speeches is like the superiority of Allah over the creature.” (Shu'ab al-Iman, al-Baihaqi, Hadith No. 2208). As Allah has superiority over the whole of the universe, His words have superiority and glory over the universe.

It is a book free of any doubt: The Holy Quran has declared its glory in its beginning. It is stated: ذُلِّكَ الْكِتَابُ لَا رَبَّ لَهُ فِيهِ (Surah al-Baqarah: 2). Translation: This is the Book(the Qur'an), whereof there is no doubt.

The Holy Quran is a complete code of life: The Holy Quran is the complete code of life for the physical, spiritual, religious, and worldly needs of all human beings. It is a permanent and universal law. The Holy Quran guides us in all spheres of life. It contains guidelines about



the reality of human life, lawful and unlawful, good and bad, piety and worship. Moreover, it guides *Shariah* rulings and commandments about politics, trade, war, and peace. It also gives the principles for transforming social, economic, political and moral affairs.

The Rights and Manners regarding the Holy Quran: The Holy Quran is a sacred book. Its glory is greater than the rest of the books. Therefore, there are some rights and manners required by Muslims to follow, such as:

- To believe in the Holy Quran.
- To recite it carefully with ablution.
- To understand its teachings and reflect on its verses.
- To follow its teachings.
- To pass on its teachings.
- To struggle for the implementation of its system in individual and social life.

Therefore, we should live according to the teachings of the Holy Quran, and we should follow them wholeheartedly.

ACTIVITY FOR THE STUDENTS

Prepare some important points after a collective discussion on the topic of “**The Muslims and the Holy Quran**” under the supervision of the class teacher.

Exercise

(A) Write down detailed answers of the following:

1. Give a detailed introduction to the Holy Quran.
2. Describe some of the merits of the Holy Quran.
3. Write down a note on the virtues of the Holy Quran.

(B) Write down brief answers the following in brief.

1. Define the word “Quran”.
2. Define the Surah and Ayat.

3. Write down the difference between Makki and Madani Surahs.
4. Write down the famous names of the Holy Quran.
5. Narrate at least two Ahadith regarding the virtues of the Holy Quran.
6. Describe the rights and manners of the Holy Quran.

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

1. The word “Quran” means:
 - a. the revealed book
 - b. the heard book
 - c. the read book
 - d. the written book
2. The permanent and universal book of Almighty Allah is:
 - a. the Holy Quran
 - b. Ahadith
 - c. fiqh
 - d. Tafsir
3. Al-Zikr, is one of the names of the Holy Quran, which means:
 - a. the book of guidance
 - b. the book of light
 - c. the book of advice
 - d. the proved book
4. The Holy Quran, the eternal words of Almighty Allah, is preserved in:
 - a. *Bait al-Ma'moor*
 - b. *Khana Ka'ba*
 - c. *Bait al-Izzat*
 - d. *Loh-e-Mahfooz*

INSTRUCTIONS FOR THE TEACHERS

The speech competition may be held on the topic of **“The Holy Quran is a complete code of life”**.

B- The Translation and Explanation of the Selected Verses

LEARNING OUTCOMES

After completion of the lesson, the students will be able to:

- Translate and explain the selected verses and explain the mentioned terminologies.
- Understand social justice in the light of verses.
- Throw light on the meanings after understanding the verses.

B- The Translation and Explanation Of the Selected Verses Surah Al-Baqarah: 177 and Surah Al-Nisa: 1- 4

Verse No. 1:

لَيْسَ الْبِرُّ أَن تُؤْتُوا وَجُوهَكُمْ قَبْلَ الْمُشَرِّقِ وَالْمُغَرِّبِ وَلَكِنَ الْبِرُّ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمَ الْآخِرَ وَالْكِتَابَ وَالنَّبِيِّنَ ۚ وَأَنَّ الْمَالَ
عَلَىٰ حُبِّهِ ذُو الْقُبْلَةِ وَالْيَتَمِ وَالْمُسِكِينِ وَابْنِ السَّيِّدِيْلِ ۗ وَالسَّائِلِيْنَ وَفِي الرِّقَابِ ۗ وَأَقَامَ الرَّصْلَوَةَ وَأَنَّ الرَّكْوَةَ ۗ وَالْمُؤْفُونُ بِعَهْدِهِمْ
إِذَا عَاهَدُوا ۗ وَالظَّاهِرِيْنَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْأَبْلَاسِ ۖ أُولَئِكَ الَّذِيْنَ صَدَقُوا ۖ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ۝

(Surah al-Baqarah: 177)

Translation: It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun.

Words and their Meaning

	الْمُؤْفُونَ		الرِّقَابِ		الْبِرُّ
	حِينَ الْأَبْلَاسِ		الضَّرَّاءِ		الْبَأْسَاءِ



Al-Birr: It means a virtue. It denotes doing righteous deeds. It is mentioned in a Hadith: البرحسن الخلق birr is the name of good morals.

Explanation: This verse mentions the essence of Islam, i.e. faith and good deeds. This verse is related to the incident of the change of Qibla. After the migration to Madinah, the Holy Prophet ﷺ prayed for about sixteen or seventeen months facing Bait al-Maqdis (Palestine). Later, by the orders of Allah, he started praying, facing the Holy Ka'ba. After that, the Jews started objecting to what kind of religion this was; sometimes, they face the east, and sometimes they face the west in their prayers.

This is one of the important and comprehensive verses that deal with beliefs, conduct, physical and financial worship and incites for good deeds. Its objective is to teach that a good deed does not mean doing some physical rituals only. Instead, the actual good deeds are to believe in fundamental beliefs of Islam, to help the needy persons of society, to perform the obligations of Allah, to do transactions fairly and remain consistent with Islam etc. These are good deeds. Whosoever does these virtuous deeds is called a righteous, truthful and God-fearing person.

Therefore, we should strive to do good deeds together with good faith so that we may succeed in both worlds.

ACTIVITY FOR THE STUDENTS

The students should prepare a list of the types of good deeds (beliefs, worship, good morals and Acts).

Verse No. 2:

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نُقْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زُوْجَهَا وَبَثَ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْإِنْحَامُ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(Surah al-Nisa: 1)

Translation: O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife

[Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allah is Ever an All-Watcher over you.

Words and their Meaning

	تَسَاءَلُونَ		نِسَاءٌ		بَشَّ
			رَقِيبًا		الْأَرْحَامُ

Al-Arhaam: It is the plural of Rihm, which means close blood relatives with whom keeping good relations is called *Sila-e-Rehmi*. Al-Arhaam denotes the closeness of the relatives. The Holy Prophet ﷺ has said that *Sila-e-Rihmi* does not mean only to keep relations with relatives when they are good to you. Rather, it means keeping good relations with your relatives even if they break up with you.

Explanation: This verse discusses; 1. One God, 2. Unity of humanity, 3. Importance of being nice to relatives, 4. Rights of the relatives and warning on breaking up the relations with relatives. By the words, “O mankind!” all human beings are addressed that Allah is the Creator of you all.

Whether you are a man or a woman, older or younger, good or bad, wise or unwise, Muslim or whatever you are, you should avoid disobedience to Allah, fearing His punishment and keeping in mind that you have to stand before Him. This address also draws attention to the fact that in nature, all human beings are equal and created from dust. Allah first created Hazrat Adam عليه السلام and then created the rest of the human beings from him and Hazrat Hawa رضي الله عنها. Therefore, we should keep brotherly and cordial relations with one another. We should demonstrate good relations with relatives and sustain cordial relations with them. We must avoid violations of human rights and keep ourselves united.



ACTIVITY FOR THE STUDENTS

Throw light on the meaning and benefits of *Sila-e-Rihmi*. After a group discussion, prepare important points in notebooks.

Verse No. 3:

وَ اُنْوَالِيْشَمِيْ آمُوَالَهُمْ وَ لَا تَبْدِلُوا الْخَيْرِ بِالظَّيْبِ ۝ وَ لَا تُكْفُرُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۝ إِنَّ اللَّهَ كَانَ حُوَّاً كَيْيِداً ۝

(Surah al-Nisa: 2)

Translation: And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

Words and their Meaning			
	الْخَيْرِ		لَا تَبْدِلُ
	حُوَّاً		الظَّيْبِ

Explanation: This verse addresses the guardians of the orphans. It describes the law pertaining to the rights of orphans and the protection of their wealth. In the Holy Quran and Ahadith, detailed instructions regarding taking care of the orphans, treating them fairly and protecting their property and wealth are given. In this verse, those who are guardians of the orphans are instructed to hand over the property and wealth inherited by the orphans when they reach puberty because their property is the trust in their hands. Therefore, they must not mix up their valuables with their petty things and avoid wasting their wealth while eating and utilizing. Furthermore, they must avoid violating the rights of orphans as it is a major sin and injustice in the sight of Allah. Thus, we should fulfil the rights of others, safeguard the orphans' property, and hand over their property when they reach puberty.

ACTIVITY FOR THE STUDENTS

Hold a discussion on “**Teachings of Islam about protecting the wealth of orphans**”. After the group discussion, ask students to prepare some key points in their notebooks.



Verse No. 4:

وَأُتُوا النِّسَاءَ صَدْقَتِهِنَّ بِنُحْلَةٍ فَإِنْ طَبِنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نُفْسَافَكُلُودَةٌ هَبِيشَا مَرِيشَا ①

(Surah: Al-Nisa 4)

Translation: And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).

Words and their Meaning			
	مَرِيشَا		صَدْقَتِهِنَّ
	طَبِينَ		هَبِيشَا

Mehr (the Marriage Gift) is the wife's right to be compulsorily paid by the husband after marriage.

Explanation: This verse emphasizes an exclusive right of the women, i.e., the payment of *Mehr*. *Mehr* is compulsory for the husband to pay. Therefore, it is better to pay it as early as possible. This is a gift of honour in the shape of cash and any valuable thing. Islam has declared *Mehr* as the property of the wife, which she can use as she wants. The husband cannot interfere in its usage.

If *Mehr* is paid in time, it is called “*Mehr-e-Mu’ajjal*”; if its payment is delayed, it is called “*Mehr-e-Muajjal*”. If *Mehr* is not decided, then “*Mehr-e-mithl*” becomes obligatory (which means whatever *Mehr* is given to the women of her family, such as paternal aunt and sister etc.). If the husband has not paid *Mehr* his whole life, it will be treated as debt, which will be given to the wife from his inheritance when he dies.

In verse no. 1, Allah has stressed a particular right of the women, i.e., *Mehr*. It must be paid voluntarily and wholeheartedly so that the couple may live unified. Writing it off by force or try not to pay it, or intend not to pay is a sin. 2. If the wife withdraws it partially or fully voluntarily, her husband can use it as he wants without any excuse. Therefore, we should fulfill women's rights, especially the right of *Mehr*.



ACTIVITY FOR THE STUDENTS

Explain briefly in the class the ruling of the payment of *Mehr*, its importance and usage.

Verse No. 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيمًا وَأَرْبُقُوهُمْ فِيهَا وَأَكْسُوْهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

(Surah al-Nisa: 5)

Translation: And give not unto the foolish your property which Allah has made a means of support for you , but feed and clothe them therewith, and speak to them words of kindness and justice.

Words and their Meaning				
	أَكْسُوْهُمْ		السُّفَهَاءَ	وَلَا تُؤْتُوا

Explanation: This verse instructs fair treatment with orphans, children and disabled persons. It is commanded to fulfill their essential needs. Furthermore, the guardian of the orphans are instructed as follows:

If the orphan children have attained the age of puberty and they do not know to protect their property and do not know how to use it, or they are afraid of wasting their property by their simplicity and unawareness, then do not hand over their property to them as it is the source of their livelihood and survival because the wealth is the source of income. Therefore, even minor negligence can harm the property and its owner.

Instead of handing over the property to them, manage their basic needs of life such as catering, clothing, education and training to benefit them as these are their fundamental rights.

If they demand their property, try to guide them nicely that the property is theirs and we are only guardians. When you become mature enough to protect it, it will be handed over to you.

ACTIVITY FOR THE STUDENTS

Ask students to prepare some key points on the problems of bringing up orphans.

Exercise

(A) Answer the following Question.

1. Translate the following verses.

- وَاتُوا الْيَتَامَةَ أُمُوَالَهُمْ وَلَا تَبْدِلُوا الْخِيَثَ بِالْأَطْيَبِ ۚ وَلَا تُنْكِنُ أُمُوَالَهُمْ إِلَى أُمُوَالِكُمْ ۖ إِنَّهُ كَانَ حُوَّابًا كَيْبِيرًا
- وَاتُوا النِّسَاءَ صَدَقَتِهِنَّ نِحْلَةً ۗ فَإِنْ طَبِعْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُنَّ فَكُلُّهُ هُبَيْثًا مَرِيشًا

2. In the light of the verse لَيْسَ الْبَرُّ write down important types of al-Birr.

(B) Write down the meaning of the following words.

السُّفَهَاءُ	نِحْلَةٌ	حُوَّابٌ	بَثٌّ	الْبُشَارَةُ
--------------	----------	----------	-------	--------------

(C) Write down brief Answers of the following:

1. In the light of the verse ...state the occasions of patience.
2. What does Sila-e-Rehmi means?
3. What instructions are given to the guardians regarding the property of the orphans?

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

1. دَالْمُؤْمِنُونَ بِتَهْدِيهِمْ إِذَا مُهَدُّدُوا is related to:
 - a. beliefs
 - b. conduct
 - c. financial worship
 - d. worship
2. by the words يَكُبُّا إِلَّا إِنَّمَا the address has been directed to:
 - a. angels
 - b. human beings
 - c. animals
 - d. jinns
3. الْبُرُّ حُسْنُ الْخُلُقِ means:
 - a. righteousness is the name of generosity.
 - b. righteousness is the name of forbearance
 - c. righteousness is the name of good morals.
 - d. righteousness is the name of sacrifice

B. Translation and Explanation of the selected verses

Surah al-Nisa: 6 -10

Verse No. 6:

وَابْتَلُو الْيَتَامَةَ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۝ فَإِنْ سُتُّمْ مِنْهُمْ رُشْدًا فَادْعُوهُمْ أَمْوَالَهُمْ ۝ وَلَا تَأْكُلُوهَا إِلَّا سَهْرًا وَبِدَارًا أَنْ يَكْبُرُوا ۝ وَمَنْ
كَانَ غَنِيًّا فَلْيَسْتَغْفِفْ ۝ وَمَنْ كَانَ فَقِيرًا فَلْيُأْكُلْ بِمَا نَعْرُوفْ ۝ فَإِذَا دَفَقَتُمُ الْيَمِينَ أَمْوَالَهُمْ فَأَتْهِمُهُمْ وَاعْلَمُهُمْ ۝ وَكُفِّرْ بِاللَّهِ حَسِيبُّهَا ۝ ⑥

(Surah Al-Nisa: 6)

Translation: And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All_Sufficient in taking account.

Words and their Meaning

	انْسُتُمْ		بَلَغُوا		ابْتَلُوا
	حَسِيبُّهَا				فَلْيَسْتَغْفِفْ

Buloogh: It means to reach the age of marriage.

Rushd: It means to be able to handle financial and business matters.

Explanation: In this verse, the conditions and time of handing over the property of the orphans are explained. In addition, different ways of wasting their property are indicated and prohibited. It is stated that when they reach the age of puberty, then their property should be handed over to them. Their ability to manage the property, invest in a lawful business, and the sense of differentiating between profit and loss should be assessed. If they have reached that age and started understanding things, their property should be handed over to them. At the time of handing over their property, witnesses should be arranged to avoid any blame and misunderstanding. Moreover, it will remove the possibility of any future quarrel.



The other instruction in this verse is that as long as the property is in the guardian's custody and he is a wealthy person, he is prohibited from using anything from the orphan's property. Allah will reward him for taking care of their property.

However, if the guardian is needy, he can take as per need with justice. However, Allah has instructed the guardians to avoid spending quickly and extravagantly before the orphans grow older and demand their property. This is injustice.

Verse No. 7:

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدُونَ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدُونَ وَالْأَقْرَبُونَ مِمَّا قَاتَلَ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ⑤

(Surah Al-Nisa: 7)

Translation: There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large – a legal share.

Words and their Meaning

	مَفْرُوضًا		تَرَكَ		نَصِيبٌ
--	------------	--	--------	--	---------

Explanation: This verse describes the right of inheritance in the property of parents and other relatives. Before Islam, women, girls and non-adults were generally not given any portion of inheritance as per the customs of Arabs. Islam declared the principle that men and women both are entitled to get the inheritance. In this verse, the following issues are explained:

- The whole property of the deceased (moveable and immovable) is subject to be inherited.
- Men, women, and children will inherit according to their portions.
- Inheritance, be it big or small, will be inherited by all.
- The portion has been prescribed for every heir, which must be given, be it big or small.

In this verse, the rights of women and orphans have been secured from violation. Therefore, we should follow the law of inheritance given